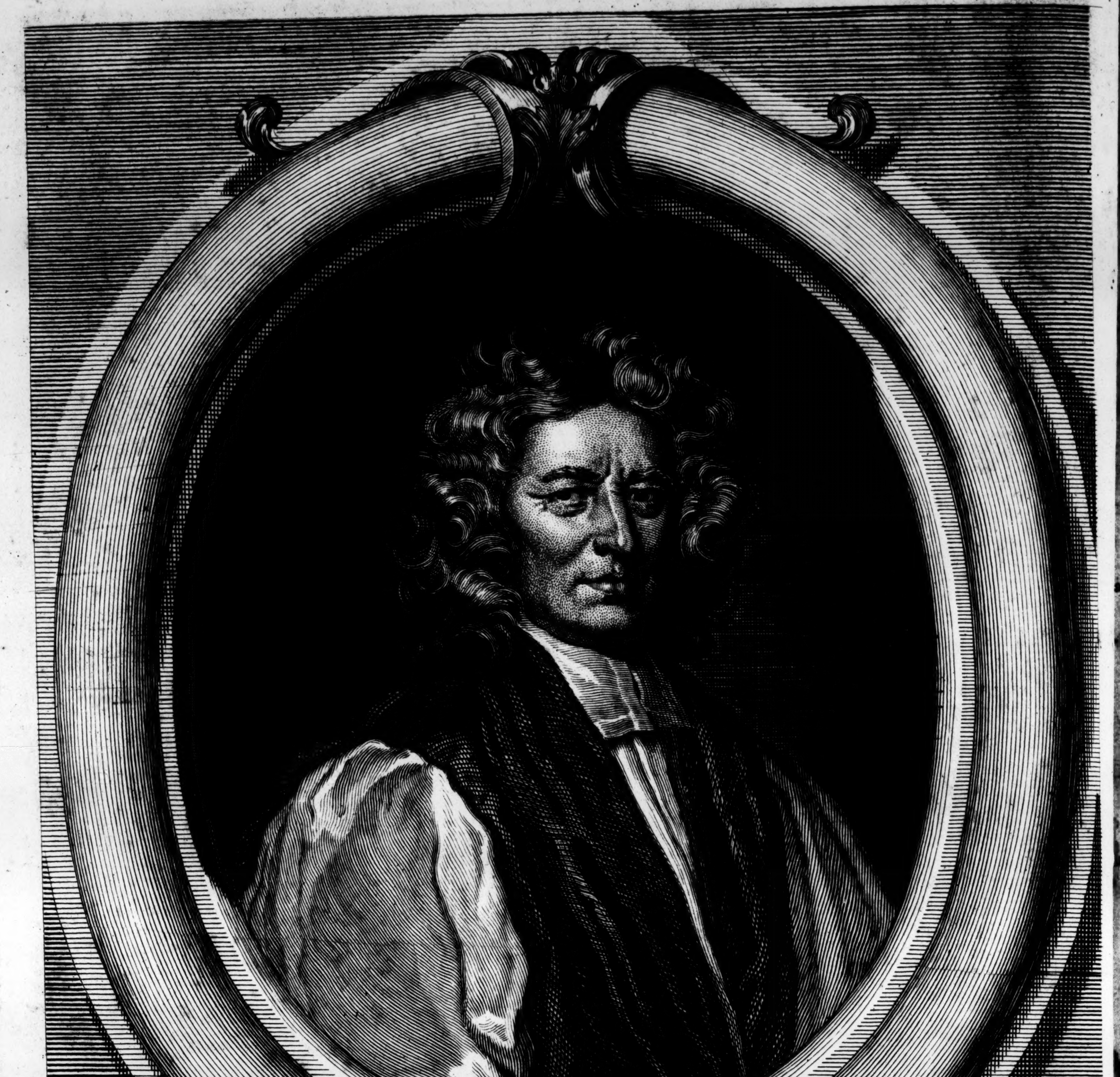

G. Kneller Bar.t Pinx. Ger: Vander Gucht Sculp 1727.

Effigies Reverendi in Christo Patris D
**SYMONIS PATRICK** Eliensis Episcopi

# A
# COMMENTARY
# UPON THE
# Hiſtorical BOOKS
# OF THE
# OLD TESTAMENT,

VIZ.

GENESIS.
EXODUS.
LEVITICUS.
NUMBERS.
DEUTERONOMY.
JOSHUA.
JUDGES.
RUTH.
I. SAMUEL.
II. SAMUEL.
I. KINGS.
II. KINGS.
I. CHRONICLES.
II. CHRONICLES.
EZRA.
NEHEMIAH.
ESTHER.

In TWO VOLUMES.

BY THE
Right Reverend Father in GOD,
**Dr *SYMON PATRICK*,** K
Late Lord Biſhop of *ELY*.

**The Fourth Edition Corrected.**

To which is added,
A Compleat ALPHABETICAL TABLE.

Imprimatur. ve

Lambethæ
Maii 26°
1694.

*JO. CANT.*

*LONDON:*
Printed for JAMES and JOHN KNAPTON, DANIEL MIDWINTER and AARON WARD, ARTHUR BETTESWORTH and CHARLES HITCH, FRANCIS FAYRAM and TIMOTHY HATCHETT, JOHN OSBORN and THOMAS LONGMAN, JOHN PEMBERTON, CHARLES RIVINGTON, FRANCIS CLAY, JER. BATLEY, and RICHARD HETT.
MDCCXXXII.

BRITISH MUSEUM

# THE PREFACE.

H*AVING been perſwaded to put together ſome ſcattered Notes, which I long ago made upon ſeveral Places of Holy Scripture, I began the laſt Year to conſider ſome Texts in the Book of* GENESIS. *Where I ſoon found there would be a neceſſity of making an entire Commentary, upon a good part of it: And therefore I reſolved to go thro' the Whole, in the ſame manner as I had done the Three firſt Chapters.*

*After I had finiſhed the better half of my Work, I was informed that* Monſ. le Clerc *had publiſhed a* Critical Commentary *upon the ſame Book: But whether I have concurred in any thing with him, or contradicted him, I am not able to ſay; having wanted leiſure to peruſe his Work, by reaſon of the Publick Buſineſs, which came upon me in the end of the Year. When I likewiſe underſtood that a very Learned Friend and Brother had put into the Preſs,* Annotations *upon all the Five Books of* Moſes. *But by communicating ſome of our Papers to each other, we found there would be no reaſon that either of us ſhould lay aſide our Deſign; but go on, in our ſeveral ways, to make the Scriptures better underſtood, by all ſorts of Perſons: For all Helps are little enough in this Age; which ſeems to take pleaſure in being ignorant of the moſt important Truths.*

*In which we are ſo particularly inſtructed by* Moſes, *as by no other Author, nor by all the Authors that are, or have been known to be, extant in the World. For to him we owe the Knowledge of the Beginning of the World; of the firſt Parents of Mankind; the Inventors of Arts; the Original of Nations; the Founders of Kingdoms and Empires; the Inſtitution of Laws; the Fountain of Religious Rites; yea, of all the antient Mythology; and, which is moſt conſiderable, the means of propagating that Senſe of God and of Religion, which Mankind brought into the World with them; and how it came to be corrupted.*

*There have been thoſe who have taken the liberty to ſay, That it is impoſſible to give any tolerable Account of the* Creation *of the World, in Six Days; of the Situation of* Paradiſe; *the Fall of our firſt Parents, by the ſeduction of a* Serpent, *&c. But I hope, I have made it appear, there is no ground for ſuch preſumptuous Words: But very good reaſon to believe every thing that* Moſes *hath related: without forſaking the* literal *Senſe, and betaking ourſelves to, I know not what,* Allegorical *Interpretations. Particularly, I find the Truth of what I have noted concerning* Paradiſe, *very much confirmed by a Learned and Judicious Diſcourſe of* Monſ. Huetius; *which I did not meet withal till I had made an end of theſe* Commentaries: *But then took a review of what I had written, and found cauſe to correct what I had noted out of Mr* Carver, *concerning the Spring of* Tigris *and* Euphrates. *I might alſo have given a clearer Account of the* Deluge, *if I had obſerved ſome things, which are come to my notice ſince theſe Papers went to the Preſs: But, I hope, I have ſaid enough to evince that it is not ſo incredible, as ſome have pretended. For, having made the largeſt Conceſſions concerning the Height of the higheſt Mountains, which, according to the old Opinion, I have allowed may be* thirty *Miles high,* Gen. vii. 19. (*whereas if inſtead of* thirty, *I had ſaid not above* three *perpendicular, I had had the beſt of the Modern Philoſophers to defend me) it appears there might be Water enough to cover the loftieſt of them; as* Moſes *hath related.*

*Whoſe Account of the Families by whom the Earth was peopled after the Flood, is ſo ſurpriſingly agreeable to all the Records that remain in any Language, of the ſeveral Nations of the Earth; that it carries with it an uncontroulable evidence of his Sincerity and Truth, as well as of his admirable Univerſal Knowledge. For as there is no Writer that hath given us an Account of ſo many Nations, and ſo remote as he hath done: So he hath not ſatisfied himſelf with naming them; but acquainted us with their Original; and told us at what time, and from what place, and on what occaſion they were diſperſed into far diſtant Countries. And this with ſuch brevity, that he hath informed us of more in one Chapter, than we can find in the great Volumes of all other Authors: Having ſhown us from whom all thoſe People deſcended, who are ſpread over the Face of the Earth, from the* Caſpian *and* Perſian Sea, *to* Hercules's *Pillars (as the Ancients ſpeak) that is, all the World over.*

*In ſhort, whatſoever is moſt ancient in thoſe Countries, which are furtheſt from all Commerce with his own, is clearly explained by* Moſes: *Whoſe Writings therefore cannot but be highly valued, by all* *thoſe who will apply their Minds ſeriouſly to the ſtudy of them. For if they, who now have no regard to him, would but compare what he hath written on the fore-named Subject, with what they find in thoſe Heathen Writers, whom they have in the greateſt veneration, they would be forced to confeſs him to be a Man of wonderful Underſtanding; and could not reaſonably doubt he had an exact knowledge of the Truth of thoſe things, whereof he wrote. To this purpoſe, I remember, the famous* Bochartus *ſpeaks; who hath given the greateſt light to the* Tenth *of* Geneſis, *wherein theſe things are delivered.*

*And truly, it is ſome wonder, That they who ſo much cry up the* Egyptian *Learning, ſhould not eaſily grant (unleſs they will believe all Hiſtorians but only thoſe whom we account Sacred) that* Moſes *muſt needs be qualified, even without the help of Divine Revelation (which he certainly had) to write both of* their *Original, and of all thoſe who were related to them: Being bred up in their Country; nay, in their Court till he was forty Years old; and well verſed in all the Wiſdom, that was to be found among them,* Acts vii. 22. *Which Wiſdom of theirs, I doubt not, was much augmented by* Abraham's *living among them, (as I have obſerved upon* xiii. 2.) *but eſpecially by* Joſeph's *long Government of that Country, for the ſpace of eighty Years: Who was indued with ſuch an incomparable Spirit, that the wiſeſt Men among them learnt of him; for he* taught their Senators Wiſdom, *Pſal.* cv. 22. *And, in like manner,* Moſes *lived forty Years more among the* Midianites, *where, it appears by* Jethro, *there wanted not Perſons of great Knowledge. And from thence he might eaſily be inſtructed in all that the* Arabians *knew: Who were no mean People, (it appears by the Story of* Job *and his three Friends, and* Elihu, *who is ſuppoſed by ſome to have wrote that admirable Book) and were near Neighbours to the moſt famous Nations of the* Eaſtern *Countries: From whom, it is evident by this Hiſtory, all Learning, Arts, and Sciences originally came.*

*I could add a great deal more to this purpoſe; but the Reader, I hope, will find enough to ſatisfy him in the* Commentary *itſelf. And therefore I ſhall only make this one Requeſt to him; That he would take his* Bible, *and read every Verſe intirely along with this* Commentary: *For I have not ſet down every Word of the Text, for fear of ſwelling this Work to too great a Bulk.*

April 10. 1694.

J Mynde Sculp

# A
# COMMENTARY
# UPON THE
# Firſt Book of *MOSES*,
# CALLED
# GENESIS.

THAT *MOSES* wrote this and the Four following Books hath been ſo conſtantly believed, both by *Jews*, *Chriſtians*, and *Heathens*, that none, I think, denied it, till *Aben Ezra* (a Jewiſh Doctor, who lived not much above *five* hundred Years ago) raiſed ſome Doubts about it, in his Notes upon the *Firſt of Deuteronomy*, out of XII Paſſages in theſe Books themſelves: Which he pretended could not be his, but the Words of a later Author. But when I meet with thoſe places, I ſhall make it appear, that all ſuch Exceptions are very frivolous, and ought not to ſhake our belief of this Truth, That theſe *Five* Books were penned by *MOSES* and no Body elſe.

The firſt is called *GENESIS*, becauſe it contains the Hiſtory of the Creation of the World, with which it begins; and the Genealogy of the Patriarchs, down to the death of *Joſeph*, where it ends. It comprehends an Hiſtory of Two thouſand three hundred and ſixty nine Years, or thereabouts: The Truth of all which it was not difficult for *Moſes* to know, becauſe it came down to his time thro' but a very few Hands. For from *Adam* to *Noah*, there was one Man (*Methuſelah*) who lived ſo long as to ſee them both. And ſo it was from *Noah* to *Abraham*: *Shem* converſed with both. As *Iſaac* did with *Abraham* and *Joſeph*: From whom theſe things might eaſily be conveyed to *Moſes*, by *Amram*; who lived long enough with *Joſeph*. In ſhort, *Moſes* might have been confuted, if he had written any thing but the Truth, by learned Men of other Nations, who ſprang from the ſame Root, and had the like means of being acquainted with the great things here reported by Tradition from their Fore-fathers; who lived ſo long in the beginning of the World, that they more certainly tranſmitted things to their Poſterity. Beſides, it is not reaſonable to think, they had not the uſe of *Writing* as we have; whereby they conveyed the knowledge of Times foregoing, to thoſe that came after.

Verſe 1. *In the beginning.*] The World is not eternal, but hada beginning, as all Philoſophers acknowledged before *Ariſtotle*. So he himſelf informs us, *L.* 1. *de Cælo*, *cap.* 2. (ſpeaking of the antient Opinions concerning the Original of the

the World) Γενόμενον μὲν ἂν ἅπαντες εἶναι φασὶν, *they all ſay it had a beginning*: But ſome thought it might have no End; others judged it to be Corruptible.

*God created.*] He who is Eternal gave a Being to this great Fabrick of Heaven and Earth, out of Nothing. It is obſerved by *Euſebius*, (in the beginning of his Book *De Præpar. Evang. p.* 21, & 25. *Edit. Pariſ.*) That neither the antient *Hiſtorians* nor the *Philoſophers*, do ſo much as mention God, οὐδὲ μέχρι ὀνόματος, no, not ſo far as to name him, when they write of the Beginning of the World. But this Divine Law-giver, deſigning to hang the whole Frame of his Polity upon Piety towards God, and to make the Creator of all the Founder of his Laws, begins with Him. Not after the manner of the *Egyptians* and *Phœnicians*, who beſtowed this adorable Name upon a great Multitude: But he puts in the Front of his Work, the Name of the ſole Cauſe of all things, the Maker of whatſoever is ſeen or unſeen. As if he had told the *Hebrew* Nation, That he who gave them the Law contained in theſe Books, was the King and Law-giver of the whole World: Which was, like a great City, governed by him. Whom therefore he would have them look upon, not only as the Enacter of their Laws; but of thoſe alſo which all Nature obeys. See *L.* vii. *de Præpar. Evang. c.* 9, 10. & *L.* xii. *c.* 16.

*The Heaven and the Earth.*] The *Hebrew* Particle *Eth*, put before both *Heaven* and *Earth*, ſignifies as much as *with*, if *Maimonides* underſtood it aright; and makes the Senſe to be this: *He created the Heavens with all things in the Heavens*, and the Earth with all *things in the Earth*; as his Words are in *More Nevochim*, P. ii. cap. 30. Certain it is, theſe two words, *Heaven* and *Earth*, comprehend the whole viſible World. Some would have the *Angels* comprehended in the word *Heaven*; as particularly *Epiphanius*, Hæreſ. lxv. n. 45. ἅμα οὐρανῷ καὶ γῇ καὶ Ἄγγελοι ἐκτίσθησαν. But others of the Fathers are of a different Opinion, as *Petavius* obſerves. It is a pretty Conceit of *Theophilus Antiochenus*, L. ii. *ad Autolycum*, That the *Heavens* are mentioned before the *Earth*, to ſhew that God's Works are not like ours: For he begins at the top, we at the bottom: That is, he firſt made the *fixed Stars* and all beyond them, (ſo I take the word *Heaven* here to ſignify) for they had a beginning, as well as this lower World, tho they do not ſeem to be comprehend in the *ſix days Work*, which relates only to this *Planetary World*, as I may call it, which hath the *Sun* for its Center. And thus *Philo* underſtood the firſt word *Bereſchith*, in the beginning, to reſpect the order wherein things were created. God began his Creation with the *Heaven*, as the moſt noble Body, and then proceeded to the *Earth*; an account of which follows.

Ver. 2. *And the Earth was without form*, &c.] Some connect this Verſe with the foregoing, by tranſlating the firſt Verſe in this manner, *When God firſt created*, or began to create, *the Heaven and the Earth*, the Earth was without form, &c. That is, at firſt he only created a rude Matter of thoſe things, which afterwards were faſhioned as we now ſee them.

*Without form.*] A confuſed, indigeſted heap, without any order or ſhape.

*And void.*] Having no Beaſts, nor Trees, nor Herbs, nor any thing elſe, wherewith we now behold it adorned.

So theſe two words, *Tohu Vabohu*, are uſed in Scripture, where we meet with them (which is not often) for *confuſion* and *emptineſs*, *Iſa.* xxxiv. 11. *Jerem.* iv. 23. Being a deſcription of that which the Antients called the CHAOS (of which the *Barbarians* had a Notion, no leſs than the *Greeks*) wherein the Seeds and Principles of all things were blended together. This is called, in the *Pagan* Language, by *Epicharmus*, πρῶτον Θεῶν, the firſt of the Gods: Becauſe all things ſprang out of this; which was indeed the firſt of the Works of God, who, as *Moſes* ſhows in the ſequel, produced this beautiful World out of this CHAOS.

*And darkneſs was upon the face of the deep.*] Nothing was to be ſeen, for want of Light: Which lay buried, as all things elſe did, in that great Abyſs, or vaſt confuſed heap of Matter, before-mentioned. So the *Hebrew* word *Tehom* ſignifies (which we tranſlate *deep*) *tumult and turbid confuſion*: The firſt Matter being very *heterogeneous*, as they ſpeak, *i. e.* of various ſorts and kinds, huddled together without diſtinction.

*And the Spirit of God moved.*] Men have been extremely fanciful in the expoſition of theſe plain Words: Some underſtanding by the Spirit of God, the *Sun*, which gives Spirit and Life to all things upon Earth; others the *Air*, or the *Wind*: When as yet there was no *Sun* in the Firmament, nor any *Wind* that could ſtir, without the Power of the Almighty to excite it. This therefore we are to underſtand to be here meant; The Infinite Wiſdom and Power of God, which made a vehement Commotion, and mighty Fermentation (by raiſing, perhaps, a great Wind) *upon the face of the Waters*: That is, on that fluid Matter before-mentioned, to ſeparate the parts of it one from the other.

*Waters.*] That which *Moſes* before called the *Deep*, he now calls *the Waters*: Which plainly ſhows that ſome Parts of the confuſed Maſs were *fluid* and *light*; as other Parts were *ſolid* and *heavy*. The heavy naturally ſunk, which he calls the *Earth*; and the lighter Parts got above them, which he calls the *Waters*: For it is clearly intimated the *Waters* were uppermoſt.

The Word we here tranſlate *moved*, ſignifies literally *brooded* upon the Waters, as an Hen doth upon her Eggs. So the antient and modern Interpreters have obſerved: And *Morinus*, who oppoſes it, hath ſaid nothing to make us doubt of this Senſe of the Phraſe. From whence ſome have, not unhappily, conjectured, the Antients took their Notion of a πρωτόγονον ὠὸν, *a firſt-laid Egg*, out of which all things were formed: That is, the CHAOS (out of which all the old Philoſophers, before *Ariſtotle*, thought the World was produced) conſiſting of *Earth* and *Water*, of thicker and thinner Parts, as an Egg doth of *Yolk* and *White*.

Now the *Spirit of God* thus moved upon the Waters, that by its incubation (as we may call it) it might not only ſeparate, as I ſaid, thoſe Parts which were jumbled together; but give a vivifick Virtue to them, to produce what was contained in them. The Souls and Spirits, that is, of all living Creatures, were produced by the *Spirit of God*, as *Porphyry* ſaith *Numenius* underſtood it.

For his Opinion, he tells us, was, That all things came out of the Water θεοκλύτῳ ὄντι, *being Divinely inſpired:* For which he quoted theſe Words of the Prophet, as he called *Moſes*. See *Porphyry* περὶ τοῦ Νυμφ. Ἄντρ. on thoſe words of *Homer:*

—— Ἱερὸν Νυμφαίων, ϗ Νηϊάδες καλέονται.

Which gives us to underſtand, that the Spirits of all living Creatures (which we call their active Forms) did not ariſe out of Matter, for that is ſtupid; but proceeded from this other Principle, the Powerful *Spirit of God*, which moved upon the Face of the Waters, by a *vital Energy*, (as St *Chryſoſtom* ſpeaks) ſo that they were no longer *ſtanding* Waters, but *moving*, having ζωτικὴν τινα δύναμιν, a certain living Power in them. From whence we may alſo gather, that the Spirits of living Creatures are diſtinct things from Matter; which of it ſelf cannot move at all, and much leſs produce a Principle of Motion.

And thus indeed all the Antient Philoſophers apprehended this Matter: And ſome of them have moſt lively expreſſed it. For *Laertius* in the Life of *Anaxagoras* tells us, that he taught among other things, Πάντα χρήματα ἦν ὁμοῦ· εἶτα Νοῦς ἐλθὼν αὐτὰ διεκόσμησε, *all things were huddled together: And then the Mind came and ſet them in order.* And *Thales* before him (as *Tully* informs us, *L.* 1. *de Nat. Deor.*) *Aquam dixit eſſe initium rerum; Deum autem eam mentem quæ ex aqua cuncta fingeret*; ſaid, *Water was the beginning of things: And God that Mind who formed all things out of the Water.*

By *the Spirit of God* ſome of the antient *Jews* have underſtood the *Spirit of the Meſſiah*, (as *Hackſpan* obſerves in his *Cabala Judaica*, n. lxvi. out of *Baal Hatturim*, the *Hieruſalem Targum*, &c.) which explains the Evangeliſt St *John*, who in the beginning of his Goſpel ſays, all things were made by the Eternal ΛΟΓΟΣ or *WORD of God* (the ſame with the Νοῦς of the antient Philoſophers) whoſe Almighty Spirit agitated the vaſt confuſed Maſs of Matter, and put it into Form.

Ver. 3. *And God ſaid.*] Theſe words are taken notice of by *Longinus*, περὶ ὕψους, as a truly lofty expreſſion; wherein appears the Wiſdom of *Moſes*, who repreſents God, like himſelf, commanding things into Being by his Word; that is, by his Will: For whereſoever we read theſe words in the Hiſtory of the Creation, *He ſaid*, the meaning muſt be underſtood to be *He willed*, as *Maimonides* interprets it, *More Nev.* P. i. cap. 65. This *Juſtin Martyr* demonſtrates *Orpheus* had learnt out of *Moſes* his Books, when he ſwears by the Heaven, the Work of the Great and Wiſe God, and by the *Word of the Father, which he ſpake at firſt*, when he eſtabliſh'd all the World by his Counſels. So his words are in Παραινετ. εἰς Ἕλληνας, p. 16.

And as there is nothing more famous in Antiquity than the τὸ Ὀρφικὸν ᾠόν, *Orpheus his Egg*, which I before mentioned; ſo it is remarkable that the *Egyptians* (among whom *Orpheus* travelled) deſcribed their God *KNEPH*, with an Egg coming out of his Mouth: Which was a lively repreſentation of this World (noted by the Egg) produced by God's Omnipotent Word. For how richly ſoever the CHAOS was furniſhed with Materials, it could have brought forth nothing, without his Powerful Motion, and Wiſe Contrivance, by whom it was created. So *Anaxagoras* himſelf reſolved, νοῦν μὲν ἀρχὴν κινήσεως that Mind was the Principle of Motion, (as *Laertius* tells us in his Life) by which Mind he unſtood God, as others have reported his Opinion more largely in theſe admirable words. *The Beginning of all things is* ὁ Νοῦς, *the Mind, who is the Cauſe and the Lord of the whole World; and gave* τάξιν τοῖς ἀτάκτοις, ϗ κίνησιν τοῖς ἀκινήτοις, &c. *order to things in diſorder, and motion to things immovable, and diſtinction to things confuſed, and beauty to things deformed.*

*Let there be Light.*] Having ſpoken of the *Creation* of all things, now follows an account of their *Formation* out of that rude Matter which was at firſt *created*. And the firſt thing produced was *Light*; which *Greg. Nazianzen* (*Orat.* xliii. *pag.* 699. a.) calls ἀσώματον ϗ ἀνήλιον, becauſe it was *not yet collected into a Body, as it is now in the Sun.* Others think it to have been a dimmer ſort of Light from the Sun, not yet perfectly formed. *Abarbinel* (upon the xlth of *Exodus*) takes this to be the *SCHECHINAH*, the moſt excellent of all created things, called, in Holy Scripture, *the Glory of the* Lord; which God, ſaith he, ſealed up in his Treaſures, after the *Luminaries* were created, to ſerve him upon ſpecial Occaſions, (for inſtance, to lead the *Iſraelites* in the Wilderneſs, by a cloudy Pillar of Fire) when he would make himſelf appear extraordinarily Preſent. And becauſe of the Perfection of *this Light* he fanſies it is that *Moſes* ſays in the next Verſe, That *God ſaw the Light* (repeating the word *Light*) *that it was good:* Whereas in all the reſt of the Six Days Work, he only ſays, He *ſaw it was good*, without naming again the thing he had made.

But it ſeems to me moſt rational by this *Light*, to underſtand thoſe Particles of Matter, which we call *Fire*, (whoſe two Properties, every one knows, are *Light* and *Heat*) which the Almighty Spirit that formed all things, produced as the great Inſtrument, for the preparation and digeſtion of the reſt of the Matter; which was ſtill more vigorouſly moved and agitated, from the top to the bottom, by this reſtleſs Element, till the purer and more ſhining Parts of it, being ſeparated from the groſſer, and united in a Body fit to retain them, became *Light*.

Ver. 4. *And God ſaw the Light, that it was good.*] He was pleaſed in this Work of his, as agreeable to his Deſign. Which for the preſent was (we may conceive) to influence the upper Parts of the CHAOS, and to be the Inſtrument of Rarefaction, Separation, and all the reſt of the Operations, which were neceſſary to mould it into ſuch Creatures, as were afterwards made out of it.

*And God divided the Light from the Darkneſs.*] Appointed that they ſhould conſtantly ſucceed one another; as we ſee they do *now*, that this Light is embodied in the Sun; and as they did *then*, by the circular Motion of this firſt Light of Fire, round about the CHAOS, in the ſpace of Twenty-four Hours: which made it Day to thoſe Parts where it ſhined; and Night, where it did not. It is remarkable how *Moſes* aſcribes every thing to God, the Former of all things; who by making this Light move round about the *Chaos*, ſtill more prepared, and exalted the remaining indigeſted Parts of Matter, for their ſeveral uſes.

Ver. 5. *And God called the light Day; and the darkneſs he called Night.*] He ſettled them (that is) in ſuch a conſtant Courſe, that it gave them theſe diſtinct Names.

*And the Evening and the Morning were the firſt Day.*] In the *Hebrew* Language, *Evening and Morning* ſignify a whole Day; which the Motion of this Light made, if we conceive it to have been formed about Noon, and to have gone round the fore-mentioned Heap of Matter in Twenty-four Hours.

How long all things continued in mere Confuſion, after the CHAOS was created, before this *Light* was extracted out of it, we are not told. It might be (for any thing that is here revealed) a great while; and all that time the mighty Spirit, was making ſuch Motions in it, as prepared, diſpoſed, and ripened every Part of it, for ſuch Productions as were to appear ſucceſſively in ſuch ſpaces of time, as are here, and afterward mentioned by *Moſes*; who informs us, That after Things were ſo digeſted, and made ready (by long Fermentations perhaps) to be wrought into form, God produced every day, for ſix days together, ſome Creature or other, till all was finiſhed; of which *Light* was the very firſt. This *Maimonides* hath very happily illuſtrated, in his *More Nevochim*, P. ii. c. 30. where he obſerving that all things were created at once, and then were afterwards ſeparated one from another ſucceſſively; he ſays, their wiſe Men reſemble this proceeding to that of a Huſbandman, who ſows ſeveral Seeds in the Earth at the ſame moment; ſome of which are to come up after one day, others after two, and others not till three days be paſt; tho the whole ſowing was in one and the ſame moment. Thus God made all things at the firſt, which did not appear together; but, in the ſpace of *ſix Days*, were formed and put in order one after another: *Light* being the Work of the firſt Day.

Ver. 6. *And God ſaid, Let there be a firmament.*] The next thing that God commanded to come forth of the CHAOS, was the *Air*; particularly, that Region next to us, wherein the Fowls fly, as it is expounded afterwards, *ver.* 20. The *Hebrew* word *Rachia*, properly ſignifies a Body *expanded*, or *ſpread forth*, (as may be ſeen in *Exod.* xxxix. 3. *Iſai.* xl. 19. *Jer.* x. 9. where it can have no other meaning) but it is by the LXX tranſlated στερέωμα, and from thence by us, *Firmament*; becauſe the Air, tho vaſtly extended and fluid, yet continues firm and ſtable in its place.

*In the midſt of the Waters, and let it divide the Waters from the Waters.*] This Region of the Air, manifeſtly parts the Waters above it in the Clouds, from thoſe below it here upon Earth; the one of which *Waters* bears a good proportion, and is in ſome meaſure equal unto the other; for there are vaſt Treaſures of Water in the Clouds; from whence the Waters here below, in Springs and Rivers, are ſupplied. This appeared afterwards in the Deluge, which was partly made by continued Rains for many days. The great Objection againſt this Expoſition is, That now there were no Clouds, neither had it, after this, rained on the Earth, *Gen.* ii. 6. But it muſt be conſidered, That neither were the Waters below, as yet gathered into one place: And therefore *Moſes* here ſpeaks of the *Air*, as a Body intended to be ſtretched between the Waters above and beneath, when they ſhould be formed.

That the Clouds above are called Waters in the Scripture-Language, is plain enough from *Pſalm* civ. 3. *Jer.* x. 13. and other places.

Ver. 7. *And God made the firmament, and divided,* &c.] What his divine Will ordered, his Power effected; by that *Light* which rolled about the CHAOS, and that *Heat* which was excited within it; whereby ſuch Exhalations were raiſed, as made the *Firmament.* That is, the thicker Parts of them made this Region of the *Air*, which is the *lower Firmament*, ver. 20: And the thinner Parts of them made the *Æther*, or *higher Firmament*, wherein the Sun and the Planets are ſeated, *ver.* 14, 15.

Ver. 8. *And God called the firmament Heaven.*] Made it ſo different from the reſt of the Maſs, called *Earth*, that it had the Name of *Heaven*, to diſtinguiſh it from the other. So all above the Earth is called, as appears by the following part of the *Chapter*, in the *Verſes* now mentioned. And that's the very import of the word *Schamaim*, which in the *Arabick* Language, (as *Aben Ezra* obſerves) ſignifies *Height* or *Altitude*.

*And the Evening and the Morning were the ſecond Day.*] This was the work of another whole Day. Concerning which it is commonly noted, That it is not ſaid of this, as of all the Works of the other five Days, *God ſaw that it was good.* What the reaſon of this ſhould be, is inquired by all Interpreters; and the moſt ſolid Account that I can find of it, is this; That the *Waters* mentioned upon this Day, were not yet ſeparated and diſtinguiſhed from the *Earth:* And therefore in the next Day's Work, when he did gather the Waters together, *ver.* 10. and when he commanded the Earth (which was become dry) to bring forth, *ver.* 12. theſe words, *God ſaw that it was good*, are twice repeated. Which made *Picherellus* and *Ger. Voſſius*, think the two next *Verſes* (9, 10.) belonged to the ſecond Day's Work; and that the firſt words of the *ninth Verſe* ſhould be thus tranſlated, *And God had ſaid, Let the Waters under the Heaven*, &c. And ſo the words in the end of the *tenth Verſe*, *God ſaw that it was good*, relate to the ſecond Day. *L.* 2. *de Orig. Idolol. c.* 67.

Ver. 9. *And God ſaid, Let the Waters under the Heaven.*] All the Waters which continued mixed with the Earth, and covered the ſurface of it.

*Be gathered together*, &c.] Collected into one Body by themſelves.

*And let the dry Land appear.*] Diſtinct and ſeparate from the Waters.

There being ſuch large portions of Matter drawn out of the CHAOS, as made the Body of *Fire* and *Air* before-mentioned, there remained in a great Body, only *Water* and *Earth*; but they ſo jumbled together, that they could not be diſtinguiſhed. It was the Work therefore of the *third Day*, to make a ſeparation between them; by compacting together all the Particles which make the Earth, which before was Mud and Dirt; and then, by raiſing it above the Waters which covered its ſuperficies, (as the *Pſalmiſt* alſo deſcribes this Work, *Pſalm* civ. 6.) and, *laſtly*, by making ſuch Caverns in it, as were ſufficient to receive the Waters into them. Now this we may conceive to have been done by ſuch Particles of Fire as were left in the Bowels of the Earth: Whereby ſuch Nitro-ſulphureous Vapours were kindled, as made an Earthquake; which both lifted up the Earth, and alſo made Receptacles for the Waters to run into; as the *Pſalmiſt* (otherwiſe I ſhould not venture to mention this) ſeems in the fore-mentioned place to illuſtrate it *Pſalm* civ. 7. where he ſays, *At thy rebuke they* (i. e. the Waters) *fled*; *at the voice of thy thunder they haſted away*. And ſo God himſelf ſpeaks, *Job* xxxviii. 10. *I brake up for it* (i. e. for the Sea) *my decreed place, and ſet bars, and doors.* Hiſtories alſo tell us, of Mountains that have been, in ſeveral Ages, lifted up by Earthquakes; nay, Iſlands in the midſt of the Sea: Which confirms this Conjecture, That poſſibly the Waters were, at the firſt, ſeparated by this means; and ſo ſeparated, that they ſhould not return to cover the Earth. For the Word, in the beginning of this *Verſe*, which we tranſlate *gathered*, comes from *Kav*, which ſignifies a *Square*, a *Rule*, or *perpendicular Line*: And therefore denotes they were moſt exactly collected, and ſo poiſed in ſuch juſt Proportions, that they ſhould not again overflow the dry Land.

This Work of God (whereby the Waters were ſent down into their proper Channels, and the Earth made dry, and fitted for the habitation of ſuch Creatures, as were afterwards created) is obſerved by *Strabo* in his *Geography*, as an act of Divine Providence, *l.* xvii. Becauſe, ſays he, the Water covered the Earth, and Man is not ἔνυδρον ζῶον, a Creature that can live in the Water, God made ἐξοχὰς ἐν τῇ γῇ πολλὰς καὶ ἐνοχὰς, &c. many Cavities and Receptacles in the Earth for the Water; and raiſed the Earth above it that it might be fit for Man's habitation.

Ver. 10. *And called the dry Land*, &c.] This is ſufficiently explained, by what has been ſaid upon *Verſe* 5. and 8. only this may be added, That the word *Eretz*, *Earth*, in *Arabick*, ſignifies any thing that is *low* and ſunk beneath, oppoſite to *Schamaim*, Heavens, which in that Language, as I noted before, ſignifies *high* and *lifted up*.

Ver. 11. *And God ſaid, Let the Earth bring forth graſs, the Herb yielding*, &c.] Or, rather, it ſhould be tranſlated, *and the Herb yielding*, &c. tho' the *copula* be omitted, which is uſual in Scripture; particularly in *Habak.* iii. 11. *the Sun, Moon*, i. e. the Sun and Moon.

*Moſes* having ſhown how the firſt Matter, (*ver.* 2.) and then the Elements of things as we call them, (*ver.* 3, 6, 9, 10.) were produced, he proceeds to the Production of more compounded Bodies. And here an account is given of all ſorts of *Vegetables*, which are rang'd under three Heads; *Graſs*, which comes up every Year without ſowing; *Herbs*, bearing a Seed, which comprehends (as *Abarbinel* here notes) all ſort of Corn, and whatſoever is ſown; and *Trees*, which alſo bear Fruit. There are ſeveral kinds of all theſe; which ſome have caſt into *eighteen*, others into *ſix and thirty* Claſſes; none of which could at the firſt ſpring out of the Earth, of it ſelf, by the power of external and internal Heat, and of the Water mixed with it, (no, not ſo much as one ſingle Pile of Graſs) without the almighty Power and Wiſdom of God; who brought together thoſe Parts of Matter, which were fitted to produce them; and then formed every one of them, and determined their ſeveral Species; and alſo provided for their continuance, by bringing forth Seed to propagate their Species to the end of all things. And here it is very remarkable, how God had ſecured the *Seeds* of all Plants, with ſingular care: Some of them being defended by a double, nay, a treble incloſure.

Ver. 12. *And the Earth brought forth Graſs, and the Herb*, &c.] Theſe things did not grow up out of Seed, by ſuch a long proceſs, as is now required to bring them to maturity; but they ſprung up in their Perfection, in the ſpace of a Day, with their Seeds in them, compleatly formed, to produce the like throughout all Generations. Thus *Moſes* gives a plain Account of the firſt Production of things, according to the natural Method: for ſuppoſing they had a Beginning, the *Herb* and the *Tree* muſt naturally be before the *Seed* they bear; as the Hen is before the Egg ſhe lays. And to make a Queſtion, which was firſt (as ſome of the Philoſophers did) is very frivolous; becauſe that Power which alone could produce the Seeds of all things, could as eaſily make the Things themſelves, with a power to propagate their kind by Seed.

It is therefore moſt judiciouſly noted by *Abarbinel*, a learned *Jew*, That the Production of Plants in the beginning, differed from their Production ever ſince in theſe two things: *Firſt*, That they have ſprung ever ſince out of *Seed*, either ſown by us, or falling from the Plants themſelves; but at the beginning were brought out of the Earth, with their Seed in them, to propagate them ever after. And, *Secondly*, They need now, as they have done ſince the firſt Creation, the influence of the Sun, to make them ſprout: But then they came forth by the Power of God, before there was any Sun, which was not formed till the next Day. Of this laſt *Theophilus Antiochenus*, long before *Abarbinel* took notice, *l.* ii. *ad Autolychum*, where he ſays, God produced things in this order; foreſeeing the Vanity of *Philoſophers*, who, ſaying nothing of him, made all things to be produced by the Sun, ἀπὸ τῶν ςοιχείων, out of the Elements. *Porphyry* himſelf alſo (*l.* ii. περὶ ἀποχῆς) could obſerve out of *Theophraſtus*, That the Earth brought forth Trees and Herbs before Beaſts, δένδρα μὲν γὰρ δὴ πρὸ ζώων ἀνέδωκε ἡ γῆ, &c. Which *Euſebius* remembers in his *Præpar. Evang.* l. i. c. 9. p. 28.

Ver. 14. *Let there be Lights.*] This is a different word from what we had, *ver.* 3. ſignifying, as *Paulus Fagius* obſerves, that which is made out of Light; *luminous Bodies*, whereby Light is communicated to us: The *Hebrew* Particle, *Mem*, before a Word, being uſed to expreſs the Inſtrument of an Action. And ſo now we are to conceive, that the *Light* produced at firſt, having for *three* Days circulated about the Earth, and that near unto it, to further the Production of the things before-mentioned, was on this *fourth* Day diſtributed into ſeveral *Luminaries*, at a great diſtance from the Earth. So it follows; *In the firmament of Heaven*, in the upper Region, which we call the *Æther*, or *Sky*, where the Sun and the Planets are placed.

*To divide the Day from the Night.*] By a continued circular Motion, finiſhed in *four and twenty*

Hours; in one part of which, by the preſence of the Sun, the Day is made; and in the other part, by the Sun's abſence, Night is made, in a conſtant ſucceſſion.

*And let them be for Signs and for Seaſons.*] That is, for Signs of the Times or Seaſons; as *Ger. Voſſius* expounds it, by the Figure of ἓν διὰ δυοῖν. And by *Times* are meant, the Spring, Summer, Autumn, and Winter; and, by conſequence, the Seaſons for Ploughing, Sowing, Planting, Pruning, Reaping, Vintage, Sailing, *&c. L. de Scientiis Mathemat.* c. 38.

*And for Days, and Years.*] By a ſpeedy ſwift Motion round, in *twenty-four* Hours to make *Days*; and by a ſlower, longer Motion to make Years; and a grateful variety of Seaſons in the ſeveral Parts of the Earth, which by this *annual* Motion are all viſited with the Sun's Beams.

Ver. 15. *And let them be for Light*, &c.] *i. e.* Let them there continue to give conſtant Light and Warmth to the Earth: And ſo they do immovably.

Ver. 16. *And God made two great Lights.*] It is obſervable, that nothing is ſaid to have been *created*, ſince the firſt Matter, out of which all things were *made* or *formed*. And the two *great Lights*, or *Luminaries*, Inlightners, (as the word ſignifies) are the *Sun*, which inlightens us by Day; and the *Moon*, which inlightens us by Night. The *Moon* indeed is not ſo *great* as the reſt of the Planets, (for it is the leaſt of all, except *Mercury*,) but it affords the greateſt Light to us; by reflecting the Beams of the Sun to us, in its abſence; and thereby very much abating the diſconſolate darkneſs of the Night.

*He made the Stars alſo.*] That is, the reſt of the Planets, and their Attendants.

Ver. 17. *And God ſet them in the Firmament of Heaven*, &c.] By the repetition of this ſo often, *Moſes* intended to fix in the Peoples Mind this Notion; That tho the heavenly Bodies be very Glorious, yet they are but Creatures, *made* by God, and *ſet* or appointed by his Order, to give us Light: And therefore he alone is to be worſhipped, not they.

It is commonly taken notice of, that there is no mention of the Creation of Angels, in all this Hiſtory; nor was there any need of it. For the ancient Idolatry conſiſting in the worſhip of the Sun, Moon, and Stars, (as appears from the very Names of the moſt ancient *Idols* in the *Old Teſtament*, ſuch as *Moloch*, *Aſhtaroth*, and the like,) which they believed to be eternal Beings: The great Deſign of *Moſes* was to confute this Opinion, by repreſenting them (over and over) as the Work of the Eternal God; which ſtruck at the very Root of *Idolatry*. The worſhip of *Angels* was a later invention.

Ver. 18. *And to rule over the day, and over the night.*] Some have fancied, that the ancient Idolatry ſprung from this word *Rule*: Men looking upon theſe glorious Lights, as having a dominion over them. Whence the Sun was called *Baal*, that is, Lord, or Governour, by the *Eaſtern* People; and *Moloch*, that is, King, by the *Egyptians*. But one word ſure was not the ground of ſo foul an Errour; when the ſcope of *Moſes* was to ſhow, that theſe things were *made* by an higher Being, and made not to rule over *Men*, but over the *Day* and the *Night*; which the Sun makes when it riſes and ſets, by the order and appointment of God.

*And God ſaw that it was good.*] He was pleaſed with this Work, as ſuitable to the Ends for which he intended it. The firſt Light *was good* (*ver.* 4.) for the purpoſe to which it ſerved; which was, by its heat, to agitate, rarefy, and ſeparate the Matter of the CHAOS, for the making of *Air*, and gathering together the *Waters*, and drying the *Earth*, and producing *Graſs*, *Herbs*, and *Trees*; which made it neceſſary it ſhould continue ſome Days near to the Earth, that it might powerfully penetrate into the Matter it was to digeſt: But, if it ſhould have continued longer ſo near to the Earth, it would *not have been good* for it; becauſe it would have burnt up all the Plants, that the Earth had brought forth; and, by its too ſcorching heat, have hindered the Production of thoſe living Creatures, which were ready on the next Day to be made; or, at leaſt, made the Earth unfit for their habitation. For the *Air*, which all living things, even Fiſhes themſelves, need, (nay, the Plants alſo, which have Veſſels for conveying Air to all their Parts,) would have been ſo very hot, that it would have afforded no refreſhment to them: Therefore *it was good* that it ſhould be advanced into the Firmament of the Heaven, and there embodied in thoſe Luminaries, which, being removed further from us, give ſuch a moderate heat, as is neceſſary for the preſervation of us, and of all things living that dwell upon the Earth.

Ver. 19. *And the Evening*, &c.] Thus the fourth Day concluded.

Ver. 20. *And God ſaid, Let the Waters*, &c.] Now God proceeded to form the lower ſort of *Animals*, or living Creatures, *viz.* The *Fiſh*, and the *Fowl*; which are in many reſpects inferior to *Beaſts*. And the Fiſhes are called *moving* (in the *Hebrew*, *creeping*) Creatures; becauſe their Bellies touch the Water, as creeping things do the Earth. Both Fiſhes and Fowls were made out of the *Waters*; that is, out of ſuch Matter as was mixed with the Waters, which contained in them many things beſides ſimple Water: for the Sea and Rivers are ſtill very richly furniſhed with various Compounds, for the nouriſhment of an innumerable multitude of Fiſhes. The great congruity that there is between Fiſh and Fowl in many particulars, will not let us doubt they had the ſame Original: For they are both *oviparous*, which makes them more fruitful than the Beaſts of the Earth; neither of them have any *Teats*; they both direct, (and, as I may ſay, *ſteer*) their Courſe by their Tail, *&c.* See *Ger. Voſſius de Orig. & Progr. Idolol. L.* iii. *c.* 78.

*Bring forth abundantly.*] That is, various ſorts of both kinds; there being many hundred kinds of *Fiſhes*, and *Birds*, or *Fowls*; many of the later of which live in the Water, (which ſhows their Original to have been from thence) and others of them live both in the Air and Water. The formation of theſe Creatures, is, in every part of them, very wonderful, eſpecially in thoſe parts whereby they are fitted to ſwim, and to fly. Which demonſtrate a moſt wiſe Agent, by whoſe infinite Power they were ſo contrived, as to be able alſo to propagate their Kind.

Ver. 21. *And God created great Whales.*] The vaſtneſs of theſe Creatures, perhaps, made *Moſes* again uſe the word *Create*, (which he had not done ſince the beginning of the *Chapter*) not becauſe they were made as the CHAOS was, out of Nothing; but becauſe it required a greater Power to make out of the precedent Matter, moving things of ſo huge a Bulk, and of ſuch great Agility, than to make any other thing hitherto formed.

The *Hebrew* word *Tanim*, which we tranſlate *Whales*, comprehends ſeveral ſorts of great Fiſhes, as *Bochartus* obſerves in his *Hierozoic.* P. i. L. i. *c.* 7. where he ſhows the prodigious bigneſs of ſome of them. But he ſhould have added, that this word alſo ſignifies *Crocodiles*, which, he himſelf ſhows, are ſet forth in *Job* xli. as the moſt aſtoniſhing Work of God. For *Job Ludolphus*, I think, hath demonſtrated, that nothing but the *Crocodile* can be meant by this word *Tanim*, in *Ezek.* xxix. 3. and xxxii. 2. and ſome other places. Vid. *L.* i. *Comment. in Hiſtor. Æthiop. Cap.* xi. *n.* 86.

*And God ſaw that it was good.*] Was pleaſed with the Structure of theſe ſeveral Creatures: Of the *Birds*, who were furniſhed with Wings to fly in the Air; and of the *Fiſhes*, whoſe Fins ſerve them to ſwim in the Water; and of *Water-Fowl*, whoſe Feet are formed ſo, as to ſerve for the ſame uſe; and ſome of them (ſuch as dive under Water) covered ſo thick with Feathers, and thoſe ſo ſmooth and ſlippery, (as the Learned and Pious Mr *Ray* hath obſerved) that their Bodies are thereby defended from the cold of the Water; which cannot penetrate or moiſten them. See *Wiſdom of God in the Creation*, P. i. p. 135.

Ver. 22. *And God bleſſed them*, &c.] His bleſſing them, was giving them a Power to Multiply and Increaſe, till they had filled the Water with Fiſh, and the Air with Fowl. Which required a particular Care of Divine Providence, as *Abarbinel* obſerves; becauſe they do not bring forth young Ones perfectly formed, as the Beaſts do; but lay their Eggs in which they are formed, when they are out of their Bodies. This, ſaith he, is a wonderful thing, That when the Womb, as we may call it, is ſeparate from the Genitor, a living Creature like it ſelf ſhould be produced. Which is the reaſon, he fanſies, that *a Bleſſing* is here pronounced upon them, and not on the Beaſts, that were made the next Day. The antient Fathers are wont to obſerve, That the *firſt Bleſſing* was given to the Waters, as a Type of Baptiſm. *Theophilus ad Autolyc. L.* ii. and *Tertullian. de Baptiſmo*, *cap.* 3.

*And let Fowl multiply in the Earth.*] There, for the moſt part, they have their Habitation and their Food; tho ſome live upon the Water.

Ver. 23. See *verſe* 19.

Ver. 24. *And God ſaid, Let the Earth bring forth.*] Thus by a gradual proceſs, the Divine Power produced Creatures ſtill more Noble: The Matter being more digeſted and prepared in *five* Days time, than it was at firſt. I do not know whether there be any weight in the Note of *Abarbinel*, who obſerves that *Moſes* here uſes a new word, which we tranſlate *bring forth*; to ſhow the difference between *Plants* and *Animals*. The former of which ſpring out of the Earth indeed, but continue fix'd in it, and periſh if they be ſeparated from it: Whereas *Animals*, tho made out of the Earth, and living upon it, have a ſeparate exiſtence, and do not ſtill adhere to it.

*After his kind.*] Three ſorts of living Creatures are immediately mentioned, which were formed out of ſuch Matter, as the Earth afforded, (not ſimple Earth, we muſt underſtand, no more than before ſimple Water; for it was impregnated with many other Principles;) the firſt of which, *Behemah*, which we tranſlate *Cattle*, always ſignifies the Flocks and Herds of tame Beaſts, when it is diſtinguiſhed from *Chaja*, which we tranſlate in the end of the *Verſe*, *Beaſts of the Earth*, that is, wild Beaſts: Between which two, he mentions a *third* kind of living Creatures on the Earth, which he calls *Remeſh*, *creeping things*; becauſe whatever Feet they have, they are ſo ſhort and ſmall, that they ſeem to the naked Eye to have none at all; but to crawl on their Bellies upon the Ground. Of all theſe three kinds, there are various ſorts wherewith God hath repleniſhed the Earth: And of every kind, ſome vaſtly great, and others very little; as *Abarbinel* notes even among *Reptiles*, there being *Serpents* of a prodigious length, and other creeping things far ſmaller than *Ants*.

Ver. 25. *And God made*, &c.] The Earth did not bring them forth by virtue of the Influence of Heaven, upon prepared Matter: But God framed them out of the Matter ſo prepared, and produced them in their full perfection, after their ſeveral kinds.

*And God ſaw it was good.*] Was pleaſed with the great variety of theſe Creatures, and their compleat Structure, fitting them for their ſeveral uſes.

Ver. 26. *Let us make Man.*] God not only reſerved Man for the laſt of his Works; but doth, as it were, adviſe and conſult about his Production. Not to ſignify any Deliberation within himſelf, or any Difficulty in the Work; but to repreſent to us the Dignity of Man, and that he was made (as *Abarbinel* gloſſes) with admirable Wiſdom and great Prudence. To the ſame purpoſe S. *Chryſoſtom* here ſpeaks. And ſee *Greg. Nyſſen. de Opificio Hominis*, *cap.* 3. and *Orat.* i. on theſe words; with *Greg. Nazianzen. Orat.* xliii. *p.* 699. who obſerves that God brought him into this World, as into a noble Palace, ready furniſhed with all manner of things. Which is the Notion alſo of *Methodius*: See *Epiphanius Hæreſ.* lxiv. *n.* 18. It is to be obſerved alſo, That God doth not ſay, *Let the Earth bring forth Man*, as he ſaith before, *verſe* 24. of other Animals; for the ſame reaſon: To repreſent Man as a far more noble Work, than any other upon Earth. For tho he was made (as we read in the next *Chapter*) *of the duſt of the ground*; yet a greater Power and Skill was imployed, in producing a Creature of ſuch Beauty and Majeſty.

*Let us.*] The ancient Chriſtians look'd upon this as a plain intimation of a Plurality of Perſons in the Godhead. Inſomuch that *Epiphanius* ſays, *This is the Language of God to his WORD and only Begotten, as all the faithful believe*, *Hæreſ.* xxiii. *n.* 2. and ſee *Hæreſ.* xliv. *n.* 4. and *Hæreſ.* xlvi. *n.* 3. where he ſays, *Adam* was πεπλασμένος ἐν χειρὶ Πατρὸς καὶ υἱοῦ, καὶ ἁγίου πνεύματος, *formed by the Hand of the Father, and the Son, and the Holy Ghoſt.* To which one cannot but incline, who conſiders how poorly the *Jews* expound this place: Who fanſy a kind of *Senate or Council of Angels*, without whom God doth nothing, (which they ground upon *Dan.* iv. 14.) whereas there is not the leaſt ſignification as yet of any ſuch Beings; much leſs, that they had any hand in the making Man; who was not made in their Image, but in the Image of God. Yet thus *Saturnilus* fooliſhly expounded theſe words, as *Epiphanius*, informs us, in the fore-named *Hæreſ. p.* 62. *Edit. Pariſ.* And *Moſes Gerundenſis* ſtill more fooliſhly imagines God ſpake *to the Earth*, that it ſhould bring forth Man, as it had done other Creatures. But *Maimonides*, who magnifies that Saying of their Maſters, (That God doth nothing without his Council) is forced to acknowledge, (*More Nevoch. P.* ii. *cap.* 6.) That it is not to be underſtood, as if he aſkt their Advice, or was aſſiſted by their Judgment, but only that he uſed them as Inſtruments in the producing of every thing. Which is directly contrary to the very words, which are not in the form of a *Command*, but of a *Conſultation* before Execution. Others therefore think God ſpeaks after the manner of Kings; who adviſe with their Council, but do things themſelves: And are wont to ſpake in the Plural Number, when they declare their Pleaſure. But I take this to be a Cuſtom much later than the Days of *Moſes*; when they ſpake as the King of *Egypt* doth to *Joſeph*, *Gen.* xli. 41, 44. *I am Pharaoh*; and *ſee I have ſet thee* (not *we* have ſet thee) *over the land of Egypt*. In which Style the King of *Perſia* writes long after this, *Ezra* vi. 8. *I Darius make a decree.*

All theſe poor ſhifts are a plain confeſſion, that they found it very hard (as the *Socinians* do at this day) to give any account of this way of ſpeaking, without granting a Plurality of Perſons in the Godhead. And therefore *Menaſſeh Ben Iſrael* in his *Conciliator*, mentions one of their Doctors, who, in *Bereſchith Rabba*, ſays, That when *Moſes* by God's Direction was about to write theſe words, *Let us make Man*, he cryed out, *O Lord of the World, why wilt thou give Men occaſion to err, about thy moſt ſimple Unity?* To which he received this Anſwer, *Write as I bid thee*; *and if any Man love to err, let him err*. The ſame Story is told by *Joſeph Albo*. Which ſhows that their Doctors have been long puzzled with this manner of Speech, which unavoidably ſuggeſted to their Thoughts, more than One Perſon in the Deity: Which till they believe, they are at a loſs what to ſay about it.

*In our Image*, *after our likeneſs.*] Two words (ſome think) to expreſs the ſame thing: With this difference only, as *Abarbinel* explains it, That the laſt words, *after our likeneſs*, give us to underſtand that Man was not created properly and perfectly in the Image of God; but in a reſemblance of him. For he doth not ſay, *in our likeneſs* (ſays that Author) as he had ſaid *in our Image*, but *after* our likeneſs: where the *Caph* of ſimilitude (as they call it) abates ſomething of the Senſe of what follows; and makes it ſignify only an approach to the Divine Likeneſs, in *Underſtanding*, *freedom of Choice*, *Spirituality*, *Immortality*, &c. Thus *Tertullian* explains it, *Habent illas ubique lineas Dei, quà immortalis anima, quà libera & ſui arbitrii, quà præſcia plerumque, quà rationalis, capax, intellectus & ſcientiæ*. L. ii. *contra Marcion.* cap. 9. And ſo *Gregor. Nyſſen.* cap. 16. *De Opific. Hom.* Πάντες τοῦ διανοεῖσθαι καὶ προβουλεύειν δύναμιν ἔχουσιν, &c. All have a Power of Conſidering and Deſigning, of Conſulting and Fore-appointing what we intend to do. *Purity* and *Holineſs* likewiſe ſeem to be comprehended in this: As may be gathered from the Apoſtle, *Coloſſ.* iii. 10. For the new Man conſiſts *in righteouſneſs, and true holineſs*, Epheſ. iv. 24. But tho he was created with a Faculty to judge aright, and with a Power to govern his Appetite, which he could controul more eaſily than we can do now; yet he was not made immutably good, (*quia hoc ſoli Deo cedit*, which belongs to God alone, as *Tertullian* excellently diſcourſes in that place) but might, without due care be induced to do evil, as we ſee he did. For an habituated, confirmed eſtate of Goodneſs, was even then to have been acquired by Watchfulneſs and Exerciſe: Whereby in proceſs of time, he might have become ſo ſtedfaſt, that he could not have been prevailed upon by any Temptation, to do contrary to his Duty.

*And let them have dominion*, &c.] Some have thought the *Image of God* conſiſted in this alone. (See *Greg. Nyſſen.* cap. 4. *De Opific. Hom.* p. 143.) Which rather follows upon Man's being made in God's Image, *viz.* An intelligent Being; which gave him Dominion over other things, that are not indued with ſuch Underſtanding. I conclude this Note with a very pertinent Obſervation of his in that Book, *cap.* 16. That *Moſes* ſpeaks more magnificently of Man, than any *Philoſopher* ever did: For they could ſay nothing of him beyond this, That he was Μικρὸς Κόσμος, *a little World*: But according to the Churches account, his greatneſs conſiſts not in his Likeneſs to the created World, but in his being made κατ' εἰκόνα τοῦ κτίσαντος φύσεως, *after the Image of the Nature of the Creator of all things.*

*Over all the Earth.*] Over all four-footed Creatures in the Earth, tho never ſo wild; as *Bochartus* obſerves.

Ver. 27. *And God created Man in his own Image.*] From theſe words *Origen* gathers there is a great deal of difference between Εἰκὼν, *Image*, and Ὁμοίωμα, *Likeneſs*; becauſe, tho God ſaid, *verſe* 26. *Let us make Man in our Image and after our Likeneſs*, yet here he is ſaid to have made him only *in his own Image*; and not, for the preſent, *after his Likeneſs*. For that, ſaith he, *Lib.* iv. *contra Celſum*) is reſerved to the other World; when, as St *John* ſays 1 *Epiſt.* iii. 2. ὅμοιοι αὐτῷ ἐσόμεθα, *we ſhall be like him*. But this ſeems too curious. No doubt God made Man juſt as he deſigned, in ſuch a compleat reſemblance of himſelf, that there is no Creature like to Man, no more than God hath any equal to himſelf: As ſome of the *Hebrew* Doctors explain this Matter. And therefore *Moſes* repeats it again, *In the Image of God created he him*: To imprint upon the Minds of Men, a Senſe of the great Dignity of Human Nature; which was foully debaſed by worſhipping any Creature.

*Male and Female created he them.*] He made *Woman* the ſame Day he made *Man*; as he did both Sexes of all other living Creatures, and as he made Herbs and Plants with Seed in them to propagate their Species, on the ſame Day they were produced. It is plain by this alſo, That

*Woman* as well as *Man*, was made in the Image of God. And it ſeems to be pertinently obſerved by *Abarbinel*, That *Moſes* here again uſes the word *Create*, (and that three times) to denote the Original of human Souls; which are not *made* out of pre-exiſtent Matter, as our Bodies are; but by the Power of God, when they had no Being at all.

Ver. 28. *And God bleſſed them*, &c.] The former part of this Bleſſing, *be fruitful and multiply*, God had beſtowed before (*ver.* 22.) upon other Creatures: Unto which he adds two things here, *repleniſh the Earth*, *and ſubdue it*. He gives them the whole Earth for their Poſſeſſion, with a Power to *ſubdue it:* That is, to make it fit for their Habitation, by bringing under, or driving away wild Beaſts. For, *Secondly*, he gives them the Dominion (unto which he deſigned them in their Creation) over all other Creatures; whether in the Water, Air, or Earth. And he ſpeaks to them in the Plural Number; which is a demonſtration, that *Man* and *Woman* were both created, and received his Bleſſing, on the ſame Day.

Ver. 29. *Behold I have given you*, &c.] Here he aſſigns them their Food; and makes no mention at all of Beaſts, but only of Plants and Fruits of the Earth. For Beaſts being made by pairs, in their ſeveral Species, (we may well ſuppoſe) as Man and Woman were, and not being yet multiplied; the killing of Beaſts, Birds, and Fiſhes, would have been the deſtruction of the Kind: Whereas there were Plants innumerable, and great variety of Fruit for their ſuſtenance. And therefore here being no grant made to them of Animals for their Food, tho no prohibition neither, it is very probable they abſtained from eating Fleſh, till after the Flood, (when God expreſly gave them every living thing for Meat, as much as the Herbs, *ch.* ix. 2.) unleſs it were upon ſome ſpecial occaſions: As, perhaps, when they ſacrificed living Creatures; which they did in proceſs of time, (iv. 4.) tho not at the firſt.

Ver. 30. *And to every Beaſt*, &c.] Here he gives to the Beaſts, and Fowl, and creeping Things, all *Herbs* for their Food, but ſaith nothing of *Fruit*; from which we cannot well think the Birds would abſtain: And therefore they are included in the Phraſe, *of every green Herb*.

Ver. 31. *Very good*.] From theſe words *Epiphanius* confutes the *Manichees*, *Hæreſ.* lxvi. n. 18. where there is an explanation of this Phraſe (*God ſaw that it was good*) throughout this whole *Chapter*. Where it being ſaid at the end of every Day's Work, *God ſaw it was good*; and particularly here on the ſixth Day, before he had quite ended the Work of it, he ſaith ſo of the formation of the Beaſts, *ver.* 25. *Abarbinel* will have this to relate peculiarly to the Creation of Man and Woman. But the beginning of the *Verſe* plainly ſhows that he ſpeaks of *every thing that he had made:* And therefore their Doctors in *Bereſchith Rabba* (whom he mentions) ſay a great deal better, That Man is meant in the firſt and principal place, when *Moſes* ſays, *God ſaw every thing that he had made*; *and behold*, *it was very good*.

## CHAP. II.

MOSES having given a ſhort Account of the orderly Production of all things, from the meaneſt to the nobleſt, explains more largely in this *Chapter* ſome things, which were delivered briefly in the foregoing, becauſe he would not too much interrupt the coherence of his diſcourſe about the Works of the *Six Days*. Particularly he relates how *Eve* was made; and alſo further illuſtrates the Production of *Adam*, &c.

Ver. 1. *Thus the Heavens*, *and the Earth*.] *i. e.* The viſible World.

*Were finiſhed*.] Brought to that Perfection wherein we ſee them.

*And all the Hoſts of them*.] That is, all Creatures in Heaven and in Earth; which are called *Hoſt*, or *Army*, becauſe of their vaſt variety, and excellent order.

Ver. 2. *And on the ſeventh Day*, *God ended his Work*.] Or rather, *had ended*, (as it may be tranſlated) for he did not work on the ſeventh Day: But, *reſted from all his Work which he had made*; having ſo compleatly finiſhed it, that there remained no more to be done. An Emblem of the Reſt that we ſhall have, when we have done our Work faithfully, and left none undone, as *Origen*'s words are, *L.* vi. *contra Celſum*.

Ver. 3. *And God bleſſed the ſeventh Day*, *and ſanctified it*.] As God ſanctified *Jeremiah* in after-times from his Mother's Womb, (*Jer.* i. 5.) by ordaining him to be a Prophet: So he now determined and appointed the ſeventh Day, from the very beginning of the World, to be obſerved in Memory of its Creation. And this ſetting it apart, and conſecrating it to that Holy Uſe, was his *bleſſing* it, or recommending it to be obſerved, as a Day of bleſſing and praiſing him, in all his Works of Wonder; and (I know not why I ſhould not add) of his beſtowing Bleſſings upon all his pious Worſhippers.

There is no mention, indeed, made of *Adam*'s, or *Abel*'s, &c. obſerving this Day; which hath inclined many to conclude theſe words to have been written by way of *anticipation:* This Day being ſet apart in after-times by the Law of *Moſes* for God's Service; but in their Opinion, not till then. To which I cannot agree; becauſe it ſeems to me far more reaſonable to think, That God took care to preſerve the Memory of the Creation in the Minds of Mankind; and the Worſhip of Him, the One only God, by whom it was created: Which could not be done by any means more effectually, than by ſetting apart this Day for that purpoſe. Which if he had not appointed, yet Men being made religious Creatures, I cannot but think they would have agreed upon ſome ſet time for the Exerciſe of their Religion, as well as ſome ſet Place (tho that be not mentioned neither) where to meet for Divine Service: And what time more proper, wherein to honour their Creator, with their Sacrifices, Praiſes, and Thankſgivings, than this Day? Which *Philo* well ſtiles τοῦ κόσμου γενέσιον, *the birth-day of the World:* Which was ſo much obſerved all the World over, (tho they forgot the reaſon) that the ſeventh Day, he obſerves, may be truly called Ἑορτὴ Πάνδημος, *the Univerſal Feſtival*, kept by all People. *Joſephus* ſpeaks to the ſame purpoſe; and there is a great deal more ſaid by *Ariſtobulus* a *Peripatetick* Philoſopher, out of *Heſiod*, *Homer*, and others, in *Euſeb. Præp. Evang. l.* xiii. *c.* 12. concerning the Sacredneſs of the ſeventh Day. Which tho Mr *Selden* (*L.* iii. *de Jure N. & G. cap.* 17, &c.) endeavours to prove is meant of the ſeventh Day of the *Month*, not of the ſeventh Day of the *Week*; yet we may look upon that as a Remain of this antient Tradition. Which, in time, Men forgot, as they did the moſt Natural Duties; having ſo corrupted their ways, (as we read *Gen.* vi. 10, 11.) that there was nothing good among the generality of them. And therefore no wonder if they did not regard the Service of God every *ſeventh* Day: To which I ſhall ſhow in due place, *Noah*, the only righteous Man among them, had ſome regard. Which continued in the Family of *Abraham* after the Flood: *Moſes* ſpeaking of it, not long after their coming out of *Egypt*, (where it is likely they were not ſuffered to obſerve it, having no time free from their intolerable Labours) as a Day known to them before the giving of the Law at Mount *Sinai*, *Exod.* xvi. 23, 25, 26.

Which is not to be underſtood, as if the *Patriarchs* before and after the Flood, kept ſuch a Reſt, as God enjoined the *Iſraelites* by *Moſes*: For that was proper to them, for a peculiar reaſon; becauſe they had been Slaves in *Egypt*; and therefore were commanded to keep the *Sabbath*, without doing *any manner of work* upon that Day, *Deut.* v. 15. Which is all the Chriſtian Fathers mean, when they ſay the *Patriarchs* did not *Sabbatizare*, keep the Sabbath as the *Jews* did. (See *Tertullian adv. Judæos, cap.* 2, & 4. *Irenæus*, and others.) For in religious Offices I doubt not they obſerved the ſeventh Day; as a proper time for that Sacred Hymn, which *Galen* himſelf (*L.* iii. *de uſu Partium*) ſays, we ſhould all ſing to the Creator of all; *if we our ſelves firſt know, and then tell others*, οἷος μὲν ἐστι τὴν σοφίαν, &c. *how wonderful he is in Wiſdom, how great in Power, and how rich in Goodneſs.*

*Becauſe that in it he had reſted from all his work.*] This is the reaſon why this Day was diſtinguiſhed from the other Six; That a remembrance of God's reſting from all his Works on this Day, might be preſerved; by Mens laying aſide their other Employments ſo long as to praiſe him ſolemnly, by whom this great World was made.

*Which God created, and made.*] Or, as the *Hebrew* phraſe is, *created to make*, i. e. reſted from all the ſix Day's Work. For he *created* ſomething at the firſt, out of which to *make* all the reſt, in ſix Day's ſpace; and now he ceaſed from all.

Ver. 4. *Theſe are the generations*, &c.] That is, this is a faithful Account of the Original of the World. Which *Moſes* here repeats, more deeply to imprint on the People's Minds, that the World was not a God, but *the Work of God*: which they were to acknowledge every ſeventh Day.

*In the Day.*] *i. e.* At that time (ſo *Day* often ſignifies) *When the LORD God made the Earth and the Heavens.* It is obſerved by *Tertullian*, That *exinde Dominus qui retro Deus tantum*, &c. from henceforward (*ver.* 7, 8, 9, 15, &c.) he is called Lord, who hitherto was called only God: Of which he endeavours to give a reaſon, *L. adv. Hermog. cap.* 3. The *Hebrew* Doctors obſerve, that *Jehovah Elohim* (Lord God) joined together, is *the full and perfect Name of God*: And therefore fitly reſerved till this place, when the Works of God were perfected, and not before.

Ver. 5. *And every Plant in the Field, before it was in the Earth*, &c.] That is, before there was any Seed to produce them, God made them to ſpring up with their Seed in them; as was ſaid before, in the firſt *Chapter*. And *Moſes* here mentions theſe alone, becauſe they were the firſt Productions out of the Earth; without which there had been no Food for living Creatures.

*For the LORD God had not cauſed it to rain on the Earth, and there was not a Man to till the Ground.*] Here are two reaſons to confirm, that Plants were not produced, in the way they are now: For there had been no ſhowers of Rain; nor was there any Man to prepare the Earth to receive the Seed, (if there had been any) both which are neceſſary in the ordinary Method of Divine Providence, ever ſince the World was made. From hence ſome collect there were no *Præadamites*, (People before *Adam*) for then *Moſes* could not have ſaid, *there was no Man to till the Earth.*

Ver. 6. *But there went up a Miſt*, &c.] Many think this will beſt cohere with what went before, by tranſlating it, *nor did there* (taking the Particle לא *not*, from the foregoing *Verſe*, as is uſual) *a Miſt go up from the Earth.* See *Druſius* in Levit. x. 6. and *Hottinger* in *Hexapl. Pariſ.* p. 89. But I ſee no neceſſity of this; and think it more likely there did go up a *Vapour* or *Steam* out of the Earth, when it came reeking out of the Waters, (as was ſaid upon *Verſe* 9. of *Chap.* 1.) to moiſten the ſuperficies of it; before any Clouds were raiſed, by the Power of the Sun, to give Rain.

Ver. 7. *Out of the Duſt of the Ground.*] Not dry, but moiſt Duſt, as the LXX have it, τὸν ἄνθρωπον, χοῦν ἀπὸ τῆς γῆς. From whence the Apoſtle calls him ἄνθρωπον χοϊκὸν, 1 *Corinth.* xv. 47. which teaches us this Duſt was mixt with Water: For ſo χοῦς ſignifies; *Limus*, as the *Vulgar Latin* hath it. Which agrees with the *Hebrew jatzar*, *formed*; which is uſed concerning Potters, who make their Veſſels of Clay, not of dry Earth. *Diodorus Siculus* ſeems to have had ſome Notion of this, when he ſaith Man was made out of *the Slime or Mud of* Nile. Upon which Original of Man's Body the antient Fathers make many pious Reflections: But none better or ſhorter than that of *Nazianzen*'s who ſays, it is to teach us, ἵν᾽ ὅταν ἐπαιρώμεθα διὰ τὴν εἰκόνα, διὰ τὸν χοῦν συστελλώμεθα, that when we are apt to be lifted up becauſe we are made *after God's Image*, the thoughts *of the Dirt* out of which we were taken, may humble and lay us low.

*And God breathed into his Noſtrils the breath of Life.*] This being ſaid of no other Creature, leads us to conceive not only that the Soul of Man is a diſtinct thing, of a different Original from his Body; but that a more excellent Spirit was put into him by God (as appears by its Operations) than into other Animals. For tho the ſimple Speech of *inſpiring him with the breath of Life* would not prove this, yet *Moſes* ſpeaking in the Plural Number, that God breathed into him *Niſchmath chajim*, the *Breath* or *Spirit of Lives*, it plainly denotes not only that Spirit which makes Man *breathe* and *move*; but *think* alſo, *reaſon* and *diſcourſe*.

*And he became a living Soul.*] This is the immediate reſult of the Union of the Soul with the Body. Which *Euſebius* thus explains. *L.* vii. *Præpar. Evang. cap.* 10. *Moſes* having laid the Foundations of Religion before-mentioned, *viz.* The Knowledge of God, and of the Creation of the World, proceeds to another Point of Doctrine moſt neceſſary to be underſtood; which is the Knowledge of a Man's ſelf; to which he leads him by ſhowing the difference between his Soul and his Body: His Soul being an Intelligent Subſtance, made after the Image of God; his Body, only an earthly Covering of the Soul. To which *Moſes* adds a third, πνοὴν ζωῆς ἑνωτικὴν τινα, καὶ συναπτικὴν δύναμιν, &c. A certain vital Breath, whereby the other two are united and linked together by a powerful Bond, or ſtrong Tie. His Soul, it is manifeſt, did not come out of the Earth, or any Power of Matter; but from the Power of God, who infuſed it into him by his Divine Inſpiration.

And this was the original of *Eve*'s Soul alſo, tho it be not mentioned: For if her Soul had been made out of *Adam*, as her Body was, he would have ſaid not only, She is Bone of my Bone, but *Soul of my Soul*; which would have mightily ſtrengthened the Bond of Marriage, and exceedingly hightened conjugal Affection.

Ver. 8. *And the LORD God planted.*] Or, *had planted*; for it doth not ſeem to be a new thing.

*A Garden.*] A moſt pleaſant part of the Earth.

*Eaſtward.*] Or, as others tranſlate it, *before, in the beginning*, viz. On the third Day, when he made all Vegetables. And it cannot be denied that *mikkedem* may ſignify *time*, as well as *place*: But as the greateſt part of Interpreters, Antient and Modern, take it here to ſignify place; ſo *Moſes* himſelf uſes it in the following part of this Book, iii. 24. xi. 2. xii. 8. xiii. 11.

*In Eden.*] A Country (as moſt underſtand it) ſo called, perhaps, from its Pleaſure: Τόπον διάφορον φωτὶ, διαυγὴς ἀέρι λαμπροτέρῳ, φυτοῖς παγκάλοις, as *Theophilus de Autolyc.* ſpeaks, *L.* ii. Where *Eden* was, there are two or three places of Scripture, that give ſome direction to our ſearch, 2 *Kings* xix. 12. *Iſa.* xxxvii. 12. *Ezek.* xxvii. 23. Which ſhow there was are Country, that for many Ages after this, retained the Name of *Eden*: And that *Eaſtward*, as *Moſes* here tells us, it was ſituated; that is, *Eaſtward* of *Judæa*, or of the Deſart of the *Amorites*, where he wrote theſe Books. For the Scripture calls thoſe People, *the Children of the Eaſt*, who dwelt in *Arabia*, *Meſopotamia*, and *Perſia*. But in what Country of the Eaſt *Eden* was, will be beſt underſtood from *ver.* 10.

*And there he put the Man, whom he had formed.*] He was formed we muſt ſuppoſe in ſome other place; and conducted hither by God, in Token of his ſingular Kindneſs to him. Where he declared him, ſaith a *Syriac* Writer mentioned by *Hottinger*, (in his *Diſſert. de Hexaplis*, *Pariſ.* p. 115.) an Heir of *Paradiſe*, and made him מלכא וכהנא ונביא a *King*, a *Prieſt*, and a *Prophet*.

Ver. 9. *And out of the Ground.*] Of that Garden before-mentioned,

*Made the LORD God to grow every Tree*, &c.] The greateſt variety of the choiceſt Plants, Flowers, and Fruits: For *Tree* comprehends every thing that grows out of the Earth.

*Pleaſant to the ſight.*] He gratified Man's Eye, as well as his Taſte, and his Smell.

*The Tree of Life.*] So called, becauſe there was a Virtue in it, as ſeveral of the antient Fathers think, not only to repair the animal Spirits, as other Nouriſhment doth; but alſo to preſerve and maintain them, and all the Organs of the Body, in the ſame equal Temper and State, wherein they were created, without any decay: Until Man ſhould have been fit to be tranſlated into another World. To this purpoſe *Irenæus*, St *Chryſoſtom*, *Theodoret*, but eſpecially *Greg. Nazianzen* ſpeak, Εἰ μὲν ὃν ἐμείναμεν, &c. *If therefore we had continued what we were, and kept the Commandment, we ſhould have been what we were not by coming to the Tree of Life*, ἀπαθανατισθέντες καὶ Θεῷ πλησιάσαντες, *being made immortal, and approaching nigh to God. Orat.* xliii. p. 699. *D.* And why we ſhould think it impoſſible or unlikely, that God ſhould make ſuch a Fruit, I do not ſee. Nay, it ſeems neceſſary there ſhould have been ſuch a kind of Food; unleſs we will ſuppoſe God would have preſerved *Adam* (had he continued innocent) from dying, by a continual Miracle: Which is a harder ſuppoſition than the other.

But this Garden being alſo a Type of Heaven; perhaps God intended by this Tree to repreſent that immortal Life, which he meant to beſtow upon Man with himſelf, *Rev.* xxii. 2. And ſo St *Auſtin* in that famous Saying of his. *Erat ei in cæteris lignis Alimentum, in iſto autem Sacramentum*, *L.* viii. *de Gen. ad Lit. cap.* 4. In other Trees there was *Nouriſhment* for Man; but in this alſo a *Sacrament*. For it was both a *Symbol* of that Life, which God had already beſtowed upon Man, (who was hereby put in mind, that God was the Author of his Being, and all his Enjoyments,) and of that Life he was to hope for in another World, if he proved obedient.

*In the midſt of the Garden.*] This ſignifies either its Situation, or its Excellence: For that which is moſt Eminent in any place, the *Hebrews* ſay is *in the midſt*, xxiii. 10.

*The Tree of Knowledge of Good and Evil.*] So called, as I take it, becauſe God intended by this Tree to prove *Adam* and *Eve*, whether they would be good or bad: Which was to be made known, by their abſtaining from its Fruit, or eating of it. It is generally thought indeed by Interpreters, (of which I leave the Reader to judge) that it had this Name afterwards; either becauſe the Tempter pretended it would make them ſo wiſe, as to know all things, (for ſo *Good and Evil* may be expounded, *ch.* iii. 5. to ſignify as much as *all things whatſoever*) or becauſe, in the event, upon the eating of this Fruit, they did actually know by miſerable Experience, (which they would not learn without it) the great difference between obeying, and diſobeying God's Commands. That is, they who did not ſufficiently attend to their Duty, nor conſider what it was to ſin, and what the effect of it would be; preſently, upon the eating of this Fruit, reflected upon both. For they ſaw how grievous it was to incur God's Diſpleaſure, by believing a Creature rather than Him; and by being ſo ungrateful as not to acknowledge

knowledge his Bounty in all the Bleſſings they enjoyed; without thinking Him envious in denying them one, as a proof of their Obedience.

Some think it was ſo called, as a *Caveat* to them, not to ſtudy Craft and Subtilty; but to content themſelves in a ſimple, plain way of life, (wherein God made them) without any Curioſity to know more than was needful for them. Which they think is confirmed by *ch.* iii. 6. *She ſaw it was good to make one wiſe*, i. e. cunning and wily.

Ver. 10. *And a River went out of Eden*, &c.] Theſe words afford us ſuch a Key to open to us the Place where this Garden was planted, that one can ſcarce doubt whereabout it was; tho the preciſe Spot of Ground be not marked out in this deſcription of it. For it lay in the Country of *Eden*; and we are directed to find that out by this remarkable Circumſtance, That *a River went out of it.* Which doth not ſignify that the Spring of the River was in *Eden*; but that the River run thro' that Country into the Garden, *to water it.* The Garden therefore, it is probable, was a part of the Province of *Eden*; and was water'd by that River which came from it. The only difficulty is to find what River this was. Our Countryman Mr. *Carver*, in his learned Diſcourſe of the *Terreſtrial Paradiſe*, *chap.* vii. endeavours to prove, that the two great Rivers, *Euphrates* and *Tigris*, having but one and the ſame Fountain in *Armenia* the greater, run along for ſome time in one Stream called *Tigris:* Upon which he thinks this Garden was ſeated, before this River parted into two Streams, *Euphrates* and *Tigris.* This he confirms out of the two Epiſtles of the *Neſtorian* Chriſtians written to *Rome* 1552, and tranſlated by *Maſius*; where they call *Tigris* the River of *Eden.* And there are indeed ſome antient Authors, particularly *Lucan*, and *Boëtius*, who ſay that theſe two Rivers come out of the ſame Spring: But their miſtake aroſe, 'tis likely from hence, That they ſprung (as *Strabo* tells us) out of one and the ſame Mountain, *viz. Niphates*, which is a part of *Taurus:* And *Euphrates* ſprung out of the Northern ſide of it, and *Tigris* out of the Southern; as *Salmaſius* obſerves upon *Solinus*, p. 621, *&c.* Certain it is, that the beſt Authors, both Antient and Modern, make them to have different Springs, from whence they hold different Courſes, *Euphrates* towards the *Weſt*, and *Tigris* towards the *Eaſt*: And do not make one River, till (after they have run thro' many Countries) they meet and join together about *Apamia*, according to *Ptolemy.* And then indeed they make for a long way, but one great Stream: Which I take to be the *River* here mentioned by *Moſes*, that run thro' the Country of *Eden*, which perhaps lay on both ſides of the River; as the Garden, it is plain by *ver.* 8. did on the *Eaſtern* ſide of it; extending it ſelf to the place, where theſe united Rivers parted again. For ſo it follows.

*And from thence.*] *i. e.* Below the Garden.

*It parted.*] Or, was divided again, as it had been before into two other Streams. By which words we ſeem to have found the Place where the Garden ended; but being not told where it began, nor how far it ſpread it ſelf *Eaſtward* from the River ſide, I will not preſume to ſay what Country or Countries it included. Certain it is there was a Country, as I obſerved before, called *Eden* in after-times, which was part of the Kingdom of *Aſſyria*, 2 *Kings* xix. 12. And that Kingdom then comprehended not only the Country antiently called *Aſhur*, but *Meſopotamia*, and *Babylonia*, &c. In ſome part of which laſt Province it is probable this Garden was ſeated.

*And became into four Heads.*] He doth not ſay *was parted* into four Heads, but *became into* four Heads, (whoſe Names here follow) two before they united, *viz. Tigris* and *Euphrates*; and two after they again parted, *viz. Piſon*, and *Gihon.*

Theſe he calls *Heads*, or Principal Rivers, as *David Chytræus*, I think, rightly underſtands it, *quatuor illuſtria & magna flumina efficiebant*, made four famous and great Rivers. For all Diviſions from the main Stream are called the *Heads* of a Water; as Sir *W. Raleigh* obſerves out of *Ulpianus.* And it is indifferent whether the Water come out of a Fountain, or out of a River, or a Lake: For that part of the River (ſuppoſe) where the Branch forſakes the main Stream, is called the *Head* of that Branch; which becomes a new River. In like manner may *Euphrates* and *Tigris* be called the *Heads* of that River which they made at their meeting: As where they part again, the *beginnings* (as the LXX tranſlate the word) of the other two Rivers, *Piſon* and *Gihon*, are properly called the *Heads* of them.

Ver. 11. *The name of the firſt is Piſon*, or *Phiſon.*] This is that Branch which runs *Weſterly*; and being neareſt to the place where *Moſes* wrote, on the other ſide of *Jordan*, is firſt mentioned by him. It is a long time ſince both this River and *Gihon* have loſt theſe Names: The *Greek* and *Roman* Writers calling them ſtill, after their parting, by the Names they had before they met, *Euphrates* and *Tigris.* But there was a remainder of the Name of *Piſon* preſerved in the *Eaſterly* River called *Paſitigris*, which is the ſame with *Oroatis*, as *Salmaſius* obſerves in his *Exerc. Plinianæ in Solin. p.* 701, 702*:* And is called (as Mr. *Carver* notes) by *Xenophon* ſimply *Phyſcus*; in which the Name of *Phiſon* is plainly enough retained. Which continued till the time of *Alexander* the Great: For *Q. Curtius*, as he further notes, commonly calls *Tigris* it ſelf, by the Name of *Phaſis*, and ſays it was ſo called by the Inhabitants thereabout. Which, in all probability, was at firſt the Name of this other River *Phiſon*; but loſt by the many alterations which were made, for a long time, in the courſe of it, as *Pliny* tells us. For he ſays, the *Orcheni*, and other neighbouring Nations, made great and deep Cuts or Canals to carry the Water of *Euphrates* (meaning this River) into their Fields; and ſo it loſt its courſe, and run thro' *Tigris* and the Marſhes into the Sea. *Strabo* ſaith the ſame, that from theſe διώρυξαι, as he calls them, deep Trenches which carried the Water of *Euphrates* into *Tigris*, came the Name of *Paſitigris*; that is, *Piſon* mixed with *Tigris.* See *Salmaſius* in the fore-named *Exercitations*, *pag.* 703. where he ſhows this River was not perfectly reſtored to its Courſe till the times of *Alexander* the Great.

*That is it, which compaſſeth the whole Land of Havilah.*] By finding where this Country was, we certainly find the River *Phiſon.* Now *Moſes* makes mention of two *Havilah*'s; one deſcended from *Cuſh*, *Gen.* x. 7. and the other from *Jocktan*, *ver.* 29. The latter of theſe cannot be here meant, for his Poſterity were planted *Eaſtward*; but the former, who were a more *Weſtern* People, in that part of *Arabia Fœlix* which bordered upon this Stream. For the *Iſhmaelites* (who inhabited *Arabia Deſerta*) are deſcribed by *Moſes*, xxv. 18. as bounded by *Shur* towards *Egypt*, and by *Havilah* in the way to *Aſſyria*. And *Saul* found *Havilah* in after-times in the very ſame ſituation, 1 *Sam.* xv. 7. And ſtill, much later, *Strabo* mentions the Χαυλοταῖοι (which are certainly the Poſterity of *Chavilah*) among the People of *Arabia*. See *Bochart*'s *Phaleg. L.* iv. *c.* 11.

*Where there is Gold.*] Nothing is more famous than the Gold of *Arabia*: Where *Diodorus Siculus* ſays it is digged up in great Lumps, as big as a Cheſnut, *L.* ii. *p.* 93. *Edit. H. Steph.*

Ver. 12. *And the Gold of that Land is good.*] *i. e.* Is excellent: For the fore-named Author ſays, it is of ſuch a flaming Colour, that it adds much to the Luſtre of precious Stones, that are ſet in it.

*There is Bdellium.*] The *Hebrew* word being *Bedolach*, ſome have thought *Bdellium* to come from thence, which is an *Aromatick* Gum. Others think *Bedolach* to be *Cryſtal*, others *Amber*; but *Bochart* rather thinks it ſignifies *Pearl*: Which he proves (in his *Hierozoic. P.* ii. *L.* v. *c.* 25.) from the Country it ſelf here mentioned, *viz. Havilah*, which he looks upon as that Part of *Arabia*, which lies upon the *Perſian Gulph*: Where, at *Catipha*, there is a great *Pearl-fiſhing*. The *Manna* alſo wherewith the *Iſralites* were fed in the Wilderneſs, is deſcribed *Numb.* xi. 7. to be round like *Coriander-Seed*, and of the Colour of *Bedolach*. Now in his former Deſcription, *Moſes* ſays it was *white*, *Exod.* xvi. 14. which agrees to *Pearls*, as alſo doth roundneſs, but not to the ſweet Gum called *Bdellium*: Of which ſee *Salmaſius* in his *Exerc. Plin. p.* 1150.

*And the Onyx Stone.*] This Country alſo was famous for Precious Stones; as appears by the Report, which *Nearchus* (*Alexander*'s Admiral) made of the *Weſtern* Coaſt of the *Perſian Gulph*, in *Strabo*, *L.* xvi. But *Braunius* (*L.* ii. *de Veſtitu Sacerd. Hebr. cap.* 18.) thinks *Schoham* ſhould rather be tranſlated the *Sardonyx*. Whichſoever it be, *Arabia* was famous both for the *Onyx* and *Sardonyx*, as *Salmaſius* obſerves out of *Pliny*, *Ib. p.* 562, 563.

Ver. 13. *The name of the ſecond River is Gihon.*] There are no footſteps of this Name remaining that I can find; but we are directed, by the Country it is ſaid to compaſs, to take it to be the *Eaſtern* Stream that aroſe from the parting of *Euphrates* and *Tigris*; as *Piſon* I ſaid was the *Weſtern*.

*Compaſſeth*, or, *runneth along by the whole Land of Ethiopia.*] Or *Cuſh*: Who was ſeated more *Eaſtward* than his Sons, *Havilah*, *Seba*, and the reſt, (mentioned *Gen.* x. 6, 7.) upon the Borders of this River. For when People firſt began to ſpread themſelves, they kept as near to great Rivers as they could; for the better Communication one with another, and affording mutual Succour and Aſſiſtance. It is probable that he gave Name to the Country of *Suſiana*; which the *Greeks* called Κίσσια, and is now called by the *Perſians*, *Chuzeſtan*, i. e. The Province of *Chus*. And when his Poſterity multiplied, they went more *Weſtward* toward the *Arabian* Sea: From whence his Brother *Mitzraim* paſſed into *Egypt*. Our Tranſlators follow the LXX in rendring the *Hebrew Name Cuſh*, by *Æthiopia*: Not meaning that in *Africa*, but this in *Aſia*. For the Antients frequently mention a double *Æthiopia*, as many have obſerved; particularly *Job Ludolphus*, who herein juſtifies the LXX in great part, *L.* ii. *Comment. in Hiſtor. Æthiop. Cap.* iii. n. 16.

Ver. 14. *The name of the third is Hiddekel.*] Which River being called by *Daniel.* x. 4. *the great River*; cannot be, as many have fanſied, *Naharmalcha*: For that was but a Cut, made by *Trajan* to waft his Army out of *Euphrates* into *Tigris*, (as *Ammianus Marcellinus* tells us) and therefore *Hiddekel* is *Tigris* it ſelf. Which, as *Pliny* ſays, was called *Diglito*, in thoſe Pars where its Courſe was ſlow; and where it began to be rapid, it took the Name of *Tigris*. And ſo the *Arabians* call this River *Deglat*, and *Degela*, from the *Hebrew* word *Hiddekel*. Which *Salmaſius* derives from *Hadda*, or *Chadda*, ſharp pointed; and *Kal*, ſwift; becauſe of its very quick and haſty Motion: And thence the *Greeks* he obſerves derive the Name of *Tigris*, ἀπὸ τ͂ ὀξύτητος, *Exerc. in Solin.* p. 694. *Rauwolff* in his Travels, *P.* ii. *c.* 9. ſays, That when he was at *Caruch*, on the Confines of *Media*, (which was about an hundred Years ago) *Tigris* was ſtill called in their Language *Hidekel*.

*Which goeth toward the Eaſt of Aſſyria.*] If it make a great bend *Northward*, (as *Pliny* ſaith it doth about *Apamia*) it muſt needs run towards the *Eaſt* of *Aſſyria*, for ſome time. But this is not the Courſe of the River; and therefore the LXX tranſlate the word *Kidmath*, which we engliſh *towards the Eaſt*, ſimply *toward*: And it is certain *Tigris* did run by *Aſſyria*; for *Nineveh*, the chief City of *Aſſyria*, ſtood upon the *Eaſt* ſide of this River, as *Bochart* hath demonſtated in his *Phaleg. L.* iv. *cap.* 20.

*The fourth River is Euphrates.*] None doubt that the River called here in the Hebrew *Perath* or *Phrath*, is the ſame that hath been called for many Ages *Euphrates*. The Courſe of which was ſo well known in thoſe Days, that *Moſes* gives no deſcription of it.

Ver. 15. *And the LORD God took the Man.*] After ſuch a manner as he *took David* from the Sheepfolds, (*Pſal.* lxxviii. 70.) by an extraordinary Motion. For as a Prophet was ſent from God to anoint him; ſo God himſelf, I ſuppoſe, appeared to *Adam*, in a viſible Glorious Majeſty, which the *Jews* call the *SCHECHINAH*, (as was noted before, i. 3.) becauſe it was *a Token of God's ſpecial Preſence, and by it he dwelt among his People.* It ſeems to have been a *very ſhining Flame*, or *amazing Splendor of Light*, breaking out of a thick Cloud: Of which we afterward read very often, under the Name of *the Glory of the LORD*; which at firſt appeared to *Moſes*, as a *flame of Fire* out of the midſt of a Buſh, *Exod.* iii. 2. To this I cannot think our firſt Parents to have been Strangers; but look upon it as highly probable, that this *Divine Majeſty* conducted *Adam* from the place where he was formed, into the Garden of *Eden*.

*And put him.*] Or, placed him there.

*To dreſs it, and to keep it.*] To preſerve it by his Care and Labour, in the Condition wherein he found it. *Theophilus Antiochenus* thinks it is not without a Myſtery, that God's putting Man into *Paradiſe* is twice mentioned, (here, and ver. 8.) to ſignify that after Man was caſt out of one *Paradiſe*, he ſhould ſtill have a right to another: *By being well inſtructed in his Baniſhment, and prepared for a Reſtitution, at the general Reſurrection and new Creation.* L. ii. *ad Autolicum.*

Ver. 16. *And the LORD God commanded the Man.*] This is a father indication, that the *Divine Majeſty* appeared to *Adam* and ſpake to him, as he did to *Moſes* out of the flame in the Buſh, *ſaying*

*Of every Tree in the Garden thou mayſt freely eat.*] A very liberal Conceſſion; which was abundantly ſufficient to demonſtrate that it was not Envy (of which the Divine Nature is not capable) which moved their Creator to abridge our firſt Parents Liberty, in one particular.

Ver. 17. *But of the Tree of the Knowledge of Good and Evil,* (why ſo called ſee *ver.* 9.) *thou ſhalt not eat of it*] This ſmall reſtraint it was fit to lay upon *Adam*, to make him ſenſible, that tho he had Dominion over all things, yet he was not their *Lord*; but a *Servant* of the moſt High: Who required this Abſtinence in Token of his Subjection, and to prove his Obedience to him. This Account many of the Fathers give of it; particularly *Tertullian*, who calls this the *Primordial Law*; which was, *quaſi matrix omnium præceptorum Dei, (adv. Judæos, cap.* 2.) including, as it were, in its Womb, all the Natural Laws of God. For, as in obſerving this Law he had teſtified his unſpotted Love and Obedience to God; ſo in violating it, he threw off the Divine Government, and oppoſed his own Will to God's. But ſtill ſome aſk, Why ſhould his Obedience be tried, in ſuch an Inſtance as this? Not conſidering that an Experiment of it, could ſcarce have been made in any of the Moral Precepts: Which there was no occaſion to violate. For what ſhould tempt him to Idolatry, or to take God's Name in vain, or to murder his Wife? How was it poſſible to commit Adultery, when there was no Body but he and ſhe in the World? How could he Steal, or what room was there then for Coveting, when God had put him in poſſeſſion of all things? It had been in vain to forbid that, which could not be done; and it had not been Vertue to abſtain from that to which there was no Temptation; but from that which invited them to tranſgreſs. I ſpeak in the Plural Number; becauſe it muſt be remembred that this Prohibition was given not only to *Adam* but to *Eve* alſo, (iii. 1, 2.) an account of whoſe Production immediately follows.

*Theoph. Antiochenus* in the place before-named, hath ſeveral pretty Reflections upon this Prohibition; and this among the reſt: That *Adam* and *Eve* being but newly brought into the World, were in ſimplicity, to be wholly ordered and governed by the Will and Pleaſure of their Heavenly Parent; and not affect much Knowledge, (as not agreeable to their Infant State) but to grow up in it by degrees, and not ὑπὲρ τὴν ἡλικίαν φρονεῖν, to aim at Wiſdom above their Age. To which purpoſe *Greg. Nazianzen* alſo diſcourſes in many places: *Orat.* xxxviii. *pag.* 619. *Orat.* xlii. *p.* 681. and *Carm. Arcan.* vii. *p.* 162. And indeed many excellent Meditations may be raiſed from hence; particularly, That Chriſtians new-born ſhould not be ſo greedy of Knowledge, as careful and ſollicitous of well-doing: For many have been ruin'd by early Speculations. Which, if one could pick any good Senſe out of ſuch ſtuff as the *Valentinians* uttered, I ſhould think they intended to repreſent; when they ſaid, The laſt of their *Æons*, whom they called *Wiſdom*, labouring to comprehend the Βύθος, or *Depth*, (*i. e.* the Father of all) had like to have loſt it ſelf, till it was helpt by Ὅρος, or *Limit*. That is, *we are preſerved by ſetting ſome Bounds to our Deſires after Knowledge.*

*Thou ſhalt ſurely die.*] In the *Hebrew*, *dying thou ſhalt die*; to ſhow the certainty of it, as we rightiy tranſlate it. Which doth not ſignify, as appears by the event, that he ſhould inſtantly die; but *become Mortal*; loſe the Immortality wherewith he was inveſted, *Gen.* iii. 19. And, as *Athanaſius* thinks. the doubting the Expreſſion denotes, μὴ μόνον ἀποθνήσκειν, ἀλλὰ καὶ ἐν τῇ τοῦ θανάτου φθορᾷ διαμένειν, (*L. De Incarn. Verbi*) he ſhould *not only die, but remain in the corruption of Death*; as we ſhould all have done, had not the *Second Adam* obtained for us an happy Reſurrection.

I need not add, That Diſeaſes, Sickneſſes, and Pains, the fore-runners of Death, are included in this Threatning.

Ver. 18. *And the LORD God ſaid.*] Or, *had ſaid*, as it is by ſome tranſlated; the better to ſhow that the foregoing Precept was given to both. And to *ſay* in this place, is as much as to *reſolve* and decree: As *Melancthon* well explains it, in one of his Epiſtles: Dicere, *hoc loco ſignificat, miranda ſapientia ſancire, & nobis hoc decretum tradere*: *to ſay* here ſignifies to eſtabliſh with wonderful Wiſdom, and to deliver this Decree to us. *L.* i. *Epiſt.* 126. Where he again repeats it, *The LORD ſaid*, that is, *by his wiſe Counſel and immutable Decree, he eſtabliſhed this Order.*

*It is not good that the Man ſhould be alone.*] Uncomfortable to want Society, and unfit there ſhould not be an increaſe of Mankind. Concerning which *Plato* hath left theſe wonderful Words, *L.* vi. *De Legibus*: This is the incouragement to Marriage, not only that human Race may be perpetuated; but a Man may, παῖδας παίδων ἀεὶ τῷ Θεῷ, ὑπηρέτας ἀνθ' αὑτοῦ παραδιδόναι, *leave Childrens Children behind him when he is gone, to ſerve God in his ſtead.*

*I will make him an help.*] For all the Neceſſities and Uſes of Life.

*Meet for him.*] In whoſe Company he ſhall take Delight; ſo the *Hebrew* Phraſe, *as before him*, imports; being as much as, anſwerable to him, every way fitted for him; not only in likeneſs of Body, but of Mind, Diſpoſition, and Affection: Which laid the Foundation of perpetual Familiarity and Friendſhip. Or, as the Author of *Cether Shem Tobh*, mention'd by *Hackſpan*, interprets it, *She ſhall always be ready to obſerve and ſerve him.* For to *ſtand before* any one, in the *Hebrew* Language, ſignifies readineſs to do what is deſired. See more on *ver.* 25.

Ver 19. *And out of the Ground the LORD God formed.*] Or, *had formed*, i. 20, 24.

*Every Beaſt of the Field*, &c.] The *Ground* here muſt be underſtood to comprehend the Water alſo; out of which the *Fowl* were made.

*And brought them unto ADAM.*] It is commonly thought that this Name of *Adam*, given to the firſt Man, ſignifies as much as *red Earth*. But *Job Ludolphus* hath made it far more probable, that it imports *Elegant*, or *Beautiful*. See his *Hiſtor. Æthiop. L.* i. *cap.* 15. n. 17, 18. and his Commentaries upon that Chapter, *N.* 107. How the Beaſts and Birds were brought to him, we are not told: But, it is likely, by the Miniſtry of Angels; who were perpetual Attendants upon the *SCHECHINAH*, or *Divine Majeſty*.

*To ſee what he would call them.*] To exerciſe and improve his Underſtanding.

*And whatever Adam called*, &c.] God approved of it.

Ver. 20. *And Adam gave Names*, &c.] Or, *tho* Adam *gave Names*, to all Creatures; yet among them all, when they were brought before him, there was not a fit Companion found for him. It doth not follow from his *giving Names*, that he knew the *Nature* of all thoſe Creatures: For the Names of them in Scripture (which they who are of this Opinion generally ſuppoſe were the Names given by *Adam*) are taken from their Voice, their Colour, their Magnitude, or ſome ſuch external difference, and not from their Nature. Therefore this impoſing Names upon them, denotes rather his Dominion, than his Knowledge. The *Anonymous* Author of the *Chron. Excerpta* before *Joh. Antiochenus Malala*, ſays, That *Adam* impoſed Names upon all Creatures, κατὰ κέλευσιν Θεοῦ, by the Commandment of God, τὸ δ᾽ αὐτοῦ ὄνομα καὶ τῆς γυναικὸς αὐτοῦ Ἄγγελος Κυρίου εἶπεν αὐτοῖς, but his own Name and his Wife's were told him by an Angel of the Lord.

Ver. 21. *And the LORD God cauſed a deep ſleep*, &c.] Whereby he was made leſs ſenſible of the Pain, which otherwiſe he would have felt in the opening his Side; if his Mind had not been wholly intent upon ſomething elſe. As it was in this *Sleep*; which was accompanied with an *Extaſy*, (ſo the LXX tranſlate this Word, and it is agreeable to what we read *Job* iv. 13.) wherein was repreſented to his Mind, both what was done to him, and the Myſtery of it; as appears by *ver.* 23, 24. Vid. *Epiphan. Hæreſ.* xlviii. n. 4, 5, 6.

*And he took one of his Ribs.*] *Tho. Bartholinus*, a late famous Phyſician, thinks it probable that *Adam* had 13 Ribs on each Side, and that God took away one pair, with the muſculous Parts that adhere to them; and out of them made *Eve*. For commonly Men have but 12 Ribs tho ſometimes they have been found (as *Galen* and *Riolanus* upon him teſtify) thoſe who have had 13, and, very rarely, ſome who have had but 11: As *Bartholin* himſelf obſerved in a luſty ſtrong Man whom he diſſected, *Anno* 1657, who had but 11 on one Side, and a ſmall appearance of a 12th on the other. *Hiſtor. Anatom. & Medic. Centur.* v. *cap.* 1. It is fit here to be obſerved, That God did not form *Eve* out of the Ground, he had done *Adam*; but out of his Side: That as he might breed the greater Love between him and her, as Parts of the ſame Whole. Whereby he alſo effectually recommended Marriage to all Mankind, as founded in Nature; and as the reunion of Man and Woman. It is likewiſe obſervable, That there is no mention here of his breathing a Soul into her, as into him: For *Moſes* only explains what was peculiar to *Eve*, (which was her being made out of his Side) the reſt is ſuppoſed in thoſe Words, *ver.* 19. I will make him an help *meet for him*; which the vulgar *Latin* rightly tranſlates *ſimile ei*, like unto him. For ſo the *Hebrew* word *Kenegdo* is uſed by the *Jewiſh* Writers, particularly by *Benjamin* in his *Itinerary*; where ſpeaking of the *Jews* at *Germuda*, and naming ſeveral, he ſays there were many more *Kenegdem*, like unto them. And ſo the word ἀντὶ among the *Greeks* denotes *likeneſs* and *ſimilitude*, as well as contrary. Of which ſee *Conſt. L' Empereur*, *Annot. in Benj. Tudel. p.* 138. The Woman therefore was in all things like him; only he made out of the Earth, ſhe out of him: That he might cleave to her with the deareſt Love and Affection. It was alſo ſaid before this, i. 27. That both Man and Woman were made *in the likeneſs of God*.

*And cloſed up the Fleſh, inſtead thereof.*] Made the Fleſh as firm, as it was before.

Ver. 22. *And the Rib*, &c. *made he Woman.*] Which was as eaſy for the Divine Power to do, as to make the Man himſelf out of the Earth.

*And brought her to him.*] Not merely by conducting her to the ſame place where he was; but the *Divine Majeſty* (which now appeared to *Eve*) preſented and gave her to him, to be his Wife. God himſelf made the Eſpouſals (if I may ſo ſpeak) between them, and joined them together in Marriage.

Ver. 23. *And Adam ſaid*, &c.] Now indeed I have found, what I could not ſee before among all God's Creatures, *another ſelf*.

*She ſhall be called Woman*, &c.] Partake of my Name, as ſhe doth of my Nature. For he called her *Iſſcha*, as he was called *Iſſch*. From whence *Sepher Coſri*, and *Abarbinel* endeavour (in a very long diſcourſe) to prove the *Hebrew* to be the Primitive Language. And *Abarbinel* obſerves the Chriſtians to be of the ſame Opinion, quoting for a proof of it, St *Auſtin*'s Book, *De Civitate Dei*.

Ver. 24. *Therefore ſhall a Man leave his Father and Mother, and cleave to his Wife.*] Cohabit with her, rather than with his Parents, (if they cannot all dwell together) and be joined to her in the cloſeſt and moſt inſeparable Affection: As if they were but one Perſon, and had but one Soul and one Body. That's the meaning of the next words,

*And they ſhall be one Fleſh.*] Moſt intimately conjoined in intire and inſeparable Love. Which aroſe from the ſingular Union of the Fleſh of our firſt Parents; one of them being taken out of the other. From whence *Maimonides* and other *Hebrew* Doctors infer all mixture with Beaſts to be contrary to Nature; who are neither one Fleſh with us, nor one with another. For in this our Bodies, as well as our Souls, have a preheminence above theirs; which were not made one Fleſh after ſuch a manner as Man and Woman were. They hence alſo conclude all inceſtuous Marriages, *&c.* to be unlawful, as may be ſeen in Mr *Selden*, *De Jure N. & G. Lib.* v. *cap.* 2. Their Obſervation is more pertinent who take notice, That God creating and joining together but one Man and one Woman in the beginning; intended Mankind ſhould be ſo propagated, and not by *Polygamy*. Which in proceſs of time indeed became the general practice; but *from the beginning it was not ſo*, as our Saviour ſpeaks in the Caſe of Divorces. Which he concludes, from theſe very words, were againſt the Divine

Inſtitution which made *two to be one Fleſh*, (*Mat.* xix. 5, 6, 8.) ſo he inteprets theſe words, (and St *Paul* doth the ſame, 1 *Cor.* vi. 16.) *they ſhall be one Fleſh*: And ſo doth *Jonathan*'s Paraphraſe, and the *Samaritan* Code, as Mr *Selden* obſerves, in the place now named.

Ver. 25. *And they were both naked, the Man and his Wife.*] They did not yet find any neceſſity for Clothes.

*And they were not aſhamed.*] Did not bluſh; no more than little Children do, when they behold one another naked, and embrace with an innocent Affection. Beſides, there were no Body but they two (who in effect were as one) to behold them: And therefore they had no more reaſon to bluſh, than a Man doth when he is naked alone by himſelf.

## CHAP. III.

EUſebius obſerves, (*L.* vii. *Præpar. Evang. cap.* 9, 10.) That *Moſes* having ſettled the great Doctrines of the *Creation of the World*, and the *Dignity of Man*, made in the Image of God; proceeds very wiſely to inſtruct the *Iſraelites*, that there are none ſo happy, but without due Care and Watchfulneſs, may become moſt miſerable: There being Πονηρὸς δαίμων, (as his words are) a wicked Dæmon at every Man's Elbow, βάσκανος καὶ μισόκαλος καὶ τῆς ἀνθρώπων ἀρχῆθεν ἐπίβουλος σωτηρίας, envious, a hater of thoſe that are good, and from the beginning a wily underminer of Mens Salvation.

Now this following immediately after the relation of the formation of *Eve*, hath made ſome fanſy, that our very firſt Parents fell the very ſame day they were made. And thus much, I think, muſt be ſuppoſed, That they did not continue very long in their happy ſtate: For, if they had perſiſted ſtedfaſtly in their Duty, for a conſiderable time; they would have acquired ſuch an habit of well-doing, as would not have been ſo eaſily loſt. But that they continued longer than a Day, there are many Circumſtances to induce us to believe. For it required ſome time for *Adam* to be acquainted with all other Creatures, and to impoſe Names upon them: And there being none of them a meet help for him, he ſlept ſome time, till *Eve* had taken her Beginning out of him. Whom, when he ſaw, he received, and own'd her for his Wife; and no doubt made more Reflections upon God's Wiſdom, Power, and Goodneſs, than are ſet down in this ſacred Story. They both alſo received a Command from God, not to eat of one Tree in the Garden: Into which, when they were brought, we cannot but think they walk'd about it, and took ſuch a view of it, as to be convinced, by the bountiful Proviſion God had made for them, they had no reaſon to complain of the ſmall Reſtraint he laid upon them. All which could not be performed ſo ſpeedily as ſome have imagined: for tho God can do what he pleaſes in an inſtant, yet Man cannot; and God himſelf did not in one Day create the World. And, beſides that ſome time was neceſſary for tranſacting all theſe things; it is not likely the Devil would immediately ſet upon *Eve*, as ſoon as the Command was laid upon them; but rather let it be a little forgotten. And if the time be obſerved when he aſſaulted her, it will much confirm this Opinion, which was in the abſence of her Huſband; for that we cannot eaſily believe to have been upon the ſame Day they were created. The extraordinary Kindneſs they had one for the other, will ſcarce allow us to think it poſſible, they ſhould be ſo ſoon ſeparated. It is plain alſo, God *ſanctified the Seventh Day* before their fall; which it is highly probable they ſpent in admiring and praiſing the Almighty Goodneſs.

Ver. 1 *Now the Serpent.*] Or, *that Serpent* (as ſome think it ſhould be tranſlated) which the Tempter made uſe of, as his Inſtrument to deceive.

*Was more ſubtil.*] The whole Species of Serpents is noted by *Ariſtotle* (*L.* i. *Hiſtor. Animal. c.* i.) to be μάλιστα ἐπίβουλος, extreamly inſidious: But this was extraordinary wily. What ſort it was, is not here expreſſed: But all agree there is now none like it; the Curſe of God having degraded it. St *Baſil* in his Book of *Paradiſe*, (*p.* 627.) ſaith it was not a frightful Creature, as it is now, ἀλλὰ προσηνὴς καὶ ἥμερος, but mild and gentle: Not crawling and winding about, in a terrible manner, upon the Ground, ἀλλ' ὑψηλὸς ἐπὶ ποδῶν βεβηκώς, but lofty, and going upright upon its Feet. Several of the *Jews* have been of this Opinion; and our famous Mr *Mede* inclines to it, *Diſcourſe* xxxviii. *p.* 291, &c. But I take the conjecture of another very Learned Perſon, now a Biſhop of our Church, to be far more probable: Which I ſhall endeavour to ſtrengthen. There were (and ſtill are in the *Eaſtern* and *Southern* Parts of the World) Serpents having Wings, and ſhining very brightly, like to Fire. So we read, *Iſa.* xiv. 29. of *a flying fiery Serpent*. Which *fiery Serpents* are called *Seraphims*, in *Numb.* xxi. 6, 8. and termed *fiery*, not merely with reſpect to their Venom, which made ſore Inflammations in the Bodies of thoſe who were bitten by them; but becauſe they appeared ſhining like Fire, when they flew in the Air.

Whence *Seraphim* is the Name alſo of the higheſt ſort of Angels, (called the *Angels of the Preſence*) *Iſa.* vi. 2, 6. who appeared, I ſuppoſe, in ſome ſuch form with flaming Wings. For otherwiſe, I cannot think *Serpents* would have been honoured as ſacred things in ſo many Countries, as we find they anciently were; unleſs they had been the Symbols of *Angels*. The Devil therefore, I conceive, made uſe of ſome ſuch Serpent, (but of a more ſurpaſſing brightneſs, than any now extant) that he might reſemble one of the moſt illuſtrious Angels, who appeared ſometimes in the like ſhape. Which moved *Eve* the more readily to hearken unto the Voice of the Serpent; taking it to be one of the heavenly *Seraphims*, which ſhe had ſeen ſometime, in ſuch a ſplendid form, attend upon the Divine Glory, or Majeſty: For the Angels always made a part of the *SCHECHINAH*. And thus, one would think, *Tertullian* underſtood this matter, when he ſaid in his Book *De Præſcript. Hæret.* C. xlvii. *Iſtum fuiſſe Serpentem, cui Eva, ut filio Dei, crediderat*; this was the Serpent, to whom *Eve* gave Credit, as to the Son of God. Which if any one take to be the words of the Hereticks he is there ſpeaking of; yet thoſe are not, which we find in his Book againſt the *Valentinians*, *cap.* ii.

where he ſaith the Serpent was *à Primordio Divinæ imaginis prædo*, an Uſurper of the Divine Image from the beginning. See Dr *Teniſon* of *Idolatry*, *p.* 356. To which that paſſage in *Epiphanius* may be added, who mentions ſome Hereticks (who might have ſome Truth among them) that ſaid, the Woman liſtned to the Serpent, ϗ ἐπείσθη ὡς υἱοῦ Θεοῦ, and *believed him*, or was perſuaded by him, *as the Son of God*, *Hæreſ.* xxxvii. *n.* 25. And, one would think, *Rabbi Bechai* had this Notion in his Mind, when he ſaid (upon the 14th *Verſe* of this *Chapter*,) *this is the Secret* (or *Myſtery*) of the Holy Language, *that a Serpent is called* SARAPH, *as an Angel is called* SARAPH. For which he quotes the fore-named place, *Numb.* xxi. 6. and then adds, The Scripture calls Serpents *Seraphim*, becauſe they were *Toledoth hanacaſh bakadmoni*, the offspring of this old Serpent: *Underſtand this*, (ſo he concludes, as our Saviour ſpeaks in another Caſe, *whoſo readeth*, *let him underſtand*) as a Matter of great concernment. Which can have no other meaning, I think, but this; That the Devil (whom St *John* alſo calls the *old Serpent*, *Revel.* xii. 9.) in this Serpent here ſpoken of, counterfeited a Glorious *Seraphim*, and thereby ſeduced *Eve* to give Credit to him.

However this be, it is moſt reaſonable to ſuppoſe, it was ſome beautiful Creature; by whom *Eve* thought an Angel, who wiſh'd them well, diſcourſed with her: For ſhe was not ſo ſimple as to think that Beaſts could ſpeak; much leſs, that they knew more of God's Mind than her ſelf. Nor doth it ſeem at all credible to me, that ſhe could have been otherways deceived, but by ſome Creature which appeared ſo glorioully, that ſhe took it for an heavenly Miniſter; who, ſhe thought, came to explain to them the meaning of the Divine Command.

*Yea, hath God ſaid.*] This doth not look like the beginning of a Diſcourſe, but the concluſion: As the *Jews* themſelves have obſerved. And it is not improbable, that the Tempter before he ſpake theſe words, repreſented himſelf as one of the heavenly Court; who came, or was ſent, to congratulate the Happineſs that God hath beſtowed upon them in *Paradiſe*: which was ſo great, that he could not eaſily believe he had denied them any of the Fruit of the Garden. He deſired therefore to be ſatisfied from her own Mouth, of the Truth of what he pretended to have heard; or to know how they underſtood the Command of God. For ſo theſe words may be tranſlated, *Is it true indeed, hath God ſaid, Ye ſhall not eat of every Tree*, &c. Which is a very antient Interpretation, and more probable than theirs, who would have the *Hebrew* Particles, *aph ki*, ſignify as much as *ut ut: Altho God hath ſaid, ye ſhall not eat, notwithſtanding ye ſhall not die.* So they ſuppoſe he was going to add; but before he had ſpoken the later part of the Sentence, *Eve* interrupted him ſaying, *We may eat of the Fruit of the Trees of the Garden.* This had been too groſs, flatly to contradict what God had ſaid: Whereas the beginning of the *Verſe* tells us, he went more *ſubtilly* to work.

Ver. 2. *And the Woman ſaid unto the Serpent, We may eat of the Fruit of the Trees of the Garden.*] She ſeems to have underſtood him, as if he thought God had forbid them to eat of any Fruit in the Garden. And indeed the foregoing Queſtion is ambiguous; like thoſe Oracles of his which made him be called Λοξίας, (oblique or crooked) by the antient Heathen; becauſe they had two meanings. She truly therefore reports the Senſe of God's Prohibition, in this and the following *Verſe*. Tho there are thoſe who think, ſhe pronounced theſe words, *We may eat of the Fruit*, &c. with ſome admiration, that they ſhould be reſtrained from one Fruit, when God had moſt liberally granted them all the reſt. The reaſon of which ſhe did not know, and ſhowed her deſire perhaps to underſtand it.

Ver. 3. *But of the Fruit of the Tree, which is in the midſt of the Garden, God hath ſaid, ye ſhall not eat of it, nor touch it, leſt ye die.*] Some fanſy the Woman here began to prevaricate in *two* things: *Firſt*, In ſaying they might not *touch it*: *Secondly*, In ſaying only there was danger, if they meddled with it, and not an abſolute threatning. Of which the Devil, they think, took advantage; and immediately aſſured her, there was no danger at all. This laſt they grounded upon the *Hebrew* Particle *pen*, which we tranſlate *leſt*, and expreſſes a doubting. But I do not think either of theſe Obſervations are ſolid: For that Particle does not always imply a Doubt, as we may learn from the Second *Pſalm*, the laſt *Verſe*, and many other places: And the *touching* of the Fruit, ſignifies the plucking it off from the Tree, in order to eat it: Which was expreſly forbidden.

Ver. 4. *Ye ſhall not ſurely die.*] You are under a miſtake: Death will not be the certain Conſequence of your eating this Fruit. For God is too good to inflict ſuch an heavy Puniſhment for ſo ſmall a Fault.

Ver. 5. *For God*, &c.] The Particle *ki*, which we tranſlate *for*, ſignifies here as much as *but*, (as *Abarbinel* and others obſerve) juſt as in *Pſalm* cxv. 1. So the meaning is, you ſhall be in no danger, but quite contrary, be great gainers by taſting of this Fruit: As God himſelf knows, who only keeps you in Awe by his Threatning, but will not be ſo ſevere as to execute it; when he ſees you much improved, not impaired, by eating of it.

*Then your Eyes ſhall be opened.*] For you will immediately diſcover abundance of things, whereof you are now ignorant.

*And ye ſhall be as Gods.*] Like unto us, the Angels of God: Who are frequently called *Elohim*, i. e. Gods, in Scripture. Thus *Maimonides* underſtands it, *More Nevoch. Pars* i. *c.* 2. and *Onkelos*, who tranſlates it *Princes*, meaning Angels, who are called Ἀρχαὶ *Principalities, and Powers*, &c.

*Knowing Good and Evil.*] *i. e.* All manner of things. Or, as ſome of the *Hebrews* underſtand it, *know what is fit for you to do, without any Advice or Inſtruction, and without any Reſtriction, being ſubject to none*; but *enjoy freely what you pleaſe.* For to *know* is ſometimes as much as to *enjoy*, in the Scripture-Language. So that according to this Interpretation, he promiſes them likeneſs to God himſelf; who is abſolutely free, and ſubject to none.

But in this ſuggeſtion the Devil proved, what our Saviour ſays of him, That he was *a Lyar from the beginning*: For there are no leſs than *four* Lyes (as ſome reckon them) in theſe two *Verſes*. Which makes it ſeem ſtrange that *Eve* ſhould give Credit to theſe Suggeſtions, which were very fooliſh:

It being incredible that God ſhould envy them any thing, who had given them their Beings, and innumerable Bleſſings. I can give no account of it, but this: That when we are ſearching after the Reaſon of things (as ſhe, I ſuppoſe, was of this Prohibition) and cannot find it; if one be ſuggeſted to us, which never came into our Mind before, tho in it ſelf unlikely, we are ready to catch at it, and to be pleaſed with it. For when the Mind is weary with enquiring, it is ſatisfied with a falſe Reaſon, rather than have none. The promiſe alſo of Knowledge was very tempting; eſpecially of ſuch Knowledge as he gave her hope would raiſe and advance her to a more noble Condition. And it is likely ſhe thought an heavenly Miniſter (as ſhe took him to be) might underſtand God's meaning better than her ſelf.

Ver. 6. *And when the Woman ſaw the Tree was good*, &c.] This *Verſe* gives a further account of that which ſeems very ſtrange, the Diſobedience of our firſt Parents. She look'd ſo long upon the forbidden Fruit, till ſhe not only had an Appetite to it, as *excellent Food*, but was taken with its *beautiful* Colour; and was alſo ſtrongly poſſeſſed, by the perſuaſion of the old Serpent, that her Mind would be no leſs pleaſed than her Palate, by an increaſe in Knowledge and Wiſdom. Theſe were powerful Temptations, (expreſſed in theſe words, *good for Food*, *pleaſant to the Eyes*, *and to be deſired to make one Wiſe*) and ſhe could ſee no Evil in the thing it ſelf; it being the mere Pleaſure of God, of which ſhe did not apprehend the Reaſon, that made the eating of it a Crime. This Fruit alſo was planted, not in an obſcure place, but *in the midſt of the Garden*, (*Verſe* 3.) near to the Tree of Life: Which made it the more inviting; by its being always in her Eye, as well as very beautiful; and raiſed, perhaps, the greater wonder in her, that God ſhould forbid a thing, which he had made ſo eminent for its Beauty. Hereupon ſhe yielded, and (as it follows) *took of the Fruit thereof and did eat.*

*And gave unto her Huſband with her.*] Who returned to her, it is likely, as ſhe was eating the Fruit; and was ſoon perſuaded to bear her company; for it immediately follows, *and he did eat.*

It is a queſtion whether he debated the Matter with her, till he was ſatisfied with the Arguments that moved her to eat; or, his great Affection to her drew him in, to do as ſhe did: Without any other Conſideration, perhaps, than this; That he choſe rather to die, than out-live one, whom he lov'd moſt paſſionately. To this laſt, the Apoſtle's words ſeem to incline, 1 *Tim.* ii. 14. *Adam was not deceived:* Tho they do not neceſſarily ſignify, it muſt be confeſſed, That he was not ſeduced by the Tempter's Arguments; but only that *Eve* was firſt ſeduced, and then helped to ſeduce him. So that he might be wrought upon, both by thoſe Arguments, and by his Affection alſo to his Wife: But could have been deceived by neither, had he not been firſt guilty of a great ἀπροσεξία and ῥᾳθυμία, (as St *Chryſoſtom* calls it) *heedleſneſs* and *non-attention*, ariſing from *ſloth* and *negligence*. The Reflection which *Gregor. Nazianzen.* makes upon her gazing upon the beautiful Fruit, is this; Φεύγωμεν τῆς εὐχερείας· εἰς ἡμᾶς αὐτοὺς βλέπωμεν, &c. *Orat.* xlvii. *p.* 700. *D.*

Ver. 7. *And the Eyes of them both were opened.*] Not in the Senſe the Serpent promiſed, but a very much different: For they ſoon ſaw their Folly, and made ſad Reflections upon what they had done.

*And they knew* (or felt) *that they were naked.*] A cold ſhivering ſeized on them; and they perceived alſo that they were ſtript of their intellectual Ornaments, (as *Athanaſius* expounds it, *contra Gentes*, p. 4.) and bluſhed alſo at their bodily Nakedneſs, of which they were not before at all aſhamed.

*And they ſewed Fig-leaves together.*] Or, twiſted the young Twigs of the Fig-tree, with the Leaves on them: Which are very broad in the *Eaſtern* Countries. *Pliny* reckons this among the Trees that have the largeſt Leaves, *L.* xvi. *cap.* 24, and *cap.* 26. where he ſaith, it hath *folium maximum, umbroſiſſimúmque*, the greateſt and moſt ſhady Leaf of all other.

*And made themſelves Aprons.*] A covering, which they girt about them.

Ver. 8. *And they heard the Voice of the LORD walking in the Garden.*] The Sound of the *Majeſtick Preſence*, or the *Glory of the LORD*, approaching nearer and nearer unto the place where they were. For the *walking* may be referr'd to *Voice*, as well as to the Lord: Signifying that the *Sound*, as I ſaid (for ſo *Voice* is often uſed in Scripture) of the *Divine Majeſty*'s approach, came ſtill nearer, and made a louder Noiſe, to terrify them. For thus the word *walk* is applied to the *Voice* (*i. e.* Sound) *of the Trumpet* at the giving of the Law, when *Moſes* ſays of it, (*Exod.* xix. 19.) הולך וחזק *it walked* or *increaſed, and grew ſtronger.*

Juſt ſo, I conceive, the Sound which the Motion of the *SCHECHINAH* made, did at this time. And that,

*In the cool of the Day.*] When the Wind began to riſe, (ſo it is in the Hebrew, *in the Wind of the Day*) that is, towards the Evening, as moſt underſtand it: For then there was wont to be a gentle breath of Wind; as *Ariſtotle* obſerves of his Country, τὸ Ζέφυρον πρὸς τὴν δείλην πνεῖν, the Weſt Wind was wont to blow towards the cloſe of the Day. Which being a ſoft and gentle Gale, the Sound they heard was the more aſtoniſhing, which ſeemed to threaten a dreadful Storm.

*Onkelos* thus paraphraſes the firſt words, *they heard the Voice of the WORD of the LORD:* That is, of the Son of God; who appear'd in *very glorious Clouds*; or, rather *in flaming Fire*, of ſuch an amazing Brightneſs, that they were not able to endure the ſight of it. For ſo it follows:

*Adam and his Wife hid themſelves from the preſence of the LORD God*, &c.] It's plain by this there was the appearance of an Extraordinary Preſence: Which affrighted them, and made them run *among the Trees of the Garden*, i. e. into the Thickets, or cloſeſt places they could find there.

I cannot but think the *SCHECHINAH*, or *Divine Majeſty*, appear'd quite otherwiſe than formerly, That is, not in ſo mild a Luſtre as when they were firſt acquainted with him; but in a more terrible burning Light, as if it would conſume them. For ſo we read in after-times, that the ſame Lord who appeared unto *Moſes* in *a flame of fire* out of the midſt of a Buſh, (*Ex.* iii. 2.) came down in a more dreadful manner, at the giving of the Law, from Mount *Sinai*. When the Mountain was *altogether on a ſmoak*, (Exod. xix. 18.) *becauſe the LORD deſcended upon it in fire:* And that Fire ſo great, that it flamed *unto the midſt of Heaven*, (Deut. iv. 11.) *with darkneſs, clouds and thick darkneſs.*

Ver. 9. *And the LORD God called unto Adam.*] As he did to *Moſes* out of the Buſh, *Exod.* iii. 4. and to *Iſrael* out of the midſt of the Fire, *Deut.* iv. 12.

*And ſaid unto him.*] With a Majeſtick Voice, againſt which he could not ſtop his Ears.

*Where art thou?*] Why doſt thou run into Covers, like the wild Beaſts? Such Queſtions do not argue innocence in him that aſks them; but are intended to awaken the Guilty to a confeſſion of their Crimes. As appears from iv. 10. *Where is Abel thy Brother?* Of whom Cain ſtubbornly refuſing to give an account, the Lord ſaid immediately, (to ſhow he needed not to be informed) *the Voice of thy Brother's Blood crieth unto me, from the Ground.*

Ver. 10. *And he ſaid, I heard thy Voice, and I was afraid, becauſe I was naked,* &c.] The very Sound of the approach of thy Preſence ſo affrighted me, becauſe I found I had loſt my Innocency, that I hid myſelf from thee. This was a fooliſh and vain attempt; but as Guilt makes Men fearful, ſo that bereaves them of all Conſideration.

Ver. 11. *And he ſaid, Who told thee that thou waſt naked?*] Diveſted of thoſe noble Endowments, which I beſtowed on thee?

*Haſt thou eaten?* &c.] Tranſgreſſed my Commandment?

Ver. 12. *And the Man ſaid, The Woman whom thou gaveſt,* &c.] I confeſs my Guilt; into which I was drawn by her whom thou gaveſt me for an help. Thus we are apt to excuſe and palliate our Faults; by laying that Load upon others, with which we ought to charge ourſelves.

Ver. 13. *And the LORD God ſaid unto the Woman,* &c.] What moved thee to violate my Command?

*And ſhe ſaid, the Serpent beguiled me.*] My Weakneſs was deceived, by the Cunning of the Devil. Thus ſhe alſo threw the blame upon another. But God, no doubt, convinced them both, of the greatneſs of their Guilt, and the miſerable Condition into which they were fallen by their Tranſgreſſion; before he ended this Diſcourſe with them. Which ſhows the infinite Mercy of the Creator of all, who would not abandon them; but ſought after them, to ſave them, when they had loſt themſelves.

Ver. 14. *And the LORD ſaid unto the Serpent, Thou art curſed,* &c.] It is obſerved by *Tertullian*, That tho God inflicted Puniſhments on *Adam* and *Eve*, yet he did not *curſe* them, as he did the Serpent, *ut reſtitutionis candidatos*, they ſtanding fair for a Reſtitution to his Favour, *l.* ii. *adv. Marcion. c.* 25. And I may add, God did not begin with them; but firſt ſentences the Serpent, before he proceeds to Judgment upon them: Which denotes that he (the old Serpent) was the great Offender, being the firſt Mover to Sin; which made his Crime more grievous than theirs.

Now, to be *curſed*, is to be deprived of what was before enjoyed, and doomed to a miſerable wretched Condition of life: The particulars of which follow. The only difficulty is, Why the *Serpent* (literally ſo called) ſhould be curſed, as it manifeſtly is, (tho the Devil alſo, I ſhall ſhow is intended) being but an Inſtrument which the Evil Spirit uſed; and had neither will to ſin, nor yet underſtanding or knowledge of what the Devil did. It is commonly anſwered, That this is no more than the Curſe which God inflicted upon the Earth, (which was not capable of ſinning) for *Adam*'s ſake, *ver.* 17. But ſtill the Reaſon of that Curſe is enquired; which is evident enough: Man himſelf being puniſhed by the Curſe upon the Earth: Which did not yield its Fruit ſo plentifully and ſo eaſily, as it had done before his Tranſgreſſion. And the reaſon of this Curſe upon the *Serpent*, may be the better diſcerned by another Inſtance which we find *Exod.* xxi. 28. where an Ox which gored a Man or Woman, that they died, is ordered *to be ſtoned, and his Fleſh not to be eaten.* This ſure was to ſhow the great Value God ſet upon Man's Life: Which he ſecured alſo by this Puniſhment; which moved all Owners to look well to their Beaſts that might indanger it. Even ſo was the Serpent condemned, in mercy to *Adam* and his Wife, (whom, it is manifeſt by what follows, God intended to reſtore into his Favour) that they might be ever mindful of the foulneſs of their Guilt, and excited to Repentance; by ſeeing a noble Creature (who was but the Inſtrument of it) ſo extremely debaſed into a moſt vile Condition.

*Upon thy Belly ſhalt thou go.*] This ſhews the *Serpent* was a more noble Creature before this Fact: But changed after it, from a flying *Seraph* (as the Word is *Numb.* xxi. 6.) into a foul creeping Serpent; not moving aloft in the Air, but crawling upon the Earth, and licking the Duſt. So it follows,

*And duſt ſhalt thou eat, all the days of thy life.*] There is no viler Food than this: Which doth not ſignify the Serpent ſhould feed upon nothing elſe; but that creeping on the Ground it cannot but lick up much Duſt together with its Food, whatſoever that be.

All this is literally the Curſe of the *Serpent*: But as the *Devil* lay hidden under the Covert of the *Serpent*, tho he be not named; ſo *his* Curſe is intended in this Curſe of the *Serpent*, tho it be not ſeparately mentioned. As appears by the following *Verſe*, which has a peculiar reſpect to the Devil under the Name of the Serpent. And the Devil's Curſe in general was this; to be thruſt down further than before, from his ancient heavenly Habitation; and condemned to live in the lower ſmoaky Region of the Air: Where he hath loſt all reliſh of Celeſtial Enjoyments, and pleaſes himſelf only in his vile endeavours to make Mankind as wicked as himſelf.

Ver. 15. *I will put Enmity between thee and the Woman, and between thy Seed and her Seed.*] An irreconcilable Feud, throughout all Generations. Which is true of the Serpent, literally underſtood, between whom and Mankind there is ſuch an Antipathy, that it diſcovers itſelf both in the *natural* and *ſenſitive* Faculties of them both:

Their Humours being poiſon to each other; and Man being aſtoniſhed at the ſight of a Serpent more than any other Creature; and the Serpent in like manner at the ſight of a Man, eſpecially (if Naturaliſts ſay true) of a *naked* Man. Thus Mr *Mede*, *Diſcourſe* xxxix. *p.* 295. But this is far more true and certain of the *Spiritual Serpent*, the Devil, and his Angels, (who joyned with him in his Apoſtaſy) and the Woman and her Seed, in whom theſe words are more literally fulfilled. For *Maimonides* juſtly admires, that the Seed of the *Woman* ſhould be only mentioned, and not of *Adam*, (without whom *ſhe* could have no Seed; which therefore muſt be *his* Seed) and that it ſhould be ſaid of *her* Seed, not of *his*, that it bruiſed the Serpent's Head. *More Nevochim*, P. ii. cap. 30. *This*, ſaith he, *is one of the Paſſages in Scripture which is moſt wonderful, and not to be underſtood, according to the Letter; but contains great Wiſdom in it.* In which Words he wrote more Truth than he was aware; but was not able to unfold this hidden Wiſdom, as we Chriſtians, bleſſed be God, are able to do. For this *Seed* here ſpoken of is Chriſt, as both the *Targums* (that aſcribed to *Jonathan*, and that called the *Hieruſalem*) expound it; and as we are taught to underſtand it, by God's Words to *Abraham*, when he renewed this Promiſe: *In thy Seed* (that is Chriſt ſaith the Apoſtle) *ſhall all nations be bleſſed*, Gen. xxii. 18. Gal. iii. 8, 16. For he vanquiſhed the Devil, who had now vanquiſhed Mankind. So it here follows,

*It ſhall bruiſe thy Head.*] i. e. *That* SEED of the Woman ſhall deſpoil thee of thy Power, (meaning the Devil) and aboliſh thy Tyranny. For in the Head of the Serpent (to which there is here an alluſion) lies his Strength: As *Epaminondas* repreſented to the *Thebans*, when he exhorted them to ſet upon a Band of *Lacedæmonians*, by ſhowing them the Head of a vaſt Snake, which he had cruſhed, (τὴν κεφαλὴν τοῦ θηρίου συντρίψας) ſaying, *Look ye, the Body can do no hurt now the Head is gone*: Meaning, that if they routed the *Lacedæmonians*, the reſt of the Confederates would ſignify nothing. *Polyæn. L.* ii. *Strateg.* And therefore Mr *Mede* has rightly interpreted the *Serpent's Head*, to ſignify the *Devil's Sovereignty*, (*Diſcourſe* xxv. *p.* 143. and xxxix. *p.* 298.) and that Sovereignty is the Power of Death: Which Headſhip of the Devil, the *Seed of the Woman* (that is *Chriſt the Lord*) hath broken in pieces, and at laſt will utterly deſtroy, 1 *Cor.* xv. 25, 26.

There is a notable Example of this Enmity, in the ſtruggle between Chriſt and the Devil for Empire, in *Rev.* xii. 7, 8. where Chriſt deſtroyed the Sovereignty of the Serpent in the *Roman* Empire ſo effectually, that there was *no more place found, for the Dragon and his Angels, in Heaven*; i. e. the Devil utterly loſt his Severeignty in that State: as Mr *Mede* interprets it.

*And thou ſhalt bruiſe his Heel.*] This Victory over the Devil was not to be gotten without Blood: For the Devil did all that he was able to deſtroy *this Seed.* But that was impoſſible to be done; he could only aſſault his lower part, (called here the *Heel,*) *viz.* His Body or Fleſh: Which, by his Inſtruments, he perſecuted, deſpitefully uſed, and at laſt crucified. By which very means (ſo admirable was the Wiſdom and Goodneſs of God) the *Seed of the Woman* conquered the Devil, as the Apoſtle ſhows, *Heb.* ii. 14, 15. For it muſt be here noted, That Chriſt was properly and literally *the Seed of the Woman*, and not at all of the Man: Being born, without him, of a pure Virgin. The tender Mercy of God alſo muſt here be acknowledged; which gave our firſt Parents hope of a recovery, as ſoon as they were fallen: by making them this moſt gracious Promiſe. Which, tho here ſomething obſcurely delivered, grew clearer and clearer, in every Age, till Chriſt came.

It cannot be denied likewiſe, but that by *Seed*, may be underſtood (*collectively*) all the Faithful, who by the Power of their Lord, vanquiſh all the Power of their Spiritual Enemy, (See *Luke* x. 19.) Yet ſo, that we muſt confeſs, there was *one Eminent Seed* here primarily intended, by whom they overcome. Unto whom another *Seed* is not here oppoſed in this laſt part of the *Verſe*, (as in the former part,) but the Serpent himſelf: Which points at a ſingle Combate (as I may call it) between this promiſed *Seed* and the Devil. But if we will take in the other Senſe alſo, underſtanding by *Seed*, Chriſt with all his Members, then the *bruiſing their Heel* ſignifies (as Mr *Mede* expounds it) the Devil's deceit and guile in aſſaulting us unawares: As they do who *come behind* others, when they do not obſerve them, and catch hold of their Heel. For that this is an Emblem of guile and deceitful dealing, appears from the Story of *Eſau* and *Jacob*; the later of which had his Name from catching his Brother by the Heel at his Birth, which *Eſau* took for an Indication of his *beguiling him*, as he did two times. See *Diſcourſe* xxxvii. *p.* 184.

It is fit, I think, here to note further, (what the learned Mr *Allix* hath obſerved,) That God in this Promiſe did a particular Kindneſs to our Father *Adam.* Who having been ſeduced by his Wife to eat the forbidden Fruit, it might have occaſioned a Breach between them; had not God taken care to prevent it, by making this gracious Promiſe of a Redeemer, to depend upon his Union with is Wife: From whom he aſſures them, one ſhould deſcend that ſhould repair their Loſſes.

The time likewiſe when this Promiſe was made is remarkable: Which was, before God had rejected *Cain* and preferred *Seth* to him; and long before any reſtriction made to *Noah*'s Family, or *Sem*'s (who derived from him) that all the World might look upon the *MESSIAH* as a common Benefit to all the Sons of *Adam*.

Ver. 16. *Unto the Woman he ſaid.*] Next to the Serpent, *the Woman* receives her Sentence, (as Mr *Mede* well notes) becauſe ſhe was more in the Fault than *Adam:* Being guilty, as his words are (*Diſcourſe* xxxviii. *p.* 287.) both of her own perſonal Sin, and of her Huſband's alſo. Whence it is, that he, who had only ſinned himſelf, and not cauſed others to ſin, had his Judgment laſt of all. This ſhould be a little more conſidered than it is, by all thoſe, who not only do Evil themſelves, but draw others into the ſame Guilt.

*I will greatly multiply thy ſorrow and conception.*] i. e. Thy Sorrow in thy Conception: Which includes all the time of Womens going with Child; when they frequently nauſeate all their Food; or have troubleſome Longings; and endure many other things which are very grievous to them;

eſpecially when they are in danger to miſcarry of their Burden.

*In ſorrow ſhalt thou bring forth Children.*] Brute Creatures are obſerved to bring forth their Young, with far leſs pain, and difficulty, and danger, than Women commonly have in their Labour. Who, after they are delivered of their Children, are ſtill in danger, by many accidents: eſpecially when that ſtays behind which ſhould follow the Birth, (as it ſometimes doth from various Cauſes, noted by *Bartholinus*, in his *Hiſt. Anatom. & Medic. Cent.* v. *Hiſt.* xxxii. *n.* 3.) which occaſions ſore Torments, and puts their Lives in the greateſt hazard.

*And thy deſire ſhall be to thy Huſband.*] That is, it ſhall be ſubject to him; as the *Vulgar Latin* and *Aben Ezra* expound this Phraſe: Which is ſo uſed, iv. 7.

*And he ſhall rule over thee.*] Have power to controul thy Deſire. This looks like putting her more under the Will of her Huſband, than was intended in her firſt formation: Becauſe ſhe had not given a due regard to him; but eaten the forbidden Fruit, without ſtaying to conſult him and aſk his Advice.

Ver. 17. *And unto Adam he ſaid, Becauſe thou haſt hearkened to the Voice of thy Wife*, &c.] Been ſo weak, as to mind her more than me.

*Curſed ſhall the Ground be.*] It ſhall not bring forth ſo plentifully, nor ſo eaſily as it did.

*For thy ſake.*] Becauſe of thy Sin; which ſhall be puniſhed partly by its barrenneſs.

*In ſorrow ſhalt thou eat of it.*] It ſhall coſt thee a great deal of Labour and Toil, before thou reapeſt the Fruits of it.

*All the days of thy Life.*] Every part of the Year, ſhall bring along with it new wearisom Labours.

Ver. 18. *Thorns and Thiſtles*, &c.] It ſhall coſt thee abundance of Pains to root up the Thorns, Thiſtles, and unprofitable Weeds; which ſhall come up inſtead of better Plants.

*And thou ſhalt eat the Herb of the Field.*] Be content with ſuch things as the common Field produces; inſtead of the delicious Fruits of *Paradiſe*. Here the *Rabbins* cry out *Menſura pro menſura*, behold the Juſtice of God, who ſerved Man in his kind. He was not ſatisfied with the choice Fruits of the Garden in which God put him; and therefore he took them from him, and ſent him to eat the ordinary Food of Beaſts; and that not without hard Labour. *Maimon. More Nevoch.* P. i. cap. 2.

Ver. 19. *In the ſweat of thy Face*, &c.] Some conclude from hence, that the Earth brought forth before the Fall, without any Pains to cultivate it. And indeed there needed none; all things being produced at the firſt, by the Divine Power, in full Perfection. But what Labour would have been neceſſary in time, if Man had continued innocent, we do not know: Only theſe words ſignify, that leſs Toil would have ſerved than Man muſt now take for their ſuſtenance.

Some of the *Jews* reckon up *Nine* Puniſhments beſides Death, which God inflicted upon *Adam*; and as many upon *Eve*. See *Pirke Elieſer*, Cap. xiv. and *Vorſtius* upon him.

*Till thou return to the Ground.*] *i. e.* Till thou dieſt, and mouldreſt into Duſt.

*For out of it thou waſt taken.*] From whence thou waſt taken, as it is explained, *ver.* 23. which ſhows the Particle *ki* is not always to be tranſlated *for*; but ſometime *whence*, or *whom*, as iv. 25. *God hath given me another Seed inſtead of Abel*, כי הגרו *whom Cain ſlew.*

The reſt of this *Verſe* needs no Explication.

Ver. 20. *Called her Name Eve.*] Some think ſhe was called *Iſſcha* before, and now he changed her Name into *Eve*: In belief that God would make her the Mother of all Mankind; and of the promiſed Seed particularly; by whom (as *D. Chytræus* adds) he hoped to be raiſed from the Dead, to immortal Life.

*Mother of all living.*] Of all Men that ſhould live hereafter, or of him that ſhould give Life to Mankind. So *Havah* may be interpreted, *viva* or *vivificatrix*: Becauſe ſhe was the Mother of all Mankind, or becauſe Mankind now ſentenced to death, were by her *Seed* to be made alive.

Ver. 21. *Unto Adam and his Wife, did the LORD God make coats of ſkins*, &c.] The firſt Cloaths of Mankind were of the *Leaves of Trees*, which they made themſelves; being ready at hand, woven by Divine Art. The next were of the *Skins of Beaſts*; which were much warmer, and beter able to defend them from the injury of Cold and Weather: And theſe were made by God's Direction. Who having made a moſt gracious Covenant with our firſt Parents, (*ver.* 15.) it ſeems not unreaſonable to ſuppoſe, that he alſo ſignified to them, they ſhould, for the confirmation of it, offer to him Sacrifices: By the Blood of which, Covenants were ratified in after-times, from this Example. For it is not likely, that the Beaſts, of whoſe Skins theſe Coats were made, died of themſelves; or, that they were killed merely for this uſe, or for their Food. And therefore, what is ſo probable, as that, by God's Order, they were ſlain for a Sacrifice to him, (the better to repreſent to them their Guilt, and that the promiſed Seed ſhould vanquiſh the Devil, and redeem them, by ſhedding his Blood) and that of the Skins of thoſe Beaſts God directed Coats to be made, to cloath them? But whether, by dreſſing them and making Leather of them; or, only by drying them, and letting the Hair ſtill continue on them, we cannot tell. Certain it is, that this was a very antient ſort of Cloathing; as we learn not only from Profane Authors, but from the Sacred: Particularly, *Heb.* xi. 37. The *Jewiſh* Doctors have carried this Matter ſo far, as to ſay, That *Adam* being a Prieſt, theſe were his Prieſtly Garments. The Skin indeed of the Burnt-Offering under the Law, is given to the Prieſt, *Lev.* vii. 8. but not to make him Cloaths: And *Eve*, if this were true, muſt have been a Prieſt alſo; for ſhe had a Coat made of Skins, no leſs than *Adam*; who, they fanſy, left this Coat to his Poſterity. So that *Noah*, *Abraham*, and all the reſt of the *Patriarchs* (as *Abel* they ſay did) ſacrificed in the very ſame Coat; till *Aaron* was made High-Prieſt, and had ſpecial Garments appointed him by God. Among which, one being called by this very Name of כתנה (*Exod.* xxviii.) it gave ground to this idle Conceit.

Ver. 22. *Behold the Man is become*, &c.] *Man*, in this place, includes *Woman*: And theſe words are generally thought to be ſpoken *Sarcaſtically*; to reprove their great Folly, in thinking to increaſe their Knowledge, whether God would or no.

*Like one of us.*] Theſe words plainly inſinuate a Plurality of Perſons in the Godhead; and all other Explications of them, ſeem forced and unnatural: That of Mr *Calvin*'s being as diſagreeable to the *Hebrew* Phraſe, as that of *Socinus* to the Excellency of the Divine Nature. This I think, is well proved by *Theodorick Hackſpan*, *Diſput.* iv. *De Locut. Sacris*, *n.* 15, &c.

*And now, leaſt he put forth his Hand*, &c.] This ſeems an abrupt kind of Speech; ſomething being kept back: As, let us turn him out, (or ſome ſuch-like words) *leſt he take alſo of the Tree of Life, and live for ever.* Which many of the antient Fathers look upon as a merciful Diſpenſation that Man might not be perpetuated in a State of Sin. So *Irenæus*, *L.* iii. *cap.* 37. and *Greg. Nazianz. Orat.* xxxviii. *p.* 619. God thus ordered, Ἵνα μὴ ἀθάνατον ᾖ τὸ κακὸν, ϗ γίνεται φιλανθρωπία ἡ τιμωρία, &c. *That Sin might not be Immortal; and the Puniſhment might be a Kindneſs.* Which he repeats, *Orat.* xlii. *p.* 681. So *Epiphanius* alſo, *Hæreſ.* xxxvii. *n.* 1. *When Man had ſpoiled himſelf, God unmade him, that he might make him better.* And *Methodius* in him *Hæreſ.* xliv. *n.* 24, 25, &c. and 29. where he proceeds ſo far as to ſay, That Death was not ſent upon Man, ἐπὶ κακῷ τινὶ, out of any evil deſign to him, but as a Mercy.

Ver. 23. *Therefore God ſent him forth*, &c.] Or, caſt him out; and that with reproach and diſgrace; as *Aben Ezra* obſerves the *Hebrew* word, in this form, to ſignify. And ſo caſt him out, that he ſhould not return again.

*To till the Ground, from whence he was taken.*] This confirms what I ſaid upon the *Second Chapter*, *ver.* 8. That *Adam* was made in another place, and thence brought into *Paradiſe*: From whence being now expelled, he was ſent back to the place, where he was firſt formed; there to labour in all the Toils of Huſbandry. Tho it muſt be confeſſed, theſe Words may ſignify no more, than thoſe *Ver.* 19. of this *Chapter*, That he had his Original from the Earth: by the tilling of which he was put in mind of his return thither.

Ver. 24. *So he drove out the Man.*] (With his Wife) or, as *Aben Ezra* tranſlates it, *After he had driven him out, he placed*, &c. This Word גרש is that which the *Hebrews* properly uſe in Divorces: And therefore denotes, they think, that the Lord put him away from his Preſence, as a Man did his Wife, to whom he gave a Bill of Divorce: Or, as a Prince baniſhes a Subject that hath rebelled againſt him, whom he ſends into Exile out of his own Country.

*And he placed at the Eaſt of the Garden.*] This ſhows the Entrance into *Paradiſe*, was from the *Eaſt*: At which Entrance *Adam* being caſt out, it is likely he afterward inhabited ſome of the *Eaſtern* Countries. *Eutychius*, Patriarch of *Alexandria*, ſaith a Mountain in *India*; which the *Mahometans* commonly call *Sarandib*, as Mr *Selden* obſerves, *L.* i. *De Synedr. cap.* ii. *p.* 452. &c. But *Aben Ezra*'s Conjecture ſeems more reaſonable, That he dwelt in ſome Country, not far from *Paradiſe*.

*Cherubims.*] Some of the heavenly Miniſters, that waited upon the Divine Majeſty: Who were called by this Name in *Moſes* his time, when he wrote this Hiſtory in the Wilderneſs, after the giving of the Law. For the *Glory of the LORD*, I take it, here appeared at the Expulſion of *Adam* and *Eve*, in a moſt dreadful manner; to deter them from attempting to come near this Place again for fear of being conſumed.

*And a flaming Sword.*] Or, *flame of a Sword.* Concerning which *Maimonides* thus diſcourſes, *P.* i. *More Nevoch. cap.* 4. Our wiſe Men underſtand by *lahat* (*flame*) an Angel: According to that of the *Pſalmiſt*, *He maketh his Angels Spirits; his* Miniſters (*lohet*) *a flaming Fire*, Pſal. civ. 4. That is, one of the *Seraphims*, or a flaming Angel, in the form of a flying fiery *Saraph*, (or Serpent) whoſe Body moving in the Air, reſembled the vibrations of a Sword, was appointed, with the *Cherubims*, to guard the Entrance of the Garden. For the *Cherubims* and *Seraphims*, are frequently mentioned in Scripture, as Attendants upon the *SCHECHINAH*, or *Divine Majeſty*: Which appeared here in great Glory, at the Paſſage into the Garden of *Eden*; as it did in after-times at the Door of the Tabernacle of the Congregation of *Iſrael*, to their great aſtoniſhment.

*Which turned every way.*] Angels, ſays *Maimonides*, in the fore-named place, can turn themſelves into all Forms and Shapes: Some of which ſtrike greater Terror into thoſe that behold them, than others do. But I take this expreſſion, not to ſignify mutation of Shapes, but the motion of the Angel: Which was ſo very ſwift and glittering, that devouring Flames ſeemed to come ſtreaming out on every ſide.

*To keep the way of the Tree of Life.*] To ſecure the Paſſage into the Garden of *Eden*, where this Tree was; that none ſhould dare to attempt a re-entrance. But *Adam* was ſo far from thinking of this, that, if the *Eaſtern* Traditions were to be credited, I ſhould add, He plunged himſelf into the deepeſt Sorrow for a long time; bewailing his Sin, begging Pardon, &c. till God diſpatch'd an Angel to comfort him, and further aſſure him of his Favour. Which being but probable Conjectures, I ſay no more of ſuch Matters. Nor can I aſſert with any degree of Confidence, what our great Primate of *Ireland* ſays in his *Annals*, That it ſeems to have been the *tenth* Day of the World's Age, when *Adam* was caſt out of *Paradiſe*: In memory of which Calamity, the Solemn Day of Expiation, and the great Faſt, was inſtituted in after-times, wherein all were to afflict their Souls, *Lev.* xvi. 29. This indeed is the Doctrine of the *Jews*, who ſay, *The great Day of Expiation* (which was on the *tenth* of *September*) *was appointed and ſanctified from the Creation of the World*: But there is no other Authority for it.

It will be more uſeful, I think, to obſerve what Footſteps there are of theſe things remaining in the *Gentile* World. I will mention but two. One of which is noted by *Euſebius*, who ſhows (*L.* xii. *Præpar. Evang. cap.* 11.) that *Plato* in his *Sympoſium* hath preſerved the Memory of *Paradiſe*: His κῆπος Διὸς, *Garden of* Jupiter, being the ſame with this *Garden of God*, in which Man was at firſt placed. The other by St *Auſtin*, who ſays *Pherecydes*, the Scholar of *Pythagoras*, called the Beginner of Evil, 'Οφιωνέα: That is, a Dæmon in the ſhape of a Serpent. So *Heideggerus* obſerves out of him, *Exercit.* iv. *De Adamo & Eva*, *n.* 82.

## CHAP. IV.

Ver. 1. AND *Adam knew Eve his Wiſe*, &c.] After they were thrown out of *Paradiſe*; not before, (whatſoever ſome of the *Jewiſh* Doctors fancy to the contrary;) nay, as ſome will have it, after they had ſpent ſome time in Acts of Repentance, which is not an improbable Opinion.

*I have gotten a Man from the LORD.*] *i. e.* The promiſed *Meſſiah*; which ſhe imagined would have been her firſt-born. For the words of the Promiſe, (iii. 15.) might as well be expounded of the firſt *Seed* the Woman had, as of any of his Poſterity.

Ver. 2 *She bare his Brother Abel.*] But gives no reaſon of his Name, which ſignifies *Vanity*; as ſhe did of *Cain*'s, which ſignifies *Acquiſition*, or *Poſſeſſion*. Nor is it ſaid who gave this Second Son the Name of *Abel*: But it ſeems they made no account of him, in compariſon with the Firſt-born. *Quod non poſuerunt in eo ſpem factæ promiſſionis de Semine, ut in Kain*, (as *Joh. Forſterus* judiciouſly ſpeaks, in his *Lexicon*, on the word *Hevel*,) *becauſe they did not place in him their hope of the promiſed Seed, as they did in* Cain.

*And Abel was a keeper of Sheep*, &c.] The younger Son was a *Shepherd*; and the elder an *Huſbandman* and *Planter*. For this laſt ſeems to have been *Adam*'s cheif Employment, both before and after his Fall, (*Gen.* ii. 15. iii. 23.) and therefore, either choſen by *Cain* in imitation of his Father, or put upon him by his direction, as the more noble of the two.

Whence the *Eaſtern* People gave him the Name of *Abdalcariths*; which ſome miſtook for another Son of *Adam*: But in truth was another Name of *Cain*, ſignifying *a tiller of the Field*, as Mr *Selden* ſhows, *L.* v. *De Jure N. & G. cap.* 8.

The Patriarchs indeed after the Flood, at leaſt in *Abraham*'s Family, choſe to feed Cattle: But that was becauſe it was leſs laborious, and more ſuitable to that unſettled Condition wherein they lived for many Years, removing like the antient *Nomades*, from one Country to another.

Ver. 3. *In proceſs of time.*] In the *Hebrew*, the words are, *in the end of Days*: That is, in the concluſion of the Year; or, after Harveſt. So *Days* ſignify in many other places, particularly, *Judg.* xi. 4. where *after Days*, is *after a Year*. This was a very ſeaſonable time to make their grateful acknowledgements to God; who had given them a fruitful Year, and bleſſed them with increaſe. Accordingly God ordained in future times, that the *Iſraelites* ſhould keep a ſolemn Feaſt, in the Year's end, to thank him for the ingathering of their Fruits, *Exod.* xxiii. 16 xxxiv. 22. But in what Year of the World it was that *Cain* and *Abel* brought theſe Sacrifices, we have no means to know. It was, no doubt, when they were grown Men; and perhaps had more Brothers and Siſters beſides themſelves. See *Ver.* 17.

*Cain brought of the Fruit of the Ground, an offering unto the LORD.*] Theſe were the moſt ancient Sacrifices among the *Gentiles*, both *Greek* and *Roman*, as their Authors tell us; and therefore it is moſt likely that *Adam* began with theſe Oblations, of *Herbs*, *Flowers*, *Frankincenſe*, *Meal*, &c. in which *Cain* followed him; being of the ſame Profeſſion, and provided with ſtore of ſuch things. Now as there were ſome *ſolemn Times* of making their devout Acknowledgments to God: So, I doubt not, there were ſome *ſet Places* where they met for that purpoſe. For the word in *Hebrew* for *brought*, is never uſed about Domeſtick or Private Sacrifices; but always about thoſe Publick Sacrifices, which were brought to the Door of the Tabernacle of the Congregation, to be offered by the Prieſt. As *Lev.* iv. 4. *He ſhall bring the Bullock to the door*, &c. Which occurs all along, eſpecially in the *ninth Chapter* of that Book.

And therefore, I ſuppoſe, they *brought* theſe Sacrifices here mentioned, to ſome fixed Place; looking towards the *SCHECHINAH*, or *Glorious Preſence of God*, at the Entrance of the Garden of *Eden*, from which *Adam* had been expelled. For there being no doubt, ſome ſettled Place, where they performed Sacred Offices; it is moſt reaſonable to think it had reſpect to the *SCHECHINAH*, or *Divine Majeſty*. Whereſoever that appeared, there they *appeared* (as the Scripture ſpeaks) *before God*: Becauſe there he manifeſted his ſpecial Preſence, which moved them to go thither to worſhip him, to give him Thanks, or to *enquire of him*, as we read *Rebekah* did, xxv. 22.

What kind of Sacrifices theſe were, is a Queſtion among learned Men. The *Talmudiſts* are of Opinion they were *whole Burnt-Offerings*, and that there were no other before the Law was given, (which I ſhall not now examine,) nor would the *Jews*, after the giving of the Law, permit the *Gentiles* to offer any other at their Temple.

It is their Opinion alſo, That *Cain* and *Abel* brought theſe Sacrifices to *Adam*, to be offered by him. For which I ſee no convincing Reaſon: But, rather, they themſelves ſeem to have offered them. And then this place effectually confutes their Opinion, who ſay the *Firſt-born*, were ſeparated to the Office of Prieſthood: for by theſe words it is plain, the youngeſt ſacrificed, as well as the eldeſt. And ſo they did in following Ages; when we find *Jacob* performing the Office of a Prieſt, *Gen.* xxviii. 18. xlvi. 1. Which proves their Opinion rather to be true; who ſay, That every Man antiently had the Power, in his own Family, to do the Office of a Prieſt, as *Job* did, i. 5. But when Families combined together, under one Head, Prince, or Governor, he had the ſole Right of Sacrificing devolved to him, as their common Father. Thus *Melchizedeck* was both *King* of *Salem*, and *Prieſt* of the moſt High God. All which was taken away by the Law of *Moſes*, which permitted none to officiate among the *Iſraelites*, but the Family of *Aaron*; and no Sacrifices to be offered, but at the Tabernacle of the Congregation, *Lev.* xvii. 3, 4, 5.

It is a much harder Queſtion, How they came to ſacrifice at all; either *Meal* or *Beaſts:* Since we read of no Command from God requiring them to bring him ſuch Oblations: Which hath led ſome to conclude, That Men did this out of a grateful Inclination, to return him ſome of his own Bleſſings; tho they had no Directions from him about it. But if this were true, how came *Abel* to believe that his Sacrifice of a Beaſt, would be ſo acceptable to God, as the Apoſtle ſays it was *by Faith?* Heb. xi. 4. That *Faith* had ſomething elſe to warrant it, than barely his own Reaſon. *Adam*, in all likelihood, had received ſome order concerning it; and began to ſacrifice (as I noted before, iii. 21.) by direction from the *SCHECHINAH* or *Divine Majeſty:* From whence a Voice ſpake to him upon ſeveral occaſions, ii. 16, 17. iii. 8, 9, *&c.* This Order indeed is not recorded, no more than many other things which *Moſes* in his ſhort Hiſtory omitted, (as *Enoch*'s Prophecy, *Noah*'s Preaching, the *peopling of the World*, &c. ſee *Verſe* 15.) but it doth not ſeem probable that *Adam* would have preſumed to invent a way of Worſhip, by killing Beaſts, and burning their Fat: Eſpecially ſince one cannot perceive any inclination to it in Nature. And therefore *Euſebius* very judiciouſly reſolves, in my opinion, that this way of Worſhip was not taken up by chance, or by a Human motion, κατὰ θείαν δ' ἐπίνοιαν ὑποβεβλημένον, but ſuggeſted to them by a Divine Intimation, *L.* i. *Demonſtr. Evang. Cap.* 10. Of which *Plato* one would think had ſome Notion, when he forbids his *Law-maker* (in his *Epinomis*) to make any alteration in the Rites of Sacrificing, becauſe, οὐ δυνατὸν εἰδέναι τῇ θνητῇ φύσει τοιούτων πέρι, it is not poſſible for our mortal Nature to know any thing about ſuch matters.

Ver. 4. *And Abel he alſo brought of the Firſtling of his Flock*, &c.] Many have fancied from hence, that *Cain*'s Guilt lay in this, that he did not bring the *firſt of his Fruit*, as he ought to have done, and as the Heathens ever did, or were bound to do by their Pontifical Laws, (as Mr *Selden* obſerves, Chap. i. of his *Hiſt. of Tythes*) in their *Præmeſſum*, i. e. the Firſt-fruits of their Corn, or their *Calpar*, which was the richeſt of their Wine. For it is only ſaid, he brought *of the Fruit of his Ground*, when *Abel* brought *of the firſtlings of his Flock.* And *Moſes* alſo adding, that *Abel* brought *of the Fat thereof*, that is, the very beſt; they think *Cain*'s fault was, that he brought not the fulleſt Ears of Corn, (which he kept for himſelf) but the lankeſt, or brought them with a niggardly hand, or a grudging mind. Thus *Palladius* in the Life of St *Chryſoſtom* ſays, *He was the firſt that taſted the Firſt-fruits, and kept the beſt things for his own Belly.* Τῶν ἀπαρχῶν ἀπηλαύσατο πρῶτος, τῇ ἑαυτοῦ λαιμαργίᾳ τὰ πρωτεῖα φυλάξας, p. 108. But there is no certainty of this; and the Apoſtle to the *Hebrews* hath directed us to a better account, xi. 4. *Abel* offered with a pious Mind; *Cain* without a due Senſe of God, and ſincere Affection to him. He offered the Fruit of his Ground; but did not devote himſelf to God. Therefore it follows,

*The LORD had reſpect unto Abel and his Offering.*] He graciouſly accepted them: and his Offering was accepted, becauſe he himſelf was accepted. It is a Metaphor from thoſe who when a Preſent is made to them, look kindly upon the Perſon that brings it, if they like him and his Preſent; or turn away their Faces, if they diſdain them.

How God teſtified his acceptance of *Abel*'s Sacrifice, is the only difficulty: Which the *Jews* ſay was by Fire coming from Heaven (or rather, I think, by a Stream of Light, or a Flame from the *SCHECHINAH*, or glorious Preſence of God, to whom it was offered) which burnt up his Sacrifice. Thus *Theodotion* of old tranſlated theſe Words, Ἀπέβλεψεν ἐπὶ τὰς θυσίας Ἄβελ, καὶ ἀνέπρησεν, *He looked upon Abel's Sacrifices, and ſet them on Fire.* Which St *Hierom*, and other ancient Writers approve. The Footſteps of which we meet withal in *Gen.* xv. 17. and examples of it very many, in future times: When *Moſes* offered the firſt great Burnt-offering according to the Law, *Lev.* ix. 24. when *Gideon* offered upon the Rock, *Judg.* vi. 21. and *David* ſtayed the Plague, 1 *Chron.* xxi. 26. and *Solomon* conſecrated the Temple, 2 *Chron.* vii. 13. and when *Elijah* contended with the *Baalites*, 1 *Kings* xviii. 38, *&c.* Whence the *Iſraelites* wiſhing all proſperity to their King, pray that God would *accept* (in the Hebrew, *turn into Aſhes*) *his burnt Sacrifice*, *Pſal.* xx. 4. And we find ſome reliques of this among the Heathen: For when the *Greeks* went on Shipboard to the *Trojan* War, *Homer* repreſents *Jupiter* promiſing them good ſucceſs in this manner, *Iliad.* 2. *v.* 354.

> Ἀστράπτων ἐπιδέξι' ἐναίσιμα σήματα φαίνων.

by *lightning on the Right-hand of them* (as it may be tranſlated) or *ſhining graciouſly* upon them, (as the antient *Scholiaſt* expounds it) *and making favourable Tokens appear to them.* In like manner he gave the ſame encouragement to the *Trojans*, when they were going to ſet upon the *Greeks*, *Iliad.* x. *v.* 236, 237.

> Ζεὺς δὲ σφὶν Κρονίδης ἐνδέξια σήματα φαίνων,
> Ἀστράπτει ——

*Jupiter giving them good ſigns, lightened upon them.* And Thunder ſometimes accomanying theſe Flaſhes of Lightning (as it did on Mount *Sinai*) *Virgil* makes him to have eſtabliſhed Covenants in that manner, *Æneid.* xii. *v.* 200. Where after *Æneas* had called the *Sun* to witneſs, *&c. Latinus* lifts up his Eyes and Right-hand to Heaven, ſaying,

> *Audiat hæc genitor, qui fœdera fulmine ſancit.*

*Let the* (Heavenly) *Father hear what I ſay, who eſtabliſhes Covenants with Thunder.*

If ſuch Paſſages as theſe were attended, no conſidering Man would think the Books of *Moſes* to be of leſs antiquity than they pretend to; they opening to us the very Fountains of things, particularly of the Antient Religion.

Ver. 5. *But unto Cain and his Offering he had not reſpect.*] He did not ſo much as ſhine upon his Sheaves; much leſs make them aſcend up to Heaven in a Smoke: Tho he were the Elder Brother, and brought his Offering firſt.

*And Cain was very wroth.*] This highly incenſed him againſt *Abel*: When he ſhould have made ſevere Reflections on himſelf, and conſidered what it was that provoked God to ſlight his Sacrifice; that ſo he might amend it, and procure his favour. Unto which he had not a Title by his Birthright, but by his Piety. It is poſſible indeed that *Eve* might have inſtilled an Opinion into him, that he being the Firſt-born, was the Bleſſed Seed which God had promiſed. And then this may be conceived to have inraged him the more againſt his Brother; when he ſaw ſuch a diſtinguiſhing mark of God's ſpecial favour to him in the very act of Sacrificing. Which made him look upon *Abel* with a jealous Eye, and tempted him to kill him; that he might not ſupplant him in his hope, of being the fulfiller of the Oracle before-mentioned, iii. 15.

*And his Countenance fell.*] He did not merely look dejectedly thro' grief; but knit his Brows, and had a down-look, as we ſpeak, lowring and cloudy: Like thoſe who have evil deſigns in their Heads, and meditate nothing but Revenge.

Ver. 6. *And the LORD ſaid unto Cain*, &c.] He did not intend wholly to caſt off *Cain*, by refuſing his Sacrifice, it is plain, I think, by this Queſtion. Which was, in effect, to tell him, He had no reaſon to be angry or out of humour; but only to become a better Man: And then God would have reſpect unto him alſo. So it follows,

Ver. 7. *If thou doſt well, ſhalt thou not be accepted*, &c.] There are vaſt varieties in the interpretation of this Verſe, with which I ſhall not trouble the Reader, (See *Theodorick Haſpan*, L. i. *Miſcel. C.* 4. *Mercer*, and *L. de Dieu* different from all, with Dr *Lightfoot*) but only give the Senſe of our Tranſlation. *If thou doſt well, ſhalt thou not be accepted?* Canſt thou doubt that I have an Impartial reſpect to true Goodneſs, whereſoever I find it?

*But if thou doſt not well, Sin* (that is, the puniſhment of Sin, as *Ver.* 13. xix. 15. and many other places) *lieth at the Door.*] Is ready to follow the Offence.

*And unto thee ſhall be his deſire, and thou ſhalt rule over him.*] He is ſtill thy younger Brother, and ſhall be ſubject to thee, (See iii. 16.) and thou ſhalt be his Superior. So here are *Three* things ſuggeſted to *Cain*, to appeaſe his anger againſt his Brother. *Firſt*, That the reaſon of his not being reſpected, was not in his Brother, but in himſelf: Who, if he would do well, as *Abel* had done, ſhould find favour no leſs than he. *Secondly*, That there was no reaſon he that did ill ſhould fare like him that did well; but quite contrary, ſhould feel the marks of God's diſpleaſure. And yet, *Thirdly*, This ſhould not alter his civil right, nor give *Abel* any Authority over him: But he ſhould ſtill retain the Privilege of his Birth-right; and need fear no harm from his Brother, who was his inferior.

Ver. 8. *And Cain talked with Abel his Brother.*] Aſked him in a friendly manner (as one Brother ſpeaks to another) if he would walk into the Fields. This ſeems more likely to me, than that he told him how the LORD had chidden him, (as *Aben Ezra* interprets it) or that he diſputed with him about the other World, and the Judgment to come, as others of them expound it. Which Mr *Selden* very judiciouſly concludes to have ariſen from *Onkelos* his Paraphraſe on the foregoing Verſe, which is this; *If thou amend thy Worſhip* (or Service of me) *ſhalt thou not be pardoned? but if thou doſt not amend it, thy ſin ſhall remain to the day of Judgment, in which thou ſhalt be puniſhed, if thou doſt not repent.* Upon which follows in ſome Editions of the *Pentateuch*, the Diſpute which *Cain* had with *Abel* about the Day of Judgment, as a traditional explication of this 8*th Verſe.* L. vii. *de Jure N. & Gen.* Cap. 4.

*When they were in the Field.*] When he had drawn him from Company, and had him alone.

*Cain roſe up againſt Abel his Brother.*] Aſſaulted him on a ſudden; took him at an Advantage.

*And ſlew him.*] Gave him a ſtab; or ſome other way wounded him; ſo as to ſhed his Blood. *Verſe* 11.

Ver. 9. *The LORD ſaid unto Cain, Where is thy Brother?*] Which is not ſpoken, as if he was ignorant; but to awaken *Cain*, and make him ſenſible, that he knew what had paſſed.

*And he ſaid, I know not.*] I can give no account of him.

*Am I my Brother's Keeper?*] Was he committed like a little Child, to my care; to look after him, and ſee he took no harm? Rage made him rude; and not mind what he ſaid, nor to whom he ſpake. *Salvian* indeed (*L.* i. *de gubern. Dei*) thinks this Speech proceeded from *Atheiſm*; and that, in thoſe early days the opinion ſprung up, which, in his time, had infected many, *Deum terreſtria non reſpicere*, &c. That God did not mind what we do on Earth: But the fouleſt Fact may be covered with a Lye. But this Conceit is confuted by the very queſtion which is put to *Cain*.

Ver. 10. *And he ſaid, What haſt thou done?*] Conſider, what an heinous Crime thou haſt committed; which cannot be concealed from me. For,

*The Voice of thy Brother's Blood crieth*, &c.] Calls for ſpeedy and ſevere Vengeance. In the *Hebrew* it is *Bloods*, in the plural Number; becauſe, ſay the Hebrew Doctors, he killed *Abel* and all his Poſterity, which were in his Loins: According to what we read 2 *Kings* ix. 26. *I have ſeen the Blood of Naboth, and the Blood of his Sons*, (tho we read of no body ſtoned but *Naboth* himſelf) *ſaith the LORD, and I will requite thee in this Plat*, &c.) See *Sanhedrim*, Cap. iv. and *Excerpt. Gemara*, Cap. vi. N. 7. *à Joh. Coch.*

Ver. 11. *And now thou art Curſed from the Earth, which hath opened*, &c.] I paſs a Sentence of perpetual baniſhment upon thee, from this Country; which hath drunk in the Blood of thy Brother. Hitherto *Adam* and his Children had lived together; but now, as *Aben Ezra* well obſerves, *Cain* was baniſhed into a Region far off from his Father, who dwelt in the Neighbourhood of Paradiſe.

Ver. 12. *And when thou tilleſt the Ground*, &c.] And whereſoever thou ſhalt flee the Earth, which thou tilleſt, ſhall be barren; and not bring forth anſwerable to thy Labour.

*A Fugitive and a Vagabond ſhalt thou be in the Earth.*] In that ſtrange Country thou ſhalt have no reſt; but wander up and down unquietly, and not know where to ſettle: Or as the LXX tranſlate the Words, go about *groaning and trembling*, full of anguiſh in thy Mind, and with a continual ſhaking in thy Body. Thus St *Baſil* in his *Homily* againſt Drunkenneſs underſtood it, when he ſaid, *A Drunkard draws upon himſelf the Curſe of Cain*, Τρέμων ϗ περιφερόμενος διὰ παντὸς βίου. *Staggering and turned about uncertainly all his life long. Hen. Valeſius* thinks his Brother's Ghoſt haunted him whitherſoever he went: Which made him run from place to place to avoid its perſecution. So he paraphraſes theſe Words, (*Annot. in L.* iii. *Euſeb. Hiſt. Eccleſ.* cap. 6.) *Umbra fratis tui quem occidiſti, perſequeter te ubique, & aderit infeſta.* And ſo he interprets the foregoing Words, *The Voice of thy Brother's Blood crieth to me from the Ground.* Thy Brother, whom thou haſt impiouſly ſlain, requires me to avenge him, and exact the puniſhment of thee, which is due for his Murder. And indeed it was a Notion, not only among the *Pagans*, but among the *Jews* alſo, (as he ſhows) that the Ghoſts of thoſe who were murdered, perſecuted their Murderers, and required puniſhment of them.

Ver. 13. *My puniſhment is greater than I can bear.*] This is too heavy a Puniſhment, for I ſink under the weight of it. Others interpret it, (as appears by the Margin of our *Bible*) *My ſin is unpardonable*; or too great to be forgiven. Thus he, who at firſt was not ſo ſenſible of his Sin as to confeſs it, now thinks it to no purpoſe to beg Mercy.

Ver. 14. *Behold, thou haſt driven me this Day from the face of the Earth.*] Baniſhed me (as was ſaid before, *Verſe* 11.) from my own Native Country.

*And from thy Face ſhall I be hid.*] And more than that, I am baniſhed from thy bleſſed Preſence, (as appears from *ver.* 16.) and ſhall not have the liberty to come before thy Glorious Majeſty. With reſpect to which he may be ſaid to have been *excommunicated*, tho not in the full ſenſe of that Word, as Mr *Selden* ſhows, *L.* i. *de Synedr. C.* ii. *p.* 446, 455, &c.

*And I ſhall be a fugitive*, &c.] Wandring up and down in unknown Regions.

*And it ſhall come to paſs, that every one that findeth me, ſhall ſlay me.*] I ſhall be look'd upon as a common Enemy: So that whoſoever lights upon me, taking me for a dangerous Perſon, will kill me. To find another, in Scripture-Language, ſignifies to fall upon him by chance or unawares; without any precedent hatred: As *Bochart* obſerves from 1 *Sam.* xxiv. 14. and other places, *L.* ii. *Hierozoic. P.* i. *cap.* 21.

Ver. 15. *And the LORD ſaid unto him, Therefore whoſo ſlayeth Cain*, &c.] Or, (as the word we tranſlate *therefore* may be rendred) *not ſo*: It ſhall not be as thou ſuſpecteſt. But *Lud. de Dieu* gives many Inſtances where this word לכן is uſed as an Affirmative, ſignifying as much as *ſurely*. So the meaning is, Take it for a certain truth, That if any Man ſlay *Cain*, *he* (that is *Cain*) *ſhall be avenged ſevenfold*; or rather, *thro' ſeven Generations*, God will puniſh the ſlaughter of *Cain* a long time: For the Number *ſeven* is ἀορίστου πλήθους σημαντικὸν, (as the *Chronic. Excerpt.* before *Joh. Antiochenus* ſpeak) an Indication of an indeterminate, but great Number; ſignifying as much, as he ſhall endure many Puniſhments. For God intended the life of *Cain* ſhould be prolonged, in a miſerable eſtate, as an Example of his Vengeance; to deter others from committing the like Murder.

*And the LORD ſet a Mark upon Cain*, &c.] What this *Mark* was, we muſt be content to be ignorant. Some think God ſtigmatized him with a Letter of his Name in his Forehead; (or, rather, I ſhould think, ſet ſuch a Brand upon him as ſignified him to be accurſed;) others, that, he look'd moſt frightfully, ſo that every Body avoided him; or, that his Head ſhaked continually; or, (as others) he had a trembling in his whole Body; or, his Face, perhaps, was blaſted by Lightning from the Preſence of the LORD: Certain it is, that it was ſome notorious Mark of God's Diſpleaſure: Which made Men ſhun him. For we muſt not imagine there was no body in the World, at this time, but *Adam Eve*, and *Cain*: But conſider that the Deſign of this Holy Book is not to give us a particular Account of the whole Race of Mankind deſcended from *Adam*, (who, no doubt, had a great many more Children than *Cain* and *Abel*; and they alſo had Children before this hapned) but only of thoſe Perſons who were moſt remarkable; and whoſe Story was neceſſary to be known, for the underſtanding of the Succeſſion down to *Moſes* his time. Accordingly we read, preſently after this, that *Cain* had a Wife; and more than that, he built a City: Which ſuppoſes a great Company of People to inhabit it, *verſe* 17. And here, by the way, we need not wonder, there is no mention made of the Inſtitution of Sacrifices; when the firſt Peopling of the World is only ſuppoſed, not related.

Ver. 16. *And Cain went out*,] Not voluntarily, but by the force of the Divine Curſe.

*From the Preſence of the LORD.*] There was a *Divine Glory*, called by the *Jews* the *SCHECHINAH*, which appeared from the beginning, (as I have often ſaid before) the ſight of which *Cain* never after this enjoyed; but was baniſhed from it: And God withdrawing his gracious Preſence from him, (ſo St *Chryſoſtom*) he was alſo forſaken by him, and put out of his ſpecial Protection. If *Cain*, after this, turned a downright Idolater (as many think) it is very likely he introduced the Worſhip of the *Sun*, (which was the moſt antient ſort of Idolatry) as the beſt reſemblance he could find of the *Glory of the LORD*: Which was wont to appear in a flaming Light. And in after-times they worſhipped *Fire* in the *Eaſtern* Countries; as the beſt Emblem of the *Sun*, when it was abſent.

*And dwelt in the Land of Nod.*] At laſt he ſettled in a Country, which had the Name of *Nod*; from his wandring up and down, like a Vagabond, till he fixed here. Where, it ſeems, he ſtill continued reſtleſs, moving from one part of the Country to another, till, in concluſion, *he built a City*, (for his ſecurity, ſome think) as we read in the *Verſe* following.

Some tranſlate it, *in the Land of Vagabonds*: And *R. Solomon* fancies the very ground ſhaked under him, and made People run away from him, ſaying; *This is the cruel Man, that killed his Brother.*

*On the Eaſt of Eden.*] He ſtill went *Eaſtward* from that Country, where *Adam* ſettled after he was thruſt out of *Paradiſe*. See iii. 24. Which *Junius* thinks was in that tract of Ground where the *Nomades* afterwards dwelt, bordering upon *Suſiana*. Which is far more probable than the Conceit of the Author of the Book *Coſri*, (*Par.* ii. §. 14.) who would have *Cain*'s going *from the preſence of the LORD* nothing elſe but his Expulſion out of the Land of *Canaan*, where *Adam* dwelt after he was thruſt out of *Paradiſe:* And conſequently, the Land of *Nod* was not far from the Land of *Canaan*. Nothing can be more ungrounded than this; which overthrows alſo all that *Moſes* ſaith of *Eden*, and the Garden planted there, from whence *Adam* went out on the *Eaſtſide*, and therefore not toward *Canaan* which was *Weſtward*.

Ver. 17. *And Cain knew his Wife.*] There hath been no mention hitherto of any Woman in the World but *Eve*, much leſs of *Cain*'s having a Wife. And therefore it is uncertain whether this were a Wife he took before he killed his Brother, or after. It is moſt probable before; becauſe we may well think all the World abhorred the thoughts of Marriage, with ſuch an impious Murderer, whom God alſo had accurſed. But whether it were before or after, I ſee no reaſon to conclude that this Wife was his Siſter: There being Women enough in the World beſide, before this time, as was ſaid before, *ver.* 15. For even in our Country, in the Age before us, there ſprung from two Perſons, *Three hundred ſixty ſeven* Children, within the ſpace of *eighty* Years. And therefore, the World being now (when *Cain* ſlew *Abel*) an *hundred and twenty eight*, or an *hundred and thirty* Years old, according to Archbiſhop *Uſher*, and *Jac. Capellus*'s Chronology, we cannot but conceive there were a great Number of People in it, deſcended from all thoſe Sons and Daughters which *Adam* begot, *Chap.* v. 4. We are not told how many, but ſome of the ancient *Eaſtern* Traditions (in *Credrenus*) ſay, he had *thirty three* Sons, and *twenty ſeven* Daughters,

It is true indeed, That at the firſt *Cain* could marry none but one of his Siſters. Which was then lawful, becauſe abſolutely neceſſary: But prohibited by God, when that Neceſſity ceaſed. Of which the *Eaſtern* People were ſo ſenſible, that they took care to have it thought, that *Cain* and *Abel* did not marry thoſe who were neareſt a-kin to them, but thoſe that were at ſome diſtance. For their Tradition is, That *Eve*, at her two firſt Births, brought Twins, a Son and a Daughter, *viz.* *Cain* with his Siſter *Azron*, and *Abel* with his Siſter *Awin*; as *Saidus Patricides* Patriarch of *Alexandria* reports. Now, ſuch was their Caution, not to match with thoſe that were neareſt in Blood, but with thoſe further off, as much as was then poſſible; *Cain* was not ſuffered to marry his Twin-Siſter, nor *Abel* his: But *Adam* gave *Awin* to *Cain*, and *Azron* to *Abel*. I cannot vouch the truth of this Story; which I mention only to ſhow, That Mankind have had a Senſe, that all poſſible Care ſhould be uſed, to avoid Marriages with the neareſt Relations: For tho this Story was derived perhaps, from the *Jews*, yet it was believed by other People. See Mr *Selden*, *L.* v. *De Jure N. & G. c.* 8. Whence *Diodorus Siculus* ſays, *Lib.* i. it was κοινὸν ἔθος τῶν ἀνθρώπων, *the common uſe of Mankind*, that Brothers and Siſters ſhould not be joined in Marriage. And *Plato* (*L.* viii. *de Legib.*) calls ſuch Marriages μηδαμῶς ὅσια ϗ θεομισῆ, *by no means holy, but hateful to God.* For tho they were not ſo in the beginning of things, they became ſo afterwards: That being natural *in one ſtate of things* (as *Grotius* well obſerves, *Lib. De Jure B. & P. c.* 10.) which is unnatural *in another ſtate.*

*And he built a City.*] Not as ſoon as he came into this Country; but when he had a numerous Progeny, able to people it: And conſequently in his old Age. His end in building it, ſome think, was to croſs the Curſe of wandring to and fro: Others, to defend himſelf againſt thoſe whom his guilty Conſcience made him fear; or, to ſecure the Spoils which by force and violence (as *Joſephus* relates *L.* i. *Antiq. c.* 3.) he had taken from others. There are thoſe, who imagine, that when he attempted to build this City, he often broke off the Work, out of a panick fear: Such an one as *Romulus* felt, after he had killed his Brother *Remus.*

*And called the Name of the City, after the Name of his Son.*] Some think he declined his own Name, becauſe he knew it to be odious everywhere. But it is more likely, it was for that reaſon, which moved Men in after-times to do the ſame. For it hath been a very antient Uſage, for great Men to call the Cities which they built by the Name of their Sons, rather than their own; out of the great Love they bare to their Children. Thus *Nimrod* called *Nineveh* after the Name of his Son *Ninus:* Which the *Pſalmiſt* notes as a piece of the Vanity of Mankind, *to call their Lands* (that is, the *Houſes* where they dwelt, as *R. Solomon Jarchi* interprets it) *by their own Names*, to be a laſting Monument of them and of their Family.

*Enoch.*] There were an ancient People called by *Pliny*, *Heniochii*; by *Mela*, *Eniochi*; and by *Lucan*, *Enochii:* Some of which lived ſo far *Eaſtward*, that Sir *W. Raleigh* fancies they might be the Poſterity of this *Enoch.*

Ver. 18. *And unto Enoch was born Irad*, &c.] It is remarkable, that tho *Moſes* gives us ſome Account of the Deſcendants of *Cain*; yet he ſaith not a word of the Years that they lived, and carries their Genealogy but a little way. Whereas he deduces the Genealogy of *Seth* down to the Flood, and ſo to his own time, *&c.* And alſo relates particularly, (*Chap.* v.) to what Age the Life of his principal Poſterity was prolonged. It ſeems, he look'd upon *Cain*'s Race as ſuch a Reprobate Generation, that he would not number them in the Book of the Living: As St *Cyril* ſpeaks.

Ver. 19. *Lamech took unto him two Wives.*] By a ſmall tranſpoſition of Letters, *Lamech* being the ſame with *Melech*, which ſignifies a *King*; ſome of the *Jews* fanſy him to have been a great Man: For none but ſuch, they ſay, had two Wives in thoſe ancient Times; tho they hold it was lawful (as *Selden* ſhows, *L.* v. *De Jure N. & G. cap.* 6.) for any body that could maintain them, to have had more. But it is more likely that *Lamech* was the firſt, that adventured to trangreſs the Original Inſtitution: Which was obſerved even by the *Cainites* till this time. When, perhaps, his earneſt deſire of ſeeing that *bleſſed Seed* which was promiſed to *Eve*, might induce him to take more Wives than one: Hoping, by multiplying his Poſterity, ſome or other of them might prove ſo happy as to produce that *Seed.* And this he might poſſibly perſwade himſelf was the more likely; becauſe the Right that was in *Cain* the Firſt-born, he might now conclude was revived in himſelf: Who being the *Seventh* from *Cain,* had ſome reaſon to imagine the Curſe laid upon him, of being puniſhed *ſevenfold,* i. e. for *ſeven* Generations, was now expired; and his Poſterity reſtored to the Right of fulfilling the Promiſe.

Ver. 20. *He was the Father.*] The *Hebrews* call him the *Father* of any thing, who was the firſt Inventor of it; or a moſt excellent Maſter in that Art. Such was *Jabal* in the Art of making Tents, folding Flocks, and all other parts of Paſturage. Which tho begun by *Abel,* was not by him brought to Perfection: Or, if it were, *Jabal* was the firſt in the Family of *Cain,* that was eminent in the following Inventions.

*Of ſuch as dwell in Tents.*] Taught Men to pitch Tents; which were movable Houſes, that might eaſily be carried from place to place, when there was occaſion to remove for new Paſture. Under this is comprehended all that belongs to the Care of Cattle in their breeding, feeding, and preſerving, as appears by what follows.

*And of ſuch as have Cattle.*] In the *Hebrew* the words are, *and of Cattle.* Where the copulative *Vau,* which we tranſlate *and,* ſignifies as much as *with:* And ſo the words are to be here tranſlated, *ſuch as dwell in Tents, with Cattle.* Thus *Bochartus* obſerves it is uſed, 1 *Sam.* xiv. 18. *The Ark of God was at that time, with the Children of Iſrael;* as we, with the Ancients, truly tranſlate it. And ſo it ſhould be tranſlated, *Exod.* i. 5. *All the Souls that came out of Jacob's loins were ſeventy Souls, with Joſeph.* For *Joſeph* is not to be added (as we ſeem to underſtand it) unto the *Seventy;* but made up that Number, as appears from *Gen.* xlvi. 27. So that the Senſe of this whole *Verſe* ſeems to be, That tho Men fed Cattle before in good Paſtures; yet *Jabal* was the firſt, that by the Invention of Tents, made the more deſart Countries ſerviceable to them: Where, when they had eaten up all the Graſs in one place, they might in a little time take up their Tents, and fix them in another. To this purpoſe *R. Solomon Jarchi.* And in theſe Tents, it's likely, he taught them to defend their Cattle, as well as themſelves, from Heat and Cold, and all others Dangers to which they were expoſed in thoſe deſart Places.

Ver. 21. *Father of ſuch as handle the Harp and Organ.*] The firſt Inventor of Muſical Inſtruments, and that taught Men to play upon them. What *Cinnor* is, (which we tranſlate *Harp*) ſee in *Bochartus* his *Canaan, L.* ii. *cap.* 7. *p.* 808. I believe the firſt word includes in it all *Stringed,* the later all *Wind* Muſical Inſtruments.

It is poſſible that *Apollo,* or *Linus,* or *Orpheus* (for there are all theſe various Opinions) might be the Inventor of the Harp among the *Greeks:* But it was their Vanity that made them fancy ſuch Inſtruments had their Original in their Country.

Ver. 22. *Tubal-Cain.*] The *Arabians* ſtill call a Plate of Iron or Braſs, by the Name of *Tubal,* (as *Bochartus* obſerves out of *Avicenna,* and others, *L.* iii. *Phaleg. cap.* 12.) who, as it follows in the Text, was

*An Inſtructer of every Artificer in Braſs and Iron.*] *i. e.* Found the Art of melting Metals, and making all ſorts of Weapons, Arms, and other Inſtruments of Iron and Braſs. Many think that *Vulcan* is the ſame with *Tubal-Cain* (their Names being not unlike) particularly *Gerb. Voſſius, De Orig. Idolol. L.* i. *cap.* 16.

*His Siſter's Name was Naamah.*] Whom *Voſſius* (*Ib. cap.* 17.) takes to have been the Heathen *Minerva,* or *Venus.* Her Name ſignifies Beautiful, or Fair, one of a *ſweet Aſpect:* And the *Arabians* ſay, ſhe invented *Colours* and *Painting* as *Jubal* did Muſick. See *Elmacinus, p.* 8.

Ver. 23. *And Lamech ſaid unto his Wives,* &c. *Hear my Voice, ye Wives of Lamech, hearken unto my Speech.*] Something had preceded theſe Words, which was the occaſion of them: But it is hard to find what it was. *Jacobus Capellus* indeed (in his *Hiſtoria Sacra & Exotica*) hath a Conceit that *Lamech* was now in a vapouring Humour, being puffed up with the glory of his Son's Inventions; to whoſe *Muſick* and other Arts, he endeavoured to add *Poetry:* Which he expreſſed in the following Words, that ſeem to him a *Traſonical Hymn,* wherein he brags what Feats he would do. For ſo he reads the Words, (with *Aben Ezra*) not *I have ſlain,* but *I will kill* a Man with one blow of my Fiſt, *&c.* But I can ſee no warrant for this Tranſlation, without a violence to the *Hebrew* Text; and therefore we muſt ſeek for another Interpretation.

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Ver. 2. *Male and Female Created he them,* &c.] Of different Sexes, to be joined together in Holy Marriage: As *Moſes* had ſhown, *Chap.* ii. 22, 23, *&c.*

*Called their Name Adam.*] The common Name to both Sexes; like *Homo* in *Latin*, &c.

Ver. 3. *And Adam lived an Hundred and thirty Years.*] This doth not aſſure us he had no Children of them might prove ſo happy as to produce that *Seed.* And this he might poſſibly perſwade himſelf was the more likely; becauſe the Right that was in *Cain* the Firſt-born, he might now conclude was revived in himſelf: Who being the *Seventh* from *Cain*, had ſome reaſon to imagine the Curſe laid upon him, of being puniſhed *ſevenfold*, i. e. for *ſeven* Generations, was now expired; and his Poſterity reſtored to the Right of fulfilling the Promiſe.

Ver. 20. *He was the Father.*] The *Hebrews* call him the *Father* of any thing, who was the firſt Inventor of it; or a moſt excellent Maſter in that Art. Such was *Jabal* in the Art of making Tents, folding Flocks, and all other parts of Paſturage. Which tho begun by *Abel*, was not by him brought to Perfection: Or, if it were, *Jabal* was the firſt in the Family of *Cain*, that was eminent in the following Inventions.

*Of ſuch as dwell in Tents.*] Taught Men to pitch Tents; which were movable Houſes, that might eaſily be carried from place to place, when there was occaſion to remove for new Paſture. Under this is comprehended all that belongs to the Care of Cattle in their breeding, feeding, and preſerving, as appears by what follows.

*And of ſuch as have Cattle.*] In the *Hebrew* the words are, *and of Cattle.* Where the copulative *Vau*, which we tranſlate *and*, ſignifies as much as *with:* And ſo the words are to be here tranſlated, *ſuch as dwell in Tents, with Cattle.* Thus *Bochartus* obſerves it is uſed, 1 *Sam.* xiv. 18. *The Ark of God was at that time, with the Children of Iſraël*; as we, with the Ancients, truly tranſlate it. And ſo it ſhould be tranſlated, *Exod.* i. 5. *All the Souls that came out of Jacob's loins were ſeventy Souls, with Joſeph.* For *Joſeph* is not to be added (as we ſeem to underſtand it) unto the *Seventy*; but made up that Number, as appears from *Gen.* xlvi. 27. So that the Senſe of this whole *Verſe* ſeems to be, That tho Men fed Cattle before in good Paſtures; yet *Jabal* was the firſt, that by the Invention of Tents, made the more deſart Countries ſerviceable to them: Where, when they had eaten up all the Graſs in one place, they might in a little time take up their Tents, and fix them in another. To this purpoſe *R. Solomon Jarchi.* And in theſe Tents, it's likely, he taught them to defend their Cattle, as well as themſelves, from Heat and Cold, and all others Dangers to which they were expoſed in thoſe deſart Places.

Ver. 21. *Father of ſuch as handle the Harp and Organ.*] The firſt Inventor of Muſical Inſtruments, and that taught Men to play upon them. What *Cinnor* is, (which we tranſlate *Harp*) ſee in *Bochartus* his *Canaan*, *L.* ii. *cap.* 7. *p.* 808. I believe the firſt word includes in it all *Stringed*, the later all *Wind* Muſical Inſtruments.

It is poſſible that *Apollo*, or *Linus*, or *Orpheus* (for there are all theſe various Opinions) might be the Inventor of the Harp among the *Greeks:* But it was their Vanity that made them fancy ſuch Inſtruments had their Original in their Country.

Ver. 22. *Tubal-Cain.*] The *Arabians* ſtill call a Plate of Iron or Braſs, by the Name of *Tubal*, (as *Bochartus* obſerves out of *Avicenna*, and others, *L.* iii. *Phaleg. cap.* 12.) who, as it follows in the Text, was

*An Inſtructer of every Artificer in Braſs and Iron.*] i. e. Found the Art of melting Metals, and making all ſorts of Weapons, Arms, and other Inſtruments of Iron and Braſs. Many think that *Vulcan* is the ſame with *Tubal-Cain* (their Names being not unlike) particularly *Gerh. Voſſius, De Orig. Idolol. L.* i. *cap.* 16.

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*And begat a Son in his own likeneſs, after his image.*] Not ſo perfect as himſelf, when he was created; but with thoſe Imperfections which impaired him, after he had eaten the forbidden Fruit: That is inclined to Sin, and ſubject to Death. For *his own Likeneſs and Image*, wherein this Son was begotten, ſeems to be oppoſed to *the Likeneſs and Image of God*, wherein *Adam* was made, i. 26. which, tho' not quite loſt, was lamentably defaced.

*Maimonides* will have this to refer to *Seth*'s Wiſdom and Goodneſs; he proving truly a Man like to his Father *Adam*: Whereas the reſt before him proved rather Beaſts. *More Nevochim*, *Par.* i. *c.* 7.

*Called his Name Seth.*] He intends to give here an Account of thoſe deſcended from *Seth* alone, not of his poſterity by *Cain*, (who are only briefly mentioned in the foregoing Chapter, *verſes* 17, 18) becauſe in *Seth* the Poſterity of *Adam* were preſerved, when all the Children of *Cain* periſhed in the Deluge.

Ver. 4. *And he begat Sons and Daughters.*] After the Birth of *Seth* he begat more Children, (as he had done, its probable, many before) whoſe Names are not here recorded: Becauſe *Moſes* ſets down only that Race of Men, from whom *Noah* and *Abraham*, (the Father of the Faithful) and the *Meſſiah* were derived.

Ver. 5. *Lived nine hundred and fifty Years.*] It is not reaſonable to take a meaſure of the length of the Lives of the *Patriarchs*, by the ſhortneſs of ours. For, as *Joſephus* well obſerves, (*L.* i. *Antiq. cap.* 4. and out of him, *Euſebius*, *L.* ix. *Præpar. Evang. cap.* 13.) they being Men much beloved of God, and newly made by him, with a ſtrong Conſtitution, and excellent Temper of Body, and uſing better Diet, the Vigour of the Earth ſerving at the firſt for the Production of better Fruits: All theſe things, joined with their Temperance, conſtant Exerciſe and Labour, a ſweet Temper of Air, their Knowledge in the Nature of Herbs and Plants, *&c.* might well contribute very much, to as long a Life as is here mentioned. Which was but neceſſary alſo, (and therefore God's Providence took ſpecial Care of them) that the World might be the ſooner peopled; Knowledge and Religion more certainly propogated, by the Authority of living Teachers; Arts and Sciences brought to a great Perfection, which could not have been effected in a ſhort Life, like ours. And therefore *Joſephus* ſhows, that herein *Moſes* hath the Teſtimony of all the *Greeks* and *Barbarians* alſo, who have wrote about ancient Affairs. Of *Manethus* (for inſtance) who wrote the *Egyptian* Hiſtory; *Beroſus* who wrote the *Chaldæan*; *Mochus*, *Heſtiæus*, &c. who wrote the *Phœnician*; with a great Number of *Greek* Writers whom he mentions: who all ſay, Men lived anciently a *thouſand* Years. None indeed came up to that full Sum; but ſome ſo near it, that they who were not exactly acquainted with the Sacred Story, might well ſpeak in that manner.

And this ought not to ſeem incredible to us in theſe Days, when we conſider how long ſeveral have lived in the later Ages of the World; as *Pliny* reports in his *Natural Hiſtory*, *L.* vii. *cap.* 48. Nay, in Times nearer to us, there are Inſtances of this kind, as the Lord *Bacon* obſerves in his *Hiſt. Vitæ & mortis*; and *Bartholin.* in his *Hiſt. Anatom. Rariorum Cent.* v. *Hiſt.* 28.

But nothing is more remarkable than that which *Gaſſendus* reports in the Life of *Nicol. Peireſkius*, *L.* v. That he received a Letter from *Aleppo*, no longer ago than the Year 1636, of a Man then in *Perſia*, known to ſeveral Perſons worthy to be believed, who was *Four hundred* Years old: *Idque ipſis omnino eſſe exploratum atque indubium*: And the Perſons that wrote this, were fully aſſured of the undoubted Truth of it.

Such Inſtances indeed are rare; and there is one that thinks Men did not generally live to ſuch a great Age in the old World. For *Maimonides* is of Opinion, that none attained to ſo many Years as are here mentioned, but only the particular Perſons expreſly named by *Moſes*; all the reſt of Mankind, in thoſe Days, living only the ordinary term, which Man did in after-times. Or, in other words, this extraordinary length of Days, was the Privilege only of theſe ſingular Individuals; either from their accurate way of living and Diet, or God's ſpecial Favour in Reward of their eminent Virtue and Piety, *More Nevoch. Par.* ii. *cap.* 47. But *Nachmanides* (another great *Jewiſh* Doctor) oppoſes this with much Reaſon; for that their eminent Virtue was not the cauſe they alone had this Privilege, appears by *Enoch*, the moſt holy Man of them all, who did not live to the Age of *Four hundred* Years. And as there is no ground to believe theſe were the only Perſons who lived exactly temperate in all things: So it is manifeſt *Moſes* doth not deſign to give us an Account of thoſe that lived longeſt, but of thoſe from whom *Noah* deſcended, and it is incredible that they alone ſhould be very long lived, and no Body elſe, tho deſcended from the ſame Parents.

Ver. 6. *And Seth lived an hundred and five Years, and begat Enos.*] We muſt not think he lived ſo long before he begat any Children: No more than that *Adam* had none till he was an *Hundred and thirty* Years old, when he begat *Seth*, (*ver.* 3.) for we know he had *Cain* and *Abel*, and, in all likelihood, many others before. Therefore to explain this and other things that follow, *ver.* 18. and 28. which ſeem more ſtrange (for *Jared* is ſaid to have lived an *Hundred ſixty two* Years, before he begat *Enoch*; and *Lamech* an *hundred eighty two* Years before he begat *Noah*) we muſt conſider, as was noted *ver.* 4. that *Moſes* ſets down only thoſe Perſons by whom the Line of *Noah* was drawn from *Seth*, and *Abraham*'s Line from *Noah*, by their true Anceſtors; whether they were the eldeſt of the Family or no. *Seth* its likely had many other Children before *Enos* was born, as *Noah*, we may be confident had before he begat *Sem*, *Ham*, and *Japhet*: Which was not till he was *Five hundred* Years old, *ver.* 32. As *Lamech* alſo had ſeveral before *Noah* was born: Tho *Moſes* doth not mention them; becauſe he was here concerned only to inform us, who was the Father of *Noah*.

*Begat Enos.*] The *Arabian* Chriſtians, as I obſerved before, (iv. 26.) make him to have been a Man of ſingular Goodneſs.

Ver. 9. *Begat Cainan.*] The ſame Writers repreſent him to have been like to his Father; and ſay, he gave his Children a charge not to mingle with the Seed of *Cain*. So *Elmacinus*. Yet there is but little difference between his *Name*, and that of *Cain*'s; no more than between *Irad* and *Jared*, and ſome other of *Sem*'s Poſterity and *Cain*'s. Which may teach us, ſays *Jac. Capellus*, (in his *Hiſtor. Sacra & Exotica*) *Ne fatale neſcio quod omen nominibus propriis effingamus*; that we ſhould not fancy there is, we do not know what fatal Omen in proper Names. The Wickedneſs of *Judas Iſcariot* did not make the other *Judas*, called by that Name, to think the worſe of it. And therefore *Jared* feared not to call his Son *Enoch*, by the very Name of *Cain*'s eldeſt Son, iv. 17. And *Methuſelah* alſo gave his Son *Lamech*, the Name of one of *Cain*'s Grand-Children, iv. 18.

Ver. 12. *Begat Mahalaleel.*] This Name imports as much as *a Praiſer of God*: Which *Cainan* impoſed upon this Son of his, (as *Jacobus Capellus* fanſies) becauſe he was born after he had lived *ten Weeks* of Years, (*i. e.* when he was Seventy Years old) in the beginning of the *Sabbatick* Year: Which was the eighth *Jubilee* from the Creation. For, as there were *Sacrifices*, and a diſtinction of *clean Beaſts* and *unclean*; ſo he conceives there might be a diſtribution of Years by *Sevens* or *Weeks*, (as they ſpake in after-times) from the very beginning of the World. But there is no certainty of this: Nor of what the fore-named *Arabian* Writers ſay of this *Mahalaleel*, that he made his Children ſwear, by the Blood of *Abel*, (ſo *Patricides*) not to come down from the mountainous Country where they dwelt, to converſe with the Children of *Cain*.

He is mentioned alſo by the *Mahometans*, as *Hottinger* obſerves in his *Hiſtor. Orient. p.* 20.

Ver. 15. *Begat Jared.*] The ſame *Arabian* Writers make him alſo a ſtrictly pious Man, and an excellent Governor: But ſay, That in his Days ſome of *Seth*'s Poſterity, (about an *hundred* in number) notwithſtanding all his Perſuaſions to the contrary, would go down and converſe with the Children of *Cain*; by whom they were corrupted. And thence they fanſy he was called *Jared*, (which ſignifies *deſcending*) either becauſe they went down from the Holy Mountain, as they call it, where *Seth*'s Poſterity dwelt; or Piety, in his time, began very much to decline. See *Hottinger's Smegma Orient. L.* i. *cap.* 8. *p.* 235, *&c.*

Ver. 18. *Begat Enoch.*] Whom the *Arabians* call *Edris*; and repreſent him as a very learned Man, as well as a Prophet: And eſpecially ſkilled in *Aſtronomy*. See *Hottinger*, *Hiſtor. Orient. L.* i. *c.* 3. *and Smegma Orient. p.* 240. The *Greeks* anciently had the ſame Notion of him, as appears by a Diſcourſe of *Eupolemus*, which *Euſebius* quotes out of *Alexand. Polyhiſtor.* L. ix. *Præpar. Evang. c.* 17. where he ſays *Enoch* was the firſt who taught the knowledge of the Stars, and that he himſelf was taught, δὶ Ἀγγέλων Θεοῦ, *by the Angels of God*; and was the ſame Perſon whom the *Greeks* call *Atlas*. Certain it is his Story was not altogether unknown to the ancient *Greeks*; as appears in what they ſay of Ἀννακὸς or Καννακὸς, which is the ſame with *Enoch*, whoſe Name in *Hebrew* is *Chanoch*. For *Stephanus* in his Book *De Urbibus* ſays, that this *Annacus* lived above Three hundred Years, and the Oracle told the People, that when he died they ſhould all periſh; as they did in the Flood of *Deucalion*: In which he confounds the Hiſtory of *Enoch* and *Methuſelah*, as *Bochart* well obſerves, *L.* ii. *Phaleg, c.* 13.

Ver. 21. *Begat Methuſelah.*] *Enoch* being a Prophet, (as we learn from St *Jude*) and foreſeeing the deſtruction that was coming upon the Earth by a Deluge, immediately after the death of this Son of his, gave him this Name of *Methuſela*, which imports as much. For the firſt part of it, *Methu*, evidently carries in it the Name of Death; being as much as, *he dies*: And *ſela* ſignifies, *the ſending forth of Water*, in *Job* v. 10. And therefore *Methuſela*, is as much, as *when he is dead, ſhall enſue an emiſſion or inundation of Waters*, to the deſtruction of the whole Earth. Which ingenious Conjecture of *Bochartus*, in his *Phaleg. L.* ii. *c.* 13. is far more probable than any other Account of his Name.

Ver. 22. *Enoch walked with God after he begat Methuſelah.*] Of all the reſt *Moſes* only ſays, they *lived after they begat* thoſe Sons here mentioned; but of this Man, that he *walked with God*: i. e. Was not only ſincerely obedient to God, (as we ſuppoſe his Fore-fathers to have been) but of an extraordinary Sanctity, beyond the rate of other holy Men; and held on alſo in a long courſe of ſuch ſingular Piety, notwithſtanding the wickedneſs of the Age, wherein he lived. And the very ſame Character being given of *Noah* vi. 9. it may incline us to believe, That as *Noah* was *a Preacher of Righteouſneſs*; ſo *Enoch* being a *Prophet*, was not only exemplary in his Life, but alſo ſeverely reproved the Wickedneſs of that Age, by his Word.

Ver. 24. *And Enoch walked with God.*] Perſevered in that Courſe before-mentioned, to the end of his Days.

*And was not.*] He doth not ſay, that he *died*, (as he doth of the reſt in this *Chapter*, both before and after) but that *he was not*, any longer among Men in this World. For,

*God took him.*] Tranſlated him to another place. Which plainly ſignifies the different manner of his leaving this World; inſomuch that the Apoſtle ſaith, *he did not ſee death*, Heb. xi. 5. Which confutes the Conceit of *Aben Ezra*, and *R. Solomon*, and others, who would have this word *took* to ſignify, that he was ſnatch'd away by an untimely death. Contrary to the Opinion of their other better Authors, particularly *Manachem*; who in his Commentary on this place ſaith; that *God took from* Enoch *his bodily Clothes, and gave him ſpiritual Raiment.*

But whether he was tranſlated we are not told. The Author of the Book of *Eccleſiaſticus*, Chap. xliv. (according to the vulgar Tranſlation) ſaith *into Paradiſe*. And upon this Suppoſition, the *Æthiopick* Interpreter hath added theſe words to the Text; *God tranſlated him into Paradiſe*, as *Ludolphus* obſerves, *L.* iii. *Commentar. in Æthiop. Hiſt. Chap.* 5. *n.* 40. And accordingly we find in the *Calendar* of that Church, a Feſtival upon *July* 25. called, *The Aſcenſion of* Enoch *into Heaven*, (for they were not ſo fooliſh as to underſtand by *Paradiſe* a place upon Earth, but a heavenly Manſion) unto which he was advanced, δὶ ἄχραν ἀρετῆς τελείωσιν, (as *Euſebius* ſpeaks, *L.* vii. *Præpar. Evang. cap.* 8.) becauſe of his conſummate Virtue.

And it is no unreaſonable Conjecture, That God was graciouſly pleaſed to take him unto himſelf at this time, to ſupport and comfort Mankind in their State of Mortality, (*Adam*, the Father of them all, being dead not above *fifty-ſeven* Years before) with the hope of a better Life, in the other World. For which reaſon it is not improbable, that he was tranſlated in ſome ſuch viſible manner, as *Elijah* afterward was, by a glorious Appearance of the *SCHECHINAH*, from whence ſome heavenly Miniſters were ſent to carry him up above.

Ver. 25. *Begat Lamech.*] The ſame Name with one of *Cain*'s Poſterity, iv. 18. But, as he was of another Race, ſo he was the Grand-Child and the Father of the beſt Men in thoſe Days, *viz. Enoch* and *Noah*.

Ver. 27. *All the Days of Methuſelah*, &c.] What was wanting in the Days of his Father, God, in ſome ſort, made up in his Age: Which was extended to the longeſt term of all other Men. He died in the very year of the Deluge, according to the import of his Name. See *ver.* 21.

Ver. 29. *He called his Name Noah.*] Which ſignifies *Reſt*; or *Refreſhment*, which proceeds from Reſt and Quiet. Becauſe, ſays he,

*This ſame ſhall comfort us, concerning our work and toil of our Hands.*] He expected, ſome think, that he ſhould be the *bleſſed Seed*, promiſed iii. 15. Or, that it ſhould ſpring immediately from him. But the laſt words, *toil of our Hands*, ſeem to import ſome inferior conſolation, which he expected from *Noah*: And the *Hebrew* Interpreters generally expound it thus, *He ſhall make our Labour in tilling the Earth, more eaſy and leſs toilſome to us.* Which agrees to what follows.

*Becauſe of the Ground which the LORD hath curſed.*] There was a general Curſe upon it, for the Sin of *Adam*; and a particular upon ſome part of it, for the Sin of *Cain*: Now God, he foretels, would take them both off in great meaſure; and bleſs the Earth to the poſterity of *this ſame Man*: who perfected the Art of Huſbandry, and found out fitter Inſtruments for plowing the Earth than had been known before. When *Men* being chiefly imployed in digging and throwing up the Earth with their own Hands, their labour was more difficult: Which now is much abated, becauſe the pains lie more upon *Beaſts* than upon *Men*. And indeed *Noah* is called, ix. 20. *Iſch haadamah*, a Man of the Ground (which we tranſlate *an Huſbandman*) one that improved *Agriculture*, as other famous Men had done *Paſturage*, and found out other Arts, iv. 20, &c.

In the ſame place alſo (ix. 20.) we read that *Noah* planted a *Vineyard*: With reſpect to which, if he was the firſt Inventer of making Wine, he might well be ſaid here, to *comfort them concerning their work and toil of their hands*: Wine chearing the Heart, and reviving the Spirits of Men, that are ſpent with Labour.

But if the laſt Words of this Verſe be expounded of the *LORD's curſing the Ground*, by ſending a Flood upon it, as *Enoch* had foretold; then *Noah* is here called their *Comforter*, with reſpect to his being the Reſtorer of the World, after it had been diſpeopled by that Inundation. And ſo *Jacobus Capellus*, not unreaſonably interprets them to have relation to both Curſes, *à maledictione, quam Terræ inflixit, & inflicturus eſt Deus.* He ſhall give Men reſt from the Curſe which God hath inflicted, and intends further to inflict upon the Earth. *Hiſt. Sacra & Exot. ad A. M.* 1053.

Ver. 32. *And Noah was Five hundred Years old.*] See *ver.* 6. where I have ſaid enough, to ſhew it is not reaſonable to think he had no Children till this Age of his Life.

*And Noah begat Shem, Ham, and Japhet.*] Here ends the Line of *Adam*, before the Flood. For tho theſe three were married, as appears (vii. 13.) before the Flood came; yet they either had no Children, or they did not live: For they carried none with them into the Ark.

It doth not follow that *Shem* was the eldeſt of theſe three, becauſe he is here and every where elſe in this Book, mentioned firſt: For I ſhall ſhow plainly in its due Place that *Japhet* was the eldeſt. (x. 21.) *Scaliger* indeed would have this a ſettled Rule, that, *Hunc Ordinem Filii in Scriptura habent, quem illis natura dedit.* That Children are placed in Scripture, according to the Order which Nature hath given them. But it is apparent from many Inſtances, that the Scriptures hath regard to their Dignity otherways, and not to the Order of their Birth. As *Abraham* is mentioned before *Nahor* and *Haran*, *merito excellentiæ*, with reſpect to his excellence (as St *Auſtin* ſpeaks) to which God raiſed him, tho he was not the eldeſt Son of *Terah*, *Gen.* xi. 28. Thus *Jacob* is mentioned before *Eſau*, *Mal.* i. 1. and *Iſaac* before *Iſhmael*, 1 *Chron.* i. 28. Thus *Shem*'s Eminence in other reſpects, placed him before *Japhet*, to whom he was inferior in the order of Nature: As appears even from their *Genealogy* both in *Gen.* x. and 1 *Chron.* i. where *Shem*'s poſterity are placed below thoſe of both his other Brothers.

## CHAP. VI.

Ver. 1. WHen Men began to multiply.] To increaſe exceeding faſt; for they were multiplied before, but not ſo as to fill the Earth. Or the word *Men* may be limited to the Children of *Cain*, (See *ver.* 2.) who now began to be very numerous.

*And Daughters were born to them.*] In great numbers: For Daughters no doubt they had before; but now ſo many more Daughters than Sons, that they had not Matches for all: No, tho we ſhould ſuppoſe they followed the Steps of *Lamech*, (iv. 19.) and took more Wives than one.

Ver. 2. *The Sons of God.*] There are two famous Interpretations of theſe Words, (beſides that of ſome of the Antients, who took them for *Angels.*) Some underſtand by the *Sons of God*, the great Men, Nobles, Rulers, and Judges, whether they were of the Family of *Seth* or of *Cain*: And ſo indeed the word *Elohim* ſignifies in many places *Exod.* xxi. 6. xxii. 28, *&c.* and the antient *Greek* Verſion, which *Philo* and St *Auſtin* uſed, perhaps meant no more, where theſe words are tranſlated, οἱ ἄγγελοι τȣ̃ Θεȣ̃, *The Angels of God*, his great Miniſters in this World; who in after-times were miſtaken for *Angels in Heaven*. Theſe great Perſons were taken with the Beauty of the *Daughters of Men*, *i. e.* of the meaner ſort, (for ſo ſometimes *Men* ſignifies, *Pſal.* xlix. 2, *&c.*) and *took*, by Force and Violence, as many as they pleaſed; being ſo potent as to be able to do any thing with impunity. For they that ſhould have given a good Example, and puniſhed Vice, were the great promoters of it.

But there are other antient Interpreters, and moſt of the later, who by the *Sons of God* underſtand the Poſterity of *Seth*, who were the Worſhippers of the true God. iv. *Ult.*

*They ſaw the Daughters of Men.*] Converſed with the Daughters of *Cain*. So *Tho. Aquinas* himſelf interprets it, *Pars* i. *Q.* 51. *Art.* 3. *ad* 6.

*That they were fair.*] Being exceedingly taken with their Beauty.

*And they took them Wives.*] Made Matches with them, and perhaps took more than one a-piece.

*Of all that they choſe.*] Whomſoever they liked, (ſo the word *chuſe* is uſed in many places, *Pſal.* xxv. 12, *&c.*) without regard to any thing elſe but their Beauty. Some of the *Hebrews* by *Daughters* underſtand *Virgins*, which they diſtinguiſh from *Naſim*, *Wives* or married Women; whom they alſo took and abuſed as they pleaſed. But there is no evidence of this. The plain Senſe is, that they who had hitherto kept themſelves (unleſs it were ſome few, See *Verſe* 15.) unmingled with the Poſterity of *Cain*, according to a ſolemn Charge which their godly Forefathers had given them, were now joined to them in Marriage, and made one People with them. Which was the greater Crime, if we can give any credit to what an *Arabick* Writer ſaith, (mentioned firſt by Mr *Selden* in his Book *de Diis Syris*, *Cap.* 3. *Prolegom.* & *de Jure N.* & *G. L.* v. *Cap.* 8. *f.* 578.) that the Children of *Seth* had ſworn by the Blood of *Abel*, they would never leave the mountainous Country which they inhabited, to go down into the Valley where the Children of *Cain* lived. The ſame Author (*viz. Patricides*, with *Elmacinus* alſo) ſays, that they were inveigled to break this Oath, by the Beauty of *Naamah* beforementioned, iv. 22. and the Muſick of her Brother *Jubal*. For the *Cainites* ſpent their time in Feaſting, Muſick, Dancing, and Sports: Which allured the Children of *Seth* to come down and marry with them. Whereby all manner of Impurity, Impiety, Idolatry, Rapine and Violence filled the whole Earth, and that with Impunity, as *Euſebius* obſerves, *L.* vii. *Præpar. c.* 8. This *Moſes* here takes notice of, that he might give the reaſon, why the whole Poſterity of *Seth*, even thoſe who ſprang from that holy Man *Enoch* (except *Noah* and his Family) were overflown with the Deluge, as well as the Race of *Cain*: Becauſe they had defiled themſelves with their curſed Affinity; and thereby were corrupted with their wicked Manners.

Ver. 3. *And the LORD ſaid.*] Reſolved with himſelf.

*My Spirit.*] Either ſpeaking by his Prophets, ſuch as *Enoch* had been, and *Noah* was: Or working inwardly in all Mens Hearts.

*Shall not always ſtrive with Man.*] Chide and reprove them, and thereby endeavour to bring them to Repentance; but proceed to puniſh them. There are ſeveral other Interpretations, which may be ſeen in all Commentators: Which to me ſeem more forced than this.

*For that he alſo is Fleſh.*] For that beſides his wicked actions, he is grown wholly fleſhly in his Inclinations and Affections. He ſavours nothing but carnal things; and conſequently is incurable. Or, as others expound it, even the beſt of them (the Children of *Seth*) are become fleſhly Men.

*Yet his days ſhall be an hundred and twenty years.*] I will not deſtroy Mankind preſently; but have patience with them ſo long, that it may appear I would willingly have ſaved them.

Ver. 4. *There were Giants in the Earth.*] Men of vaſt Stature and Strength, which tempted them to oppreſs others by Violence: For ſo ſeveral of the Antients tranſlate the *Hebrew* word *Nephilim* by Βίαιοι, *Violent Men*, who carried all before them by main force: *Tyrants* who filled the World with Rapines and Murders, and all manner of wickedneſs, having ſociety with the Devil, (as *Euſebius* underſtands it, *L.* vii. *præpar. c.* 8.) in infernal Arts, which they introduced. *Joſephus* calls them ὑβριστὰς καὶ παντὸς ὑπερόπτας καλοῦ, inſolent Contemners of all the Laws of God and Man. Which made *Origen* look upon them only as *impious Atheiſts*: But, no doubt, the extraordinary Bulk and Strength of their Body is alſo intended.

*In thoſe days.*] *i. e.* Before the *Sons of God* married with the *Daughters of Men*. For theſe *Giants* were produced by thoſe who went down and mixed with the Poſterity of *Cain* in the days of *Jared*: As both *Elmacinus* and *Patricides* underſtand it.

*And alſo after that, when the Sons of God came in unto the Daughters of Men, and they bare Children to them.*] The word *Children* is not in the *Hebrew*: and it better agrees with what goes before to tranſlate it, *Even they bare Giants unto them.* Beſides thoſe which were before, there was a new Race of Gigantick Perſons begot by the *Sons of God* on the *Daughters of Men*.

*The ſame became mighty Men.*] Of great Power, as well as Strength of Body.

*Which were of old.*] This may refer either to what goes before, or to that which follows.

*Men of renown.*] Of great Undertakings, and adventurous Actions: Which got them a great Name in antient time. But they were no leſs famous for their Wickedneſs, than for their valorous and great Exploits; for by their means all Mankind were over-run with Impiety, as it follows in the next Verſe.

Ver. 5. *God ſaw the wickedneſs of Man that it was great*, &c.] All ſorts of Wickedneſs in an high degree overſpread the whole Earth.

*And that every imagination of the thoughts of his heart*, &c.] And that there were no hopes of their amendment; their very minds being ſo ſet upon Wickedneſs, that they thought of nothing elſe but how to ſatiſfy their Luſts. In the Margin it is, *their whole Imagination*, *i. e.* all the deſigns, and contrivances of all the Men of that Age, and this *continually*, Day and Night, were only Rapine, Filthineſs, and all manner of Evil.

Ver. 6. *And God repented*, &c.] God can neither properly *repent*, nor be *grieved*: But ſuch Expreſſions ſignify he reſolved to do, as Men do; who when they repent of any thing, endeavour to undo it. And ſo it here follows,

Ver. 7. *The LORD ſaid, I will deſtroy Man whom I have created*, &c.] Tho they be my Creatures, I am reſolved to have no pity upon them, but to aboliſh them, and all things elſe upon the Earth. For that ſort of puniſhment which God intended, would in its own nature ſweep all away.

*For it repenteth me that I have made them.*] See *ver.* 6. This repreſents how highly God was offended, that he would leave nothing of the old World remaining, but only to preſerve the Seed of a new one.

Ver. 8. *But Noah found grace,* &c.] This ſingle Perſon God reſolved to ſpare, becauſe (as it follows) he continued untainted in the midſt of an univerſal Contagion.

Ver. 9. *Theſe are the generations of Noah.*] An account of his Family. Or as *Paulus Fagius* (who upon xxxvii. 2. expounds the Word we tranſlate *Generations*, to ſignify *Events*) *Theſe are the things which befel Noah and his Family*. Which way ſoever we expound this, the next Words are inſerted by a *Parentheſis* as a Character of *Noah*, who was,

*A juſt Man.*] Free from that Violence, which the reſt committed.

*And perfect in his generations.*] Not guilty of any of thoſe other Sins, which every where abounded.

*And Noah walked with God.*] Not only did well, but was addicted (as we ſpeak) to it; continuing conſtant in the way of Righteouſneſs.

Ver. 10. *And Noah begat three Sons,* &c.] *Vid.* x. 1.

Ver. 11. *The Earth alſo was corrupted before God.*] The *Jewiſh* Doctors ſay, That by *corruption* is always underſtood either *filthineſs* (or forbidden mixtures) or elſe *Idolatry*. Some take the firſt to be here meant, and then the next words, *Filled with Violence*, denote their preverting of Juſtice, taking Bribes, and oppreſſing Men by open force. But others think it better by *corruption* to underſtand *Idolatry*: And then this Generation is accuſed of the two higheſt Crimes that can be committed; the one of which is between Man and his Neighbour, and the other between Man and God. The higheſt degree of the former is, when they that ſit in Judgment make Unrighteous Decrees: Which *R. Solomon* thinks is principally meant in theſe Words, *the Earth was filled with Violence*. See Mr *Selden*, *L.* v. *de Jure N. & G. c.* 9. later end. However we underſtand the Words, they point at ſome ſpecial enormous Sins, which are only comprehended in general Words before.

Ver. 12. *God looked upon the Earth,* &c.] No fruits of God's long-ſuffering appearing, he reſolved to viſit Men for their Wickedneſs: Which had rather increaſed, than been leſſened, by his forbearing them One hundred and twenty Years: Which now, we muſt ſuppoſe, drew near to an end, *ver.* 13. The Obſervation of ſome of the *Hebrew* Doctors perhaps is too curious, which is this: That the Name of *Jehovah*, which we tranſlate LORD, is uſed, *ver.* 3. where the firſt mention is made of this matter; for it betokens the *Clemency* of the Divine Majeſty; till the One hundred and twenty Years were out, and then *Moſes* uſes the Word *Elohim*, which is a Name of *Judgment*; the time of which was come.

*For all Fleſh, i. e.* all Men, *had corrupted his way upon earth.*] Wholly departed from the Rule of Righteouſneſs; or had made their way of Life abominable throughout the whole World.

Ver. 13. *The end of all fleſh is come before me.*] I am determined to make an end of, *i. e.* to deſtroy, all Mankind ſhortly. So it follows,

*I will deſtroy them with the Earth.*] *i. e.* With all the Beaſts and the Fruits of the Earth. Or, *from the Earth*, as it is in the Margin.

Ver. 14. *Make thee an Ark.*] This Veſſel was not in the form of one of our Ships, or Boats: For it was not made ſharp forward to cut the Waves, but broad like a Cheſt; and therefore had a flat bottom, with a Cover or a Roof. We do not find it had any Rudder, being ſteered by Angels.

*Of Gopher-wood.*] There are various Opinions about *Gopher*, which ſome take for *Ceder*, others for *Pine*, &c. but our learned *Nic. Fuller* in his *Miſcellanies* hath obſerved, that it is nothing elſe but that which the *Greeks* call Κυπάρισσος, the *Cypreſs*-Tree. For taking away the termination, *Cupar* and *Gopher* differ very little in their ſound. *Bochartus* hath confirmed this, and ſhown that no Country abounds ſo much with this Wood, as that part of *Aſſyria* which was about *Babylon*: Where *Arrianus* ſays *Alexander* built a Navy of theſe Trees, τούτων γὰρ μόνον τῶν δένδρων εὐπορίαν εἶναι, ἐν τῇ χώρᾳ τῶν Ἀσσυρίων, &c. (*L.* vii.) for there is great plenty of theſe Trees alone in the Country of *Aſſyria*; but of other fit for making Ships, there is great ſcarcity. *Strabo* ſaith the ſame, *L.* xvi. from whence *Bochart* thinks it probable, that *Noah* and his Children lived in this Country before the Flood; for it is not likely that ſuch a vaſt Bulk as the Ark, was carried far from the place where it was made: And the Mountains of *Ararat*, which he will have to be the *Gordiæan* Mountains, are upon the borders of *Aſſyria* Northward; which way the Wind blew (if there were any) in all likelihood; the Rain coming from the South Sea. *L.* i. *Phaleg. c.* 4.

*Rooms ſhalt thou make.*] Little Cabins or Cells; to ſever the Beaſts from the Birds; the clean Beaſts from the unclean; and to preſerve their ſeveral ſorts of Food.

*And ſhall pitch it,* &c.] So the *Arabick* Tranſlation expreſly, *pitch it with pitch*. For the *bitumen* which was plentiful thereabouts (which others think is here meant) was of the ſame nature, and ſerved for the ſame uſe with Pitch: being very glutinous and tenacious, to keep things cloſe together. But not only the Chinks were filled with it; but the whole Body of the Ark ſeems to have been all over daubed with it.

*Within.*] To give a wholeſome Scent, ſome think, among ſo many Beaſts.

*And without.*] To make the Ark more glib and ſlippery, to ſwim in the Water more eaſily.

Ver. 15. *And this is the faſhion,* &c.] There are thoſe who take theſe for *Geometrical* Cubits; every one of which contains *Six* of the common. But there is no need of ſuch: For taking them for common Cubits, containing each only one Foot and an half, it is demonſtrable there might be room enough in the Ark, for all ſorts of Beaſts and Birds, with *Noah*'s Family, and their neceſſary proviſion. See *ver.* 20.

Ver. 16. *A Window ſhalt thou make to the Ark.*] To let in the Light into the ſeveral Apartments: For which ſhould we conceive, that one great Window might be ſo contrived as to be ſufficient; I do not ſee how that would exclude many little ones, here and there, for greater convenience.

*And in a Cubit ſhalt thou finiſh it above.*] That is, finiſh the Ark; which had a Cover, it is plain from viii. 13. and was made ſhelving, that the Rain might ſlide off.

*And the Door of the Ark ſhalt thou ſet in the ſide thereof.*] But on what ſide, or whereabouts on the ſide, is not certain. It is probable on one of the long ſides, and in the middle of it. *Patricides* calls it the *Eaſtern ſide.*

*With lower, ſecond, and third Stories,* &c.] That *Arabian* Author, and *Pirke Elieſer* (*Cap.* 23.) place *Noah* and his Family in the uppermoſt Story; the *Birds* in the middle; and the *Beaſts* in the loweſt. But they forgot to leave a place for their Proviſion: And therefore they make a better diſtribution, who think the Beaſts were beſtowed in the *lower* Story, and that the *third* ſerved for the Birds, with *Noah* and his Family: The *ſecond* between them both, being left for the Stores that were to be laid in of Meat and Drink for them all. The *creeping* things, ſome think, might well live in the ſpace between the lower Story, and the bottom of the Ark.

Ver. 17. *And behold I, even I, do bring a Flood of Waters,* &c.] *i. e.* They ſhall unavoidably be all ſwept away; for I my ſelf will bring a Deluge upon them: Not an ordinary Flood, but one of which I will appear to be the Author. All Nations, it plainly appears, by ſuch Records as remain, had heard ſomething of this Flood. *Lucian* in his *Dea Syria* tells a long ſtory of it, out of the Archives of *Hierapolis*, very like to this of *Moſes*, only puts the Name of *Deucalion* inſtead of *Noah*. *Plutarch* mentions the *Dove* ſent out of the Ark. And ſo doth *Abydenus*, mentioned by *Euſebius*, (*L.* ix. *Præpar Evang. c.* 12.) ſpeak of *Birds* in general, which being ſent out, returned again to the Ship, finding no place to reſt in but there only. *Joſephus* mentions a great many more, not only *Beroſus* the *Chaldæan*, but *Hieronymus Ægyptius* who wrote the Antient *Phœnician* Hiſtory, *Mnaſeas*, *Nicholaus Damaſcenus* with many others. St *Cyril* alſo *L.* i. againſt *Julian* quotes a paſſage out of *Alexander Polyhiſtor*, wherein is part of the Story; only he calls *Noah* by the Name of *Xiſuthros*, (as *Abydenus* calls him *Seiſithrus*) in the Dialect of the *Aſſyrians*, as ſome conjecture. And now it appears that the *Americans* have had a Tradition of it, (as credible Authors, *Acoſta*, *Herrera*, and others inform us) which ſaith, The whole Race of Mankind was deſtroyed by the Deluge, except ſome few that eſcaped. They are the words of *Auguſtin Corata*, concerning the *Peruvian* Tradition. And *Lupus Gomara* ſaith the ſame from thoſe of *Mexico*. And if we can believe *Mart. Martinius*'s Hiſtory of *China*, there is the like among the People of that Country.

Ver. 18. *And with thee I will eſtabliſh my Covenant.*] I will make good the Promiſe I have made thee, to preſerve thee and all that are with thee in the Ark. For ſo the word *Covenant* is ſometimes uſed: And it is reaſonable to think God made him ſuch a Promiſe; which is plainly enough implied in *ver.* 8. Or, otherwiſe, we muſt underſtand this of the Covenant about the promiſed Seed, iii. 15. which he ſaith he will ſtabliſh with him; and conſequently preſerve him from periſhing.

*Thou, thy Sons, and thy Sons Wives with thee.*] This Paſſage ſhows the Ark was not an *hundred* Years in building, as ſome have imagined: For none of theſe Sons were born an *hundred* Years before the Flood; and we muſt allow ſome Years for their growth, till they were fit to take Wives. Compare v. 32. with vii. 6. And, if we obſerve how *Sem*, tho he had a Wife before the Flood, yet had no Children, (for *Arphaxad* his firſt Child was not born till two Years after the Flood, xi. 10.) it will incline us to think, that *Noah* received the Command for building the Ark, not long before the Flood came.

Ver. 19. *Two of every ſort.*] *i. e.* Of unclean Beaſts, as it is explained, vii. 2.

*They ſhall be Male and Female.*] To preſeve the Species. *Lucian* in his Book of the *Syrian Goddeſs*, where he deſcribes the Flood, ſaith, all Creatures went into the Ark, εἰς ζεύγεα, *by pairs.*

Ver. 20. *Of Fowls after their kind,* &c.] In ſuch Numbers as is directed afterward, vii. 3. Which ſeems to ſome to be ſo very great, there being many ſorts of living Creatures, that they could not poſſibly be crowded into the Ark; together with Food ſufficient for them. But ſuch Perſons never diſtinctly conſidered ſuch things as theſe. *Firſt*, That all thoſe which could live in the Water, are excepted: And ſo can ſeveral Creatures beſides Fiſhes. *Secondly*, That of the Species of Beaſts including alſo Serpents, there are not certainly known and deſcribed above an hundred and fifty, (as Mr *Ray* hath obſerved) and the Number of Birds about five hundred. *Thirdly*, That there are but a few Species of very vaſt Creatures, ſuch as *Elephants Horſes*, &c. And, *Fourthly*, That Birds generally are of ſo ſmall a bulk, that they take up but a little room. And, *Fifthly*, That if we ſuppoſe creeping Inſects ought to be included, they take up leſs, tho very numerous. And, *Laſtly*, That leſs Proviſion would ſerve them all, when they were ſhut up cloſe, and did not ſpend themſelves by Motion; and beſides, were in a continual confuſed Agitation, which pall'd their Appetites. From all which, and many more Conſiderations, it is eaſy to demonſtrate there was more than room enough, for all ſorts of Creatures that God commanded to be brought into the Ark; and for their Food, during the time they ſtayed in it.

*Two of every ſort ſhall come unto thee,* &c.] In the foregoing *Verſe* he had ſaid, *Two of every ſort ſhalt thou bring into the Ark.* Which he might think impoſſible; for by what means ſhould he get them all together? Therefore here it is explained in theſe words, *they ſhall come unto thee*; by the Care of God, who made them and moved them to it. *R. Elieſer* (*c.* 23. of his *Pirke*) is commonly cenſured for ſaying, *The Angels that govern every Species of Creatures, brought them thither.* But (ſetting aſide the Opinion of Angels peculiarly preſiding over every kind of Creature) I ſee no incongruity in affirming that God, by the Miniſtry of his Angels, brought them to the Ark: but it is rather agreeable to the Holy Scriptures, which repreſent the Divine Majeſty, as employing their Service in all Affairs here below.

Ver. 21. *Take unto thee of all Food that is eaten,* &c.] Either by Man or Beaſt: Food ſuitable to every Creature. Among which, tho there be many that feed on Fleſh; yet other Food, as ſeveral Hiſtories teſtify, will go down with them, when they are accuſtom'd to it. See *Philoſtratus* L. v. c. 15. *Tzetzes Chil.* v. *Hiſt.* 9. *Sulpit. Severus, De Monacho Thebaid. Dial.* i. *c.* 7.

Ver. 22. *Thus did Noah, according to all that God commanded him,* &c.] *i. e.* He made the Ark of ſuch Dimenſions, and laid up Proviſions for all Creatures, as he was directed. This he did when the hundred and twenty Years drew towards an end. See *Ver.* 18.

## CHAP. VII.

Ver. 1. COME *thou and all thy Houſe into the Ark.*] When the time of God's Patience was expired, he required him to enter into the Ark which he had prepared; and unto which all ſorts of Creatures were gathered.

*For I have ſeen thee,* &c.] I have obſerved thee ſincerely obedient, when all the reſt of the World were impious.

Ver. 2. *Of every clean Beaſt,* &c.] The diſtinction of Beaſts *clean* and *unclean* being made by the Law of *Moſes*, hath given ſome a colour to ſay he wrote this Book after they came out of *Egypt* and received the Law: Which made him ſpeak in that Style. But it may be anſwered to this, That tho with reſpect to Mens *Food* the diſtinction of *clean* and *unclean* Creatures was not before the Law; yet ſome were accounted fit for *Sacrifice*, and others not fit from the beginning. And then *clean Beaſts* in this place, are ſuch as are not rapacious; which were not to be offered unto God. In ſhort, the Rite of ſacrificing being before the Flood, this difference of Beaſts was alſo before it. The only Queſtion is, How Men came to make this difference? Some imagine, That they conſidered the Nature of Beaſts, and by common Reaſon determined that ravenous Creatures were unfit for Sacrifice: But it is more likely, that they had Directions from God for this, as they had for Sacrificing. Which tho they be not recorded, yet, I think, are rather to be ſuppoſed, than imagine Men were left in ſuch Matters to their own Diſcretion. *Abarbinel* indeed here ſays, That *Noah out of his profound Wiſdom diſcerned clean from unclean:* And if he had ſtopp'd here, and not added, That he *diſcerned the difference from their Natures*, he had ſaid the truth. For, he being a Prophet, may be thought to have had Inſtructions from above about ſuch Matters; tho others, who firſt were taught to ſacrifice, had them before him.

*By ſevens.*] Seven couple, it is moſt probable, that they might have ſufficient for Sacrifice when they came out of the Ark; and, if need were, for Food if other Proviſion did not hold out: At leaſt for Food, after the Flood, when God inlarged their former Grant, ix. 3.

Ver. 4. *For yet ſeven Days,* &c.] So much time he gave him for the diſpoſing himſelf, and all things elſe in the Ark.

Ver. 5. *And Noah did according unto all that the LORD commanded him.*] He had ſaid the ſame before, vi. 22. with reſpect to the Preparation of the Ark and proviſion of Food: And now repeats here again with reſpect to his entring into it himſelf, with all other Creatures. For ſo it follows, *ver*, 7, 8, &c.

Ver. 6. *Noah was ſix hundred years old,* &c.] Current, as we ſpeak, not compleat, as appears by comparing this with ix. 28, 29. where he is ſaid to have lived *three hundred and fifty* Years after the Flood, and in all *nine hundred and fifty*. Whereas it ſhould have been *nine hundred fifty one*, if he had been full *ſix hundred* Years old when the Flood began.

Ver. 10. *And it came to paſs after ſeven days,* &c.] As he had ſaid, *ver.* 4.

Ver. 11. *In the ſecond Month.*] Of the Year, not of the *ſix hundredth* Year of *Noah*'s life: *i. e.* In *October*; for anciently the Year began in *September:* Which was changed, among the *Iſraelites*, in memory of their coming out of *Egypt*, into *March*, *Exod.* xii. 2.

*The ſeventeenth Day of the Month.*] Which was the beginning of our *November*.

*All the Fountains of the great deep were broken up,* &c. Here are two Cauſes aſſigned of the Deluge: *Firſt*, The breaking up the Fountains of the great Deep: And *Secondly*, *The opening of the Windows of Heaven.*] By the *great Deep* is meant, thoſe Waters that are contained in vaſt quantities, within the Bowels of the Earth. Which being preſſed upward, by the falling down of the Earth, or ſome other Cauſe unknown to us, guſhed out violently at ſeveral parts of the Earth, where they either found or made a vent. For that's meant by *breaking up the Fountains* of the great Deep: The great holes, or rather gaps that were made in the Earth; at which thoſe ſubterraneous Waters burſt out. This joined with the continual Rains for *forty* Days together, might well make ſuch a Flood, as is here deſcribed. For the Rain came down not in ordinary Showers, but in Floods; which *Moſes* calls opening the *Windows*, or, *Flood-gates* of Heaven: And the LXX tranſlate *Cataracts*. Which they can beſt underſtand, who have ſeen thoſe fallings of Waters in the *Indies*, called *Spouts:* Where Clouds do not break into Drops, but fall with a terrible violence, in a Torrent. In ſhort, it is evident from this Hiſtory, that the Waters, did once cover the Earth, (we know not how deep) ſo that nothing of the Earth could be ſeen, till God ſeparated them, and raiſed ſome into Clouds, and made the reſt fall into Channels, which were made for them, and commanded dry Land to appear, *Gen.* i. 2, 7, 10. Therefore it is no wonder, if theſe Waters were raiſed up again, by ſome means or other, to cover the Earth as before: Eſpecially when the Waters above the Firmament, came down to join with thoſe below, as they did at the beginning.

This ſome wiſe Heathen look'd upon as a poſſible thing. For *Seneca* treating of that *fatal Day* (as he calls it, *L.* iii. *Nat. Queſt. c.* 27.) when the *Deluge ſhall come,* (for he fancied it ſtill Future) queſtions how *it* may come to paſs. Whether by the force of the Ocean overflowing the Earth; or, by perpetual Rains without intermiſſion; or, by the ſwelling of Rivers, and the opening of new Fountains, or, there ſhall not be one Cauſe alone of ſo great a miſchief; but all theſe things concur, *uno agmine ad exitium humani generis*, in one Troop to the Deſtruction of Mankind. Which laſt Reſolution, he thinks, is the Truth, both there, and in the laſt *Chapter* of that Book. Where he hath theſe remarkable Words; *Where hath not Nature diſpoſed Moiſture, to attack us on all ſides, when it pleaſes? Immanes ſunt in abdito lacus*, &c. 'There are huge Lakes which we 'do not ſee; much of the Sea, that lies hidden; 'many Rivers that ſlide in ſecret. So that there 'may be Cauſes of a Deluge on all ſides, when 'ſome Waters flow in under the Earth; others 'flow round about it, which being long pent up 'overwhelm it; and Rivers join with Rivers; 'Pools with Pools, *&c.* And as our Bodies 'ſometimes diſſolve into Sweat, ſo the Earth 'ſhall melt, and without the help of other Cau'ſes, ſhall find in itſelf, what will drown it, *&c.* 'There being on a ſudden, every where, open'ly, and ſecretly, from above, and from be'neath, an eruption of Waters.' Which Words are written as if they had been directed to make a Commentary upon *Moſes*.

Ver. 12. *And the Rain was upon the Earth forty Days*, &c.] It continued raining ſo long, without any intermiſſion.

Ver. 13. *In the ſelf-ſame Day*, &c.] In that very Day, when the Rain began, did *Noah* and his Family, *&c.* finiſh their going into the Ark. Which could not be done in a Day or two; but required a good deal of time: And now he had compleated it; the very laſt Creature being there beſtowed. For, it is likely, he put in all other things firſt; and then went in himſelf, with his Wife, and Children, and their Wives: Who were no ſooner entered, but the Waters brake in upon the Earth from beneath; and came down pouring from above.

Ver. 16. *The LORD ſhut him in.*] Or, ſhut the Door after him: Cloſed it ſo faſt, that the Waters could not enter, tho it was not pitched, as the reſt of the Ark. How this was done, we need not enquire. It is likely by an Angelical Power; which, I ſuppoſed before, conducted the ſeveral Creatures into the Ark.

Ver. 17. *And the Flood was forty Days upon the Earth*, &c.] After *forty* Days Rain, the Waters were ſo high, that they bare up the Ark, ſo that it did not touch the Earth.

Ver. 18. *And the Waters prevailed.*] By more Rain, which fell after the forty Days, the Inundation grew ſtrong and mighty, (as the *Hebrew* word ſignifies) ſo ſtrong, that the Waters bore down Houſes and Trees, as ſome expound it.

*And were increaſed greatly.*] He ſaid before, *ver.* 17. they were *increaſed*, but now, that they were *greatly* increaſed. Which muſt be by more Rain ſtill falling on the Earth; tho not in ſuch uninterrupted Showers, as during the forty Days.

*And the Ark went upon the Face of the Waters.*] Moved from place to place as the Waves drove it.

Ver. 19. *And the Waters prevailed exceedingly upon the Earth.*] This is an higher Expreſſion than before; ſignifying their riſing ſtill to a greater pitch by continued Rains.

*And all the high Hills, that were under the whole Heaven, were covered.*] There were thoſe anciently, and they have their Succeſſors now, who imagined the Flood was not Univerſal, ἀλλ' ἐν ᾧ οἱ τότε ἄνθρωποι ᾤκουν, but only there, where Men then dwelt; as the Author of the Queſtions, *Ad Orthodoxos*, tells us, *Q.* 34. But they are confuted by theſe Words, and by other Paſſages, which ſay all Fleſh died. For the truth is, the World was then fully peopled, as it is now; and not only inhabited in ſome Parts of it, as may be eaſily demonſtrated, if Men would but conſider, That in the ſpace of *one thouſand ſix hundred fifty ſix* Years, when Men lived ſo long as they then did, their increaſe could not but be *ſix* times more than hath been in the ſpace of *five thouſand* Years ſince Mens lives are ſhortned, as we now ſee them. Therefore it is a ſtrange weakneſs to fanſy, that only *Palæſtine*, *Syria*, or *Meſopotamia*, or ſome ſuch Country was drowned by the Flood; no more of the Earth being then inhabited: For thoſe Countries could not have held the *fortieth* part of the Inhabitants, which were produced between the Creation and the Flood; no, all the Earth was not more than ſufficient to contain them; as many have clearly proved.

*Plato* ſays, there were in his days, Παλαιοὶ λόγοι, ancient Traditions, which affirm'd there had been ſundry Deſtructions of Mankind by Floods, as well as other ways: In which βραχύ τι τῶν ἀνθρώπων λείπεσθαι γένος, a ſmall parcel of Mankind were left. And particularly he ſaith concerning Floods, That they were ſo great, that only σμικρὰ ζώπυρα, ſome *very little Sparks* of Mankind were ſaved, and thoſe upon the tops of Mountains: And the like he ſaith of Beaſts, That σπάνια ταῦτα very few of them were left, to ſupport the life of Mankind, *L.* iii. *De Legib. p.* 677. *Edit. Seran.* But this appears to have been an imperfect Tradition, the higher Mountains having been covered with the Waters, as well as the low Countries; and that all the Earth over. Which need not ſeem ſtrange, if we conſider what was ſaid before upon *ver.* 11. And withal obſerve, that the *Diameter* of the Earth being *ſeven thouſand* Miles, and conſequently from the Superficies to the Center, no leſs than *three thouſand five hundred* Miles, it is not incredible, (as Sir *W. Raleigh* diſcourſes, *L.* i. *c.* 7. §. 6.) that there was Water enough in the *great Deep*, which being forced up from thence, might overflow the loftieſt Mountains: Eſpecially, when Water came pouring down *alſo* from above ſo faſt, that no Words can expreſs it. For there is no Mountain above *thirty* Miles high, upright; which *thirty* Miles being found in the Depths of the Earth, *one hundred and ſixteen* times; why ſhould we think it incredible that the Waters in the Earth (*three thouſand five hundred* Miles deep) might be well able to cover the ſpace of *thirty* Miles in height? It would help Mens unbelief, if they would likewiſe conſider the vaſt Inundations, which are made yearly in *Egypt*, only from the Rains that fall in *Æthiopia*: And the like Overflowings yearly in *America*, of the great River *Oronooque*; whereby many Iſlands and Plains, at other times inhabited, are laid *twenty* Foot under Water, between *May* and *September*.

Ver. 20. *Fifteen Cubits upwards did the Waters prevail*, &c.] *Moſes* doth not here plainly ſay, that the Waters prevailed *fifteen* Cubits above the higheſt Mountains; tho I do not ſee, but there might be Water enough heaped up, by the forementioned means, to cover them ſo high: And the whole *Verſe* be thus interpreted, *The Waters* *prevailed fifteen Cubits upwards, after the Mountains were covered.* Otherwiſe, by the *high Hills* in the *Verſe* before, we muſt underſtand only ſuch ſingle Hills as are in ſeveral Countries; and by *Mountains* in this *Verſe*, thoſe long Ridges of Hills (ſuch as *Caucaſus* and *Taurus, &c.*) which ſtretch themſelves many hundreds of Miles, thro' a great part of the Earth. *See* viii. 5.

Ver. 24. *And the Waters prevailed upon the Earth an hundred and fifty Days.*] Theſe Words ſeem to me to import, That whatſoever ſhort Intermiſſions there might be, yet the Rain continued an *hundred and fifty* Days. Otherwiſe, it is hard to explain how the Waters increaſed more and more, as it is ſaid *ver.* 17, 18, 19. Beſides, had the Rain ended, as we commonly ſuppoſe, at *forty* Days end, the Waters could not have prevailed an *hundred and fifty* Days, but would have ſunk much before that time; by reaſon of the declivity of the Earth. And yet they were ſo far from falling, that (as Mr *Ray* hath obſerved, in his pious and learned Diſcourſe of the *Diſſolution of the World*) the tops of Mountains were not ſeen till the beginning of the *tenth* Month; that is, till *two hundred and ſeventy* Days were paſſed.

## CHAP. VIII.

Ver. 1. AND *God remembred Noah*, &c.] Took Compaſſion upon him, and heard his Prayers, which we may well ſuppoſe he made for himſelf and for all Creatures that were with him. Thus the word *remember* is uſed, xix. 29. xxx. 22. The *Hebrew* Doctors here again took notice of the word *Elohim*, (ſee vi. 12.) which is the Name for *Judges*; and obſerve that even *God*'s Juſtice was turned to Mercy. Juſtice itſelf was ſatisfied, as *Sol. Jarchi* expreſſes it.

*And God made a Wind to paſs over the Earth*, &c.] Some gather from hence, that during the fall of the Rain, there was no Storm or violent Wind at all; but the Rain fell down-right. And conſequently the Ark was not driven far from the place where it was built: It having no Maſts, or Sails but moving as a Hulk or Body of a Ship, without a Rudder, upon a calm Sea. *Philo* indeed (in his Book *De Abrahamo*) gives a quite different Deſcription of the Deluge; repreſenting the inceſſant Showers, to have been accompanied with dreadful Thunder and Lightning, Storms and Tempeſts. But there is not a word in this Story to countenance it.

This Wind it is very probable was the *North-Wind*, which is very drying, and drives away Rain, (*Prov.* xxv. 23.) which came, perhaps, out of the *South*, as I ſaid upon iv. 14. Thus *Ovid* repreſents it in the Flood of *Deucalion*, where he ſaith *Jupiter*,

*Nubila diſjecit, nimbiſque Aquilone remotis*, &c.

*And the Waters aſſwaged.*] This drying Wind, and the Sun, which now began to ſhine with great power, made the Waters fall. For, if the *Second* Month, when the Flood began, was part of our *October* and *November*; then the Flood abated (after an *hundred and fifty* Days) in the beginning of *May*, when the Summer came on apace.

Ver. 2. *The Fountains alſo of the Deep.*] There was no farther irruption or boiling up of the Water out of the Bowels of the Earth.

*And the Rain from Heaven was reſtrained.*] So that the Rains ceaſed at the end of an *hundred and fifty* Days.

Ver. 3. *And the Waters returned from off the Earth continually*, &c.] The Waters rowling to and fro by the Wind, fell by little and little: And after the end of the *hundred and fifty* Days began to decreaſe. So the *Vulgar Latin* well tranſlates the later end of this Verſe, *were abated*, i. e. began ſenſibly to decreaſe.

Ver. 4. *And the Ark reſted in the ſeventh Month*, &c.] Of the Year, not of the Flood.

*Upon the Mountains of Ararat.*] *i. e.* Upon one of the Mountains, as xix. 29. *God overthrew the Cities in which Lot dwelt*; i. e. in one of which he dwelt. *Judg.* xii. 7. *Jephthah was buried in the Cities of Gilead*; i. e. in one of the Cities. For there was no one Mountain called by this Name of *Ararat:* But it belonged to a long Ridge of Mountains like the *Alps* or *Pyrenæan*, which are Names appertaining, not to one, but to all. And Sir *W. Raleigh*, I think, truly judges that all the long Ridges of Mountains, which run thro' *Armenia, Meſopotamia, Aſſyria, Media, Suſiana*, &c. *i. e.* from *Cilicia* to *Paraponiſus*, are called by *Moſes Ararat*, as by *Pliny* they are called *Taurus.* And that Author thinks the Ark ſettled in ſome of the *Eaſtern* Parts of *Taurus*, becauſe *Noah* planted himſelf in the *Eaſt* after the Flood, (and it is likely did not travel far from the place where the Ark reſted) as appears, he thinks, from *Gen.* xi. 2. where we read his Poſterity, when they began to ſpread, went *Weſtward*, and built *Babel.* The common Opinion is, That the Ark reſted in ſome of the Mountains of *Armenia*, as the *Vulgar Latin* tranſlates the word *Ararat*; i. e. ſaith St *Hierom*, upon the higheſt part of *Taurus.* But *Epiphanius* (who was before him) ſaith, upon the *Gordiæan* Mountains; and ſo *Jonathan*, and *Onkelos*, and the *Nubienſian Geographer*, and many others mentioned by *Bochartus:* Who is of this Opinion, as having the moſt Authority. Many of which ſay, That ſome Relicks of the Ark were remaining upon theſe Mountains: Which (as *Theodoret* obſerves upon *Iſa.* xiv. 13.) were accounted the higheſt in the whole World. *V. Phaleg, L.* ii. *c.* 3. and *L.* iv. *c.* 38.

There were ſuch Remainders of this Hiſtory among the ancient *Scythians*, that in their Diſpute with the *Egyptians* about their Antiquity, they argue it partly from hence; that if the Earth had ever been drowned, their Country muſt needs be firſt inhabited again, becauſe it was firſt cleared from the Water; being the higheſt of all other Countries in the World.

Thus their Argument runs in *Juſtin*, L. ii. c. 1. where he hath given us a brief relation of it, (if we had *Trogus*, whom he epitomizes, its likely we ſhould have underſtood their Tradition more perfectly) in this manner: *If all Countries were anciently drowned in the Deep*, profectò editiſſimam quamque partem, *we muſt needs grant the higheſt parts of the Earth, were firſt uncovered of the Waters, that ran down from them: And the* *ſooner any part was dry, the ſooner were Animals there generated. Now* Scythia *is ſo much raiſed above all other Countries, that all the Rivers which riſe there, run down into the* Mœotis, *and ſo into the* Pontick *and* Egyptian *Sea*, &c.

Ver. 5. *And the Waters decreaſed continually until the tenth Month.*] For the Summer's heat muſt needs very much dry them up, when there was no Rain.

*In the tenth Month were the tops of the Mountains ſeen.*] This ſhows the Mountain on which the Ark reſted was the higheſt, at leaſt in thoſe Parts: Becauſe it ſettled there above *two* Months before the tops of other Mountains were ſeen. And, perhaps, the Ark, by its weight, might ſettle there, while the top of that Mountain was covered with Water: Which, its poſſible, might not appear much before the reſt.

Ver. 6. *At the end of forty Days.*] Forty Days after the tops of the Mountains appeared, *i. e.* on the *eleventh* Day of the *eleventh* Month; which was about the end of our *July*.

Ver. 7. *He ſent forth a Raven.*] For the ſame End, no doubt, that the *Dove* was ſent forth; to make diſcovery whether the Earth were dry: For, if it were, the ſmell of the dead Carcaſes, he knew, would allure it to fly far from the Ark: Which it did not, but only hover'd about it, as it follows in the next Words:

*Went forth to and fro.*] In the *Hebrew* more plainly, *going forth, and returning*. That is, it often went from the Ark, and as often returned to it. For after many flights, finding nothing but Water, it ſtill betook itſelf unto the Ark: either entring into it, or ſitting upon it; till at laſt the Waters being dried up, it returned no more; that is, Fifty Days after its firſt going forth, *ver.* 13. All which time it ſpent in going out and coming back. *Bochart* indeed approves of the *Greek Verſion*; which makes the Raven *not to have returned:* For which he gives ſome ſpecious Reaſons, (*L.* ii. *c.* 12. *p.* 2. *Hierozoic.*) and hath ſuch of the *Hebrews* to countenance him, as *R. Elieſer*, who ſaith, (*Pirke*, *c.* 23.) That *the Raven found a Carcaſe of a Man upon a Mountain, and ſo would return no more.*

But the next words (which in the *Greek* and *Hebrew* are both alike) confute this Tranſlation.

*Until the Waters were dried up from the Earth.*] Which make this plain and eaſy Senſe, in connexion with the foregoing, (as they run in the *Hebrew*) that while the Earth continued covered with Water, the Raven often flew from the Ark, but finding no convenient place to reſt in, returned thither again; till the Ground was dry. Whereas according to the *Greek* we muſt ſuppoſe the Raven to have returned to the Ark, when the Waters were dried up from the Ground. Which is very abſurd: For, if it had ſometime ſat upon a Carcaſe floating in the Waters, before they were dried up, or upon the top of ſome Mountain which already appeared; what ſhould make it return when all the Waters were gone every where, and not rather while they remained upon the Ground?

Ver. 8. *Alſo he ſent forth a Dove.*] As a proper Creature to make further Diſcoveries: Being of a ſtrong flight, loving to feed upon the Ground, and pick up Seeds; and conſtantly returning to its reſt, from the remoteſt places. Theſe two Birds, (the *Raven* and the *Dove*) ſome imagine were ſent forth upon one and the ſame Day, or but a Day between; as *Bochartus* conjectures. But this doth not agree with *ver.* 10. where it is ſaid, *Noah ſtayed yet other ſeven Days*, and then ſent out the Dove again: Which relates to ſeven Days preceeding; which ſeem to have paſſed between the ſending out of the *Raven* and of the *Dove*.

Ver. 9. *The Dove found no reſt* &c.] For tho the tops of the Mountains appeared, yet they continued muddy, as ſome conceive; or, they were ſo far off, that the Dove could not eaſily reach them.

Ver. 10 *And he ſtayed yet other ſeven Days.*] It appears by this, that on the *ſeventh* Day *Noah* expected a Bleſſing, rather than on another Day: It being the Day devoted from the beginning to Religious Services. Which he having (it is likely) performed, thereupon ſent out the Dove upon this Day, as he had done before, with hope of good Tidings.

Ver. 11. *And, lo, in her Mouth was an Olive-Leaf*, (or *Branch* the word ſignifies) *pluck'd off.*] *Bochart* thinks the Dove brought this out of *Aſſyria*, which abounds with Olive-Trees, and lay *South* of *Ararat*; the Wind then blowing towards that Country from the *North*. (See *Hierozoic*, *L.* i. *c.* 6 *p.* 2.) where he ſhows out of many Authors, that not only *Olive-Trees*, but ſome other alſo, will live and be green under Water. All the difficulty is, how the Dove could break off a Branch (as the *Vulgar* tranſlates it) from the Tree. But it is eaſily ſolved, if we allow, as I have ſaid before, that now it was Summer-time; which brought new Shoots out of the Trees, that were eaſily cropt.

*So he knew the Waters were abated.*] The tops of Mountains were ſeen before, *ver.* 5. but now he underſtood the Waters had left the lower Grounds. Yet not ſo left them that the Dove would ſtay; the Earth, it is likely, remaining very chill.

Ver. 12. *And he ſtayed yet other ſeven Days.*] See *Ver.* 10 The Obſervation there being confirm'd by what is repeated here.

*Returned not again to him any more.*] There wanting neither Food, nor a Neſt wherein to repoſe it ſelf. By which *Noah* underſtood the Earth was not only dry, and fit to be inhabited; but that is was not quite ſpoiled by the Flood, but would afford Food for all Creatures.

Ver. 13. *Noah removed the covering of the Ark.*] Some of the Boards on the top. For he could ſee further by looking out there, than if he look'd out at the Door, or the Window, which gave him a proſpect but one way.

*The face of the Ground was dry.*] Quite freed from Water, but yet ſo ſoft and muddy, that it was not fit to be inhabited: as appears by his ſtaying ſtill almoſt two Months more, before he thought fit to go out. So the following *Verſe* tells us.

Ver. 14. *In the ſecond Month*, &c.] If their Months were ſuch as ours, twelve of which make *Three hundred ſixty five* Days, then *Noah* ſtaid in the Ark a whole Year and ten Days, as appears by comparing this *Verſe* with vii. 11. But if they were Lunar Months, which is moſt probable, then he was in the Ark juſt one of our Years: Going out on the *Three hundred and ſixty fifth* Day after his entrance into it.

*Was the Earth dried.*] Perfectly dried, ſo that no moiſture remained; and Graſs, it is likely, was ſprung up for the Cattle.

It need not ſeem a wonder, that *Moſes* gives ſo punctual and particular an Account of this whole matter, and of all that follows; for he lived within *Eight hundred* Years of the Flood: And therefore might very well know what had been done within that Period, and eaſily tell how the World was peopled by the Poſterity of *Noah*. Which could not but be freſh in memory, when Men lived ſo long; that not much above *three* Generations had paſſed from the Flood to *Moſes*. For *Shem*, who ſaw the Flood, was contemporary with *Abraham*; as he was with *Jacob*; whoſe great Grand-Child was the Father of *Moſes*.

Ver. 16. *Go forth out of the Ark.*] Tho he ſaw the Earth was fit to be inhabited; yet he waited for God's Order to go out of the Ark, as he had it for his entring into it.

*Thou and thy Wife*, &c.] I do not think the Obſervation of ſome of the *Jews* is abſurd; who by comparing this *Verſe* with vii. 13. make this Collection: That while they were in the Ark, the Men did not cohabit with their Wives; it being a time of great Affliction: And therefore they kept aſunder in ſeparate Apartments. So *R. Elieſer* in his *Pirke Cap.* xxiii. where *R. Levitus* thus gathers it: When they went into the Ark it is ſaid, vii. 13. *Noah and his Sons entred*, and then *Noah's Wife*, and *his Sons Wives*: Behold, ſaith he, here the Men are put together, and the Women together. But when they come out, it is here ſaid, *Go forth, thou and thy Wife, and thy Sons, and thy Sons Wives, with thee*; lo, here they are coupled together, as before they were ſeparated. And ſo we find them again, *verſe* 18. where it is ſaid, *Noah went forth and his Wife*, &c.

Ver. 17. *Bring forth every living Creature*, &c. *that they may breed*, &c.] One would think, by this, that no Creature bred in the Ark, no more than Men: But now are ſent forth to breed and multiply in the Earth.

Ver. 20. *And Noah built an Altar to the LORD.*] We never read of any built before this time: Tho we may reaſonably conclude there was an Altar upon which *Cain* and *Abel* offered; in the place appointed for Divine Worſhip.

*Offered burnt-offerings.*] He reſtores the ancient Rite of Divine Service; which his Sons and their Poſterity followed. Some think theſe *Burnt-Offerings* had ſomething in them of the Nature of a *Propitiatory* Sacrifice, as well as *Euchariſtical*, which they certainly were, for their Deliverance from the Flood. Their Reaſon is taken from what follows.

Ver. 21. *The LORD ſmelled a ſweet ſavour.*] That is, as *Munſter* underſtands it, he ceaſed from his Anger and was appeaſed. So the *Syriack* alſo, and *Joſephus*, *L.* i. *Antiq. c.* 4. But it may ſignify no more but, that his Thankfulneſs was as grateful to God, as ſweet Odours are to us.

*And the LORD ſaid in his Heart.*] He determined, or reſolved in himſelf. The *Vulgar* underſtands this, as if the Lord ſpake comfortably to *Noah*, (which in the *Hebrew* phraſe is, *ſpeaking to one's Heart*) and ſaid, *I will not again curſe the Ground any more.*] *i. e.* After this manner, with a Deluge.

*For the imagination of Man's Heart is evil from his Youth.*] Such a proclivity there is in Men to evil, that if I ſhould ſcourge them thus, as often as they deſerve, there would be no end of Deluges. But the words may have a quite different ſenſe, being connected with what went before in this manner; *I will not curſe the Ground any more for Man's ſake; tho he be ſo very evilly diſpoſed*, &c.

Thoſe Words, *from his Youth*, ſignify a long radicated Corruption, as appears from many places, *Iſa.* xlvii. 12, 15. *Jerem.* iii. 25. *Ezek.* xxiii. 8, &c. *Sol. Jarchi* extends it ſo far as to ſignify, *from his Mother's Womb*.

Ver. 22. *While the Earth remaineth.*] While Men ſhall inhabit the Earth.

*Seed time and Harveſt*, &c.] There ſhall not be ſuch a Year as this laſt has been: In which there was neither Sowing nor Reaping; nor any diſtinctions of Seaſons, till the Rain was done.

*Day and Night ſhall not ceaſe.*] One would think by this expreſſion, that the Day did not much differ from Night; while the Heavens were covered with thick Clouds, which fell in diſmal Floods of Rain.

## CHAP. IX.

Ver. 1. AND *God bleſſed Noah and his Sons*, &c.] The Divine Majeſty appeared now to *Noah* and his Sons; to aſſure them of his Favour and Protection; and to renew the bleſſing beſtowed upon *Adam*, (as after a new Creation) ſaying, *Increaſe and multiply*.

Ver. 2. *The fear of you*, &c.] He ſeems alſo to confirm to them, the Dominion which God gave to *Adam*, at firſt, over all Creatures, i. 26.

Ver. 3. *Every moving thing that liveth ſhall be meat for you*, &c.] Here the firſt Grant made to Mankind concerning Food, is enlarged, as *St Baſil* obſerves, ἡ πρώτη νομοθεσία τὴν καρπῶν ἀπόλαυσιν συνεχώρησε. The firſt Legiſlation granted to them the uſe of Fruits; but now of all living Creatures; which they are as freely permitted to eat of, as formerly of all the Fruits of the Garden. For God ſeeing Men to be ἀφηνδεῖς, contumacious, as *Greg. Nyſſ.* expreſſes it, (*Tom.* i. *p.* 157.) ἐπὶ πάντων τὴν ἀπόλαυσιν συνεχώρησε, He conceded to them the enjoyments of all things. This is the general ſenſe of the *Jews*, and of the *Chriſtian Fathers*, and of the firſt *Reformers* of Religion. They that would have this only a renewal of ſuch an old Charter, are of later ſtanding; and can ſhew us no Charter, but are led by ſome Reaſonings of their own, not by the Scripture: Unleſs we will admit ſuch a Criticiſm upon *Gen.* i. 30. as ſeems to me very forced. And they would have this alſo underſtood only of clean Creatures: But I do not find any Ground for the diſtinction of clean and unclean Creatures, with reſpect to *Food*, but only to *Sacrifice*, as was ſaid before.

The reaſon why God now granted the liberty to eat Fleſh, *Abarbinel* thinks, was becauſe otherwiſe there would not have been Food enough for *Noah* and his Sons: The Fruits of the Earth which before were abundant, being all deſtroyed; ſo that for the preſent there was not ſufficient for their ſuſtenance. Others think the reaſon of it was, becauſe the Fruits of the Earth were not now ſo nutritive as they had been, before the ſalt water of the Sea very much ſpoiled the Soil.

Ver. 4. *But fleſh with the life thereof*, &c.] Here is one exception to the foregoing large Grant, that the Blood of Beaſts ſhould not be eaten: Juſt as at the firſt, one Fruit in the midſt of the Garden was excepted, when all the reſt were allowed. The *Hebrew* Doctors generally underſtand this to be a prohibition to cut off any Limb of a living Creature, and to eat it while the Life, that is, the Blood, was in it: *Dum adhuc vivit, & palpitat, ſeu tremit*, as a modern Interpreter truly repreſents their ſenſe. Which is followed by many Chriſtians. See *Mercer*, *Muſculus*, eſpecially Mr *Selden*, *L.* vii. *c.* 1. *de Jure N. & G.* Who thinks, as *Maimonides* doth, That there were ſome People in the old World ſo fierce and barbarous, that they eat raw Fleſh, while it was yet warm from the Beaſt out of whoſe Body it was cut: And he makes this to have been a part of their Idolatrous Worſhip. (See *More Nevochim*, *Par.* iii. *c.* 48.) But, ſuppoſing this to be true, there was ſo few of theſe People, we may well think, (for he himſelf ſaith, it was the Cuſtom of the *Gentile* Kings to do thus) that there needed not to have been a Precept given to all Mankind, to avoid that, unto which Human Nature is of itſelf averſe.

St *Chryſoſtom* there expounds this, of not eating *things Strangled*: And *L. de Dieu* of not eating *that which died of itſelf*: For *Nepheſh* in Scripture ſignifies ſometimes a dead Carcaſe. But it is manifeſt, it was not lawful for all People to eat ſuch things; for God himſelf orders the *Iſraelites*, to give that which died of itſelf to a Stranger, or to ſell it to an Alien, *Deut.* xiv. 21. And therefore the ſimpleſt ſenſe ſeems to be, that they ſhould not eat the Blood of any Creature: Which was a poſitive Precept, like that of not eating of the Tree of Knowledge of Good and Evil. And the reaſon of it, perhaps, was, that God intended in after-times to reſerve the Blood for the expiation of Sin, required this early abſtinence from it, that they might be the better prepared to ſubmit to that Law, and underſtand the reaſon of it: Which was, that it was the *Life of the Beaſt*, which God accepted inſtead of their Life, when they had forfeited it by their Sins.

And there is another plain reaſon given of this Prohibition, immediately after it; that they might be the more fearful of ſhedding the Blood one of another; when it was not lawful ſo much as to taſte the Blood of a Beaſt.

Ver. 5. *And ſurely.*] Or rather *for ſurely*, as the LXX, the *Vulgar Latin*, and a great number of learned Men expound the particle *Vau* as a *Cauſal*, not as a *Copulative*, in this place. So that the ſenſe is this: Therefore I command you to abſtain from the Blood of living Creatures, that you may be the farther off from ſhedding the Blood of Men. For that is ſo precious in my account, that I will take care he be ſeverely puniſhed, by whom it is ſhed; yea, the very Beaſt ſhall die that kills a Man. So it follows,

*At the hand of every Beaſt will I require it.*] Not as if Beaſts were to blame, if they killed a Man; (for they are capable neither of Vice nor Virtue) but this was ordained with reſpect to Men, for whoſe uſe Beaſts were created. For, *Firſt*, ſuch Owners as were not careful to prevent ſuch miſchiefs were hereby puniſhed: And, *Secondly*, others were admoniſhed by their Example to be cautious: And, *Thirdly*, God hereby inſtructed them that Murder was a moſt grievous Crime, whoſe puniſhment extended even to Beaſts. And *Laſtly*, the Lives of Men were hereby much ſecured, by the killing ſuch Beaſts, as might otherways have done the like miſchief hereafter. See *Bochart* in his *Hierozoic. P.* i. *l.* i. *c.* 40.

*At the hand of every Man's Brother*, &c.] And therefore much more will I require it at the Hand of every Man. Whom he calls *Brother*, to ſhow that Murder is the more heinous upon this account; becauſe we are all *Brethren*. Or the meaning may be, (as ſome will have it) that tho he be as nearly related as a Brother, he ſhall not go unpuniſhed.

Ver. 6. *Whoſo ſheds Man's Blood.*] He repeats it over again, to enact this Law more ſtrongly. Or, as the *Hebrews* underſtand it, he ſpake before of the puniſhment he would inflict himſelf upon the Murderer; and now of the care we ſhould take to puniſh it.

*By Man ſhall his Blood be ſhed.*] That is, by the Magiſtrate or Judges. For God had kept the puniſhment of Murder in his own Hand till now; as we may gather from the ſtory of *Cain*, whom he baniſhed, but ſuffered no body to kill him: But here gives authority to Judges to call every body to an account for it, and put them to death. They that would ſee more of the Senſe of the *Jews* about theſe and the foregoing words, may read Mr *Selden de Jure N. & G. L.* i. *cap.* 5. and *L.* iv. *cap.* 1. and *de Synedriis*, *L.* i. *cap.* 5.

I will only add, that they rightly conclude, that as Courts of Judicature were hereby authorized; ſo what was thus ordained againſt Murder, by a parity of reaſon, was to be executed upon other great Offenders; there being ſome things which are no leſs dear to us than Life; as Virginal Chaſtity, and Matrimonial Fidelity, &c.

*For in the Image of God made he Man.*] Notwithſtanding the Sin of Man, there remained ſo much of the Image of God in him, as intitled him to his peculiar Protection.

Ver. 7. *And ye, be ye fruitful*, &c.] You need doubt therefore of the bleſſing I now beſtowed upon you, (*Verſe* 1.) for you ſee what Care I take of the preſervation, as well as the propagation of Mankind.

Ver. 9. *I will eſtabliſh my Covenant with you.*] Becauſe Beaſts cannot Covenant, moſt underſtand by that Word ſimply a Promiſe; as *Jer.* xxxiii. 25. But there is no need of this explication; the Covenant being made directly with *Noah*, including all other Creatures, who were to have the benefit of it.

Ver. 10. *From all that go out of the Ark, to every Beaſt of the Earth.*] That is, it ſhall extend not only to thoſe which now go out of the Ark; but to all their Breed in future ages.

Ver. 11. *And I will eſtabliſh my Covenant with you*, &c.] Doubt not of it; for I tell you again, I will faithfully keep this ſolemn Promiſe.

*Any more be a Flood to deſtroy the Earth.*] That is, the whole Earth; for particular Inundations there have been often.

Ver. 12. *And the LORD ſaid, This is the Token of the Covenant*, &c.] I do not only give you my Word; but a Token or Sign that I will keep it.

Ver. 13. *I do ſet my Bow in the Clouds*, &c.] Moſt think this doth not ſignify there never had been a Rain-bow before the Flood; for ſince there was both Sun and Clouds, it is likely, ſay they, there was a Rain-bow alſo: Only now it was appointed for a *Sign*, which it was not before. But as this Opinion hath nothing in Scripture to enforce it, ſo Grounds in Nature there are none to warrant it; unleſs we will aſſert this manifeſt untruth, That every diſpoſition of the Air, or every Cloud is fitly diſpoſed to produce a Rain-bow. They are the words of that great Divine, Dr *Jackſon* (Book i. upon the *Creed. c.* 16.) who adds, that if other natural Cauſes, with their Motions and Diſpoſitions, depend upon the final (as Scripture Philoſophy teaches us) they who acknowledge the Scripture, have no reaſon to think that either the Clouds or the Air had that peculiar diſpoſition before the Flood, which is required to the production of the Rain-bow: When this wonderful Effect had no ſuch uſe or end, as it hath had ever ſince, for it was appointed by God, to be a witneſs of his Covenant with the new World; a Meſſenger to ſecure Mankind from deſtruction by Deluges. Now if it had appeared before the Flood, the ſight of it after the Flood would have been but a poor comfort to *Noah* and his timorous Poſterity: Whoſe fear leaſt the like Inundation might happen again, was greater than could be taken away by a common or uſual Sign. The ancient Poets had a better Philoſophy (tho they knew not the original of it) when they feigned *Iris* to be the Daughter, or (as we would now ſpeak) *the Mother of wonderment* (Θαύμαντος ἔκγονον) the Meſſenger of the great God *Jupiter*, and his Goddeſs *Juno*: Whom *Homer* (as he obſerves) repreſents as ſent with a peremptory command to *Neptune* not to aid the *Græcians*; by the ſwelling, we may ſuppoſe, of Waters which much annoyed the *Trojans.*

*My Bow.*] It is called *His*, not only becauſe he is the Author of all things, which have natural Cauſes, as there are of this: But becauſe *He* appointed it to a ſpecial end; as a ſignification and aſſurance of his Mercy to Mankind.

Ver. 14. *When I bring a Cloud over the Earth.*] *i. e.* When there are great Signs of Rain, which come out of the Clouds.

*That the Bow ſhall be ſeen in the Cloud.*] Not always, but at certain times; often enough to put Men in mind of this Promiſe, and ſtir up their belief of it. For it doth as it were ſay, I will not drown the Earth again, tho the Clouds have thickned as if they threatned it. Common Philoſophy teach us, that the *Rain-bow* is a natural ſign there will not be much Rain after it appears; but that the Clouds begin to diſperſe. For it is never made in a thick Cloud, but in a thin: So that if it appear after Showers, which come from thick Clouds, it is a token that now they grow thin. But the God of Nature choſe this to be a ſign, that he would never let them thicken again to ſuch a degree to bring a Deluge upon the Earth. And indeed the admirable Form or Compoſition of this *glorious Circle* (as the Son of *Sirach* calls it, *Ecclus.* xliii. 12.) *bent by the Hands of the moſt High*, doth naturally excite one to look beyond the material and efficient Cauſe of it, to the final, as the fore-named Author ſpeaks. And now that we have *Moſes*'s Commentary upon it, we may ſee in the mixt Colours of the Rain-bow, theſe two things; *the deſtruction of the old World by Water*, and the *future conſumption of the preſent World by Fire*; whoſe flaming Brightneſs is predominant in the wateriſh Humour.

Ver. 15. *And I will remember my Covenant*, &c.] Look upon it as a Token of my faithfulneſs to my Word.

Ver. 16. *I will look upon it, that I may remember*, &c.] This is ſpoken after the manner of Men; the more to confirm their belief, that God would not go back with his Word.

Ver. 17. *And God ſaid, This is the token*, &c.] As the Promiſe is repeated twice, to expreſs its certainty, *ver.* 9, 11. ſo is the Token of it as oft repeated, for the ſame reaſon, *ver.* 12. and here *ver.* 17.

Ver. 18. *And the Sons of Noah*, &c.] They are here again named, with reſpect to what follows: But not in their order, as ſhall be proved in its proper place, (x. 21.) for *Japhet* was the Eldeſt.

*And Ham is the Father of Canaan.*] This Son of *Ham* is here alone mentioned, becauſe he was concerned in the following wicked Fact of his Father: And his Poſterity were thoſe wicked People whoſe Country God gave to the *Iſraelites.*

Ver. 19. *And of them was the whole Earth overſpread.*] By this it appears, that tho *Noah* lived above three hundred years after he came out of the Ark, yet he begat no more Children; or if he did, none of them lived to have any Poſterity.

Ver. 20. *Began to be an Huſband-man.*] To improve the Art of Huſbandry; which was underſtood before, but he much advanced it: There being nothing in old time, which the greateſt Men thought more worthy their ſtudy; as we ſee by the *Romans* themſelves, till they were corrupted by the Luxury which their Conqueſts brought in among them.

*And he planted a Vineyard.*] There were *Vines* here and there before the Flood; but *Noah* ſeems to have been the firſt that made a *Vineyard*, and put them in order: And the firſt, perhaps, that invented *Wine-Preſſes*, to preſs out the Juice of the Grapes, and make Wine. If he was not the inventer of theſe two, (*planting of Vineyards*, and *making Wine*) yet we may well allow him to be the improver of them, as he was of Huſbandry.

Ver. 21. *And he drank of the Wine, and was drunken.*] Being unacquainted with the ſtrength of the Liquor, (as ſeveral of the *Fathers*, as well as of the *Jewiſh* Doctors think) or elſe being old and unable to bear its ſtrength: As *Epiphanius* underſtands it; ſee *Hæreſ.* lxiii. *n.* 3. For it is manifeſt from what follows, that this hapned a great while after the Flood; *Ham* having a Son; nay more than one, for *Canaan* was not his firſt-born.

*And he was uncovered in his Tent.*] The heat of the Weather, or of the Wine, perhaps, made him throw off the Clothes: Or he was negligent, being not himſelf.

Ver. 22. *And Ham the Father of Canaan,* &c.] There are ſome circumſtances, which follow, that make the Opinion of the *Hebrew* Doctors not improbable; that *Canaan* firſt ſaw *Noah* in this indecent poſture, and made ſport with it to his Father: Who was ſo far from reproving him, as he ought to have done, that he alſo did the ſame.

*And told his two Brethren without.*] In the Street, publickly before the People, he proclaimed his Father's ſhame, and mock'd at it. For it is hard to think that God curſed him merely for his irreverence, but there was ſomething of deriſion joined with it, and perhaps of profaneneſs and irreligion; in laughing (we may conceive) at the promiſe of the *Meſſiah*, which, it is likely, he heard his Father often ſpeak of; but now thought him incapable to beget. For *Ham* is generally thought to have been an impious Man; and ſome take him to have been the firſt Inventor of Idols after the Flood; nay, of Magick, which he learnt of the wicked *Cainites* before the Flood. Thus *Gaſpar Schottus L.* i. *de Magia, cap.* 3. *prolegom.* Where he endeavours to ſhow he was the ſame with him whom the *Perſians* call *Zoroaſter*.

Ver. 23. *And Shem and Japhet took a Garment,* &c.] A great Argument of their Piety, and dutiful affection to their Father; which God therefore greatly rewarded.

Ver. 24. *And knew what his younger Son had done.*] Finding himſelf covered with Clothes that were not his own, he enquired, it is likely, how it came about: And was informed how he had been abuſed by one of his Sons, and honoured by the other.

*His younger Son.*] Some make this an Argument that *Canaan* was the firſt that made himſelf merry with his Grandfather: And is here called his *younger* or *little* Son (nothing being more common than to call thoſe the Sons of another, who were his Grand-Children, as Couſin-Germans are called Brothers) for *Ham* was neither *little*, nor his *younger* Son; but the middle-moſt, as he is always placed. Nor doth it ſeem at all pertinent to the matter, to mention the Order of his birth; but very fit, if he ſpake of his Grandſon, to diſtinguiſh him from the reſt. And what follows is a farther proof of it.

Ver. 25. *Curſed be Canaan,* &c.] If what I ſaid before, (*ver.* 22, 24.) be allowed, it makes it eaſy to give an account why *Canaan* is curſed rather than *Ham*; becauſe he was firſt guilty. *Ham* indeed was puniſhed in him: But he had other Sons, on whom the puniſhment did not fall, but only on this. For which I can find no reaſon ſo probable as that before-named. Which if it be not allowed, we muſt have recourſe to an harſh interpretation; and by *Canaan* underſtand *Canaan's* Father, as ſome do.

*A Servant of Servants.*] That is, the baſeſt and vileſt of Servants. See the next Verſe.

Ver. 26. *Bleſſed be the LORD God of Shem.*] The LORD was the *God of Shem*, after a peculiar manner, juſt as he was the God of *Abraham*, becauſe of the gracious Covenant made with him: For God ſettled his Church in the Family of *Shem*; and Chriſt was born of his Poſterity; and he himſelf, in all likelihood, kept up the Worſhip of the true God, and oppoſed Idolatry. In ſhort to be the *God of Shem*, was to beſtow all manner of Bleſſings upon him; which *Noah* here propheſies to him, by *bleſſing* the LORD for them: Whom he acknowledges to be the Author of them, out of his ſpecial grace and favour towards him. For he was the younger Brother of *Japhet*, as I ſhall ſhew, x. 21. Thus *Jacob* interprets this Phraſe, xxix. 19, 20.

*And Canaan ſhall be his ſervant.*] This was fulfilled *eight hundred* Years after, when the *Iſraelites* (who were deſcended from *Shem*) took poſſeſſion of the Land of *Canaan*; ſubduing *thirty* of their Kings; killing moſt of their Inhabitants; laying heavy Tributes upon the Remainder; and uſing the *Gibeonites* (who ſaved themſelves by a wile) tho not as Servants to them, yet as mere Drudges for the ſervice of the Tabernacle. Whoſe Name *David* is thought to have changed into *Nethinim*, (*Ezra* viii. 20.) People who had voluntarily ſurrendred themſelves, (as they did to *Joſhua* when he had diſcovered their Fraud) to do what he would with them. *Solomon* alſo made all the remainders of the People of *Canaan* ſubject to ſervile Labours, when all the *Iſraelites* were free, as is plainly ſignified, (2 *Chron.* viii. 7, 8, 9.) And ſee *Joſeph. Antiq. L.* viii. *c.* 2. Thus as the *Bleſſing* promiſed to *Abraham*, was not fulfilled in his own Perſon, but in his Poſterity, many Generations after his death; ſo this *Curſe* upon *Cham*, did not take place till the ſame time: The execution of God's Curſe upon the one, being his conferring of a *Bleſſing* upon the other.

Ver. 27. *God ſhall inlarge Japhet.*] *i. e.* His Habitation; for God gave him, for his Poſſeſſion, all the Iſles of the Sea *Weſtward*, and thoſe Countries near to them, as *Spain*, *Italy*, *Greece*, *Aſia* the leſs, &c. as *Bochart* hath obſerved in his *Phaleg. L.* i. *c.* 1. Who further notes, That in the *Hebrew* word for *inlarge*, there is a plain alluſion to *Japhet*'s Name; as there is to many others in Scripture; *Noah*, *ver.* 29. *Judah*, *Dan*, *Gad*, &c. xlix. 8, 16, 19. They that tranſlate this word *perſuade*, (as it is in the Margin) did not conſider, that it is commonly taken in a bad Senſe, when it is ſo uſed, for *deceiving* and *ſeducing*: And that it governs, as *Grammarians* ſpeak, an *Accuſative* Caſe and not a *Dative*, (as it doth here) when it ſignifies to allure or perſuade. In ſhort, this is a Promiſe of a very large Portion to *Japhet*'s Poſterity in the Diviſion of the Earth. Which was but neceſſary; for that part of the World which bends to the *North* being aſſigned to him, vaſt Regions were requiſite for ſuch a numerous Offspring as were likely to come from him: The fruitfulneſs of People being wonderfully great in cold Climates. And accordingly, beſides all *Europe*, and the leſſer *Aſia*, there fell to the ſhare of his Poſterity, *Media*, part of *Armenia*, *Iberia*, *Albania*, and the vaſt Regions towards the *North*, which antiently the *Scythians*, now the *Tartars*, inhabit: From whom the People of the New World (as we call it) ſeem to be derived; the *Schythians* going thither by the Streights of *Anian*. Of which more upon x. 32.

*Moſes* hath not told us, what were the Names of any of their Wives; but the *Greeks* have given to *Japhetus*'s Wife the Name of Κλυμένη, (as *Heſiod* calls her) becauſe ſhe was the Mother of ſo many famous Nations. So *Voſſius*, *L.* i. *De Orig. Idolol. c.* 18. And *Campanella*'s Obſervations in this *Verſe* is, That *all Empires deſcended from the Sons of* Japhet, *L. De Monarchia Hiſpan. c.* 4. Which may be true of the great Empires, but the *Egyptians* ſeem to have been the firſt conſiderable Princes, and *Nimrod* was of the Race of *Ham*.

*And he ſhall dwell in the Tents of Shem.*] *i. e.* His Territories ſhall be ſo dilated, that in future times he ſhall poſſeſs ſome of his Brother's Countries: Which is alſo propheſied of, *Numb.* xxiv. 24. where it is ſaid they of *Cittim ſhall afflict the Children of Aſſur and Eber*; i. e. afflict the *Aſſyrians* and the *Hebrews*, who were of the Poſterity of *Shem*. And ſo both the *Greeks* and the *Romans* did, who invaded and conquered that part of *Aſia* which belonged to *Shem*. The *Chaldee* Paraphraſt gives a Spiritual Interpretation of this Paſſage, which is very apt, That the *Gentiles ſhould come into the Church, which was in the Family of* Shem. And it is very remarkable, (which is obſerved by our Mr *Mede*, *B.* i. *Diſcourſe* 48.) That all the Offſprings of *Japhet* are at this day Chriſtians, *Magog* only excepted, (*i. e.* the *Turks*) whom God ſeems to have reſerved, as he did ſome of the *Canaanites* in the Land of *Iſrael*, to prove and puniſh us withal. Our learned *N. Fuller* gives a quite different Interpretation from all theſe, making God the Subject of this Speech, not *Japhet*; and thus tranſlates it: *God ſhall dwell in the Tents of Shem*; among them ſhall be the *Schechinah*, or the Divine Majeſty. But this doth not agree with what follows.

*And Canaan ſhall be his ſervant.*] The *Greeks* and *Romans*, deſcended from *Japhet*, conquered *Canaan*: And whatſoever Relicks there were of them any where, (for inſtance at *Tyre*, built by the *Sidonians*; at *Thebes*, by *Cadmus*; at *Carthage*, by *Dido*;) they were all cut off by the *Greeks* or *Romans*. It is obſerved by *Campanella*, That *none are deſcended from* Cham, *but Slaves*; *and Tyrants, who are indeed Slaves*; Cap. 4. *De Mon. Hiſpan.* But Mr *Mede*'s Obſervation is more pertinent, (in the fore-named *Diſcourſe*, *p.* 358.) There hath never yet been a Son of *Cham*, that hath ſhaken a Scepter over the Head of *Japhet*. *Shem* hath ſubdued *Japhet*, and *Japhet* ſubdued *Shem*: But *Cham* never ſubdued either. Which made *Hannibal*, a Child of *Canaan*, cry out with amazement of Soul, *Agnoſco fatum Carthaginis*, I acknowledge the Fate of *Carthage*. *Livy*, *L.* xxvii. *in fine*.

Ver. 28. *And Noah lived after the Flood three hundred and fifty Years.*] Which was of great Advantage for the certain Propogation of the Knowledge of thoſe things before related, and of thoſe that follow in the next *Chapter*. For he died not above *two and thirty* Years before *Abraham* was born.

## CHAP. X.

Ver. 1. NOW *theſe are the generations of the Sons of Noah*, &c.] As he had often before mentioned the *three* Sons of *Noah*, ſo now he mentions them again, being to give an Account of their Children, by whom the Earth was peopled after the Flood. And he reckons them in the ſame order he had always done, (vi. 10. vii. 13. ix. 18.) firſt *Shem*, then *Ham*, and laſt of all *Japhet*. But it is obſervable, that in the next *Verſe* he gives an Account firſt of the Sons of *Japhet*, who was indeed the eldeſt. There is great uſe of this Genealogy, as *Maimonides* ſhows, (*Par.* iii. *More Nev. c.* 50.) becauſe the Doctrine of the Creation of the World, which is the Foundation of the Law, (*i. e.* of Religion) would not have been ſo eaſily believed; if *Moſes* had not given an Account of the Succeſſion of Mankind from the firſt Man to the Flood; and from the Flood to his own time: Shewing from whom all Nations were derived, and how they came to be diſperſed.

*Shem* is named firſt of *Noah*'s Sons, becauſe the bleſſed Seed was to ſpring out of his Family: In which the true Religion was preſerved: Which was ſoon loſt in the Poſterity of the other two; among whom their Names remained in great Honour. For,

*Ham* was the Heathen *Jupiter*, who was called *Hammon* in *Egypt*, which, it will appear, was part of *Ham*'s Portion, and his called *the Land of Ham*, as every one knows, in many places of the *Pſalms*. And accordingly the ſame Country is called by *Plutarch* Χημία.

*Japhet* alſo ſeems to have been the ſame with *Japetus*, whom the *Greeks* own to have been their Father. Nor do they know any Name of greater Antiquity; which made them give it to decrepit Perſons, (as many, particularly *Bochart*, have obſerved) and it became a Proverb in that Country, *Older than* Japetus. Whom their Poets feign to have attempted War againſt *Jupiter*; becauſe of the Diſſenſions which the unlikeneſs of their Manners begat between them. Which ſeems to be nothing but the Story in *Chapter* ix. of this Book, *ver.* 22. For *Ham*, as I ſaid, is the Heathen *Jupiter*.

Ver. 2. *The Sons of Japhet.*] Were ſeven; the eldeſt of which, *Gomer*, had three Sons; and the fourth, *Javan*, had four: Whoſe Names we have in the following *Verſes*.

*Gomer.*] It is hard, at this diſtance, to find what Country was peopled by his Poſterity; but *Bochartus* in his *Phaleg* hath made ſuch probable Conjectures, about this and all that follow, from other Scriptures, and from neighbouring Places, and the Relicks of their Names in ancient *Geographers*, and ſuch-like things, that they carry a great appearance of Truth in them. Our famous *Cambden* (in his Account of the firſt Inhabitants of *Britain*) thinks that the *Cimbri* and *Cimmerii* deſcended from this *Gomer*, who gave them their Name; and that the old *Britans* came from him, becauſe they call themſelves *Kumero*, *Cymro*, and *Kumeri*; which ſeems to denote them the Poſterity of *Gomer*. But this, as alſo the Notion of *Ludov. Capellus* in his *Chron. Sacra, p.* 104. (who, if this of Mr *Cambden* be not accepted, propounds another, of the *Comari* and *Chomari*, a People in *Scythia* (mentioned by *Ptolemy*) within the Mountain *Imaus*, near *Bactriana*) is confuted by what we read in *Ezekiel*, who makes *Gomer* to have been a Neighbour of *Torgamah*, *Ezek.* xxxviii. 6. And *Torgamah* was a Nation that uſually went to the Marts of *Tyre*, xxvii. 14. and conſequently were not ſeated in the furthermoſt part of the *North*; but, as will appear afterward, not very far from *Tyre*. And in ſome Countries thereabouts we muſt ſeek for *Gomer*: Who, it is likely, gave *Phrygia* its Denomination. For a part of it was called Κατακεκαυμένη, by *Diodorus* and *Heſychius*, becauſe it looked as if it were burnt. Such was all the Country about *Cayſter*, *Mæander*, and the City *Philadelphia*. Now this is the very ſignification of *Gomer*. For in the Hebrew *Gamer* is to *conſume*; and ſo the *Chaldee* and *Syriac* frequently uſe it; whence *Gumra*, or *Gumro* is a Coal. And *Phrygia* is of the ſame ſignification, (for φρύγειν in *Greek* is to *torrify*) which being the Name of part of the Country, in time became the Name of the whole.

*Magog.*] The ſecond Son of *Japhet*, was in all likelihood the Father of the *Scythians*; which is the Opinion of *Joſephus*, *Theodoret*, St *Hierom*, and others. For all that is ſaid in Scripture about *Magog* exactly agrees to them; as *Bochartus* hath ſhown at large, out of *Ezekiel. L.* iii. *Phaleg*, *c.* 13.

*Madai.*] From him the Country of *Media* took its Name; where he and his Children ſettled: And it is the farthermoſt Country *Eaſtward*, where any of the Poſterity of *Japhet* inhabited. What is the Name of this Country at preſent, is not eaſy to tell; the ancient name and limits of Countries ſo remote, being quite worn out of memory. But it is no improbable Conjecture of *Bochartus*, (*L.* iii. *c.* 14.) That the ancient *Sarmatæ* took their Name from this Man, *Sear* or *Sar-Madai*, being in *Chaldee*, as much as the Relicks of *Madai* or the *Medes*. Dr *Jackſon*, I think, hath well obſerved, (*Book* i. *c.* 16.) that *Scythia* or the *North* part of *Aſia Minor*, and other parts adjacent, were inhabited by the Sons of *Japhet*, before they came into *Greece*, (where the next Son ſettled) or the other parts of *Europe*.

*Javan.*] Planted himſelf in *Greece*; under which word is comprehended, not only *Achaia* and the reſt of the Countries thereabout; but even *Macedonia*, and the Nations neighbouring to it, towards the *Weſt*: The Sea that waſhes them, being called the *Ionian* Sea. And indeed the *Hebrew* word יון taking away the Vowels, may be either read *Javan* or *Ion*. From whence the *Iones*; whom *Homer* calls *Jaones*, which is near to *Javan*; which a *Perſian* in *Ariſtophanes*'s *Acharnenſes* pronounces *Jaonau*: As *Grotius* obſerves, *Annot.* in L. i. *de V. R. C.* Hence *Daniel* calls *Alexander*, who came out of *Macedonia*, the *King of Javan*, viii. 21. And the *Chaldee* Paraphraſe hath here inſtead of *Javan*, *Macedonia*. See *Bochart. L.* iii. *c.* 3.

*Tubal and Meſhech.*] Theſe two are conſtantly joined together by *Ezekiel* in many places, xxvii. 13. xxxii. 26, &c. Which is a ſign theſe two Brothers planted themſelves not far from one another. And no Conjecture ſeems ſo probable as that of *Bochartus*, who takes theſe to be the People, whom the *Greeks* call *Moſchi* and *Tibareni*: Who are as conſtantly joined together in *Herodotus*, as *Moſchech* and *Tubal* are in *Ezekiel*. and none need wonder that *Tubal* was changed into *Tuber* and then into *Tiber*: For nothing was more common among the *Greeks*, than to change the Letter L into R, as Βελιὰρ for *Belial*, and Φιχὼρ for *Phicol*, &c. The *Moſchi* inhabited the Mountains called *Moſchici*, North-Eaſt of *Cappadocia*, and all the Mountains (as *Bochart* thinks) from the River *Phaſis* to the *Pontus-Cappadodicus*. The *Tibareni* were in the middle between the *Trapezuntii* and the Inhabitants of *Armenia* the leſs. So *Strabo* deſcribes them, who was born not far from theſe Countries, and had reaſon to know them. Nor is this a new Opinion of *Bochart*'s that the *Tibareni* came from *Tubal*: For *Epiphanius* in his *Ancorats*, mentions among the Deſcendants of *Japhet*, Τιβαρηνὸς, together with the *Chalybes* and *Moſſynæci*; whom our *Broughton* follows.

*Tiras.*] Or, *Thiras*, the youngeſt of the Sons of *Japhet*, poſſeſſed *Thrace* and *Myſia*, and the reſt of *Europe* towards the *North*. For Θρᾷξ is *Thiras* or *Thras*, by the change of the Letter *Samech* into *Xi*: Which in the *Greek* Alphabet (received from the *Phœnicians*) anſwers to the Letter *Samech*; ſo that ſome of the *Hebrews* write *Thracia* with an *ſ*, *Thraſia*: And a *Thracian* Woman is called by the *Greeks* themſelves Θρᾷσσα and Θρήϊσσα: Which comes very near to *Thiras*. And that great Man *Bochartus*, ſays a great deal more to confirm this; which was the Opinion, he ſhows, of many of the Ancients, *Phaleg*, *L.* iii. *c.* 2. And in late times, of *Ludovicus Cappellus*; who adds, that poſſibly *Tros* and *Troas* were derived from this *Thiras*.

Ver. 3. *And the Sons of Gomer.*] Now follows an Account of thoſe that deſcended from the eldeſt Son of *Japhet*. *Aſhkenaz* was the eldeſt Son of *Gomer* whoſe Poſterity ſettled in *Bithynia*, (where we find the foot-ſteps of his Name, in the *Sinus Aſcanius*, and *Aſcanius Lacus*, and *Amnis*) and in *Troas*, and the leſſer *Phrygia*: In which is a Country and a City called *Aſcania*, and *Aſcaniæ-Inſulæ*. Into which Country the Offſpring of *Aſhkenaz* brought Colonies from *Gomer*, or the greater *Phrygia*: And extended themſelves to the Sea. Which being called by the People upon the Coaſt *Aſcenaz*, was pronounced by the *Greeks* Ἄξενος. Which being an odious Name in their Language, ſignifying *inhoſpitable*, they changed it into the contrary, and called it Εὔξεινος, the *Euxine* Sea. See more in the forenamed Author, *L.* iii. *c.* 9. *Ludov. Cappellus* hapned upon the ſame Conjecture. *Riphath*, or *Diphath*, as it is written in 1 *Chron.* i. 6. whoſe Poſterity *Joſephus* thinks to have inhabited *Paphlagonia*: Which is a Country near to *Phrygia*, upon the *Euxine* Sea: And there are Remainers of the Name in ſeveral places, both ways written, with *Reſh*, or with *Daleth*: as *Bochart* ſhows, *L.* iii. *c.* 10. *Mela* places the *Riphaces* in this Country, as *Grotius* obſerves, *Annot. in L.* i. *de V. R. C.*

*Togarmah.*] His Poſterity, it is manifeſt, ſettled *Northward* of *Judæa*, by that place in *Ezekiel* xxxviii. 6. where the *Greek* Scholiaſt ſaith, ſome hereby underſtand the *Cappadocians* and *Galatians*. And indeed, *Cappadocia* lies near to *Gomer* or *Phrygia*, with whom *Togarmah* is wont to be joined: And in reſpect of *Judæa* it lies *Northward*; and was moſt famous for excellent Horſes; which the Prophet ſaith came from *Togarmah*, *Ezek.* xxvii. 14. The *Greek* Interpreters conſtantly write it *Torgama*, or *Thorgama*; from whence the Name of the *Trogmi* or *Trocmi* may well be thought to be derived: Who, *Strabo* ſaith, *L.* xii. lived near *Pontus* and *Cappadocia*: And it appears by *Ptolomy*, they poſſeſſed ſome Cities in *Cappadocia* itſelf. This People are called by *Stephanus*, *Trocmeni*, and in the Council of *Chalcedon*, *Trocmades*, or *Trogmades*: For their Biſhop is often mentioned, Ἐπίσκοπος Τροκμάδων. See *Bochart* in the ſame Book, *Cap.* 11.

Ver. 4. *And the Sons of Javan.*] Having told us what Sons *Gomer* had, he informs us who had deſcended from *Javan*: Who had *four Sons*, that gave Names to four Provinces.

*Eliſhah.*] His firſt-born inhabited *Peloponneſus*: In which there was an ample Country, called by the Ancients *Elis*: And one part of it called by *Homer*, *Aliſium*. I omit the other Arguments whereby *Bochartus* proves this to be the part of the Earth, where *Eliſhah*'s Poſterity ſettled, not far from their Father *Javan*. Nay *Ludovicus Capellus*, *p.* 105. *Chron. Sacra*, thinks the Αἰολεῖς, *Æoles*, and the Country *Æolia* had its Name from thence.

*Tarſhiſh.*] (Or *Tarſis.*) Neither peopled *Cilicia* where we met with a like Name, nor the Coaſt about *Carthage*, as ſome of the Ancients thought; but, as *Euſebius*, and from him our *Broughton*, and lately *Bochart*, have obſerved, from him came the *Iberi* in *Spain*. Θαρσεῖς ἐξ ὧν Ἴβηρες. Which Name of *Iberi* came as *Bochart* thinks, from the *Phœnicians*, who called the Bounds and utmoſt Limits of any thing *Ebrim* or *Ibrim*; a word often uſed in the *Syriack* Verſion of the *Pſalms* and the *New Teſtament*. From whence, it is not unlikely, the *Spaniards* were called by this Name of *Iberi*, becauſe they were thought to poſſeſs the utmoſt Ends of the Earth *Weſtward*. However we may well think *Tarſhiſh* to be *Spain*, or that part of it which was moſt frequented by the *Phœnicians*, *viz.* About *Gades* and *Marteſſus*: As *Bochartus*, I think, hath proved by evident Arguments; fetched chiefly from what *Ezekiel* ſays of *Tarſis*, (xxvii. 12.) and comparing it with this Country. *L.* iii. *Phaleg. c.* 7.

*Kittim.*] The ſame Author hath proved by ſolid Arguments, and by good Authority, that from him came the People who inhabited *Italy*: In which there was anciently many footſteps of this name. For there was in *Latium* itſelf a City called Κετία, as *Halicarnaſſeus* tells us: Which was one of thoſe *ſeven* great and populous Cities taken by *Coriolanus*, as *Plutarch*, in his Life, tells us. There was a River called Κετὸς about *Cumæ*; mentioned by *Ariſtotle*, as turning Plants into Stones. And the very Name of *Latines* anſwers to *Chittim*: For moſt ſay it comes *à latendo*, being formed to expreſs this ancient Scripture Name. For *Chetema* in *Arabick* (which is a branch of the *Hebrew* Tongue) is *to hide*: And *Chetim* is *hidden*, and *lament*. And ſo no doubt it was anciently uſed in *Hebrew*: For what better ſenſe can we make of thoſe words of *Jeremy* ii. 22. *thy iniquity*, נכתם, *is hidden or laid up with me*: According to an uſual expreſſion in Scripture, *Deut.* xxxii. 34. *Job* xxi. 9. *Hoſ.* xiii. 12. where there are words of the like import with this. That famous Man *Bochart*, ſaith a great deal more, to aſſert this, *L.* iii. *c.* 5.

*Dodanim.*] He is called *Rhodanim*, in 1 *Chron.* i. 7. By whom the *Greek* Interpreters underſtand the People of *Rhodes*, (and ſo do ſeveral of the Ancients) but the Name of that Iſland is much later than *Moſes*'s time: And therefore it is better to underſtand hereby, that Country now called *France*; which was peopled by the Poſterity of this Son of *Javan*: Who when they came to this Coaſt, gave Name, as *Bochart* conjectures, to the great River *Rhodanus*; where it is likely they firſt ſeated themſelves, and called the adjacent Coaſt *Rhodanuſia*: Which had anciently in it a City of the ſame Name, mentioned by *Stephanus*; and ſaid to be ſeated in Μασσαλία, *in tractu Maſſilienſi*, where now ſtands *Marſeilles*. See *Bochart*, *L.* iii. *c.* 6. There *Dodanites* are never mentioned in any other places of Scripture, which makes it the more difficult where to find them: But this Account ſeems more probable than that of our learned *Mede*, who places them in *Epirus*, (where there was a City called *Dodona*) and part of *Peloponneſus*: All which, and ſeveral Countries thereabout, ſeem to be comprehended under the Name of *Javan*.

Ver. 5. *By theſe were the Iſles of the Gentiles divided.*] By the word *Iſles* we commonly underſtand Countries compaſſed round about by the Sea. But there were not ſuch *Iſlands* enough to contain the Sons of *Japhet*, (tho theſe were part of their Portion) and therefore we muſt ſeek for another ſenſe of this word. Which the *Hebrews* uſe (as Mr *Mede* hath obſerved) to ſignify *all thoſe Countries divided from them by the Sea*; or, ſuch as they uſed not to go to, but by Sea. See *Book* i. *Diſc.* 47. Many places teſtify this, *Iſai.* xi. 10, 11. xl. 15, *Jer.* ii. 10, &c. Now if *Moſes* wrote this Book in *Egypt*, as he thinks it probable, they commonly went from thence to *Phrygia*, *Cappadocia*, *Paphlagonia* by Sea, as well as to *Greece*, *Italy*, &c. To *Media* indeed, he thinks, they did not uſe to go by Sea, and therefore makes this an Objection againſt *Madia* being the Father of the *Medes*: For their Country cannot be called an *Iſle*. But the far greater part of the Regions, peopled by the Sons of *Japhet*, being ſuch as he confeſſes the *Hebrews* call *Iſles*, *Moſes* might well ſay, the *Iſles of the Gentiles* were parted among them, tho *Media* be comprehended, which was not ſuch an *Iſle*. But there is no need of all this, if we take the word we tranſlate *Iſle*, for a Region, Country, or Province. And ſo it plainly ſignifies, *Job* xxii. 30. *Iſai.* xx. 6. where in the Margin, we tranſlate it *Country*. And then the word *Goim*, which we render *Gentiles*, ſignifies a *multitude of People*; as it doth often in Scripture: Particularly *Gen.* xvii. 4, 16. And ſo we tranſlate it, *Nations*, in the laſt words of this *Verſe*; and in the laſt Clauſe of this *Chapter*; *by theſe* were the [*Goim*] *Nations* divided in the Earth. Which may ſerve to explain this Phraſe here; which we may thus interpret, *by theſe*, or among theſe, *were divided the Regions of the People* or

*Nations* (deſcended from *Japhet*) *in their Lands*; in the ſeveral Countries which they poſſeſſed.

*Divided.*] It appears by the following words, (according to his *Language*, *Family*, and *Nation*) this great Diviſion of the Earth was made *orderly*; and not by a *confuſed* irregular Diſperſion, wherein every one went whither he liſted, and ſeated himſelf where he thought good. This Mr *Mede* thinks is alſo ſuggeſted in the very word we tranſlate *divided:* Which ſignifies not a ſcattered, but a diſtinct Partition.

*Every one after his Tongue*, or *Language.*] The ſame is ſaid *ver.* 20. and *ver.* 31. of the Poſterity of *Cham* and *Shem.* Which ſignifies they did not all ſpeak the ſame Language, but doth not prove that every one of the fore-mentioned People, had a Language peculiar to themſelves, diſtinct from the reſt, and not underſtood by them. As when *Ahaſuerus* is ſaid to have cauſed Letters to be written to an *hundred twenty ſeven* Provinces, according to their Language and their Writing, (*Eſth.* viii. 9.) it doth not prove there were ſo many ſeveral ſorts of Writing, and ſo many ſeveral Languages in his Empire: But only that to each of them was directed a Letter, in that Language which they ſpake.

*After their Families, in their Nations.*] The Particle *in* denotes, as Mr *Mede* obſerves, *Families* to be ſubordinate to *Nations*, as parts to a whole. *Families* are parts of a *Nation*, and a *Nation* is an Offspring containing many *Families.* So here was a *twofold order* in this *Diviſion. Firſt*, They were ranged *according to their Nations*; and then every Nation was ranked by his *Families.* So that every *Nation* had his Lot by himſelf; and in every *Nation*, the *Families* belonging to it, had their Portion by themſelves. The number of *Nations* deſcended from *Japhet* were *ſeven*, according to the number of his Sons, who were all Founders of ſeveral *Nations.* But the number of *Families* is not here intirely ſet down: For *Moſes* names only the *Families* of *Gomer* and *Javan.* Whoſe Children perhaps are rather to be look'd upon as Founders of *Nations*; and therefore mentioned by *Moſes*, when the Poſterity of the reſt are omitted.

Ver. 6. *And the Sons of Ham.*] Having given an Account of the Sons and Grand-Sons of *Japhet*, the eldeſt Son of *Noah*, he next proceeds to the Sons of *Ham*, the ſecond Son of *Noah*, which were *Four:* And gives an Account alſo of every one of their Sons and of ſome of their Grand-Sons.

*Cuſh.*] Gave Name to a Country very often mention'd in Scripture; which moſt of the Ancients take for *Æthiopia*, and ſo we commonly tranſlate the word *Cuſh.* But if by *Æthiopia* they meant that Country *South* of *Egypt*, and not an *Eaſtern* Country, (which may be a queſtion) *Jonathan* is rather to be followed, who here paraphraſes it *Arabia.* For *Cuſh* is the ſame with *Chuſan*, (only this later is a dimunitive) which is made the ſame with *Midian*, *Habak.* iii. 7. And ſo *Moſes*'s Wife is called a *Chuſhite*, (we render it *Æthiopian*) for ſhe was a *Midianite*, *Exod.* ii. 16, 21. and therefore was of *Arabia*, not of *Æthiopia*: And ſo we ſhould tranſlate it, (*Numb.* xii. 2.) an *Arabian Woman.* And there is a Demonſtration of it in *Ezek.* xxix. 10. that *Cuſh* cannot be *Æthiopia*; for, when God ſaith he will make *Egypt* deſolate, *from the tower of Syene*, *to the Border of Cuſh*, if we ſhould underſtand by *Cuſh* the Country of *Æthiopia*, it would be as if he had ſaid, *from Æthiopia to Æthiopia.* For every one knows *Syene* was the Border of *Egypt* towards *Æthiopia:* And therefore here being two oppoſite Borders, it is manifeſt that *Cuſh*, which is the oppoſite term to *Syene*, cannot be *Æthiopia*, but *Arabia:* Which bounded that part of *Egypt*, which is moſt remote from *Æthiopia.* A great number of other Arguments, out of the Scriptures, evince this: Which *Bochartus* hath collected, *L.* iv. *Phaleg*, *c.* 2. and *Philip. Beroaldus* aſſerted the ſame thing before him.

*Mizraim.*] The *Father of them who inhabited* Egypt, whoſe *Metropolis* [*Alcairo*] the *Arabians* at this Day call *Meſer*; and the firſt Month among the antient *Egyptians* was called *Meſori:* And *Cedrenus* calls the Country it ſelf *Meſtra*, as *Grotius* obſerves in his *Annot. in L.* i. *de V. R. C.* and *Lud. Capellus* in his *Chronol. Sacra*, *p.* 109. And this word *Mizraim* being of the *Dual* Number; (which ſhows it to be the Name of the Country rather than of a Perſon) denotes two *Egypts*, as *Bochart* obſerves. For ſo there were, the *higher*, and the *lower.* All that Country was called the *higher*, where *Nile* runs in one Stream; *The lower* was that, where it is divided into many: Which the *Greeks* call *Delta*, from its triangular form.

*Phut.*] All *Africa* was divided between *Mizraim* and *Phut*, as *Bochartus* obſerves. For all *Egypt*, and ſeveral other parts of *Africa*, as far as the Lake *Tritonides*, (which divides *Africa* into two almoſt equal parts) fell to *Mizraim.* The reſt, beyond that Lake, to the *Atlantick* Ocean, was the Portion of *Phut.* Of which Name there are ſome footſteps, in the City *Putea*, which *Ptolomy*, *L.* iii. *c.* 1. calls Φούτης; and the River called *Phut*, mentioned by *Pliny*, as *Grotius* notes; and a Country, which St *Hierom* in his time ſays was called *Regio Phutenſis:* Which lies not far from *Fez.* Another Name of *Africa* is *Lub*, which we often meet withal in Scripture: Whence the Name of *Lybia.* Concerning which, and a great many other Proofs that *Phut* was planted in *Africa*, ſee the famous *Bochartus*, L. iv. *Phaleg*, *c.* 33.

*Canaan.*] The youngeſt Son of *Ham*, every one knows, gave Name to that Country, which God gave afterwards to the *Iſraelites.* Which the *Phœnicians*, who deſcended from the *Canaanites*, called Χνᾶ, by a contraction of the word *Canaan*, as many have obſerved out of *Euſebius*, *L.* i. *Præpar. c.* 10. who quotes *Sanchuniathon* and *Philo-Byblius* for it. It is ſo certain that the *Phœnicians* had their Original from the *Canaanites*, that the LXX uſe their Names promiſcuouſly. For example, *Shual* is called, *Gen.* xlvi. 10. the Son of a *Canaanitiſh* Woman: Whom in *Exod.* vi. 15. they call the Son of a *Phœnician* Woman. And ſo in the *New Teſtament*, the Woman whom St. *Matthew* calls a *Woman of Canaan*, xv. 22. St *Mark* calls a *Syrophœnician*, vii. 26. We never indeed find the *Phœnicians* called *Canaanites* by the *Greeks:* For their Poſterity, being aſhamed (as we may ſuppoſe) of that Name, becauſe of the Curſe pronounced upon

*Canaan*, choſe to be called rather *Syrians*, or *Aſſyrians*, or *Sidonians*, or *Phænicians*. For *Syria*, which was a common Name to a great many People round about, was at firſt proper to them; from the Metropolis of *Phænicia*, which was *Tyre*, in Hebrew *Sor* or *Sur*; from whence *Surim*, and thence the *Greek* Σύροι. They that would ſee more of this, may read the fore-named Author, *L.* iv. *Phaleg. c.* 34.

Ver. 7. In this verſe *Moſes* acquaints us, what People deſcended from the eldeſt Son of *Ham*, viz. *Cuſh*, who had *five* Sons: And the *fourth* of them had *two*.

*Seba.*] There were *four* Nations, that had the Name of *Seba* or *Shebah*, as *Bochart* obſerves, *L.* ii. *c.* 25. Three of them are mentioned here in this *Chapter*. The *firſt* of them, this Son of *Cuſh* is written with *Samech*, all the reſt with *Schin*, *viz.* The Grand-Son of *Cuſh*, who was the Son of *Raamah* or *Rhegma*, in the end of this *Verſe*. The *third* was the Son of *Jocktan*, the Son of *Shem*, *ver.* 28. And the *fourth* was a Grand-Child of *Abraham*, by his Son *Jokſhan*, xxv. 3. They that deſcended from the *three* firſt of theſe, were a People given to Trade; from the *fourth* came a People addicted to Robbery. The *firſt*, the *ſecond*, and the *fourth*, were ſeated near the *Perſian* Sea; the *third* near the *Arabian*; whence *Pliny* ſaith the *Sabæans* ſtretched themſelves to *both Seas*, *L.* v. *c.* 28. For all theſe *four* People, were comprehended under the Name of *Sabæans*, tho very different one from another. But it may be doubted whether the *Sabæans*, who deſcended from *Jokſhan* the Grand-Child of *Abraham*, did live near the *Perſian* Sea. And I ſhall ſhow upon xxv. 3. that *Bochart* himſelf thought otherwiſe, upon further Conſideration.

And as for this *Seba*, he was the Father of a People in *Arabia* called *Jemamites*, as *Alcamus* an *Arabian* Writer tells us. Whoſe words are, *A certain Man called* Saba *gathered together the Tribes of the* Jemamites: *i. e.* He was the Founder of the People called by that Name, from a famous Queen of that Country called *Jemama*. See *Bochartus*, *L.* iv. *c.* 8. where he ſhows where they were ſituated: And that they are the *Sabeans* who are ſaid by *Agathercides* to have been a very tall proper People, mentioned *Iſa.* xlv. 14.

*Havilah.*] Or *Chavilah*. There were two *Havilahs* alſo: One the Son of *Cuſh* here mentioned; another the Son of *Jocktan*, *ver.* 29. From this *Havilah* ſeem to have come the People called *Chaulothæi* by *Eratoſthenes:* Who were ſeated in *Arabia Fælix* (as *Strabo* tells us) between the *Nabatæi* and the *Agræi*, i. e. the *Hagerens*. By *Pliny* they are called *Chavelæi*, (which comes neareſt to the *Hebrew* Name) who were ſeated in that part of the Country which lay towards *Babylon:* As appears by this, that in the Scripture the Wilderneſs of *Shur* (nigh *Egypt*) and *Havilah* are oppoſed, as the moſt remote oppoſite Bounds of *Arabia*. Thus the *Iſhmaelites* are ſaid to have dwelt *from Havilah to Shur*, Gen. xxv. 18. that is before *Egypt*, *è Regione Egypti*, over-againſt *Egypt* as *Bochart* tranſlates it. That is, *Havilah* bounded them on the *North-Eaſt*; and *Shur* on the *South-Weſt:* Which *Shur* was near to *Egypt*. And ſo *Saul* is ſaid to have ſmitten the *Amalekites from Havilah to Shur*, &c. 1 *Sam.* xv. 7. where we tranſlate the laſt words, *over-againſt Egypt*.

*Sabta.*] Or *Sabtha*, (whom the Ancients call *Sabatha*, or *Sabathes*) ſeems to have been ſettled in that part of *Arabia Fælix* called *Leanites*, upon the *Perſian* Sea; where there was a City, not far diſtant from the Sea, called by *Ptolomy* Σαφθὰ: From whence they ſent Colonies over the Sea into *Perſia*, as *Bochart* ſhows by ſeveral Arguments, *L.* iv. *c.* 10. For there is an Iſland on that Coaſt called *Sophtha*; and a People called *Meſſabatæ* or *Maſſabathæ* upon the Confines of *Media*; From the *Chaldæan* word *Meſa*, (which ſignifies middle) and *Sabatha*; as if one would ſay, the *Mediterranean Sabtæ*.

*Raamah.*] Or, as the Ancients pronounce his Name, *Rhegma*, was ſituated in the ſame *Arabia*, upon the *Perſian* Sea. Where there is a City mentioned by *Ptolomy*'s Tables *Rhegama*; in the *Greek* Text expreſly Ῥέγμα, *Rhegma*. And, ſo *Stephanus* mentions both Ῥῆγμα πόλις and κόλπος Ῥῆγμα about the *Perſian* Gulph.

*Sabtecha.*] Or *Sabthecha*, as ſome read it, was the youngeſt Son of *Cuſh*; except *Nimrod*, who is mentioned by himſelf. It is hard to find the place of his Habitation: But the reſt of the Sons of *Cuſh* being ſeated about the *Perſian* Sea, (except *Nimrod*, who, as *Moſes* tells us, went to *Babylon*) *Bochartus* thinks it reaſonable to ſeek for him in that part of *Caramania*, where there was a City called *Samydace*, and a River *Samydachus:* Which, he thinks may have come from *Sabetecha*, by the change of the Letter B. into M. Which was very frequent in *Arabia* and the neighbouring Countries. For *Merodach*, is alſo called *Berodach*, in the Book of the *Kings:* And in the *Chaldee* Paraphraſe, *Baſan* is called *Bathnan* and *Mathnan:* And *Abana* (the famous River of *Damaſcus*) is expounded *Amana:* And *Mecca* and *Beccha*, are the ſame City among the *Arabians*. In like manner *Sabtecha* or *Sabithace*, might be changed into *Samydace*. Now into *Caramania* there was a ſhort cut over the Streights of the *Perſian* Gulph out of *Arabia*. I ſee nothing any where more probable than this Conjecture of that very learned Man. *L.* iv. *Phaleg. c.* 4.

*And the Sons of Ramah; Sheba and Dedan.*] He gives an account of none of *Cuſh*'s other Sons poſterity, but only of this: Whoſe two Sons were ſeated near him and one another. For the younger of them, *Dedan*, ſeems to have left his Name in a City now called *Dadan*, hard by *Rhegma*, upon the ſame Shore, Eaſtward. And from this *Dadan* the Country now hath its Name: Of which *Ezekiel* ſpeaks, xxvii. 15. as *Bochart* ſhews plainly, *L.* iv. *c.* 6. And *Sheba* (or as others read it, *Seba* or *Saba*) his elder Brother, was ſeated in the ſame Country not far from *Dedan*, where *Pomponius* mentions a People called *Sabæi:* and *Arrianus* ſpeaks of a great Mountain not far off, called *Sabo*, from this *Saba:* Whoſe poſterity eaſily paſſing over the Straits before-mentioned, into *Caramania*, might poſſibly give Name to a City there, which *Ptolomy* calls *Sabis:* And *Pliny* mentions a River of the ſame Name: And

*Dionyſ. Periegetes* ſpeaks of a People called *Sabæ.* Of whom the Scripture ſeems to ſpeak in thoſe places where *Sheba* and *Seba* are joined together, *Pſ.* lxxii. 10. *The Kings of Sheba* (*i. e.* of this Country) *and Seba ſhall offer Gifts.* And ſometimes *Sheba* and *Raamah* (for *Rhegma*) are joined, *Ezek.* xxvii. 22. where the Prophet ſpeaks of this *Sheba* the Son, or *Rhegma*; who brought thoſe precious Commodities there mentioned, out of *Arabia*; They lying very commodiouſly, for Traffick upon the *Perſian* Gulph. And theſe are the People alſo mentioned, *ver.* 23. of that Chapter, with ſundry other Nations; who lived upon *Tigris* and *Euphrates*, which run into the *Perſian* Sea; and therefore it is reaſonable to think that *Sheba's* Poſterity lived near the ſame Sea.

Ver. 8. *And Cuſh begat Nimrod.*] Beſides all the fore-mentioned, he alſo begat this Son; whom *Moſes* diſtinguiſhes from the reſt, and mentions him alone by himſelf, becauſe he was the moſt eminent among his Brethren, tho born the laſt; a mighty Commander, as *Moſes* here deſcribes him. Thus in the Title of *Pſal.* xviii. it is ſaid, *David* was delivered out of the hand of all his Enemies, and out of the hand of *Saul*: Who is particularly mentioned by himſelf becauſe he was his chief Enemy. Sir *W. Raleigh* thinks he was begotten by *Cuſh*, when his other Children were become Fathers; and ſo being younger than his Grandſons, he is named after an account is given of every one of them.

*Nimrod.*] The Author of the *Chronicon Alexandr.* thinks he was the ſame with *Ninus*: But *Voſſius* rather takes him for him whom the *Greek* Writers call *Belus*, that is *Lord*: And that *Ninus* was his Son, ſo called from the very thing it ſelf, *Nin* in *Hebrew* ſignifying a *Son*, *L.* i. *de Idolol. cap.* 24. The ſame *Chronicon* ſaith, that *Nimrod* taught the *Aſſyrians* to worſhip the Fire: And both *Elmacinus* and *Patricides* affirm the ſame. See *Hotting. Smegma Orient.* L. i. *c.* 8. *p.* 272. Which if it be true, I doubt not was as an Emblem of the Divine Majeſty; which uſed to appear in a glorious Flame. *Ur* a City of *Chaldæa* ſeems to have had its name from the Fire which was there worſhipped: And that *Ur* alſo from whence *Abraham* came, the *Hebrews* fanſy had the ſame original; for their Fable is, That *Abraham* was thrown into the Fire, becauſe he would not worſhip it; and by the power of God delivered, as St *Hierom* tells us in his Queſtions upon *Geneſis*.

*He began to be a mighty one in the Earth.*] He was the firſt great Warrior and Conqueror; ſo *Gibbor* is to be underſtood; not for a *Giant*, or Man of great Stature, but for a potent Perſon: And as ſome will have it, a more ſevere Governour than they had been, who only exerciſed Paternal Authority. For he was the firſt that put down the Government of Eldership, or Paternity (as Sir *Walter Raleigh* ſpeaks) and laid the Foundation of Sovereign Rule.

Ver. 9. *He was a mighty Hunter.*] Or rather, *mighty in Hunting*: For the Word *tzid* doth not ſignify a *Hunter*, but *Hunting*. Which ſhows by what means he came to be ſo great a Monarch. He hardned himſelf to Labour by this Exerciſe (which was very toilſome) and drew together a great Company of robuſt Young Men, to attend him in this Sport: Who were hereby alſo fitted to purſue Men, as they had done wild Beaſts. For this was lookt upon in all Ages, as the rudiment of Warfare, (as *Bochart* ſhews out of a great many Authors, *L.* iv. *cap.* 12.) all the Heroes of old, ſuch as *Neſtor*, *Theſeus*, *Caſtor*, *Pollux*, *Ulyſſes*, *Diomedes*, *Achilles*, *Æneas*, &c. being all bred up to hunting, as *Xenophon* informs us. And it was not without ſome ſuch reaſon, that noble Families carry in their Coats of Arms (as Enſigns of their valorous Atchievements) *Lyons*, *Bears*, *Tygers*, &c. from their killing ſuch like fierce Creatures. For it muſt be farther noted, that in this Age of *Nimrod*, the Exerciſe of Hunting might well be the more highly eſteemed, and win him the Hearts of Mankind; becauſe he delivered them, by this means, from thoſe wild Beaſts, whereby they were much infeſted, and very dangerouſly expoſed, while they were but few, and lived ſcattered up and down, in the open Air, or in Tents, but weakly defended. The deſtroying of wild Beaſts, (and perhaps of Thieves whom he hunted alſo) was a great ſervice in thoſe times, and made many join with him in greater deſigns which he had at laſt; to ſubdue Men, and make himſelf Maſter of the People who were his Neighbours, in *Babylon*, *Suſiana*, and *Aſſyria*. The memory of this hunting of his, was preſerved by the *Aſſyrians* (who made *Nimrod* the ſame with *Orion*) who joined the *Dog* and the *Hare* (the firſt Creature perhaps that was hunted) with his Conſtellation. This Mr *Selden* obſerves in his *Titles of Honour*, *Part* i. *cap.* 1. where he farther notes, that he is to this day called by the *Arabians*, *Algebar*, *the mighty Man*, or the *Giant*: From the Hebrew *Gibbor* here in the text.

*Before the Lord.*] *i. e.* To the higheſt degree. For ſo *a great City to God*, is a very great City, *Jonah* iii. 3. and a Child very beautiful is called ἀστεῖος Θεῷ, *fair to*, or *before God*, *Acts* vii. 20. Or the meaning may be, he was truly ſo, not only in common opinion. For that is ſaid to be *before God*, which really is: Becauſe God cannot be deceived with falſe appearances.

*Wherefore it is ſaid, even as Nimrod the mighty,* &c.] *i. e.* Thence came the common Proverb: Which *Moſes* alledges as a proof of the Truth of what he delivered. Nothing being more uſual in his days, than for Men to ſay when they would expreſs how exceeding great any Man was, *He is like Nimrod, the mighty Hunter before the LORD.* Thus common ſayings are quoted in other places, nothing being more notorious than ſuch Proverbial Speeches, *Numb.* xxi. 27. 1 *Sam.* x. 12.

It is not improbable that *Nimrod* is the ſame with him whom the *Greeks* call *Bacchus*; whoſe Conqueſts in the *Eaſt*, as far as *India*, are nothing elſe but the Expeditions of *Nimrod* and his Succeſſors. The very Name of *Bacchus* imports this, which was made out of *Bar-Chus* the Son of *Cuſh*, as *Dammaſek*, (i. e. *Damaſcus*) was out of *Darmaſek*. Many other Arguments for this, are collected by *Bochartus*, *L.* i. *Phaleg*, *cap.* 2.

Ver. 10. *The beginning of his Kingdom was Babel.*] (See xi. 5, 8.) Which, according to the *Gentile* Writers was built by *Belus*, (the ſame with *Nimrod*, who was called *Belus*, as I noted before, from *Baal*, becauſe of his Dominion and large Empire, over which he was an abſolute *Lord*). They that ſay, his Son *Ninus* (or, as *Philo-*

*Philo-Byblius*, his Son *Babylon*) was the Builder, may be thus reconciled with the fore-mention'd Opinion; that *Belus* began it, and his Son much augmented it. See *Voſſ. L.* i. *De Idol. c.* 24. & *L.* vii. *c.* 9. There are thoſe that ſay it was built by *Semiramis*, but as they have it only from *Cteſias*, who is not to be relied on againſt *Beroſus* and *Abydenus*, who wrote the Hiſtory of that Country out of the ancient Records, and ſay *Belus* built it; ſo if it be true, we muſt underſtand it of her rebuilding it, after it was decayed, or adding greater Splendor to it. And this alſo muſt be underſtood not of the Wife of *Ninus*, for it is a queſtion whether he had any Wife of that Name: Or, if he had, ſhe was different from her whom the *Greeks* ſo much magnify, who lived almoſt *two thouſand* Years after the Son of *Belus*, as *Salmaſius* obſerves (*Exercit. in Solin. p.* 1228.) out of *Philo-Byblius*.

*And Erec*, &c.] Having built *Babel*, which he made the chief City of his Kingdom, he proceeded to build *three* Cities more, in the ſame Country. Which, they that think he won by Conqueſt, imagine alſo that he made *Babel* the Head City, becauſe he won it firſt; and then the other. And all this, ſay ſome, before the Diſperſion we read of in the next *Chapter:* Which others think happened after the Diſperſion. *Erec* ſeems to have been the City which *Ptolemy* calls *Arecca*, and *Ammianus*, *Arecha*; which lay in the Country of *Suſiana* upon the River *Tigris*. Whence the *Areccæi Campi* in *Tibullus*, as *Salmaſius* obſerves in his *Exercit. in Solinum*, *p.* 1194. From whence *Huetius* thinks the Country below it was called *Iroque*; mentioned by *Alferganus*, and other *Arabian* Writers.

*Acchad.*] It is an hard matter to give any account of this City; but the LXX calling it *Archad*, from the *Chaldee* Idiom, which is wont to change the *Daghes*, which doubles a Letter, into R, (as *Darmaſek* for *Dammaſek*, i. e. *Damaſcus*; and by the ſame reaſon, *Archad* for *Acchad*) the footſteps of this Name may be thought to remain in *Argad*, a River of *Sittacene* in *Perſia*. For nothing is more common, than to change *ch* into *g*.

*Chalne.*] It is ſometimes called *Chalno*, *Iſai.* x. 9. and *Channe*, *Ezek.* xxvii. 23. From whence the Country called *Chalanitis*, (mentioned by *Pliny* and *Strabo*, *Polybius*, and *Dionyſ.*] *Periegetes*) may well be thought to have taken its Name: Whoſe chief City was called *Chalne*, or *Chalone*, (which is the ſame) and afterwards changed by *Pacorus*, King of *Perſia*, into *Cteſiphon*.

Ver. 11. *Out of that Land went forth Aſhur.*] This Tranſlation is not ſo likely as that in the Margin, *He went out into Aſſyria.* For *Moſes* is ſpeaking of what *Nimrod* the Son of *Cuſh* did, and not of the Sons of *Shem*, among whom *Aſhur* was one. Nor is it agreeable to the order of Hiſtory to tell us here what *Aſhur* did, before there be any mention of his Birth, which follows, *ver.* 22. Beſides it was not peculiar to *Aſhur*, the Son of *Shem*, that he went out of the Land of *Shinar:* For ſo did almoſt all Men who were diſperſed from thence. Add to this, that *Aſſyria* is called *the Land of Nimrod* by *Micah*, v. 6. *They ſhall waſte the Land of Aſſyria with the Sword, and the Land of Nimrod with their Lances*; or, *in the entrance thereof*, as we tranſlate it. Therefore it is very reaſonable to take *Aſhur* here, not for the Name of a Man, but of a Place, as it is frequently: And expound the word *Aſhur*, as if it were *Leaſhur* into *Aſhur*; as *beth* in 2 *Sam.* vi. 10. is put for *lebeth*; other Examples there are of this, 2 *Sam.* x. 2. 1 *Chron.* xix. 2. By *going forth* into *Aſhur*, *Bochart* thinks is meant *Nimrod's* making War there: For ſo the *Hebrew* Phraſe *go forth* imports, in 2 *Sam.* xi. 1. *Pſalm* lx. 12. *Iſai.* xlii. *Zac.* xiv. 3. So *Nimrod* went forth into *Aſſyria*, which belonged to the Children of *Shem:* But was uſurped, he thinks by this Son of *Cuſh*; who had no right to it, but what he got by his Sword. If this be true, Mr *Mede's* Obſervation which I mentioned upon *ver.* 27. of the foregoing *Chapter*, [That the Poſterity of *Cham*, never ſubdued either thoſe of *Japhet* or *Shem*,] muſt be underſtood of ſuch large Conqueſts as they two made over one another, and over him.

*And builded Nineveh.*] Which *Nimrod* ſo called from his Son *Ninus:* The very word *Nineveh* being as much as *Ninus's habitation*, נין נוה Thus *Cain* built a City, and called it not by his own but his Son's Name, iv. 17. This was the chief City of *Aſſyria*, and flouriſhed in great Glory till it was utterly razed by the *Medes*, and never again re-built. It ſtood on the *Eaſt-ſide* of *Tigris*.

*Rehoboth.*] There was a City of this Name upon *Euphrates*, which was famous for the Birth of *Saul* one of the Kings of *Edom*, *Gen.* xxxvi. 37. which the *Arabians* call *Rahabath-Melic*, i. e. *Rahabath of the Kings*, a little below *Cercuſium*, at the Mouth of the River *Chaboras*. But this being too far diſtant from *Nineveh*, (to which this and the two following Cities were Neighbours) *Bochart's* Conjecture is not unreaſonable, That this is the City which *Ptolemy* calls *Birtha*, on the *Weſt* of *Tigris*, at the Mouth of the River *Lycus*. For in the *Chaldee* Tongue *Streets* are called *Birtha*; and that is the ſignification of *Rehoboth*, as the Margin of our *Bible* will inform the Reader.

*Calah*, or *Calach.*] Seems to have been the chief City of the Country called *Calachene*; about the Fountain of the River *Lycus:* Which *Strabo* often mentions.

Ver. 12. *And Reſen*, &c.] The fore-named great Man conjectures this to have been the City which *Xenophon* calls *Lariſſa*, ſituate upon the *Tigris:* Which *Moſes* might well call *a great City*. For ſo *Xenophon* ſays it was, and deſcribes the height of the Walls to have been an *hundred* Foot, the breadth *five and twenty*, and the compaſs of it *eight Miles* about. The *Greeks* found it in Ruins, and uninhabited, when they came into thoſe parts; being deſtroyed by the *Perſians*, when they ſpoiled the *Medes* of their Empire. And it is poſſible, as *Bochart* goes on, the *Greeks* aſking whoſe City that was, and the *Aſſyrians* anſwering *Lereſen*, i. e. *Reſen's*, (adding, as is uſual, *le*, the Note of the *Genitive* Caſe) they might thence call it *Lariſſa*. Such a miſtake, he ſhows, there is in the *Vulgar* Tranſlation of the *Bible*, which takes this Particle *le* for part of the Name. For, in 1 *Chron.* v. 26. where it is ſaid the King of *Aſſyria*, carried the *Iſraelites* to *Halah*, the *Vulgar* ſays unto *Lahelah*. Whereas it is certain from 2 *Kings* xvii. 6. that it ſhould be unto *Halah*, or *Helab*. However, it is reaſonable to think that theſe words, *this is a great City*, belongs to *Reſen*, not to *Nineveh*: Whoſe greatneſs as well as *Babylon*'s was very well known; and therefore theſe words ſeem to be added to denote *Reſen* to be a great deal bigger than the two before-named, *Rehoboth* and *Calah*. See *Bochart*, *L.* iv. *c.* 23.

They that think *Nimrod* ſettled his Kingdom in *Babel* before the Diſperſion, by Confuſion of their Languages, imagine that he made this Expedition into *Aſſyria*, (where he built *Nineveh*, and the reſt of the Cities here mentioned) after they were forced to leave off their vain-glorious Building at *Babel*, and to diſperſe themſelves into other Countries.

Ver. 13. *And Mizraim* (the ſecond Son of *Cham*) *begat Ludim*.] By whom we are to underſtand the *Æthopians*, as *Bochart* hath proved by many Arguments, (which I ſhall not mention) and therefore underſtands by theſe words, that the *Æthiopians were a Colony of the Egyptians*, *L.* iv. *Phaleg*, *c.* 26. For it appears by *Diodorus* that they were near of kin; having many things common to both Nations; which he reckons up, and are ſufficient to perſuade thoſe who conſider them, that they had the ſame Original: The only difference among them being this; which of them was of greateſt Antiquity. The *Egyptians* fancy'd they were the firſt of all Men; and the *Æthiopians* pretended that they living more *Southerly*, had a ſtronger Sun; which contributed more efficaciouſly to natural Generation: And that *Egypt* was a Country thrown up by the Mud which *Nilus* left, and ſo got out of the Sea. But *Moſes* hath determined this Controverſy in theſe words, and by the reſt of his Hiſtory; which ſhows that the firſt Men after the Flood, came from the Mountains of *Armemia*, which is in the *North*; and conſequently they went to the *Southerly* Countries by degrees, thro' *Aſſyria*, *Babylon*, *Syria*, and *Egypt*, into *Ethiopia*. And their diſcourſe is ridiculous about the Original of *Egypt*, unto which we ſee nothing added by the *Nile*, in many Ages.

*Anamim*.] Our *Broughton* takes theſe to be the *Numidians*, among whom he finds *Anubis*. Others take them for the *Anaitæ* in *Ethiopia*. But theſe *Anamims* being derived from *Mizraim*, we are rather to ſeek them about *Egypt*: And the Opinion of *Bochartus* is probable, that they are the *Nomades*, who lived about *Ammon* and *Naſamonitis*; and called *Anamii* from *Anam*, which ſignifies a *Sheep* among the ancient *Egyptians*, as it doth among the *Arabians*. For the *Nomades* fed Sheep, as *Herodotus* tells us, and lived upon them, (whereas they abſtained from eating *Cows* or *Swine*) and their Garments alſo, as he tells us, were of Sheep-ſkins.

*Lehabim*.] Theſe are thought to be the *Lybians*; but that being a Name which belongs to the greateſt part of *Africa*, it cannot be well thought that ſo great a Portion fell to this Son of *Mizraim*, or that ſo many People were deſcended from him. Therefore *Bochart* with great reaſon thinks the *Lehabæi* were not all the *Lybians*; but thoſe whom *Ptolomy*, *Pliny*, and others call *Lybiægyptii*: becauſe they lived next to *Egypt* on the *Weſt* of *Thebais*, in a ſandy, aduſt Soil, burnt by exceſſive heat; from whence he thinks they had the Name of *Lehabim*. For *Lehaba* ſignifies both a Flame and Heat: As in *Joel* i. 19. *The flame* (*lehaba* in the *Hebrew*) or *ſcorching heat, hath burnt all the trees of the field.*

*Naphtuhim*.] Theſe ſeem to be the People of *Nephthuah*; and what that is we may learn from *Plutarch*: Who in his Book *De Iſide & Oſiride*, ſays the *Egyptians* call the Country and the Mountains that lie upon the Sea, *Nephthun*; which may incline us to think that the *Naphtuhim* were thoſe People that lived upon the ſhore of the *Mediterranean* in *Marmarica*: For the People upon the *Red-Sea* belonged to *Arabia*, not to *Egypt*. It is not improbable that from hence came the Name of *Neptune*, who originally was a *Lybian* God; and known to none but that People.

There was a City called *Nepata* by *Pliny*, which *Grotius* thinks may explain this Name: But it was in *Ethiopia*; And *Moſes* is ſpeaking of the Sons of *Mizraim*.

Ver. 14. *And Pathruſim*.] Who were the Inhabitants, it is likely, of *Patros*: Which was a part of *Egypt*; tho repreſented ſometime in Scripture as a Country diſtinct from it: Juſt as *Thebais* is in ſome Authors ſaid to be, whereas it was the *upper Egypt*. *Bochart* hath brought a great many Arguments to prove this: Particularly from *Ezekiel* xxix. 14. which ſhows clearly that *Pathros* belongs to *Egypt*: For the Prophet foretelling that God would bring again the Captivity of *Egypt*, he ſaith he would *cauſe them to return into the Land of Pathros, into the Land of their Habitation*, or *Nativity*: That is, into *Thebais*, which *Nebuchadnezzar* had principally afflicted, carrying moſt of the Inhabitants of *Thebes* into Captivity. This ſeems a more probable Account of the *Pathruſim*, than theirs who take them to be the *Pharuſi*, (as *Grotius* doth) or *Phautuſii*; who were a People of *Ethiopia*.

*Caſluhim*, or *Caſluchim*.] Theſe were the *Colchi*, who tho they lived far from *Egypt*, from whence they are ſaid here to deſcend, yet there are a great many Arguments, that they had their Original from that Country. For ſeveral ancient Authors ſay ſo, as *Herodotus*, *Diodorus*, *Strabo*, and *Ammianus*: All of great Credit. And there are many Reaſons whereby *Herodotus* proves it (as *Bochart* ſhows in his admirable Work, often mentioned, *L.* iv. *Phaleg*, *c.* 31.) they agreeing in ſo many things, eſpecially in their Manners and Language, that one can ſcarce have any doubt of it. Theſe People were ſeated at the eaſt End of the *Euxine* Sea.

*Out of whom came Philiſtim*.] They were the Off-ſpring of the People of *Colchis*, as will appear in what follows.

*And Caphtorim*.] Theſe were a people near to *Colchis*, as appears from hence; that the *Philiſtim*, who are ſaid here to come from *Caſluchim*, in other places are ſaid to have come from *Caphtor*, *Jer*. xlvii. 4. *Amos* ix. 7. And *Moſes* himſelf relates how the *Avims* nigh to *Gaza* (a famous City of the *Philiſtim*) were driven out by the *Caphtorim*, *Deut*. ii. 23. All the Ancients therefore are in the right, who take the *Caphtorim* for the *Cappadocians*: Yet, not all the Inhabitants of that Country, (part of which was poſſeſſed by other People, as was ſaid before) but that part of *Cappadocia* which was next to *Colchis*, *viz.* about *Trapezund*, where *Colchis* ended. For there we find the City called *Side*, and the Country *Sidene*, mentioned by *Strabo*. Now *Side* in *Greek* (as *Bochart* ingeniouſly obſerves) ſignifies the ſame with *Caphtor* in *Hebrew*, viz. *Malum punicum:* And therefore in all likelihood, the ſame Country was called by the Hebrews *Caphtor*, and by the *Greeks Sidene*.

What invited the *Caphtorim* out of *Egypt* into this Country, is hard to tell, at this diſtance of time. But *Strabo* thinks it was the Fame of the Gold wherewith this Country abounded. And as this drew them thither, ſo perhaps the coldneſs of the Country, very much different from that wherein they were born; or elſe their Neighbours the *Scythians* and *Meſech* and *Tubal*, (*viz.* the *Moſchi* and *Tibareni*) who dwelt near them, and might be troubleſome to them, made them think of returning back again. And in their way thro' *Paleſtine* they fell upon the *Avim*, whom they diſpoſſeſſed of their Country, and ſettled there (*Deut.* ii. 23.) by the Name of *Philiſtim*.

Ver. 15. *And Canaan.*] Now follows an Account of the Poſterity of *Ham*'s youngeſt Son.

*Sidon.*] Was his firſt-born: who was the Founder of the famous City called by his Name, *Sidon:* Which *Trogus* ſaith was ſo called from *plenty of Fiſh* on that Coaſt. And ſo the preſent Name of it, *Said*, ſignifies *Fiſhing* or *Fiſhery:* As the Town in *Galilee* called *Bethſaida*, is as much as the *place of Fiſhing:* For that Sea upon which it lies, the *Hebrews* ſay, abounded with Fiſh. However the *Sidonians* came from this Son of *Canaan*; and ſome of them (if he did not found it himſelf) called the City by this Name, in memory of him. It was far more ancient and famous than *Tyre:* For we read of it in the Books of *Moſes*, and *Joſhua*, and the *Judges:* But nothing of *Tyre* till the Days of *David*. Nor doth *Homer* mention *Tyre*; tho he ſpeaks of *Sidon*, and the *Sidonians* in many places.

*Heth.*] His ſecond Son, was the Father of the *Hittites*, or the Children of *Heth*, often mentioned in Scripture; who dwelt about *Hebron* and *Beerſheba*, in the *South* of the Land of *Canaan*. They were a very Warlike People, and ſtruck a Terror into their Neighbours: From whence the word *Hittha*, ſeems to be derived, which ſignifies *fright* and *ſudden Conſternation*; ſuch as came upon the *Syrians*, when they thought the Kings of the *Hittites* were coming againſt them, 2 *Kings* vii. 6. This was the Country of the *Anakims*. For from *Arba*, who was an *Hittite*, deſcended *Anak*; and from him thoſe three Giants, *Ahiman*, *Sheſhai*, and *Talmai*, and the reſt of the *Anakims*, *Numb.* xiii. 22, 23. *Joſh.* xv. 13, 14.

Ver. 16. *The Jebuſite.*] This People, who were ſituated near to the former, deſcended from *Jebus* the third Son of *Canaan*; and were a very Warlike People alſo. For they kept *Jeruſalem* and the Fortreſs of *Zion*, to the times of *David*, notwithſtanding all the Power of the *Benjamites*. And when *David* beſieged it, they mock'd at his Attempt, 2 *Sam.* v. 8.

*And the Emorite.*] They came from *Emor*, the fourth Son of *Canaan*, and are commonly called *Amorites*; who poſſeſſed the Mountainous parts of *Judæa:* And many of them paſſed over *Jordan*, and making War upon the *Moabites* and *Ammonites*, ſeized upon *Baſhan* and *Heſhbon*, and all the Country between the Rivers of *Jabbok* and *Arnon*, *Numb.* xiii. 29. *Joſh.* v. 1. In memory of which Victory ſome *Canaanite* Poet made a Triumphing Song, which *Moſes* hath recorded, *Numb.* xxi. 27. What a mighty People theſe were we learn from *Amos* ii. 9.

*Gergaſite.*] There was a Remnant of this People about *Geraſa* or *Gadara* beyond *Jordan* in our Saviour's time, *Matth.* viii. 28. *Mark* v. 1. *Luke* viii. 26. And they were called, perhaps, by this Name from the fat, clayey Soil of the Country were they lived; for *Garges* in *Hebrew* is *white Clay*.

Ver. 17. *And the Hivite*, or *Hevite.*] They lived in and about Mount *Hermon*, as we read *Joſh.* xi. 3. which being toward the *Eaſt* of the Land of *Canaan*, they are called *Kadmonites*, i. e. *Orientals* or *Eaſterlings*, *Gen.* xv. 19. The *Gibeonites* and *Sichemites* were Colonies from them, (*Joſh.* xi. 19. *Gen.* xxxiv. 2.) who dwelt more *Weſtward:* The former of them, Neighbours to *Jeruſalem*; and the later to *Samaria*.

*Arkite.*] This People, *Bochart* thinks, inhabited Mount *Libanus*, where *Ptolomy* and *Joſephus* mentioned a City called *Arca* or *Arce:* In which, he thinks, was the Temple *Veneris Architides*, worſhipped by the *Phœnicians*, as *Macrobius* tells us, *L.* i. *Saturn. c.* 27. *Pliny* alſo mentions *Arca* among the Cities of the *Decapolitan Syria*, and ſaith it was one of thoſe which had a Royal Juriſdiction, under the Name of a *Tetrarchy*, as *Salmaſius* obſerves in his *Exerc. in Solin. p.* 576.

*Sinite.*] St *Hierom* ſaith, that not far from *Arca* there was a City called *Sin*; where we may ſuppoſe theſe People to have dwelt. But *Bochart* rather by the *Sinites* underſtands the *Peleuſiots*, whoſe City was called *Sin*; which is of the very ſame ſignification with *Peluſium*.

Ver. 18. *And the Arvadite.*] Theſe People are the ſame with the *Aradii*, who poſſeſſed the Iſland called *Aradus* upon the Coaſt of *Phœnicia*, and part of the neighbouring Continent: Where a place called *Antaradus*, oppoſite to the Iſland, was ſeated. *Strabo* and others ſpeak of this Iſland, and mention another of the ſame Name in the *Perſian* Gulph, (as *Salmaſius* obſerves upon *Solinus*, *p.* 1023.) whoſe Inhabitants ſaid, they were a Colony from this Iſland I now ſpeak of, and had the ſame Religious Rites with theſe *Aradians*; who were very ſkillful in Navigation, and therefore joined by *Ezekiel* with *Zidon*, xxvii. 8. where he makes them alſo a Warlike People, *ver.* 11.

*Zemarite.*] They who make theſe the ſame with the *Samaritans*, do not obſerve that theſe Names are written quite differently in the *Hebrew:* And that the *Samaritans* ſo much ſpoken of in Scripture, had their Names from *Somron*. And therefore *Bochart* thinks theſe are the *Samarites* mentioned by St *Hierom*, who ſays, they inhabited the noble City of *Edeſſa* in *Cœloſyria* (it ſhould be the City of *Emeſa* or *Emiſa* which was in that Country, but *Edeſſa* in *Meſopotamia*, beyond *Euphrates*) and ſo both the *Chaldee* Paraphraſes have here for *Zemarite*, *Emiſæi*. But I do not ſee why we ſhould not rather think this Son of *Canaan* (*Zemarus*) from whom the *Zemarites* came, was the Founder of the City of *Zemaraim* (*Joſh.* xviii. 22.) which fell to the Lot of the Tribe of *Benjamin*.

*Hamathite.*] Theſe were the Poſterity of the laſt Son of *Canaan*; from whom the City and Country of *Hamah* took its Name. Of which Name there were *Two*; one called by the Greeks *Antiochia*, the other *Epiphania:* The former called *the Great*, *Amos* vi. 2. to diſtinguiſh it from this, which St *Hierom* ſays in his time was called *Epiphania*, and by the *Arabians* (in the *Nubian* Geographer) *Hama.* This is the City which is meant when we ſo often read that the bounds of *Judæa* were to the *Entrance of Hamath*, Northward, *Numb.* xiii. 21. xxxiv. 8. and other places. For it is certain they did not reach to *Antiochia*, but came near to *Epiphania.*

*Afterwards were the Families of the Canaanites ſpread abroad.*] In proceſs of time they enlarged their bounds: For they poſſeſſed all the Country, which lies from *Idumæa* and *Paleſtine*, to the mouth of *Orontes:* Which they held for *Seven hundred* Years, or thereabout. *Moſes* indeed confines the Land of *Canaan* in narrower bounds toward the *North*, (as hath been ſaid) but we muſt conſider that he deſcribes only that part of *Canaan*, which God gave to the *Iſraelites* for their Portion. Now there being *Eleven* Nations who had their Original (as appears from this and the foregoing Verſes) from ſo many Sons of *Canaan*; we do not find that the *Firſt*, and the *Five* laſt were devoted by God to deſtruction, as the reſt were. For we read nothing of the *Zidonians*, *Arkites*, *Sinites*, *Aradites*, *Zemarites*, and *Hamathites*, among thoſe Nations, upon whom the Sentence of Exciſion was pronounced by God, and their Country beſtowed upon the *Iſraelites*. But we read of *Two* others not here mentioned, who made up the *Seven* Nations, whom God ordered to be cut off, *viz.* the *Perizzites*, and thoſe who were peculiarly called *Canaanites*, who ſprang from ſome of the fore-named xi. Families; but we do not know from which. We ſhall meet with it in the xv. Chapter of this Book.

Ver. 19. *And the border of the Canaanites*, &c.] Here *Moſes* deſcribes the Bounds of that Country, which was given by God to the *Jews.*

*From Sidon.*] *i. e.* The Country of *Sidon*, which extended it ſelf from the City, ſo called towards the *Eaſt*, as far as *Jordan*, or near it. This therefore may be look'd upon as the *Northern* Bounds of the promiſed Land.

*As thou comeſt to Gerar unto Gaza*, &c.] Theſe and all the reſt belong to the *Southern* Bounds: For theſe two were Cities near to the *Philiſtines*. We often read of *Gaza*; and *Gerar* was famous for *Abraham*'s and *Iſaac*'s ſojourning there, (*Gen.* xx. 1. xxvi. 1.) and for the overthrow of the *Cuſhites*, 2 *Chron.* xiv. 13.

*Sodom and Gomorrha*, &c.] Theſe *Four* Cities are famous for their deſtruction, by Fire and Brimſtone from Heaven.

*Even unto Laſhah.*] Or *Laſa*, which St *Hierom* takes for *Callirrhoe*, as doth *Jonathan* alſo: A place famous for hot Waters, which run into the dead Sea. But *Bochartus* (*L.* iv. *Phaleg*, *c.* 37.) doubts of this, becauſe *Callirrhoe* was not in the *Southern* part of *Judæa*, as *Laſhah* was: He propounds it therefore to conſideration, whether it may not be a City of the *Arabs* called *Luſa:* Which *Ptolemy* places in the middle way, between the dead Sea, and the Red.

Ver. 20. *Theſe are the Sons of Ham, after their Families*, &c.] This is ſufficiently explained by what was ſaid upon *verſe* 5. where *Moſes* concludes his account of the Sons of *Japhet*. Only it may be obſerved in general, that theſe Four Sons of *Ham* and their Children, had all *Africa* for their Portion, (*Mizraim* having *Egypt* and *Phut* the reſt) and no ſmall part of *Aſia*, which fell to the ſhare of *Cuſh* and *Canaan*.

Ver. 21. *Unto Shem alſo, the Father of all the Children of Eber.*] That is, of the *Hebrew* Nation, whom *Moſes* would have to know from what an illuſtrious Original they ſprung; and therefore breaks off the Thread of his Genealogy, to give a ſhort touch of it. I can give no reaſon ſo likely as this, why he calls *Shem* the Father of *Eber*'s Children, rather than of any other deſcended from him. He having told them before, that *Ham* was the Father of *Canaan*, (ix. 22.) whom God curſed, and at the ſame time bleſſed *Shem*; he now tells them, that this bleſſed Man was the Father from whom their Nation was deſcended; that they might comfort themſelves in their noble Stock, and believe *Canaan* ſhould be ſubdued by them.

*The Brother of Japhet the Elder.*] *Scaliger* tranſlates theſe words *Shem the Elder Brother of Japhet:* But the *he* which is prefixt to *Gadol*, *i. e. Greater*, plainly directs us to refer the Word *Greater* or *Elder* to him who was laſt ſpoken of, *viz. Japhet:* Who may be plainly proved to have been the Eldeſt Son of *Noah*, from this obſervation, That *Noah* was *Five hundred* years old, before any of his Three Sons, *Shem*, *Ham*, and *Japhet* were born, v. 32. When he was *Six hundred* Years old, he entred into the Ark with them, vii. 11. And when he came out, two Years after the Flood, *Shem* begat *Arphaxad*, being then an *Hundred* Years old, xi. 10. and conſequently *Noah* was Six hundred and two. From whence it follows that *Shem* was born when *Noah* was *Five hundred and two* Years old: And therefore *Japhet* muſt be two Years older than he; for *Noah* began to have Children when he was *Five hundred.* But God preferred *Shem* before him; giving hereby an early demonſtration (of which there were many inſtances afterward) that he would not be confined to the order of Nature in the diſpoſal of his Favours; which he frequently beſtowed upon the Younger Children: As he did upon *Jacob*, and in after-times upon *David*, who was the youngeſt and meaneſt of all his Father's Children.

*Even unto him were Children born.*] Perhaps he was the laſt of his Brethren that married; and then *Moſes* ſhews in the following Verſes, had *Five* Sons: the Progeny of two of which are mentioned, but the reſt paſſed over in ſilence.

Ver. 22. *Elam.*] Was his Firſt-born; from whom came the *Elamites*, mentioned *Acts* ii. 9. Whoſe Metropolis was the famous City of *Elymais*. They lay between the *Medes* and *Meſopotamians* (as *Bochart* ſhows, *L.* ii. *Phaleg*, *c.* 2.) and were a very warlike and fierce People, as *Iſaiah*, *Jeremiah*, and *Ezekiel* teſtify. The *Suſians* were a neighbouring People, but different from them: And therefore when *Daniel* ſays *Suſhan* was in the Province of *Elam*, he takes *Elam* in a large ſenſe; as *Pliny* and *Ptolemy* alſo do, who mention *Ela-*

*mites* at the mouth of the River *Eulæus* (*Ulai* in *Daniel*) which was below *Suſiania*. See *Salmaſius Exerc. in Solin. p.* 1193, 1194. And thus *Joſephus* may be allowed to ſay, the *Elamites* were Περσῶν ἀρχηγὲς, the Founders of the *Perſians*, who were a diſtinct People from them; tho often comprehended under this Name of *Elam*.

*Aſhur.*] From whom came the People called at firſt *Aſſyres*, and afterward *Aſſyrians*: Which was a Name as large as their Empire, comprehending even *Syria* itſelf; which in ſeveral Authors is the ſame with *Aſſyria*. But in proper ſpeaking it was only that Country, whoſe Head was *Nineveh*, called ſometimes *Adiabene*, and *Aturia* or *Aſſyria*.

*Arphaxad.*] Many, following *Joſephus*, make him the Father of the *Chaldees*. But I find no good reaſon for it; and it ſeems more probable that the *Chaldees* (in *Hebrew*, *Chaſdim*) came from *Cheſed* one of *Abraham*'s Brother's Sons, *Gen.* xxii. 22. which St *Hierom* poſitively affirms. Therefore it is more reaſonable to think *Arphaxad* gave Name to that Country, which *Ptolomy* calls *Arraphachitis*, which was a part of *Aſſyria*.

*Lud.*] Seems to have given Name to the Country of *Lydia*, which lay about *Mæander*; and included in it *Myſia* and *Caria*, which lay on the South ſide of that River. Which having the moſt Windings and Turnings in it, of any River in the World (for it returns ſometimes towards its Fountain) the *Phœnicians* call this Country, and another, *viz. Ethiopia*, that lay upon the *Nile* (which next to *Mæander* is the moſt crooked of all Rivers) by the Name of *Lud*: Which in their Language ſignified *bending*, or *crooked*. See *Bochart. L.* ii. *Phaleg*, *c.* 12.

*Aram.*] From whom ſprung the *Syrians*, whoſe Name anciently was *Aramæi*; the Children of *Aram*. A Name not unknown to the antient *Græcians*; for *Homer* mentions the Ἄειμοι in his ſecond Book of *Iliads*; and ſo doth *Heſiod*; and *Strabo* alſo ſaith, that many underſtood by the *Arimi*, the *Syrians*. And the *Syrians* at this day call themſelves *Aramæans*. But *Syria* being ſo large a Name, that ancient Authors extend it to all thoſe Countries that lay between *Tyre* and *Babylon*; we muſt not take all the People of them to have been the Poſterity of *Aram*. For it is evident ſome of them deſcended from *Canaan*, others from *Aſhur*, others from *Arphaxad*. Therefore thoſe are to be thought to have come from him, to whom the Name of *Aram* is prefixt or ſubjoined, as *Aram-Naharajim*, and *Padan-Aram* (*i. e.* the *Meſopotamians*) *Aram-Soba* (the People of *Palmyra*, and the neighbouring Cities) *Aram-Damaſek* (ſituated between *Libanus* and *Anti-Libanus*, whoſe cheif City was *Damaſcus*) and perhaps *Aram-Maacha*, and *Aram-Bethrehob*; which were places beyond *Jordan*, one of which fell to the ſhare of *Manaſſeh*, the other of *Aſſer*.

Ver. 23. *And the Children of Aram*, &c.] The Four Perſons that follow in this Verſe are called the *Sons of Shem*, 1 *Chron.* i. 17. Nothing being more ordinary in Scripture, than to call thoſe the *Sons* of any Perſon who were his *Grandſons* xxix. 5, &c.

*Uz.*] Or *Utz*, the Firſt-born of *Aram*, is generally ſaid to have been the builder of *Damaſcus*: The Valley belonging to which, is by the *Arabians* at this day called *Gaut*, and *Gauta*, which differs from *Utz* in the Letters, but not in the Pronunciation: it being common to pronounce the Letter *Ajin* by our *G.* as in the Words *Gaza* and *Gomorrah*. Accordingly the *Arabick* Paraphraſt for *Utz* hath here *Algauta*. There were two other *Uz*'s beſides this, one the Son of *Nabor* (*Abraham*'s Brother) *Gen.* xxii. 21. whoſe Country was *Auſitis* in *Arabia Deſerta*: The other was of the Poſterity of *Edom*, *Gen.* xxxvi. 28.

*Hull.*] Or *Chul*. *Grotius* obſerves out of *Ptolemy*, that there was a City in *Syria* called *Cholle*, which he thinks might be founded by this ſecond Son of *Aram*. But *Bochart* more probably conjectures that his Poſterity poſſeſſed the Country called *Cholobetene*, which was a part of *Armenia*. For the *Armenians*, and *Arabians*, and *Syrians* were much alike, as *Strabo* ſaith, in their Shape of Body, Speech, and manner of Life. And there are divers Cities, which *Ptolomy* places in this Country, that begin with *Hol* or *Chol*; as *Cholus*, *Choluata*, *Cholana*: And *Cholobetene* (the Name of the Country) which in their Language is *Cholbeth*, ſignifies as much as the *Houſe* or *Seat of Chol*.

*Gether.*] It is hard to give any account of the Country where his Poſterity ſettled, unleſs they gave the River *Getri* its Name, which the *Greeks* call Κεντείτη; which runs between the *Carduchi*, and the *Armenians*, as *Xenophon* tells us. This is *Bochart*'s Conjecture, which is a little nearer than that of *Grotius*, (*Annot. in L.* i. *de V. R. C.*) who explains this by the City *Gindarus* in *Ptolemy*, and the People called by *Pliny*, *Gindareni*, in *Cælo-Syria*. But after all, it may ſeem as probable that *Gadara*, the chief City of *Peræa*, which *Ptolemy* places in the *Decapolis* of *Cælo-Syria*, had its Name and Original from this *Gether*.

*Maſh.*] Who is called *Meſech*, in 1 *Chron.* i. 17. ſeated himſelf, as *Bochart* thinks, in *Meſopotamia*, about the Mountain *Maſius*, (which is *Grotius*'s conjecture alſo) from whence there flowed a River which *Xenophon* calls *Maſca*. The Inhabitants of which Mountain *Stephanus* calls *Maſiæni*; and perhaps the *Moſcheni*, whom *Pliny* ſpeaks of, between *Adiabene* and *Armenia* the greater, were deſcended from this *Maſh* or *Meſech*.

Ver. 24. *And Arphaxad begat Salah.*] Having given an account of the Poſterity of *Shem*'s youngeſt Son; he now tells us what People deſcended from his *third* Son.

*Salah.*] In Hebrew *Shelah*. His Father being born but *two* Years after the Flood (xi. 10.) ſeems to have given this Name to his Son, to preſerve the Memory of that dreadful Puniſhment; that his Poſterity might not incur the like by their Sins. For *Sela* ſignifies the letting forth of Waters, *Job* v. 10. He is thought to have been the Father of the *Suſiani*: The chief City of their Country, next to *Suſa*, being called *Sela*, as we find in *Ammian. Marcellinus*: Either becauſe he was the Founder of it, or in Memory of him.

*And Salah begat Eber.*] The Father of thoſe from whom came the *Hebrew* Nation, (as was ſaid before *Verſe* 21.) *Abraham* being deſcended from him in the *Sixth* Generation. All other derivations of the Name of *Hebrew* have great Objections lie againſt them; but this hath none, that I can ſee; and is moſt agreeable to the *Grammar*

*mar* of that Language, in which all ſuch Names ending in *Jod* (as עברי doth) are noted to come either from a Place, or Country, or People, or Author: Therefore ſince there is no Country or Place from which the Name of *Hebrew* can be derived, it is moſt reaſonable to deduce it from the Author of this People, *Heber*. And it is authorized by that Speech of *Balaam*, *Numb.* xxiv. 24. Where as by *Aſhur* is meant the *Aſſyrians*, ſo by *Heber*, in all reaſon, we are to underſtand the *Hebrews*.

Ver. 25. *Peleg*.] Either he, or ſome of his Poſterity in memory of him, it is not unlikely, gave Name to a Town upon *Euphrates*, called *Phalga*; not far from the place, where the River *Chaborus* runs into it: Upon which *Charrah* ſtood, built by *Charan* the Brother of *Abraham*.

*For in his Days was the Earth divided.*] The great Diſperſion, which we read of in the following *Chapter*, fell out juſt when he was born; which made his Father call him by this Name, ſignifying *Diviſion*, and *Separation*. Which it appears, by the Account given of his Anceſtors, (xi. from *verſe* 10, to 16.) hapned in the *hundred and firſt* Year after the Flood. In that Year the Tower of *Babel* and their Language were confounded; upon which neceſſarily followed the Separation here mentioned. The Age that preceded, from the Deluge to this Diviſion, is called, by the ancient *Poets*, the *Golden Age*, (as *Bochart* obſerves, *L.* i. *Phaleg*, *c.* 9.) becauſe the Earth not being divided, they enjoyed all things in common. And *Noah* (whom they called *Saturn*) governing them, not as Kings do their Subjects, but as Parents their Children not ſo much with Fear and Dread, as with Love and Reverence to his fatherly Authority; it made the World ſo happy as it hath not been ſince.

*Joktan* or *Jektan*.] The Brother of *Peleg*, had a numerous Offſpring, of *thirteen* Sons; all ſeated in the inmoſt parts of *Arabia Fœlix*. So the *Arabians*, it is certain, derive their own Original: Who in this may as well be credited, as the *Europæans* who derive themſelves from *Japetus*, or *Japhet*, and the *Africans* from *Cham* or *Hammon*. They call him *Cahtan*, (as our Mr *Pocock*, as well as others, obſerves) by which Name the *Arabick* Paraphraſt upon this place, explains that of *Jektan*. And this *Cahtan* they ſay expreſly was the Son of *Eber*, the Son of *Salah*, &c. From whence the Name of *Catanitæ*, a People in *Arabia Fœlix* mention'd by *Ptolemy*; and a City in the Territory of *Mecha*, ſtill retains the very Name of *Jektan*, being called *Baiſath-Jektan*, i. e. the Seat or Habitation of *Jektan*, in the *Arabian* Geographer. See Mr *Pocock*'s Notes upon *Abul-Farajus* concerning the Original of the *Arabians*, *p.* 38, 39.

Ver. 26. *Almodad*.] The eldeſt Son of *Joktan*, ſeems to have given Name to the People whom *Ptolemy* calls 'Αλλουμαιωτῶν, in the middle of *Arabia Fœlix*, near the Original of the River *Lar*, which runs into the *Perſian* Gulph. The *Greeks* who knew little of this People, who lived a great way from the Sea, might eaſily miſpronounce their Name; calling them *Allumæotæ*, inſtead of *Almodæi*.

*Sheleph*, or *Saleph*.] Was, it is likely, the Father of the *Salapeni*. For ſuch a People there were, mentioned by *Ptolemy*, who calls them Σαλαπηνοί: who were remote from the reſt, about the Neck of *Arabia*; not far from the ſpring of the River *Betius*.

*Hatzermaveth*.] Tho the *Arabians* write this Name with the very ſame Letters, yet it ſounds among them thus, *Hadramuth*, or *Cadramuht*. Which the *Greeks* pronounce divers ways, becauſe of the ambiguous ſound of the two Letters, *Tzadi* and *Cheth*: For ſometimes he is called *Aſarmoth*, ſometimes (without an *A*) *Sarmoth*, and *Armoth*, and *Atermoth*, as *Bochartus* hath obſerved; who thinks the Country called *Chatramitis* or *Atramitis*, *Chatramotis* or *Atrimotis*, to have been peopled by the Children of this *Hadramuth*, as the *Arabians* pronounce this Name *Hatazmaveth*. 'Αδραμύται, *Salmaſius* ſhows, is the Name of a City or Place, and 'Αδραμιτῶν, of a People or Nation. *Exercit. in Solin. p.* 489. And the ſame People he obſerves (*p.* 490.) are called by *Artemidorus*, 'Ατραμωτῶν, whoſe Country was that part of *Arabia* which abounded with *Frankincenſe*, *Myrrh*, *Caſſia*, and *Cinamon*, as *Theophraſtus* tells us. And *Strabo* calls them (as he there notes) Χατραμωτῶν, and *Uranius* in *Stephanus* Χατραμωτῶν: So differently was this hard Word pronounced. Who were ſo famous, that *Euſtathius Antioch. Euſebius*, and others, make this *Hatzermaveth* the Father of the *Arabians*, and *Epiphanius* derives their Language from him; which they (as was ſaid before) derive from *Jektan* himſelf; looking upon the Dialect of *Chadramites* as barbarous. See *Bochartus*, *L.* ii. *Phaleg*, *c.* 16. where he obſerves that *Hatzermaveth* in *Hebrew* ſignifies the *Entrance of Death*, and *Hadbramauth* in *Arabick*, the *Region of Death*. Becauſe the Air of that Country was very thick and foggy, (and conſequently unwholſome) as *Arrianus* relates; who ſaith, that the Frankincenſe and Myrrh were therefore gathered only by the King's *Slaves* and by *condemned* Perſons.

*Jerah*, or *Jerach*.] From whom came the People called *Jerachæi*, who lived near the *Red-Sea*; called by *Agatharcides* and others 'Αλιλαῖοι, *Alilæi*: Which is the very ſame in *Arabick*, with the other in *Hebrew*. For *Hilal* is the *Moon* in that Language, as *Jerach* is in *Hebrew*. And the *Nubienſian* Geographer mentions a People about *Mecha*, who at this day are called *Bene-hilal*, the Children of *Jerach*, as the *Hebrews* would have expreſſed it. It ſeems they are come more towards the *Eaſt*, when anciently they dwelt in the *South*. *Ptolemy* mentions alſo an *Iſland*, upon the Coaſt of the *Alilæi*, which he calls 'Ιεράκων νῆσος: But it doth not ſignify the *Iſle of Hawks*, (as the *Greeks* fancied, who imagined all theſe old words to come from their Tongue) but of the *Jerachæi*.

Ver. 27. *Hadoram*.] He ſeems to have fixed his Seat in the utmoſt Corner of *Arabia* towards the *Eaſt*, where there was a People, whom *Pliny* calls *Drimati*: A Name eaſily made from *Hadoramus*. And the extreme Promontory of that Country is called by the Greeks *Corodamon*, by tranſpoſing the Letters *D* and *R* from *Hadoramus*. I can find nothing more likely, than this Conjecture of that great Man *Bochartus*, who hath out-done all that went before him in this Argument, *L.* ii. *Phaleg*, *c.* 20.

*Uzal.*] *Abraham Zachut*, as he alſo obſerves, ſays the *Jews* (who in his time dwelt there) called the chief City of *Aljeman*, by the Name of *Uzal*. Now the Kingdom of *Aljeman* or *Jeman* is the *South-part* of *Arabia Fœlix*: As the very Name of *Jeman* imports, which ſignifies both the *Right-hand* and the *South*.

*Diklah.*] Both in the *Chaldee* and *Syriack* Languages *Dicla* ſignifies a *Palm*, or a *Grove of Palms*: Which led *Bochartus* to conclude that the *Minæi*, a People of *Arabia Fœlix*, whoſe Country abounds with ſuch Trees, were the Poſterity of this *Diklah*. Both *Pliny* and *Strabo* mention them. And this is far more probable than the Conjecture of *Ludovicus Capellus*, That the Country of *Dangala* in *Æthiopia*, near *Egypt*, might have its name from this Man: For that it too remote from the reſt of this Man's Poſterity: And ſo is Δικελλεῖον mentioned, as he obſerves, by *Herodotus*, *Chronolog. Sacra*, p. 108.

Ver. 28. *And Obal.*] Which in the *Arabick* pronounciation is *Aubal*, as *Cocab*, a *Star* in *Hebrew*, is in *Arabick Caucab*, &c. The Poſterity of this *Aubal* or *Obal*, *Bochart* thinks, paſſed over the Streights of the *Sinus Arabicus*, out of *Arabia Fœlix*, into *Arabia Troglodytica*; where we meet with this Name, in the *Sinus Abalites*, (which others call *Aualites*) and in a great trading Town called by *Arrianus* 'Αυαλείτης; and in a People who lived in that *Sinus*, called by *Ptolemy*, 'Αυαλῖται, and 'Αδουλῖται; I believe it ſhould be 'Αβουλῖται from this *Obal*.

*Abimael.*] Which the *Arabians* pronounce *Abimâl*, i. e. the Father of *Mali*, or the *Malitæ*; a People in *Arabia* next to the *Minæi* before-mentioned. *Theophraſtus* ſaith, *Mali* is the *Metropolis* of a Country in *Arabia* the Spicy: From whence the People called *Malitæ*, whom *Ptolemy* calls *Manitæ*, by an uſual change of the Letter *L* into *N*, as *Nabonidus*, is the ſame with *Labonidus*, &c. And it is probable that *Mali* is the contraction of *Abimali*: Nothing being more common than in compound Names to omit the firſt part. As *Sittim*, *Numb.* xxv. 1. for *Abel-Sittim*, xxx. 49. *Hermon* very often for *Baal-Hermon*, *Judg.* iii. 3. *Nimrim* for *Beth-Nimrim*, and *Salem* for *Jeruſalem*.

*Sheba.*] From whom came the *Sabæans*, who ſometimes comprehend a great many People, but here are to be taken ſtrictly for thoſe upon the *Red-Sea*; between the *Minæi* and the *Catabanes*: Whoſe *Metropolis*, which ſtood upon an high Mountain full of Trees, is called by antient Authors *Saba* and *Sabai*, *Sabo* and *Sabas*, as *Salmaſius* ſhows out of *Stephanus*, *Agatharcides*, and others; who ſay that this City was πολὺ κάλλιστον, much the faireſt of all in *Arabia*. *Exerc.* in *Solin.* p. 491, 492, *&c.* In later times this Name was changed into *Mariaba*, the antient Name being loſt, as the ſame *Salmaſius* there obſerves, *p.* 497, & 1118. Which *Pliny* ſaith ſignifies as much as *Dominos omnium*, the Lords of all: For from *Rabba*, to rule, comes *Marab*, which ſignifies in their Language (as *Bochart* obſerves) the *Seat of thoſe that rule*: That is, the Royal City, where their Kings lived. The *Nubienſian* Geographer ſaith, the Queen of *Sheba* came from hence to hear the Wiſdom of *Solomon*.

Ver. 29. *And Ophir.*] Which the *Arabians* pronounce *Auphir*, ſignifying abundance: Gold being found there in ſuch plenty, that they exchanged it for Braſs and Iron, giving a double or triple proportion of Gold for them. *Bochart* thinks he gave the Name of 'Ουφρῆ to an Iſland in the *Red-Sea*, mentioned by *Eupolemus* in *Euſebius*: And obſerves that there were *two Ophirs*, one belonging to *India*, whither *Solomon*'s Ships went once in *three* Years, (which he takes for *Taprobana*, now *Zeilan*) and the other belonging to *Arabia*, where the Poſterity of this *Ophir*, here-mentioned, ſettled. Whoſe Country he takes to have been near to the *Sabæans* their Brethren; which *Stephanus* and *Ptolemy* call *Caſſanitis*. The ſame in ſenſe with *Ophir*; for *Choſan* is a Treaſure, which the *Arabians* write *Chazan*, from which comes the word *Gaza*, for abundance of Riches.

*Havilah, or Chavilah.*] See *Ver.* 7. where we had this Name before, among the Sons of *Cuſh*; from whom the *Havilah* here ſpoken of is very different: Giving Name, it is probable, to the Country which the *Nubienſian* Geographer calls *Chaulan*: And ſays it was a part of *Arabia Fœlix*, nigh alſo to the *Sabæans*; which he accurately deſcribes, See *Phaleg*, *L.* ii. *cap.* 28.

*Jobab.*] The Father of the *Jobabites*, near to the *Sachalites*, as *Ptolemy* expreſly ſays; if inſtead of *Jobaritæ* in him, we ſhould read *Jobabitæ*, as *Bochartus* corrects the Paſſage, with great reaſon. And thinks alſo the Reaſon of this Name to be plain: For *Jebab* in *Arabick* ſignifies a *Deſart*: And there are many ſuch in the Country of the *Jobabites*, above the *Sinus* of *Sachalites*.

Ver. 30. *And their dwelling was from Meſha*, &c.] This Concluſion confirms what hath been ſaid, that all the *thirteen* Sons of *Joktan* were ſeated in *Arabia Fœlix*, except *Obal*; who went, it's likely, after *Moſes*'s time, over into *Abalites*; the Paſſage being ſhort croſs that Streight before-mentioned, (*Ver.* 28.) which was not above *four* or *five* Miles broad. For *Arabia Fœlix* lies between the *Red-Sea* and the *Perſian* Gulph. Now *Meſa*, or *Muſa*, or *Muza*, was a famous Port-Town in the *Red-Sea*, which the *Egyptians* and *Ethiopians* frequented in their way to the Country of the *Sapharites* in the *Eaſt*; from whom they brought Myrrh, Frankincenſe, and ſuch like things. *Ptolemy*'s Tables plainly ſhow this, That from *Muſa* the *Sapharitæ* lay directly *Eaſtward*; and *Saphar* was the Metropolis of the Country at the foot of the Mountain *Climax*: Which, antiently, it's likely, was called *Saphar*, from the City at the bottom of it. And thus we are to underſtand *Moſes* when he ſays here, that *Sepher* was a Mountain of the *Eaſt*; not *Eaſtward* from *Judæa*, but from *Meſha* which was in the *Weſt*. See *Bochart*, l. ii. *Phaleg*, c. 30. where he obſerves that the *Arabick* Paraphraſt (of the *Paris* Edition) takes *Meſha* to be *Meccha*, and inſtead of *from Meſha to Sephar*, ſaith *from Meccha to Medina*. Which is nearer Truth than their Opinion, who place the Children of *Joktan* about *Copetes*, upon the Coaſt of *India*. But he ſhows that ſome of the Children of *Cuſh* ſettled between *Meccha* and *Medina*: And it ſufficiently appears that *Joktan*'s Children dwelt in the inmoſt part of *Arabia Fœlix*; and are the genuine *Arabians*.

Ver. 31. This is explained, *Ver.* 5.

Ver. 32. *By theſe were the Nations divided after the Flood.*] They and their Deſcendants ſhared the whole Earth among them, as it is ſaid expreſly, ix. 18. *Of them was the whole Earth overſpread.* But according to the foregoing Account we find only *three* parts of the Earth, *Europe*, *Aſia*, and *Africa*, poſſeſſed by the *three* Sons of *Noah* and their Children. Which hath made ſome ſo bold as to ſay, there were other People in *America*, who were not drown'd by the Flood, And one of their Reaſons why it was not peopled from any of the other *three* parts of the Earth is, that we can give no Account how *Lions*, *Bears*, *Wolves*, *Foxes*, and ſuch-like Creatures ſhould get thither: For none, ſure, would carry them by ſhipping, tho Men themſelves might, by that means, paſs over into thoſe Regions. But this difficulty is not ſo great as they make it. For it is manifeſt, That tho the Continent of *America* was found full of ſuch Beaſts, when the *Spaniards* firſt came thither, yet none of the Iſlands, tho very large, which lay remote from the Land, had any *Lions Tygers*, or ſuch-like Creatures in them. Which is a demonſtration, that theſe Creatures were not originally from that part of the Earth; for then the Iſlands would have been furniſhed with them, as well as the Continent; juſt as they are with all ſorts of Vegetables: And conſequently the Continent itſelf was ſtored with theſe Creatures from ſome other part of the Earth. Which might be done by ſome Neck of Land not yet diſcovered; which joyns ſome part of *Europe*, or *Aſia*, to the Continent of *America*. Or, if there be no ſuch Neck of Land now extant, yet there may have been ſuch a Bridge (as we may call it) between the *Northern* parts of *Aſia*, or *Europe*, and ſome *Northern* part of *America*; or, between the *South-Eaſt* part of *China*, or the *Philippine* Iſlands, and the *Southern* Continent of that other part of this World, tho now broken off (as many ſuppoſe *England* to have been from *France*) by the violence of the Sea, or by Earthquakes; which have made great alterations in the Earth. And truly, he that obſerves (as that great Man the Lord Chief Juſtice *Hales* ſpeaks, in his Book of the *Origin of Mankind*, §. ii. *c.* 7.) the infinite number of Iſlands, lying between the Continent of *China* and *Nova Guinea*, the moſt contiguous to each other; hath probable reaſons to believe, that theſe were all formerly one Continent, joyning *China* and *Nova Guinea* together: Tho now by the irruption of the Sea, crumbled into many ſmall Iſlands.

## CHAP. XI.

Ver. 1. AND *all the Earth.*] *i. e.* The Inhabitants of the Earth; as 1 *Kings* x. 24. *all the Earth* is explained, 2 *Chron.* ix. 23. all the Kings of the Earth.

*Were of one Language.*] In the Hebrew *of one Lip*; which is one Inſtrument of Speech comprehending the reſt. Their Mouth formed the ſame words. So it follows,

*And of one ſpeech.*] Or, *Word*, as the *Hebrew* hath it. Some diſtinguiſh theſe two ſo ſubtilly, as to ſay, they had not only the ſame Language, but the ſame manner of pronunciation; which is often very different in the ſame Language. The *Heathens* themſelves acknowledge there was but one Language antiently, (ſee *Joſephus*, and out of him *Euſebius*, L. ix. *Præp. Evang.* c. 14, 15.) which in all likelihood was the ſame that had been from the Beginning, which *Adam* himſelf ſpake. For *Methuſelah*, the Grand-father of *Noah*, lived ſome time with him, and ſpake, we may well ſuppoſe, the ſame Language that he did. And we cannot but think the ſame of *Noah*, who propagated it among his Poſterity till this time. But whether this was the *Hebrew* or no, we cannot be certain. The *Chaldee* Paraphraſts, and the *Hebrew* Writers generally ſay it was; and moſt Chriſtian Writers have been of their Opinion: Inſomuch that *R. Gedaliah*, upon theſe words, ſaith; *The wiſe Men among the Chriſtians have ſearched what was the firſt Tongue; and all the World confeſſes that from* Adam *to the Flood they ſpake the Holy Language.* Which it is not to be thought, we have now intire and pure; but that a conſiderable part of it ſtill remains in the *Bible.* As may be proved by no contemptible Arguments; particularly this, that *Shem* the Son of *Noah*, was for ſome time contemporary with *Abraham*, who deſcended from him; and in whoſe Family continued the ſame Language which they both ſpake, unto *Moſes* his days.

They that have fanſied there were more Languages than one, at this time, grounded their miſtake upon thoſe words, *Gen.* x. 5, 20, 31. where the Sons of *Noah* are ſaid to have had the Earth divided among them, *according to their Tongues.* Not conſidering that he ſpeaks of this very Diviſion, of which he is going to give an account; and briefly mentioned there, *ver.* 25. For the *thirteen* Sons of *Joktan*, immediately after mentioned, (who had their ſhare in the Diviſion) were not in being, when their Uncle *Peleg* was born; as the moſt learned Primate *Uſher* hath demonſtrated in his *Annals*, *A. M.* 1757.

Ver. 2. *As they journeyed from the Eaſt.*] He doth not ſpeak of all the Poſterity of *Noah*, who after the Flood planted in the *Eaſt*; much leſs *Noah* himſelf: But of a great Colony of them, who when the *Eaſt* was much peopled, choſe to go *Weſtward.* By the *Eaſt*, moſt underſtand *Armenia*, where they ſuppoſe the Ark reſted, and *Noah* with his Sons planted. But this hath great difficulty in it, for the Mountains of *Armenia* lay *North* of *Shinar*, or *Aſſyria*, and not *Eaſt.* Which *Bochart* ſolves in this manner: *Aſſyria* being divided into two parts, one on this ſide, the other on the further ſide of *Tigris*; they called all that part beyond *Tigris*, the *Eaſt* Country; tho a great part of it towards *Armenia* was really *Northward*; and that part on this ſide they called *Weſt*, tho ſome of it lay to the *South*, L. i. *Phaleg*, c. 7. But there is no need of the help of this ſolution; the Mountains of *Ararat* running a long way *Eaſtward:* From which when *Noah* and his Sons deſcended, they ſettled, it's likely, in Countries which were very much *Eaſtward* of *Aſſyria.*

*They found a plain.*] They continued to dwell in the Mountainous Countries of the *Eaſt*, where the Ark reſted, till they grew very numerous, and wanted room; and then deſcended into the Plain, and ſome of them went *Weſtwardly* into the Land of *Shinar*, that pleaſant Plain (as Mr *Mede* fancies) where God at the Beginning had placed the firſt Father of Mankind, *Adam.*

*Shinar.*] By this Name we are to underſtand not only that part of *Aſſyria*, where *Babylon* ſtood; but all that Country which bordered upon *Tigris* unto the Mountains of *Armenia*; from whence *Noah* and his Sons are ſuppoſed to have deſcended, when the Earth was dry, and not to have gone far from thence at firſt till they were multiplied; and then ſome of them came into this Country, which *Noah* had inhabited before the Flood. Thus *Bochart*, in the place before-named. But there is no certainty the Ark reſted in *Armenia*; it might be further *Eaſtward*, upon ſome other part of that long Ridge of Mountains, called *Ararat:* From whence they deſcended when the Earth was dry, and dwelt in the lower Grounds, which were warmer and more fruitful than the Mountains.

But that from the *Eaſt* Mankind were propagated, is apparent from the increaſe of Arts and Sciences, which, as Dr *Jackſon* obſerves, (*Book.* i. *c.* 16.) were in ſome meaſure perfected there, (in Times as ancient as any profane Hiſtory can point us unto) and thence derived as from a Center, to more remote parts of the World. The ripeneſs of Literature, civil Diſcipline, and Arts, among the *Eaſtern* People, before they did ſo much as bud forth in *Greece* or *Italy* (I may add *Egypt* either) is a demonſtration, that theſe were the Stock, and the other but Slips or Branches tranſplanted from thence. Nay, the State and Grandure of thoſe *Eaſtern* Countries, before *Greece* or *Italy*, or any other *Weſtern* People grew into the faſhion of a Kingdom, ſhows, that the *Eaſtern* People were the Heirs of the World, and other Nations but as Colonies from them.

Ver. 3. *They ſaid one to another.*] *i. e.* Conſulted together.

*Go to.*] And ſtirred up one another to lay all their Hands to this Work.

*Let us make Brick.*] In that low and fat Soil, there was no Stone, as intimated in the next Words, *and they had Brick for Stone.* No Body doubts but this is a true Tranſlation of the *Hebrew* word *Labenah:* For *Herodotus*, and *Juſtin*, and many others, deſcribe the Walls of *Babylon* as made of ſuch Materials. What *Chemar* is (which was the Cement to join the Bricks together) doth not ſo plainly appear. We tranſlate it *Slime*; following herein a great many of the *Hebrews:* Particularly *Kimchi*, who ſays it is Mortar, made of Sand and Lime. But there is much reaſon to think it was that which the Ancients called Ἄσφαλτος, a kind of Pitch, (as *Kimchi* himſelf acknowledges ſome underſtand it) which is deſcribed by Authors as a very glewy thing, and therefore uſed by *Noah*, by God's Direction, about the Ark. There was great Plenty of it in *Aſſyria*, as *Theodoret* here obſerves, from ſome Fountains which vomited it up with the Water. And ſo *Strabo* and *Dion* affirm, that it was very fit for this purpoſe; and *Herodotus* ſays expreſly, that the Walls of *Babylon* were cemented with it and ſo do many others, both *Greek* and *Roman* Authors, mentioned by *Bochartus*, *L.* i. *Phaleg*, *c.* 13. And it is very obſervable, that *Arrianus* ſaith, *L.* vii. The Temple of *Belus* in the midſt of the City of *Babylon*, of a vaſt bigneſs, was made of Brick, cemented with *Aſphaltus.*

Ver. 4. *And they ſaid, Go to now.*] At the firſt perhaps they ſpake only of building themſelves Houſes; but now they laid their Heads together, and conſulted to make a huge Monument of their Greatneſs.

*A City and a Tower.*] Some fanſy one thing to be expreſſed in two words: *A City and a Tower*, being a City with Turrets. But both this *Verſe* and the next, expreſs them ſo ſeverally, that we ought to think them to have been diſtinct. Yet, that the *Tower* was part of the *City*, is plain by *verſe* 8. where it is ſaid, *they left off to build the City*, making no mention of the *Tower:* Which was contained in the City, as a part of it; and may well be thought to have been the *Acropolis*, (as the *Greeks* ſpeak) a ſtrong Place in the higheſt part of the City; ſuch as we call a *Citadel.* For the Scripture by a *Tower*, means ſome Fortreſs to keep out an Enemy, which was wont to be built in the midſt of the City, that it might command every part of it.

Some fancy the Temple of *Belus*, before-mentioned, was afterward built where this *Tower* ſtood; and was nothing elſe but the *Tower* perfected for another uſe. Or, rather, a Temple was built round about the *Tower*, which ſtood in the midſt of it, as *Herodotus* deſcribes it, *L.* i. Ἐν μέσῳ δὲ τοῦ ἱεροῦ πύργος στερεὸς, &c. in the midſt of the Temple was a ſtrong Tower, *&c.*

*Whoſe top may reach up unto Heaven.*] *i. e.* To the Clouds. As much as to ſay, an exceeding high Tower. For the ſame is ſaid of the Walls of the Cities of *Canaan*, *Deut.* i. 28. ix. 1. and therefore can mean no more here. And is an uſual Phraſe in Scripture; as when the *Pſalmiſt* ſays, They that ſail upon the Sea, are ſometime *lifted up to Heaven*, cvii. 25. which is a Language that other Authors ſpeak; for *Homer* mentions a Firr-tree which was οὐρανομήκης, extended to Heaven, *i. e.* very tall. Which I note to ſhow the ſenſleſs Spite of *Julian* the Apoſtate, who endeavoured to diſcredit this Sacred Story, by the Poetical Fiction of the *Giants* warring with Heaven: As if there were no more Truth in the one than in the other. But St *Cyril* in his Fourth Book againſt him truly obſerves, That in Scripture, this Phraſe, εἰς οὐρανὸν, *to Heaven*, is put ἀντὶ τοῦ ὕψους, for that which is highly elevated; as this Tower was. Which being half a quarter of a Mile in Breadth and Length, had another Tower ſtood upon it; and a third upon that, and ſo on, μέχρι οὗ ὀκτὼ πύργων, (as *Herodotus* ſpeaks) till there were *Eight* Towers in all: Which made it of a vaſt height.

*Let us make us a Name*, &c.] Here he plainly acquaints us with their Intention in building this City and Tower: Which was to be a perpetual Monument of their Fame; to ſpread it far and wide, while they were alive; and that their Names might live in this Monument when they were dead: All Poſterity ſaying, ſuch and ſuch Perſons were the Founders of the *Firſt* and *Mother* City of the World. So *David* is ſaid to have *got himſelf a Name*, 2 *Sam.* viii. 13. *i. e.* extended his Fame by his great Atchievements. And God is ſaid to do the ſame, *Iſai.* lxiii. 12, 14. Therefore there was no occaſion for aſſigning

Reaſons for the building of this Tower; when *Moſes* gives one ſo clearly. That which hath been commonly fanſied is, That they might ſecure themſelves againſt another Inundation: From which they were ſecured by the Divine Promiſe, (if they would believe it) together with the addition of a Sign to it, ix. 12. And, if they did not believe it, why did they come down from the Mountains into the plain Country, to build this Tower; which might more rationally have been erected upon the top of the higheſt Mountains, if their meaning had been by this means, to preſerve themſelves from future Floods. If there were any other meaning beſides that mentioned by *Moſes*, I ſhould think that moſt probable which I find in Dr *Jackſon*, (*Book* i. *on the Creed*, *c.* 16.) That it might be *a Refuge whereunto they might reſort, and continue their Combination:* Something of which ſeems to be intimated in the next words. There is a Conjecture alſo made by a moſt worthy Friend of mine, a good while ago, Dr *Teniſon*, now Biſhop of *Lincoln*, in his Book of *Idolatry*, (which is not inconſiſtent with theſe) That this Tower was conſecrated by the Builders of it to the Sun, as the cauſe of drying up the Waters of the Deluge, (or rather, as the moſt illuſtrious and neareſt reſemblance of the *Schechinah*, as I noted on *Chap.* iv.) and that it was intended as an Altar whereon to ſacrifice to it. But it is propounded only as a Conjecture: Which thoſe *Jews* ſeem alſo to have had in their minds, who by the word *Shem*, (*Name*) underſtand God: As if their meaning were, *Let us make us a God*; and raiſe him a Temple. And perhaps future Times did convert it to that uſe.

*Leſt we be ſcattered abroad upon the Face of the whole Earth.*] Here they ſpeak as if they feared a Diſperſion; but it's hard to tell from what cauſe, unleſs it were this, That *Noah* having projected a Diviſion of the Earth among his Poſterity, (for it was a deliberate buſineſs, as I noted upon x. 5.) theſe People had no mind to ſubmit unto it; and therefore built this Fortreſs to defend themſelves in their Reſolution of not yielding to his deſign. Thus the moſt learned *Uſher*, *ad A. M.* 1757 But what they dreaded, they brought upon themſelves by their own vain attempt to avoid it: And now there is no memory preſerved of the Names of thoſe that conſpired in this attempt. Thus what *Solomon* ſaith was long before verified, *Prov.* x. 24. *The fear of the Wicked ſhall come upon him.* But this Evil by God's Providence was attended with a great Good: For by this Diſperſion the whole Earth was peopled, and the foundation laid of ſeveral great Nations and Kingdoms.

Ver. 5. *And the LORD came down to ſee,* &c.] This is an accommodation to our conceptions; and means no more, but that by the Effects, he made it appear, that he obſerved their Motions and knew their Intentions.

*Which the Children of Men builded.*] It is generally agreed that *Children of Men* in Scripture, is oppoſed to *Children of God:* As bad Men and Infidels, are to the good and the Faithful. Which gives us to underſtand, that neither *Noah*, nor *Shem*, nor *Arphaxad*, *Salah* or *Heber* were engaged in this Work: But ſome of the worſer ſort of People who degenerated from the Piety of their Anceſtors. It is probable ſome of the Race of *Ham*; who it's likely carried much of the Spirit of *Cain* with him into the Ark: Otherwiſe he could not have behaved himſelf ſo vilely towards his Father after they came out of it. For that terrible Judgment, it ſeems, had not reformed him; and then it is no wonder if he grew more wicked after it was over. *Joſephus* and others take *Nimrod* (his Grandchild) to have been the ἀρχηγέτης, as his Word is, Ring-leader of this Crew, who combined in this deſign. But I take it to be more probable that he came and ſettled here after the Diſperſion. For there being not much above an *Hundred* Years between the Flood and this time, it is not likely ſuch a great Kingdom could be erected in that ſpace, as we read of, *Gen.* x. 10. And therefore he grew ſo great after this Diſperſion, when he came out of *Arabia*, or ſome neighbouring Country, and ſettled here in *Babel:* Which was called by this Name, upon occaſion of the Confuſion of Languages, and had it not before. Which is an Argument that what we read, x. 10, 11. muſt be underſtood to have happened after this time. But if all this be true, that ſome of *Cham*'s Race began this deſign, which other bad People were too much diſpoſed to follow, and that they who retained the true Religion (from whom *Abraham* deſcended) were not of the number, it is credible that they eſcaped the Puniſhment here mentioned (in the next Verſes) retaining ſtill their ancient Seat, and the ancient Language alſo; which continued in the Family of *Heber*, and was called *Hebrew.*

Ver. 6. *And the LORD ſaid,* &c.] This Verſe only expreſſes a Reſolution to ſpoil their Project; and the neceſſity of ſo doing.

Ver. 7. *Let us.*] The *Rabbins* fanſy this is ſpoken to the Angels. But it is beyond the Angelical Power to alter Mens Minds ſo in a moment, that they ſhall not be able to underſtand what they did before. Therefore God ſpake to himſelf: And this Phraſe ſuggeſts to us more Perſons than One in the Godhead. In ſhort, none but He who taught Men at firſt to ſpeak, could, in an Inſtant, make that variety of Speech, which is deſcribed in the next Words. *Novatianus* therefore anciently took it, that this was ſpoken by God to his Son.

*Confound their Language.*] The Word *Confound* is to be mark'd: For God did not make every one ſpeak a new different Language, but they had ſuch a confuſed remembrance of the Original Language which they ſpake before, as made them ſpeak it very differently: So that by the various Inflections, and Terminations, and Pronunciations of divers Dialects, they could no more underſtand one another, than they who underſtand *Latin* can underſtand thoſe who ſpeak *French*, *Italian*, or *Spaniſh*; tho theſe Languages ariſe out of it.

And yet it is not to be thought, there were as many ſeveral Dialects as there were Men; ſo that none of them underſtood another: For this would not merely have diſperſed Mankind, but deſtroyed them. It being impoſſible to live without Society, or to have Society without underſtanding one another: For if the Father could not have underſtood the Son, nor the Huſband his Wife, there could have been no comfort in living together. Therefore it is likely that every

Family had its peculiar Dialect; or rather the ſame common Dialect (or way of ſpeaking) was given to thoſe Families, whom God would have to make one Colony in the following Diſperſion. Unto which Diſperſion they were conſtrained by their not being able to have ſuch familiarity as they had before with every body; but only with thoſe who underſtood their particular Speech.

Into how many Languages they were divided, none can determine. The *Hebrews* fancy into LXX. which Opinion hath much prevailed; being grounded upon the foregoing Chapter: where the Deſcendants from the Sons of *Noah* are juſt ſo many. The *Greek* Fathers made them LXXII. becauſe the *Greek* Verſion adds two more, (*Eliſa* among the Sons of *Japhet*, and *Cainan* among the Sons of *Shem*) and the *Latin* Fathers follow them. But this is a very weak Foundation; it being apparent that many of the Sons of *Canaan* uſed the very ſame Language in their Country, and ſo did *Javan* and *Eliſhah* in *Greece:* And in other places ſo many concurred in the Uſe of the ſame Speech, that ſcarce *Thirty* remains of the *Seventy* to be diſtinct as *Bochart* hath obſerved. See *Selden* L. ii. *de Synedr.* c. 9. Sect. iii.

Ver. 8. *So the LORD ſcattered them.*] Broke their combination by making them ſpeak ſeveral Languages; which cut off the common Bond of one Society. For as the *Unity* of one common Language (to uſe the Words of Mr *Mede*, p. 362.) had knit all Mankind into one community: So God in his Wiſdom ſaw that *plurality* of Languages was the beſt means to force them into a *plurality* of Societies.

*Abroad from thence.*] Into all the Regions of the *North*, *South*, and *Weſt:* The *Eaſt* being inhabited before by *Noah* and ſuch of his Offſpring as abode with him. Which is not to be underſtood as if they were immediately ſcattered into the remoteſt places from *Babel*; but firſt into the neighbouring Countries; and by degrees into thoſe which were further off, according as their Families increaſed.

How long this Diſperſion happened after the Flood, cannot be certainly determined: But we can demonſtrate it was not much above 100 Years. For *Peleg* (in whoſe days this came to paſs, x. 25.) was born but an hundred and one Years after: As was obſerved before upon that place. Now ſome think this diviſion was made juſt at his Birth: Which St *Auſtin* takes to have been the reaſon why his Father called him *Peleg*, *quia tunc ei natus eſt, quando per linguas terra diviſa eſt*; becauſe he was then born to him, when the Earth was divided by their Languages. But the Text doth not make this out; for it only ſays *in his Days* the Earth was diveded. And the *Thirteen* Sons of *Joktan* (*Peleg*'s Brother) who had their ſhare in this Diviſion, being not then born, we muſt conclude that if this Diviſion began at *Peleg*'s Birth, it was not finiſhed till ſome Years after. *Elmacinus* ſays in the *Fortieth* Year of *Peleg*'s Age; the *Hebrews* generally ſay at his Death. See *Hottinger's Smegma Orient.* p. 62. and 166.

*And they left off to build the Tower.*] I ſee no reaſon to believe that God overturned it by a terrible Tempeſt, as *Epiphanius* expreſſes it, Τὸν πύργον ἀνέμων βολῇ ἀνέστρεψεν. Which is the Opinion of *Jeſephus*, *L.* i. *c.* 5. *Antiq.* and *Abydenus* mentioned by *Euſebius*, *L.* ix. *c.* 4. *Præpar. Evang.* and divers others of the Ancients, nor is there any ground for what others ſay, (particularly *Benjamin Tudel.* in his *Itinerary*, p. 77.) that it was burnt by Fire from Heaven. For *Moſes* doth not intimate that it was either burnt, or over-turned; but only that they deſiſted from their Enterprize: Which naturally ceaſed, when they could no longer join to carry on the Building. Which may rather lead us to think, that the City and Tower ſtood long after this: And that *Bochart*'s Conjecture is not unreaſonable, That it was the very Tower which was afterwards conſecrated to *Belus*, deſcribed by *Herodotus*, *L.* i. For it is evident, that tho this City and Country lay waſte for ſome time, Men being frighted by the confuſion of their Languages from living there; yet *Nimrod*, a bold Man, came and made this the Seat of his Empire: And, it is very probable, carried on that Work which was broke off by the Diſperſion. For it is not ſaid, *Gen.* x. 10. that he built *Babel*, (as he did *Nineveh*, and other Cities, *ver.* 11.) but only that it was *the beginning of his Kingdom*, the head City, where he made his reſidence.

Ver. 9. *Therefore is the Name of it is called Babel.*] Which ſignifies in Hebrew *Confuſion:* So frivolous is their Conceit, who make it to have been called by this Name, from *Babylon*, the Son of *Belus*. All the Difficulty is to know who called it by this Name. Some think the Children of *Heber*, in whoſe Family the original Language continued: But it may be as rationally conceived, that in the confuſion of Languages, all retained ſome of the ancient words, and particularly this, by which they all commonly called this Place.

*Confound the Language of all the Earth.*] That is, the Language of all thoſe People who were in this *Weſtern* Colony; not the Language of *Noah*, and his Plantation more *Eaſterly*, who kept, as I ſaid, the Primitive Language.

*Scatter them abroad upon the face*, &c.] This Diſperſion was ſo ordered, that each Family and each Nation dwelt by itſelf: Which could not well be done, as Mr *Mede* obſerves, but by directing an orderly Diviſion: Either by caſting of Lots, or chuſing according to their Birthright, after Portions of the Earth were ſet out according to the Number of their Nations and Families. For otherwiſe, ſome would not have been content to go ſo far *North* as *Magog* did; and others ſuffered to enjoy more pleaſant Countries.

Ver. 10. *Theſe are the Generations of Shem.*] It appears from the foregoing *Chapter*, that theſe here mentioned were not all the Perſons who deſcended from him; but theſe were the Anceſtors of *Abraham*, whom *Moſes* derives by theſe from *Shem*.

Ver. 11. *Lived after he begat Arphaxad, five hundred Years.*] So that as he had ſeen *Methuſelah* and *Lamech* before the Flood, he might alſo ſee, not only *Abraham*, but his Son *Iſaac*, who by this Account was *one and twenty* Years old when *Shem* died.

Ver. 14. *Begat Eber.*] Who was the Father of thoſe from whom came the *Hebrew* Nation: *Abraham* being deſcended from him in the ſixth

Generation. And that Nation being called *Eber*, *Numb.* xxiv. 24. and the *Children of Eber*, *Gen.* x. 21. it is not reaſonable, as I obſerved before, to ſeek for any other Derivation of the Name of *Hebrews*.

Ver. 16. *Peleg*, or *Phaleg*.] It is not unlikely that either he, or ſome of his Poſterity in memory of him, gave Name to a Town upon *Euphrates* called *Phalga*; not far from the place where *Chaborus* runs into it, upon which *Harah* (or *Charrah*) ſtood, built by *Haran*, *Abraham*'s Brother.

Ver. 18. *Reu*, or *Ragau*.] (As ſome pronounce the *Hebrew* word) gave Name to a Field near *Aſſyria*, *Judith* i. 5. or, as *Tobit* ſaith, in *Media*: Where *Strabo* mentions a City called *Raga*, and ſo doth *Stephanus*, Ῥάγα πόλις ἐν Μηδία. In the *hundred and thirtieth* Year of his life, if we may believe *Elmacinus*, (p. 29.) *Nimrod* began to reign in *Babylon*: And in his days alſo he ſays, the *Egyptian* Kingdom began. Which need not ſeem ſtrange, tho ſcarce *two hundred* Years were paſſed ſince the Flood, when we conſider the vaſt increaſe of People in theſe Ages, from a few Planters, within ſuch a compaſs of time: And likewiſe the extraordinary fruitfulneſs which God after the Flood beſtowed upon them for the Peopling of the Earth. For he ſays twice to *Noah* and his Sons, immediately after they came out of the Ark, *increaſe and multiply*, ix. 1, 7. *and repleniſh the Earth.* From this Antiquity of the *Egyptian* Kingdom, it is, that the later *Pharaohs* called themſelves *the Sons of ancient Kings*, Iſai. xix. 11.

In *Reu*'s time alſo both the *Egyptians* and *Babylonians* now began to make Images and worſhip them, if *Patricides* may be credited. See *Hotting. Smegma Orient. cap.* 8. *n.* 16.

Ver. 20. *Begat Serug*.] From whom (*Bochartus* thinks) ſome of his Deſcendants might call the City *Sarug*: Which the *Arabian* Geographer ſays was near to *Charræ* or *Haran*. He firſt began to celebrate every Year the Memory of famous Men, after they were dead; and commanded them to be honoured as Benefactors; if we may believe *Suidas*, in the word Σέρυχ, and *Damaſcen*, and a long Roll of other Authors mentioned by *Jacobus Geuſius*, *Par*. i. *c.* 2. *De Victimis Humanis.*

Ver. 22. *Begat Nahor*.] The ſame Writers ſay, That Idolatry increaſing much in his days, there was a great Earthquake (the firſt that had been obſerved) which overturned their Temples, and broke their Images in *Arabia*.

Ver. 24. *Terah*.] Whom they make to have been an Idolatrous Prieſt; but to have repented and been converted to the Worſhip of the True God. See *Verſe* 31.

Ver. 26. *And Terah lived ſeventy Years, and begat Abraham, Nahor, and Haran.*] *i. e.* He was *ſeventy* Years old before he had any Children; and then had three Sons one after another: Who are not ſet down in the order wherein they were born. For *Abraham*'s being firſt named doth not prove him to have been the eldeſt Son of *Terah*; no more than *Shem*'s being firſt named among *Noah*'s three Sons, proves him to have been the firſt-born, ix. 18. For there are good Reaſons to prove that *Abraham* was born *ſixty* Years after *Haran*; who was the eldeſt Son; having two Daughters married to his two Brothers, *Nahor* and *Abraham*: Who ſeems to be the youngeſt, tho named firſt, both here and in the next *Verſe*, becauſe of his preheminence. See *Verſe* 32.

Ver. 28. *Haran died before his Father*, &c.] In his own Country, (as it here follows) out of which he did not go, as the reſt of his Family did.

*In Ur of the Chaldees*.] That part of *Meſopotamia*, which was next to *Aſſyria*, is called the *Land of the Chaldees*. For *Ur*, as *Abarbinel* obſerves, was in *Meſopotamia*: Lying in the way from *Tigris* to *Niſibis*. And therefore St *Stephen* makes *Meſopotamia* and the *Land of the Chaldees* the very ſame, *Acts* vii. 2, 4. *Eupolemus* indeed, as *Bochart* notes, places this *Ur*, from whence *Abraham* came, (*Verſe* 31.) in *Babylon*: But *Ammianus* ſpeaks of an *Ur* in *Meſopotamia*, ſituated as before-mentioned; which we have reaſon to think was the place from whence *Abraham* came, becauſe from thence to *Canaan* the way lay ſtraight thro' *Charran* (or *Haran*) but it did not do ſo, if he came from *Babylon*. And no good account can be given why he ſhould go about thro' *Meſopotamia* and *Charran*; when there was a ſhorter way thro' *Arabia*, if he came from *Babylon*.

Ver. 29. *The Father of Iſcah*.] *i. e.* Of *Sarai*, whom *Abraham* married; ſhe being his eldeſt Brother's Daughter, Siſter to *Lot*. For *Haran* had *three* Children, *Lot*, *ver.* 27, and *Milchah*, whom *Nahor* married, and *Sarah* whom *Abraham* married. That is, *Haran* dying, the two remaining Brethren married his two Daughters. For if we ſhould underſtand any Body elſe by *Iſcah* but *Sarah*; there is no account whence ſhe deſcended: Which *Moſes* ſure would not have omitted; becauſe it very much concerned his Nation to know from whom they came, both by the Father's and the Mother's ſide. It is no wonder ſhe ſhould have two Names: one perhaps before they came out of *Chaldea*, and another after.

Ver. 31. *Went forth from Ur of the Chaldees*.] See what was ſaid *Verſe* 26. unto which I have nothing to add but this, That this Country was ſo famous for Superſtition, that the *Chaldeans* in *Daniel*'s time were reckoned as a diſtinct ſort of Diviners from *Magicians*, *Aſtrologers*, and *Southſayers*, or *Sorcerers* (*Dan.* ii. 2, 10. iv. 7. v. 11.) And, it is likely, from ſome ſuch ſort of Men *Terah* and his Family learnt the Worſhip of Idols, *Joſh.* xxiv. 2. But tho he had been an Idolater, yet it may be probably concluded from his leaving *Ur* of the *Chaldees*, with an intention to go to *Canaan* (as it is here ſaid) that now he was become a Worſhipper of the True God. For what ſhould move him to it, but Obedience to the divine Direction which *Abraham* received, (as we read in the next *Chapter*) to which he would not have agreed, if he had not believed in God: As *Lot* it is plain did, whom he took along with him. That word is much to be remarked; which makes him the principal Agent in their Removal; *Abraham* himſelf being governed by his Motion: For *Moſes* ſays, *He took Abraham, and Lot, the Son of Haran*, &c. And tho *Nahor* did not now go along with his Father to *Haran*, (being left behind perhaps to look after ſome concerns) yet afterwards he followed him, with all his Family. As appears from *Chap.* xxvii. 43.

43. and the following *Chapter*. And he alſo forſook Idolatry; for *Rebekah* his Grand-Child was married to *Iſaac*, and his great Grand-Children, *Rachel* and *Leah*, nay, their Father *Laban*, ſeem to have been Worſhippers of the true God, (tho with a mixture of ſome Superſtition) for he makes mention of *Jehovah* upon ſeveral occaſions, *Gen.* xxiv. 31, 50, 51.

*And they came unto Haran.*] It is poſſible that *Terah* going from *Ur* to *Canaan*, and ſtaying in this place called the City χάῤῥαι, (*Charræ*) after the Name of his Son *Haran*, (or *Charan*) who died a little before, *ver.* 28. For both the *Greek* and *Roman* Writers call a City, famous for the death of *Craſſus*, by the Name of *Charræ*; ſituate on a River of the ſame Name. It is likely from *Abraham*'s Brother were derived both the Name of the River and of the City, which the *Arabians* to this day call *Charan* or *Charran*.

*And dwelt there.*] It is plain he intended to go to *Canaan*, and not to ſettle here: But being arreſted with the Sickneſs of which he died, could go no further.

Ver. 32. *And the days of Terah were two hundred and five Years.*] *Moſes* doth not ſum up the Years of any Man's Life mentioned in this *Chapter*, (as he doth in *Chap.* v.) but only of *Terah*'s. Which he doth on purpoſe that we may know when this new Period of Time began, (of *Abraham*'s leaving his own Country, and thereby becoming the Father of the Faithful) which we are not to count from the time when *Terah* began to have Children, (*ver.* 26.) but from the time of his Death; immediately after which *Abraham* went on towards *Canaan*. See *Uſſer. Chronol. C.* iii. and *C.* vii.

From this alſo we learn when *Abraham* was born. For, if *ſeventy five* Years (which was *Abraham*'s Age when his Father died, and he went from *Haran*, xii. 4.) be ſubducted from *two hundred and five*; it is manifeſt that he was born when his Father was an *hundred and thirty* Years old: That is, *threeſcore* Years after his Brother *Haran*, as I ſaid on *ver.* 26.

## CHAP. XII.

MANY ancient Authors ſpeak of *Abraham*, as *Joſephus* obſerves, and out of him *Euſebius*; who names others alſo, *L.* ix. *Præpar. Evang. c.* 16, 17, &c. All that I ſhall note is, That one great Deſign of *Moſes* being to lead the *Jews* to underſtand the Genealogy of this noble Anceſtor of theirs, he haſtens to it: Relating other Matters briefly; but ſpending many Pages about him. For he compriſes, for inſtance, the Hiſtory of the World from the Creation to the Flood, containing *One thouſand ſix hundred fifty ſix* Years, in the Compaſs of *ſix Chapters*: But beſtows on the Hiſtory of *Abraham nineteen Chapters*, tho it contain no longer ſpace of time than an *Hundred and ſeventy five* Years.

Ver. 1. *Now the LORD had ſaid unto Abram.*] While he lived in *Ur of the Chaldees*; from whence it is certain he called him while his Father was alive, xi. 31. We are not told how he ſpake to him; for here is no mention, as *Maimonides* obſerves, (*P.* ii. *c.* 41.) of his ſpeaking in a *Dream*, or a *Viſion*, or by the Hand of an *Angel*: But only ſimply and abſolutely that, *the LORD ſaid to him*. By a Voice, when he was awake, I ſuppoſe, from the *Schechinah*, or *Divine Majeſty*: For St *Stephen* ſaith expreſly, *the God of Glory appeared to him, before he dwelt in Charran*, Acts vii. 2.

*Get thee out of thy own Country*, &c.] Which began a good while ago to be infected with Idolatry, (See xi. 18, 22.) ſome of *Shem*'s Poſterity forgetting the Creator of All, and worſhipping the Sun, as the great God, and the Stars as leſſer Gods. So *Maimonides* in his *More Nevoch. P.* iii. *c.* 29. where he ſaith the *Zabii* relate in one of their Books, (which he there names) That *Abram* contradicting their Worſhip, the King of the Country impriſon'd him, and afterward baniſhed him into the utmoſt parts of the *Eaſt*, and confiſcated all his Eſtate. A Tale invented to take away from him the Honour of his voluntary leaving his Country; and to diſcredit this ſacred Hiſtory, which tells us he directed his Courſe quite another way, towards the *Weſt*. *Abarbinel* and others will not have this Call of God to *Abram* to have been when he was in *Ur*, but after they came to *Haran*; to which he fanſies *Terah* came, becauſe of ſome misfortunes he had in *Ur*. But this is invented to contradict St *Stephen*, *Acts* vii. 2. with whom *Aben Ezra* agrees, who expounds theſe words of his calling out of *Ur*. For it is hard to find any other reaſon why he deſigned to *go to Canaan*, (xi. 31.) the place whither he went after *Terah* was dead.

*Into a Land that I will ſhew thee.*] He had the Divine Direction, it ſeems, all along, to conduct him in his Journey. But it argued, as the Apoſtle obſerves, a great Faith in God, that he would follow him, not knowing the Country to which he would lead him.

Ver. 2. *And I will make of thee a great Nation.*] Firſt, by multiplying his Poſterity; and then by making them a ſelect, peculiar People: Whom he diſtinguiſhed by his Favours, from all other Nations. So it follows,

*I will bleſs thee.*] Beſtow many Benefits both Temporal and Spiritual upon them.

*And make thy Name great.*] Make him famous throughout the World; as he is to this day, not only among the *Jews*, but among *Chriſtians* and *Mahometans*. So *Maimonides* obſerves, that all Mankind admire *Abraham*, even they that are not of his Seed.

*And thou ſhalt be a Bleſſing.*] Others ſhall be the better for thee; as *Lot* was, and the King of *Sodom*, &c. Or, as the *Hebrews* underſtand it, thou ſhalt be ſo proſperous, that when Men would wiſh well to others, they ſhall uſe thy Name, and ſay; *The Lord bleſs thee as he did Abraham.*

Ver. 3. *I will bleſs them that bleſs thee*, &c.] The higheſt Token of a particular Friendſhip, which he here contracts with *Abram* (who is called the *Friend of God*) in promiſing to eſpouſe his Intereſt ſo far, as to have the ſame Friends and Enemies that he had. Which is the form wherein Kings and Princes make the ſtricteſt Leagues one with another.

*And curſe them that curſe thee.*] *Maimonides* will have it, (in the place before-named) that the *Zabæans* loaded *Abram* with all manner of Curſes and Reproaches, (when he was ſent out of their Country) which, he bearing patiently, God turned upon themſelves.

*And in thee ſhall all the Families of the Earth be bleſſed.*] Which was moſt eminently fulfilled in Chriſt. And here it muſt be remarked that this Promiſe, of Bleſſing all the World in *Abram*, was made to him before he received Circumciſion, while he was in *Ur* of the *Chaldees*, and before he had any Iſſue, (for *Sarai* was *barren* and *had no Child*, xi. 30.) And therefore before any preference of *Iſaac* to *Iſhmael*; or any diſtinction made between his Poſterity and the reſt of Mankind. In token that they were all concerned in this Promiſe; whether deſcended from *Abraham*, or not. In ſhort, this Promiſe only limits the Birth of the *Meſſiah* to the Seed of *Abraham*; but declares that his Benefits ſhould be common to all other Nations.

Ver. 4. *So Abram departed*, &c.] Having ſtaid ſome time in *Haran*, where his Father fell ſick and died, he proſecuted his Journey from thence to *Canaan*, after his Father was dead. So St *Stephen* tells us expreſly, *Acts* vii. 4. *from thence* (*i. e.* from *Charran*) *when his Father was dead, he removed him into this Land*, &c. It was a wonderful effect of *Abraham*'s Faith (I obſerved before) to move him to leave his own native Country and go to *Haran*: But it was ſtill a greater, after he had travelled a long way from *Ur* hither, to go *three hundred* Miles more from hence to *Canaan*; a Country of which he had no knowledge, nor had ſent any Body before him to diſcover it: Taking his Journey thro' the dangerous and barren Deſarts of *Palmyrena*; and having nothing to ſupport him, but only the Promiſe of God. Which made him climb over the high Mountains, either of *Libanus*, *Hermon*, or *Gilead*: For in that part of the Country he entered, as Sir *W. Ralegh* hath obſerved. See *ver.* 5.

*And Lot went with him.*] He might conclude perhaps, that *Abram* being called in a ſpecial manner out of *Chaldea*, was thereby diſtinguiſhed from the reſt of *Shem*'s Poſterity; and that he joining with him in obeying the ſame Call, might claim the Privilege of fulfilling the Promiſe of the *Meſſiah*, no leſs than *Abram*.

*And Abram was ſeventy and five Years old, when he departed out of Haran.*] See xi. *ult.*

Ver. 5. *And all the Souls they had gotton,* (*Hebr.* had *made*) *in Haran.*] i. e. All the Slaves born in their Houſe, or bought with their Money. The *Chaldee* Paraphraſt interprets this of the Proſelytes they had won to God: For ſuch only would *Abram* carry with him. And ſome of the *Hebrew* Doctors are ſo nice, as to ſay, That *Abram* inſtructed the Men, and *Sarai* the Women, in the true Religion: Concerning which he wrote a Book (if we may believe *Maimonides, De Idolol. c.* 1.) and left it to his Son *Iſaac*. We read alſo in *Pirke Elieſer, c.* 25. that he took a Houſe, which fronted *Charran*, where, according to the ancient Piety, he kept great Hoſpitality: And inviting thoſe that went in or came out of the Town, to refreſh themſelves if they pleaſed, ſet Meat and Drink before them; ſaying *There is but one God in the World.*

*And into the Land of Canaan they came.*] We are told before, xi. 31. that *Terah* went forth to go to this Country, but could not reach it, as *Abram* did: Who entered into it, at the *North* part of it, as appears from the following part of the Story; where we read he went to *Sichem*, &c. and *ver.* 9. went on *ſtill towards the South.*

Ver. 6. *Sichem unto the plain of Moreh.*] Or, as Mr *Mede*, following the LXX will have it, *the Oak of Moreh*: Underſtanding by Oak, not only one ſingle Oak, but a *Holt*, or *Grove* of Oaks. See xiii. 18. Where, I ſuppoſe, he intended to have fixed his dwelling; had not the Temper of the People, who inhabited that Country, made it inconvenient.

*And the Canaanite was then in the Land.*] It was very pertinent to *Moſes*'s deſign, ſpeaking of *Abram*'s Paſſage thro' this Country, to tell who was at that time poſſeſſed of it. But it is dubious whether he meant by the *Canaanite* a particular People deſcended from *Canaan*, as he doth xv. 21. or, in general, all the Nations which the *Iſraelites* afterwards deſtroyed. It ſeems to me the firſt of theſe is meant, and that by *Land* he means only that part of the Country where *Sichem* lay, which was then poſſeſſed by this particular People. For, in the next place that *Abram* went to, it is ſaid, *The Canaanite and the Perizzite dwelled then in the Land*, (xiv. 7.) *i. e.* in that part of the Country. Where we do not read what Entertainment *Abram* met withal; but I take it, as an Argument of *Abram*'s great Faith, that he would adventure among ſuch a rough and fierce People, who had no kindneſs for the Poſterity of *Shem* upon an old Score; and, if the ancient Tradition in *Epiphanius* be true, upon a freſh Account. For he ſaith, (*Hæreſ.* lxvi. *n.* 84.) that this Country called *Canaan*, did really belong to the Children of *Shem*, by Virtue of the Diviſion made among the Sons of *Noah*: But the Children of *Canaan* had diſpoſſeſſed them. So that theſe words, *the Canaanite was then in the Land*, ſignifies, they had already invaded this Country, before *Abram* came thither. To whom God promiſing to give it, he only reſtored the Poſterity of *Shem*, (from whom *Abram* deſcended) unto that which the Children of *Ham* had wrongfully ſeized.

By all which it is eaſy to ſee how frivolous their Reaſons are, who from this place conclude *Moſes* did not write this Book: Becauſe theſe words ſeem to ſignify the Writer of them lived after the *Canaanites* were thrown out of this Land: Which was after *Moſes*'s death.

If theſe Men had not a greater inclination to cavil, than to find out the Truth, they would rather have ſaid the meaning is, The *Canaanite* was poſſeſſed of this part of the Country in *Abraham*'s time, tho thrown out of it by *Jacob*'s Sons, (*Gen.* xxxiv.) before the Times of *Moſes*. Which is another way of explaining theſe words: Againſt which I ſee no Objection but this, That their Prince is called an *Hivite*, xxxiv. 2. To which there is an Anſwer, *ver.* 30. which ſhows the People were partly *Canaanites*.

Ver. 7. *And the LORD appeared unto Abram.*] As he had done before, (*ver.* 1.) but now, it is likely, in a more glorious manner; to eſtabliſh him in Faith and Obedience.

*And ſaid unto him*, &c.] There was a Voice came from the *Schechinah*, or *Divine Glory*, which now appeared to him; and told him this was the Country he intended to beſtow upon his Poſterity. It is very remarkable that he no ſooner entred *Canaan*, but God renewed his Promiſe to him, made before he came out of his own Country.

And it is further obſervable, (as we ſhall ſee in the following Story) that *Abram*'s Obedience was conſtantly rewarded in kind, according to the quality of the Service he performed: Tho, in quantity, the Reward far exceeded the Service. Thus having left his own Country and Father's Houſe, (which was the firſt trial of his Obedience) God promiſes to give him the whole Land of *Canaan*, and to make his Poſterity a mighty Nation. See xvii. 6. xxii. 16.

*And there he built an Altar*, &c.] This was ſo glorious an Appearance, that it moved him to offer up a ſolemn Sacrifice to God for which he built an Altar here in *Sichem*. And it being the firſt that he built in this Country, it made this become the firſt place that was eſtabliſhed for Publick Worſhip, after the *Iſraelites* conquered the Land of *Canaan*. For here was the Sanctuary of God in *Joſhua*'s time, near this very Grove where *Abram* firſt pitched his Tent, and built an Altar, *Joſh.* xxiv. 1, 25, 26. It continued famous alſo in after-times, as appears from *Judg.* ix. 6.

Ver. 8. *And he removed from thence unto a Mountain*, &c.] Tho the Lord here appeared to him, yet he did not think fit to truſt himſelf among the *Canaanites* (who were the chief of the wicked Nations that poſſeſſed this Land) or he thought fit to ſee the reſt of the Country, which God promiſed to give him: And therefore came hither, which was about *twenty* Miles further *Southward*.

*And there he built an Altar.*] Upon the *Mountain*; where they antiently choſe to ſacrifice, rather than in other places. And, it is likely, God again appeared to him here, to incourage and ſtrengthen him againſt all his Fears. Which made him build a new Altar and offer Sacrifices of Thankſgiving to God, to implore his continued Favour.

And it is obſervable, That the Promiſe which God made in the former place, *ver.* 7. he renewed again in this, and more at large, after he came out of *Egypt*, xiii. 3, 4, 14, 15, 16.

*On the Eaſt of Bethel.*] So it was called in after-times.

Ver. 9. *And Abram journeyed*, &c.] He did not think fit to fix yet in the fore-named place: But made a further progreſs into the *Southern* parts of the Country. Yet after he had been in *Egypt*, (the Story of which follows) he returned to this place.

Ver. 10. *A Famine in the Land.*] Of *Canaan*.

*He went down.*] *Egypt* lay low in compariſon with *Canaan*.

*To ſojourn.*] Not to dwell there: For he doubted not of God's Promiſe to him, of poſſeſſing the Land which he had left.

Ver. 11. *Thou art a fair Woman*, &c.] She was now *threeſcore* Years old: But having comely Features, and being of a fair Complexion, (in compariſon with the *Egyptians*, who were ſallow) ſhe ſeemed to be younger than ſhe was.

Ver. 12. *They will kill me.*] Knowing them to be a libidinous People, he was afraid they might be tempted to make him away; that they might have his Wife.

Ver. 13. *Say, thou art my Siſter.*] He himſelf, upon another occaſion, explains in what ſenſe ſhe was ſo, xx. 12. Therefore he teaches her not to tell a Lye, but to conceal the Truth.

Ver. 15. *Pharaoh.*] The *Egyptian* Kingdom began about *three hundred* Years before this, (in the days of *Ragau*, xi. 18. if the *Arabian* Writers ſay true) and now was grown to be very powerful, by the means of ſome King of this Name; which (it appears by this place) was very antient, and continued to be the Name of all the Kings of *Egypt*, till the Captivity of *Babylon*; and we know not how much longer. Juſt as *Ptolemy* was their Name after the times of *Alexander*; and *Cæſar* and *Auguſtus* were the Names of all the Emperors of *Rome*; and *Candace* of all the Queens of *Æthiopia*; and the like may be obſerved in ſeveral other Countries. *Ludolphus* takes *Pharaoh* to be a compound word, ſignifying as much, as *Father of the Country*: For that's the meaning of *Phar-ot*, in the *Æthiopick* Language; as *Pharmut*, is *Mother of the Country*.

*The Princes alſo*, &c.] The Courtiers who ſtudied to gratify their Prince's Pleaſure.

*Was taken into Pharaoh's Houſe.*] Into the Houſe of the Women, it is probable, (for the *Egyptian* Kings were now, as I ſaid, very great; like thoſe of *Perſia* in after-times) intending to make her one of his Concubines.

Ver. 16. *And he had Sheep, and Oxen*, &c.] By the Gift of the King; beſides thoſe he had of his own before.

Ver. 17. *And he plagued Pharaoh*, &c.] Some of the *Hebrews* think they had grievous Ulcers in the Secret Parts; which made both him and his Servants uncapable to enjoy either her, or any one elſe.

*His Houſe.*] His Courtiers partake of the Puniſhment, becauſe they were Partners in the intended Sin.

Ver. 18. *Why didſt thou not tell me*, &c.] Some think he ſpeaks this ſubtilly to *Abram*, to ſee what he would ſay; not knowing yet that ſhe was his Wife. Or, that his Prieſts and wiſe Men had conſulted the Oracles about the Cauſe of their Plagues. But the ſimpleſt Account is, That *Sarai* being interrogated about it, confeſſed the whole Truth. Whereupon he expoſtulated thus with *Abram*; who being ſilent, he took it for granted, that indeed ſhe was his Wife.

Ver. 19. *Now therefore behold thy Wife*, &c.] He diſclaims all Intention of abuſing another Man's Wife, (ſo vertuous they were in thoſe days) but would have made her his own, (as he ſaith in the foregoing words, *I might have taken her to me to Wife*) that is, a ſecondary Wife, as the manner was in thoſe days; for it is not likely he had no Wife at all before.

Ver. 20. *Pharaoh commanded his Men concerning him*, &c.] Gave ſtrict Orders none ſhould hurt him, or any thing belonging to him, but conduct him ſafely, whither he had a mind to go. And accordingly the next words tell us they did.

*They ſent him away*, &c.] Not with Violence, but gave him a ſafe Conduct: Sending him away, perhaps, with a Guard for his Security. Such was the Generoſity of the *Egyptian* Princes in thoſe times.

## CHAP. XIII.

Ver. 1. I*NTO the South*.] Into the *Southern* part of *Canaan*, where he had been before, xii. 9.

Ver. 2. *Very rich*, &c.] His Riches were increaſed ſince he went into *Egypt*, by the Bounty of *Pharaoh*, xii. 16. And, (if we could believe *Joſephus*, *L.* i. *Antiq. c.* 8.) by the Rewards he had for teaching them ſeveral Pieces of Learning, which he brought out of *Chaldea*. The Author of *Schalſch. Hakkab.* quotes *Euſebius's Præpar. Evang. L.* ix. *c.* 4. to prove this. And indeed, I find *Euſebius* quoting *Joſephus* in the *ſixteenth Chapter* of that Book; who ſays he taught *Arithmetic* and *Aſtrology*, of which the *Egyptians* were ignorant before: And in the *ſeventeenth Chapter Eupolemus*, who ſays that *Abram* was familiarly converſant with the *Egyptian* Prieſts at *Heliopolis*, (when he went thither by reaſon of the Famine in *Canaan*) and taught them many things; particularly the *Cæleſtial* Sciences, which he calls *Aſtrology*, i. e. the Knowledge of the Stars.

Ver. 3. *Unto Bethel*, &c.] Which was the ſecond Place wherein he dwelt, after his firſt entrance into *Canaan*, xii. 8.

Ver. 4. *Unto the place of the Altar*, &c.] This ſeems to intimate that the Altar it ſelf, was either fallen or thrown down. Some think demoliſhed by *Abram* himſelf, when he left the place; others by the *Canaanites* when he was gone.

*And there Abram called on the Name of the LORD*.] Commended himſelf, and all he had to God's Protection; who had promiſed to beſtow this Country upon him. Perhaps he built the Altar again, and offered Sacrifice thereon.

Ver. 5. *And Lot alſo*, &c.] God had bleſſed him likewiſe as a faithful Companion of *Abraham* in his Travels; and Partaker alſo of his Faith.

Ver. 6. *The Land was not able to bear them*, &c.] There was not ſufficient Paſturage for them both, in that part of the Country.

Ver. 7. *And there was a ſtrife*, &c.] Wealth commonly breeds Contentions. Yet here was no difference between the *Maſters*; but between their *Servants*: Each endeavouring to get the beſt Paſtures, and the beſt watering Places for their Flocks.

*And the Canaanite and the Perizzite*, &c.] This part of the Country was inhabited by the People peculiarly called *Canaanites*, and by the *Perizzites*, (a very rugged and barbarous Nation, ſee xv. 20.) among whom Contention would have been dangerous, at leaſt very ſcandalous.

Ver. 8. *Abram ſaid to Lot*.] The beſt, the wiſeſt, and Men of greateſt Experience in the World, are moſt inclined to Peace, and moſt yielding in order to it.

*Let there be no ſtrife between me and thee*, &c.] There had been none yet; but their Servants Quarrel might have proved theirs at laſt.

*And between my herdſmen*, &c.] *And* here ſignifies *or*: As xix. 12. *Exod.* xii. 5.

*For we are Brethren*.] Near Kinſmen, whom the *Hebrews* call Brethren.

Ver. 9. *Is not the Land before thee*.] There is room enough, tho not here, yet in other parts of the Country: Now, ſince we cannot remain together, take thy choice which way thou wilt go, *&c.* A wonderful Condeſcenſion in *Abram*, to let the younger, and leaſt in Eſtate, pleaſe himſelf. And he did not deſire *Lot* to leave the Country, but only to ſettle himſelf in what part of it he liked beſt; that he might be near to help him, as he did afterwards.

Ver. 10. *Behold all the Plain of Jordan*, &c.] A fruitful and pleaſant Country, well watered by the Streams of *Jordan*: Which in many windings and turnings run thro' it, and at ſome times overflowed it; which made the Ground very rich. And therefore *Moſes* compares this Plain to the Garden of *Eden*, (as moſt underſtand thoſe words, *the Garden of the LORD*) which was well watered by a River running thro' it; and to the Land of *Egypt* which is fatned by the overflowing of *Nile*, as this was by the overflowing of *Jordan*.

*As thou comeſt to Zoar*.] Theſe words are not to be referred to *the Land of Egypt*, immediately foregoing, (from which *Zoar* was at a great diſtance) but to thoſe words in the beginning, *a Plain well watered every where*; even to the utmoſt Skirts of it, which was *Zoar*.

Ver. 11. *And Lot choſe him all the Plain of Jordan*.] He was invited by the Richneſs of the Soil, without regard to the Manners of the People; which proved afterwards a great Affliction to him.

*And Lot journeyed Eaſt*.] For the *Plain of Jordan* lay *Eaſt*, from *Bethel*, where they now were.

Ver. 12. *And Abram dwelt in the Land of Canaan*, &c.] In that part of the Country where the People peculiarly called *Canaanites* (*Ver.* 7. and xii. 6.) were ſeated: Otherwiſe, if the Land of *Canaan* be taken largely, the *Plain of Jordan* was alſo a part of it.

Ver. 13. *The Men of Sodom were wicked*, &c.] Their Sins were grown ripe for Puniſhment; having been brought (as it were) *before the LORD*; and ſentenced at his Tribunal, to the Judgment which ſhortly after befel them.

Ver. 14. *And the LORD ſaid unto Abram*, &c.] It is likely the LORD appeared again to him, (as he had done formerly, xii. 7.) after *Lot* was ſeparated from him: Both to comfort him in his abſence, by renewing his Promiſe in larger words; and to aſſure him that his Poſterity, not *Lot*'s, ſhould inherit this Country.

*Lift up thine Eyes*, &c.] He dwelt now, it is likely, upon the Mountain, which was on the *Eaſt* of *Bethel*, (where he pitched his Tent before he went into *Egypt*, xii. 8. and returned to it when he came from thence, *Ver.* 3, 4. of

this

this *Chapter*) which gave him the advantage of a fair and long proſpect of the Country every way.

Ver. 15. *For all the Land thou ſeeſt*, &c.] That whole Country, ſome Parts of which he ſaw a great way, in every Quarter of it, and all the reſt contiguous to them, were hereby aſſured to him.

*For ever.*] It doth not ſignify ſtrictly Time without end; but a very long Period. The *Jews* indeed ſay that this word *Olam*, when it is written full, as they ſpeak, that is, with *Vau*, denotes Eternity; tho without *Vau* they confeſs it ſignifies only a long time, but this ſmall Obſervation is quite over-thrown by many Examples to the contrary. For, *Exod.* xv. 18. where the Lord is ſaid to *reign for ever*, this word *Olam* is without a *Vau*, and yet denotes Eternity. And *Deut.* xv. 17. where it is ſaid, *he ſhall be thy Servant for ever*, it is written with a *Vau*, and yet denotes only a term of *fifty* Years at the moſt.

Ver. 16. *I will make thy Seed, as the Duſt of the Earth*, &c.] More than could be contained in that Land.

Ver. 17. *Ariſe, walk thro' the Land*, &c.] He would have him, for his ſatisfaction, go and view it all more nearly, in every part of it. Or, he gives him leave (if he deſir'd to underſtand more fully both the Quality and Quantity of the Inheritance he beſtowed on him) to go and ſurvey it: Promiſing he would protect and preſerve him in his Perambulation. Nay, ſome look upon this, as giving him a Warrant to take poſſeſſion of the Country tho he ſhould not yet enjoy it.

Ver. 18. *Then Abram removed his Tent.*] To a place about *twenty four* Miles from *Bethel*, where he was before.

*And dwelt in the Plain.*] Here the word we had before xii. 6. is in the Plural Number; and is taken by many for *Oaks*, i. e. for an *Oaken Grove*: So the *Arabick* Interpreter. The LXX tranſlate it, πρὸς τὴν δρῦν, *by the Oak*, in the ſingular Number; for there ſeems to have one *Oak* more eminent than the reſt. Under which *Abraham* pitched his Tent, and built an Altar unto the LORD.

This is confirmed by xviii. 1. compared with *Ver.* 8. And indeed the Antients very much reverenced an *Oak*, and therefore planted this Tree very frequently. *Jacob* buried the Idolatrous Trumpery of his Family under an *Oak*, (xxxv. 4.) which was by *Schechem*, where the place of Publick Worſhip ſeems to have been fix'd in *Joſhua*'s time, *Joſh.* xxiv. 1, 26. The Angel of the LORD alſo appeared to *Gideon* under an *Oak*, *Judg.* vi. 11, 19, 25. ix. 6. And of all other Trees, an *Oak* was held moſt Sacred by the *Heathen*; particularly by the *Druids*. See *Pliny*, *L.* xvi. *c.* 44. *Max. Tyrius*, *Diſſert.* 34. And *Pauſanias* in his Account of *Arcadia* ſays, the Ancients made the Images of their Gods of *Oak*, being the moſt durable Wood.

This *Oak* ſome fanſy was in being in the time of *Conſtantine*, and there was great reſort to it. See *Sozomen*, *L.* ii. *c.* 4. Here *Abram* dwelt a long time, and many great things paſſed here, before he removed to any other place.

*Mamre.*] Was the Name of a Man among the *Amorites*, as appears from the next Chapter, *ver.* 13.

*Which is in Hebron.*] Or, rather, *by* or *near Hebron*, (for ſo the Particle *Beth* is often uſed) which was a very ancient City, built *ſeven* Years before *Zoar*, i. e. the famous City of *Tanis* in *Egypt*, *Numb.* xiii. 22. It was called *Arba*, or *Kirjath-Arba* at the firſt, xxiii. 2. but in *Moſes*'s time, *Hebron*. There are thoſe indeed who ſay it was not called *Hebron* till the time of *Joſhua*, who gave it to *Caleb* for his Portion, *Joſh.* xv. 13, 15. And thence conclude this Paſſage was not wrote by *Moſes* but put in by ſome other Hand, after his time. But I ſee not the leaſt proof of this Aſſertion, that *Caleb* was the firſt who gave it this Name. His Grand-Son, mentioned 1 *Chron.* ii. 42, 43. may rather be thought to have taken his Name from this Place, than to have given a Name to it. Beſides, there have been two Occaſions of giving one and the ſame Name; as appears by what is ſaid of *Beerſheba*, xxi 31. xxvi. 33. And therefore this City might have the Name of *Hebron* in *Moſes*'s time; and it might be confirmed in *Joſhua*'s.

## CHAP. XIV.

Ver. 1. *AND it came to paſs*, &c.] It is very eaſy to give an Account of this War, which the Kings of the *Eaſt* made upon the Kings of *Sodom and Gomorrah*, &c. if what was ſaid before, xii. 6. be admitted; that the *Canaanites* had invaded the Rights of the Children of *Shem*, and gotten Poſſeſſion of a Country belonging to them; which they now endeavoured to recover, (as they had attempted before, *ver.* 4.) For *Elam*, of which *Chedorlaomer* was King, deſcended from *Shem*, *Gen.* x. 22.

*Amraphel King of Shinar.*] *i. e.* King of *Babylon*, as it is commonly underſtood. But it cannot well be thought that ſo potent a King, as he is ſuppoſed to have been in thoſe days, ſhould need any Aſſociates in a War againſt ſuch petty Princes, as thoſe mentioned *ver.* 2. Or, that the King of *Elam* (whoſe Quarrel this was, as appears from *ver.* 4.) ſhould not be able of himſelf to grapple with them: Or, that the Kings of *Sodom* and *Gomorrah*, &c. durſt have adventured, with a handful of People in compariſon, to rebel againſt him, after he had brought them under his Subjection. Therefore we muſt either take *Amraphel* to have been ſome ſmall Prince in the Country of *Shinar*, i. e. *Aſſyria*: Or, if he were King of *Babylon*, that Monarchy was not very great in the days of *Abram*. And we muſt alſo look upon the reſt as Names of ſome particular Places (like *Sodom* and *Gomorrah*) over which *Arioch* and *Chedorlaomer* reigned; who were ſuch Kings as thoſe in *Canaan* when *Joſhua* conquered it: Or elſe, Commanders of Colonies, which they had led out of *Aſſyria* and *Perſia*, and ſettling thereabouts, endeavoured to inlarge their Plantations: as the manner was in thoſe and in ſucceeding Times; when the Captains of a

Troop, and Leaders of a ſmall Body of Men, were called *Princes* or *Kings*.

*Arioch king of Ellaſar.*] There was a City (mentioned by *Stephanus de Urbibus*) called *Ellas*, in *Cælo-Syria*, on the Borders of *Arabia*; where *Arioch* perhaps commanded.

*Chedorlaomer king of Elam.*] Concerning this Country ſee x. 22. where *Chedorlaomer* was either Governor of ſome little Province or City; or a Commander of ſome Troop of that Nation.

*Tidal king of Nations.*] Some take *Gojim* in this place, which we tranſlate *Nations*, for a Country or City. But it is more agreeable to the common uſe of the word in Scripture, to take it to ſignify a People: Who either wanted a fixed Habitation, or were gathered out of ſundry Regions.

Thus part of *Galilee* being inhabited by a mixed People of divers Countries, was thence called *Galilee of the Nations*, or *Gentiles*, *Matth.* iv. 15. There were alſo, as Sir *W. Raleigh* obſerves, ſeveral pretty Countries which adjoined to *Phœnicia*, (viz. *Palmyrena*, *Batanea*, *Apamena*, *Laodicene*, &c. which lay towards *Meſopotamia* on the *North*, and *Arabia* on the *Eaſt*) over which we may ſuppoſe *Tidal* reigned. *Eupolemus*, an ancient *Greek* Writer, relating this Story, calls them *Armenians*, who made this inroad upon the *Phœnicians*, as *Euſebius* tells us out of *Alexander Polyhiſtor. L.* ix. *Præpar. Evang. c.* 17.

Ver. 2. *Theſe made war with Bera king of Sodom*, &c.] They were Lords of the Country called *Pentapolis*, or five Cities. Which were ſo ſmall, that there was no need to bring a great King from beyond *Tigris*, with ſuch a mighty Monarch as he of *Babylon* is thought now to have been; and ſeveral other Nations between theſe Kings and *Euphrates*, to ſubdue their petty Province. It had been madneſs alſo for theſe Kings to reſiſt ſuch powerful Armies, as the *Eaſtern* Kings are commonly ſuppoſed to have brought againſt them. And therefore I think it reaſonable, by the Kings in the *firſt Verſe*, to underſtand ſome ſuch petty Princes as theſe mentioned in the *ſecond*.

Ver 3. *Valley of Siddim.*] The *five* Cities ſtood in this goodly Valley, which now is the *Salt-Sea* or *Lake*; ſince the overthrow of theſe Cities by Fire and Brimſtone from Heaven. Some will not have *Siddim* a proper Name, but tranſlate it *ploughed Lands*; in which this Valley was very rich.

Ver. 4. *Twelve Years they ſerved Chedorlaomer*, &c.] This ſhows he was the Principal in this War: And if he had been King of all that Country called *Elam*, we cannot think he would have paſſed thro' ſo great a part of the World, as *Aſſyria*, *Meſopotamia*, and part of *Arabia*, to conquer five Towns. All whoſe Riches could not countervail the Charge; tho he had ſent only one of his Lieutenants, with a ſmall Force to bring them under.

Ver. 5. *Smote the Rephaims.*] In their way to *Sodom* they ſubdued theſe warlike People, who, it is likely, oppoſed their Paſſage into *Pentapolis*. And theſe *Rephaims*, it appears by xv. 20. were a part of *Canaan's* Poſterity, ſituate (as one may gather from *Joſh.* xii. 4. xiii. 12.) on the other ſide *Jordan*, in *Baſhan*, or *Batanea*. They were of a Giant-like Stature: And therefore the LXX here and in other places, inſtead of *Rephaim*, have *Giants*.

*Aſhtaroth-Karnaim.*] It is plain from the fore-named place, and from *Deut.* i. 4. that *Aſhtaroth* was a place in *Baſhan*. Whether ſo called, becauſe the Goddeſs *Aſtarte*, i. e. *Diana* or *Juno*, was here worſhipped, no Body can reſolve. They that are of this Opinion fanſy that *Karnaim*, which in *Hebrew* ſignifies *two horned*, denotes the New Moon. But this word may as well note that *Aſhtaroth* was a City in the form of a half Moon.

*And the Zuzims.*] Another warlike People there-abouts: Who ſome think, are the ſame with the *Zamzummims*, *Deut.* ii. 20.

*The Emims.*] It appears from *Deut.* ii. 9, 10, &c. that theſe were alſo a Gigantick People, and near Neighbours to the *Horites*, mentioned in the next *Verſe*. For the *Emims* poſſeſſed *Ar* and the Field of *Kirjath-Jearim*; and the *Horites* poſſeſſed Mount *Seir*; till the former were driven out by the *Moabites*, and the latter by the Children of *Eſau*: And then the Country of the *Emims* was called *Moab*, and the Country of the *Horites* was called *Edom*.

Ver. 7. *And they returned.*] From the Conqueſt of the fore-named People.

*And came to En-miſhpat.*] Fell upon this Country, which was called afterward by this Name; becauſe God here *judged* the *Iſraelites* for their Murmurings, and Contention with *Moſes*. From whence alſo it was called *Kadeſh*, becauſe here the Lord was *ſanctified* among them, *Numb.* xx. 13.

*All the Country of the Amalekites.*] The Country which was afterwards poſſeſſed by the *Amalekites*; who were not yet in being: For they were the Deſcendants of *Eſau*, as *Moſes* ſhows, *Gen.* xxxvi. 16.

*And alſo the Amorites, who dwelt in Hazezon-Tamer.*] Which is the ſame with *En-Gaddi*, near the Dead Sea, 2 *Chron.* xx. 2.

Ver. 10. *Full of Slime-pits.*] Into which they hoped their Enemies might fall, and ſo be broken: Which made them draw up their Army, and wait for them in this place.

*And the Kings of Sodom and Gomorrah fled.*] Were routed, as we now ſpeak. Of the word *Slime* ſee xi. 3.

*And fell there.*] *i. e.* A great ſlaughter was made of their Armies: For they themſelves eſcaped, it appears by the following part of the Story. Some will have it, that many of them fell into thoſe Slime-pits, in which they hoped to have ſeen their Enemies plunged. But the ſimpleſt Senſe is, many of them *were ſlain*, and the reſt, as it follows, eſcaped to the Mountain. But made ſuch ill uſe of their Preſervation, from being killed with their Fellows, that they only lived to ſuffer a greater Vengeance.

Ver. 11. *And they took all the Goods*, &c.] This is a further proof that *Chedorlaomer*, and the reſt of his Confederates in this War, were but petty Princes, (like the Kings of *Sodom* and *Gomorrah*, &c.) for having broken the Army of the five Kings, they reſted contented, and march'd away with the Priſoners and Booty; but took not one of their Cities: Which, if they had been ſuch great Kings as is imagined, they would have certainly ſack'd and perhaps burnt, if they had not thought fit to keep them. But we read, *Ver.* 17. the King of *Sodom* ſtill reigned after this Victory, and went out of his City, to meet *Abram*.

Ver. 12. *And they took Lot*, &c.] Who is here called *his Brother's Son*, and *Ver.* 14, and 16. *Abram's Brother*. This was the Foundation of *Abram*'s Quarrel with the *Four* Kings; whoſe War was juſt againſt the King of *Sodom* and his Confederates: But they unjuſtly ſeized upon *Lot* and his Goods; who was but a Sojourner in that Country, and had no hand in their Revolt.

*Who dwelt in Sodom.*] In the Country of *Sodom*, where he hired ſome Ground for his Cattle; but it is not likely he yet dwelt in the City, (for then he had not been taken Captive) but afterwards, for more ſecurity, betook himſelf thither.

Ver. 13. *Told Abraham the Hebrew.*] So called from his Anceſtor *Heber*, as was before obſerved. To which may be added, that if he had been called by this Name, as many think, only from his paſſing over *Euphrates*, (which the LXX took to be the reaſon, when they tranſlated it, περάτης) it would not have deſcended to all his Poſterity, who did not come from beyond the River. So little a thing as that would not have given a Name to a whole and eminent Nation; who are uſually denominated from ſome eminent Progenitor.

*And theſe were confederate with Abram.*] The *three* fore-named Families were near Neighbours to *Abram*; who, it is likely, farmed (as we now ſpeak) ſome Ground of them: And ſo entered into a League of Mutual Defence, having the ſame Intereſt. I ſhould think alſo, that having the Prieſt of the moſt High God not far from them, *Ver.* 18. they were good, pious People, (rather than conclude, as I find ſome do, that they were utter ſtrangers to the true Religion) which made *Abram* more forward to embrace, if not to court, their Friendſhip. For the Sins of the *Amorites* being not yet full, (xv. 16.) there might be ſome remainders of true Piety among them: And it is no argument, that becauſe theſe *three* Families were of that Nation, they were wicked Idolaters.

Ver. 14. *Armed his trained Servants.*] Drew forth a ſelect number of his Servants, whom he had inſtructed to handle Arms; in caſe of any Aſſault by Robbers or injurious Neighbours. We read before, xii. 5. of the Servants they brought with them from *Haran*; and now they were more increaſed, as their Cattle were, (xii. 16. xiii. 2, 6.) ſo that he might well make a little Army out of them.

*And purſued them to Dan.*] As far as that place, where one of the Heads or Springs of *Jordan* breaks forth, called *Dan*, as *Joſephus* relates, where he ſpeaks of this very Hiſtory, *L.* i. *Antiq. c.* 10. This plain and ſhort Account of this word *Dan*, overthrows the Argument which Cavillers draw from hence to prove that *Moſes* did not write this Book.

Ver. 15. *And he divided himſelf againſt them, he and his ſervants by night.*] The *Vulgar Latin* here reads, *His Companions being divided, he fell upon them by Night:* Minding rather the ſenſe than the words. For here is no mention of any but *Abram* and his Servants: Tho it appears by the laſt *Verſe* of the *Chapter*, that his Confederates before-mentioned, *Ver.* 13. *Aner*, *Eſhcol*, and *Mamre*, joined with him in this Expedition. Which they managed with great Judgment, (for Stratagems in War were never wanting from the beginning) *Abram* and his Servants making *one* Troop, or Battalion, (as they now ſpeak) and the Confederates making *three* more. Who, dividing themſelves, fell upon the *Four* Kings, in the *four* Quarters of their Camp; that they might the more diſtract them; and make them apprehend their Forces to be more numerous, than indeed they were. They were put alſo into the greater Confuſion, becauſe this Aſſault was made in the *Night:* When, perhaps, they were buried both in Wine and in Sleep.

*Unto Hobah.*] Which lay in the Vale between *Libanus* and *Antilibanus:* Called by *Amos*, i. 5. *the Valley of Aven*, and *Beth-Eden*, or the Seat of Pleaſure. In this Vale was *Damaſcus* ſeated.

Ver. 16. *He brought back all the Goods*, &c.] All the Prey, whether in Money, Cattle, or other things, which the *Four* Kings had carried away.

*The Women alſo, and the People.*] It ſeems they had carried away all the People of *Pentapolis*, who did not flee to the Mountains, or fenced Cities; and *Women*, in thoſe days, were a ſpecial part of their Booty.

Ver. 17. *Went out to meet him.*] To congratulate his Victory; and to deſire his People might be reſtored to him.

*At the Valley of Shaveth.*] This ſeems to have been a pleaſant Place, wherein the King (that is *Melchizedec*, I gueſs by what follows) took delight. Whence it was called the *King's-Dale*. In which the King of *Sodom* met *Abram*; and *Melchizedec* entertained him with Bread and Wine.

Ver. 18. *And Melchizedec.*] The *Jews* generally ſay this was *Shem*, the Son of *Noah*. But we have reaſon to look upon this Opinion, as proceeding from their Pride and Vanity: Which could not endure to think the Father of their Nation had any Superior in another Nation, eſpecially among the *Canaanites*. And therefore they will have *Abram* to have been bleſſed by his great Anceſtor, *Shem*; to whom alſo he paid Tithes: Which is a fancy ſo plainly confuted by the Apoſtle to the *Hebrews*, that it is ſtrange any Chriſtian ſhould follow it. For he ſaith expreſly, that *Melchizedec* was not γενεαλογούμενος ἐξ αὐτῶν, vii. 6. *his Deſcent*, or *Pedigree*, *was not counted from them:* Which is not true of *Shem*. Nor could *Shem* be ſaid to be *without Father or Mother*; whoſe Genealogy is evident from *Adam*. Nor was *Shem*'s Prieſthood, if he had any, of a different Order from *Levi*'s; who was in his Loins, as well as in the Loins of *Abram*. And therefore it could not be ſaid that *Levi* paid him Tithes in the Loins of *Abram*, but it would be as true that he received Tithes in the Loins of *Shem:* For, according to this Interpretation, he was in the Loins both of him that received Tithes, and of him that paid them; and ſo the whole Argumentation of the Apoſtle falls to the Ground. But ſetting aſide theſe and other

Chriſtian Reaſons, (which are ſtrongly urged by *Bochartus*, *L.* ii. *Phaleg*, *c.* 1.) there is no Cauſe, that we can diſcern, why *Moſes* ſhould call *Shem*, (whom he ſo often mentions) by any other Name than his own: Nor is it likely that *Shem* reigned in the Land of *Canaan*; which now was in the poſſeſſion of his Brother's Son: Nor could *Abram* be ſaid to *ſojourn there as in a ſtrange Country*, if his Noble Anceſtor, *Shem*, had been a King there. Nor is this an ancient Opinion among the *Jews*, at leaſt not conſtantly believed: For *Joſephus* ſays expreſly that *Melchizedec* was Χαναναίων δυνάςης, a *Potentate of the Canaanites*, *L.* vii. *De Bello*, *Jud. c.* 18. And yet it was ſo common that it went to the *Samaritans*, as *Epiphanius* tells us, *Hæreſ.* lv. *n.* 6. (tho not to the *Arabians*, who ſay he was the Son of *Peleg*. See *Hotting. Smegma Orient.* 256. 269, 306.) and many Chriſtians have embraced it, merely, (as far as I can diſcern) becauſe they would not acknowledge any good Man to have been then among the *Canaanites*. Some Hereticks held him to be μεγάλην τινὰ δύναμιν, as *Epiphanius* tells us in the place forementioned, *Numb.* I. Which was the Opinion of *Hieracas*, a great Scholar and famous Phyſician in *Egypt*, *Hæreſ.* lxvii. *n.* 3. And ſome of the Church took him to have been the Son of God himſelf, who then appeared to *Abram*, ἐν ἰδέᾳ ἀνθρώπου, in the form of a Man. *Hæreſ.* lv. *n.* 7. But the plain truth is, he was a King and Prieſt (for thoſe two Offices anciently were in the ſame Perſon) in that Country: Where Men were not as yet wholly degenerated, and fallen from the true Religion.

*King of Salem.*] It is a great Error to think that this *Salem* was the ſame with *Jeruſalem*. For it is plain, as *Bochart* obſerves, (*L.* ii. *Phaleg*, *c.* 4.) that *Salem* was in the way which led from the Valley of *Damaſcus* unto *Sodom*: Which we learn from this very place of Scripture. And ſo St *Hierom* ſays, that he learnt from the *Jews* in his time, that it was ſeated on this ſide of *Jordan*: And it retained its Name in our Saviour's days, as appears by the Story of *John*'s baptizing near *Salem*, *Joh.* iii. 23. Several of the Fathers are of the ſame Mind, quoted by Mr *Selden* in his Review of the Hiſtory of Tithes, *p.* 452.

*Brought forth Bread and Wine.*] This he did as a *King*, not as a *Prieſt*: For it was not an act of Religion but of Hoſpitality. Thus Heathens themſelves underſtood this Hiſtory, as we find by *Eupolemus*, (quoted by *Euſebius*, *L.* ix. *c.* 17.) who ſaith he received *Abram* as they were wont to do Strangers, in a City called *Argarizin*, which he interprets the *Mount of the moſt High*. We know not in what Language it ſo ſignifies, or whether it be miſprinted for *Harellon*: But I think, the plain Senſe is, that he treated *Abram* and his followers, by cauſing Proviſions to be brought forth for their Refreſhment after the Fight. For *Bread* and *Wine* comprehend all ſorts of Proviſion for their Repaſt: As to *eat Bread* with another, in this Book, is *to feaſt* with him, xliii. 25. And thus *Tertullian* it is certain underſtood it; who ſaith expreſly, he brought them forth to *Abram* and offered them to him, and not to *God*, *L. adv. Judæos*, *c.* 3. And *Epiphanius* obſerves, that the word in the *Greek* is not κατάνεγκε but ἐξέβαλε; not *he offered*, but *brought out*. So it ſeems his Copy had it.

Ver. 19. *And he bleſſed him.*] This he did as a Prieſt, (which Office is juſt before mentioned) as he did the other as a King.

*Bleſſed be Abram of the moſt high God.*] He prayed God to confirm the Bleſſing, which he had pronounced upon him.

*Poſſeſſor of Heaven and Earth.*] Rather *Creator*, as the LXX and *Vulgar Latin* tranſlate it. See Dr *Spencer*, *L.* i. *De Leg. Hebr. c.* 4. §. 10. and *Lud. de Dieu* before him, in his Notes on this place, and *Hotting. Smegma Orient. p.* 87. By this and the next *Verſe*, wherein he gives Glory to the moſt high God for *Abram*'s Victory, it is apparent that he was a worſhipper of the One only True God, and Maker and Governour of all things. To whom he alſo miniſtred in the Office of a Prieſt; who bleſſed Men in his Name.

*And he gave him.*] i. e. *Abram* gave to *Melchizedec*, as the Apoſtle explains it, *Hebr.* vii. 2. But the words are ſo doubtful as they lie here, that *Eupolemus* (in the place abovementioned) thought *Melchizedec* had beſtowed Gifts upon *Abram*.

*Tithes of all.*] He doth not ſay of what all; but that which goes before leads us to think he means *Tithes of all the Spoil*, which he had taken from *Chedorlaomer*, &c. For he had nothing elſe there to Tithe; unleſs it were the remainder of the Proviſion he had carried along with him in this Expedition: All the reſt of his own Eſtate being many Miles off, at *Mamre*. And thus *Joſephus* interprets it, δεκάτην τῆς λείας, the Tithe of what was gotten by War. And thus the Apoſtle himſelf ſeems to expound it, *Hebr.* vii. For having ſaid *Verſe* 2. he gave him the *tenth part of all*: when he comes to argue from this, he calls it *the tenth part of the ſpoils*, *Verſe* 4. And indeed it was a very ancient Cuſtom to offer to God (whoſe Prieſt *Melchizedec* was) the tenth part of what they took in War. *Diodorus Siculus* reports it of the *Greeks*; and many Authors of the *Romans*. From whence we cannot infer, that they gave only Tithes of ſuch things; but, rather, that theſe were extraordinary Acknowledgments of God's Mercy to them: Which it was uſual to make, out of thoſe Poſſeſſions which he had bleſſed them withal. For why ſhould they give Tithe of the Spoils, if they were not wont to pay Tithe of other things? And therefore St *Chryſoſtom* makes this reflection upon this Practice of *Abram*; That it ſhould teach us to be willing and ready to offer unto God, ἀπαρχάς, the Firſt-Fruits of all that he hath beſtowed on us. This is confirmed by the Story of *Jacob*: Which, together with this of *Abram*, ſhows plainly the Cuſtom of paying Tithes was before the Law of *Moſes*; and that not only of the *Spoils of War*, but of their Flocks, Corn, and other Fruit, which *Jacob* vowed unto God, xxviii. 22. See there.

Ver. 21. *Give me the Perſons*, &c.] A truly generous Diſpoſition becoming a King; to love the Perſons of his Subjects better than their Goods.

Ver. 22. *I have lift up my hand.*] i. e. Sworn, as the Phraſe is uſed in many places, *Exod.* vi. 8. *Numb.* xiv. 30, *&c.*

*Poſſeſſor of Heaven and Earth.*] See *Ver.* 19.

Ver. 23. *I will not take from a Thred,* &c.] *i. e.* the meaneſt thing.

*I have made Abram rich.*] He would have this to be only the Work of God; who promiſed, a great while ago, to bleſs him, and had now renewed his Promiſe by *Melchizedec.* And he would not have it thought that love of Spoil had carried him to the War; but only love of Juſtice. In ſhort, here is a moſt noble Example (as *Maimonides* obſerves, *P.* iii. *More Nevoch. c.* 50.) of Contentedneſs with what he had, of deſpiſing Riches, and ſeeking Praiſe rather from Virtue.

Ver. 24. *Except only that which the young Men* (i. e. the Soldiers) *have eaten.*] For which he did not think it reaſonable they ſhould pay.

*And the Portion of them that went with me.*] He could not bind his Confederates by his own Act; but left them to deal with their Countrymen as they pleaſed: In either keeping their ſhare of the Spoil, or parting with it, as he had done. The *Jews* truly obſerve, that they who ſtaid with the Stuff and Carriages, had their Portion equal with thoſe that fought: As we read in the Story of *David,* 1 *Sam.* xxx. 25. But it is not certain that this Cuſtom was as old as *Abram*'s time; which they would gather from this place. For here they take the *young Men* for thoſe who fought and purſued the Enemy: And *Aner, Eſhcol,* and *Mamre,* ſtaid to guard the Carriage. But I ſee no ground for this; it being moſt probable, as I obſerved before, that they attacked the Enemy, as well as *Abram*'s Servants; and thereby acquired a Title to part of the Spoil. But whether we conſider it this way, or the other, *Abram* could not give away their Right, when he generouſly parted with his own.

## CHAP. XV.

Ver. 1. AND *after theſe things.*] After this great Victory, and his generous refuſal of the King of *Sodom*'s offer.

*The Word of the LORD came to Abram.*] God revealed himſelf more clearly to him. For this is the firſt time we read, of the *Word of the LORD* coming to him; and of his having a Viſion: That is, being made a Prophet, and that in an high Degree; God revealing his Mind to him, not in a *Dream,* but in a *Viſion*; when he was awake, but having his Senſes (as *Maimonides* explains it) bound up from their ordinary Functions; during the time that the heavenly Influence came upon his Mind, and diffuſed itſelf to his Imagination; where it repreſented ſeveral things to him. *More Nevochim, P.* ii. *c.* 41. But theſe words may be underſtood of his having theſe things repreſented to him, by the *Divine Majeſty*; when he was perfectly awake, and uſed all his Senſes.

*Fear not, Abram.*] He heard theſe words, while he was in the Ecſtaſy, (according to *Maimonides*'s Explication) incouraging his hope in God, that he and *Lot* ſhould be ſafe from any new Invaſion by theſe, or any other Enemies. For, perhaps, there were ſome Rumours abroad of the *Aſſyrians* recruiting their Forces; with an intention to renew the War.

*I am thy Shield.*] I will protect and defend thee.

*And thy exceeding great reward.*] Will give thee far more than thou haſt lately denied to take, for my ſake.

Ver. 2. *LORD God, what wilt thou give me,* &c.] What good will all the Riches in the World do me, if I have not a Child to inherit my Eſtate?

*To go childleſs.*] Is to die, (to go out of the World without Children) as *Luke* xxii. 22. *truly the Son of Man goeth,* i. e. muſt die ſhortly. He doth not ſlight God's Promiſe made in the foregoing *Verſe*; but only deſires him to be ſo gracious as to give him a Child for his *Reward.*

*And the Steward of my Houſe is this,* &c.] He that takes care of all I have, (and therefore deſerves beſt of me) is not of my Kindred.

*Eliezer of Damaſcus.*] Some think this ſignifies no more, but that he was born of a *Syrian* Woman.

Ver. 3. *And Abram ſaid,* &c.] He repeats the ſame again, out of a great Concern to have God's Promiſe fulfilled: Which he did not diſbelieve, but earneſtly longed for, more than for all the Riches in the World.

*One born in my Houſe is my Heir.*] It is likely, that *Eliezer* was one of their *Souls* (i. e. Servants) *gotten in Haran,* (xii. 5.) and had been ſuch a wiſe and faithful Manager of all things committed to his Care, that *Abram* intended, before the Promiſe made to him, to have left him his Heir: Thinking he ſhould have no Child of his own; *Sarah* being barren, as we read, xi. 30.

Ver. 4. *And behold, the Word of the LORD came to him,* &c.] A new Aſſurance is given him, from the *Schechinah,* or *Divine Majeſty,* that he ſhould have an Heir begotten by himſelf.

Ver. 5. *And he brought him forth abroad, and ſaid,* &c.] *Maimonides* thinks (*More Nev. P.* ii. *c.* 46.) that all this which follows was done in a Viſion. But others will have it, that he was really conducted out of his Tent into the open Air, and looked upon the Stars. The former Opinion is more probable, becauſe the Sun was not yet gone down, *ver.* 12. and therefore the Stars were not to be ſeen with the Eye, but were repreſented only in a Viſion.

*So ſhall thy ſeed be.*] *Nehem.* ix. 23. He not only promiſes him an Heir; but that this Heir ſhould have a numerous Poſterity. Which, as before, xiii. 16. he compared to the Duſt of the Earth; ſo here he compares to the Stars of Heaven. Showing (ſay ſome of the *Jews*) by the former their Humiliation; and by this their Exaltation and Advancement. And indeed, in this *Chapter,* he ſpeaks of both.

Ver. 6. *He believed in the LORD.*] Was fully perſuaded that God both could and would perform his Promiſe; tho it ſeemed to be very difficult, if not impoſſible, according to the ordinary courſe of Nature: He and *Sarah* both, being very old.

*And he counted it to him for righteouſneſs.*] The Lord eſteemed it a moſt noble Act; and high Expreſſion of a pious Confidence in him, (as that Act of *Phineas* was, in after-times, *Pſalm* cvi. 31.) and thereupon graciouſly owned him for a righteous Perſon: tho he was not free from all Sin whatſoever; but was guilty of ſome that were not conſiſtent with perfect Righteouſneſs.

It is here to be conſidered, That *Abram* believed this Promiſe before (xii. 1, 2, 3, 4) but now his Faith was the more remarkable; becauſe, notwithſtanding ſome time had paſſed ſince the firſt making of the Promiſe, and he had no Iſſue; he ſtill perſiſted in the belief, that God would beſtow a Son upon him; tho it grew every day more and more unlikely.

Ver. 7. *I am the LORD that brought thee*, &c.] He reminds him of what he had already done for him; that he might confirm him in the belief of what he promiſed farther to do.

*To give thee this Land*, &c.] To beſtow it upon thy Children for their Inheritance.

Ver. 8. *Whereby ſhall I know*, &c.] This is not ſpoken doubtingly; for the ſtrength of his Faith is highly commended; but he deſires to have it more and more ſtrengthned and confirmed: As ſome good Men did in after-times, when they were put upon very difficult Services. So *Gideon*, *Judg.* vi. 37, &c.

Ver. 9. *And he ſaid unto him, Take me an Heifer*, &c.] *i. e.* Offer unto me (ſo it ſhould be rendered, as Mr *Mede* obſerves, *Book* ii. *p.* 472.) the following Creatures: which are of four Sorts. From whence the *Hebrew* Doctors would perſuade us, the riſe and the fall of the *four Monarchies* are ſignified in theſe words. But it is a better Obſervation, That God hereby fore-ſignified their Sins ſhould be expiated by Sacrifices. For theſe were the Creatures and theſe alone, which were appointed to be offered in ſacrifice to God, by the Law of *Moſes*. And it juſtifies their Opinion, who think there were *clean* and *unclean* Beaſts, with reſpect to Sacrifice, before the Law; tho not with reſpect to Meat.

Yet here is ſomething ſingular, That God required *Abram* to offer an Heifer of *three Years old*, with a *Goat* and a *Ram* of the ſame Age; whereas afterwards, under the Law, they were commonly *of one Year old.* I know not the reaſon of this difference; but certain it is, that a Ram of *three Years old*, is in its full ſtrength, and the vigour of its Age; as *Bochart* obſerves. Whence it is that *Lucian* introduces *Ganymede* proffering to offer unto *Jupiter*, (if he would diſmiſs him) τὸν τριετῆ, τὸν μέγαν, &c. *A Ram of three Years old, a big one, the leader of the Flock. Hierozoic. P.* i. *Lib.* 2. *c.* 46.

*A young Pigeon.*] The *Hebrew* word *Gozal*, ſignifies the young ones of *Ring-Doves*, *Wood-Pigeons*, or any other of that kind; as he alſo obſerves.

Ver. 10. *And he took unto him.*] Now we muſt ſuppoſe he was come out of his Ecſtaſy; and really performed all that follows: Until he fell into it more profoundly than before.

*Divided them in the midſt.*] There is no footſtep of this Rite any where in the Scripture, ſave only in the Prophet *Jeremy*, xxxiv. 18, 19. But this place ſhows it to have been very ancient: And St *Cyril* in his Tenth Book againſt *Julian*, derives this Cuſtom from the ancient *Chaldæans*. As others derive the very word *Bireth*, [ברית] which ſignifies a *Covenant*, from the word uſed both here and in *Jeremy*, viz. בתר, *Batar*, which is the very ſame by a tranſpoſition of Letters, and ſignifies to *divide* or cut aſunder. Becauſe Covenants were made by dividing a Beaſt, and by the Parties covenanting, paſſing between the parts of the Beaſt, ſo divided: Signifying that ſo ſhould they be cut aſunder who broke the Covenant. Thus Mr *Mede* in the place fore-mentioned, truly explains this Rite; which was as much as if they had ſaid: *Thus let me be divided and cut in pieces, if I violate the Oath I have now made in the preſence of my God.*

We find in *Zenobius*, that the People called *Molotti* retained ſomething of this Cuſtom; for they confirmed their Oaths, when they made their Covenants, κατακόπτοντες εἰς τὰ μικρὰ τοὺς βοῦς, by cutting Oxen into little bits.

*Laid each piece one againſt another.*] So that there was a ſpace left between them; thro' which the Parties covenanting might paſs. Which ſeems to be meant by *Homer* when he ſays, *Iliad.* ά. *v.* 461. that after the Prieſt had prayed to *Apollo*, the *Sacrifice* was ſlain and flea'd, and then they cut it up,

Δίπτυχα ποιήσαντες,——

making *Duplicates*, which were exactly anſwerable one to the other.

*But the Birds divided he not.*] Thus it was preſcribed afterwards, *Levit.* i. 17. becauſe they were but an appendage to the Sacrifice, and their Blood was not ſprinkled upon the Altar. It is likely, notwithſtanding, that the Birds were laid one againſt the other, as the pieces of the Beaſts were. And there being a Prophecy of the ſtate of *Abram*'s Family in Future times, *ver.* 13, 14. ſome fancy that the Diviſion of theſe Beaſts repreſented the Diſperſion of his Poſterity into divers Countries.

Ver. 11. *And when the Fowls came down*, &c.] The Birds of prey. For the *Hebrew* word *Ajit*, ſignifies *Avis rapax & carnivora*, ravenous Birds, that feed on Fleſh. Whence *Bochartus* thinks an Eagle is called in *Greek* Ἀετὸς, and Αἰετὸς, as the principal Bird of prey. *Hierozoic. P.* i. *L.* iii. *c.* 12. And by theſe Fowls ſome think the *Egyptians* are repreſented, who fell upon the *Iſraelites*; as rapacious Birds do upon dead Carcaſes; and endeavoured to hinder their offering Sacrifices unto God.

*Abram drove them away.*] He ſat by the pieces of Fleſh (as the LXX tranſlate it) to watch leſt Vultures, or ſuch like Creatures, ſhould ſnatch them away. For he looking upon them as things hallowed, watched to ſee what God intended in them.

Ver. 12. *A deep ſleep*, &c.] Some would have it, That he being tired with the great Labour of fetching the Sacrifices, cutting them up, and watching them, naturally fell into a ſleep. But *Maimonides*, more reaſonably, looks upon this as the continuance of what was begun before in a *Viſion:* Which at laſt was converted into a *profound ſleep*; wherein things were repreſented to him in a Dream. And therefore their wiſe Men ſay, this was a *Prophetical Sleep. More Nevoch. P.* ii. *c.* 45.

*An horror of great darkneſs fell upon him.*] Prophecy, ſaith the fore-named Author, begins ſometimes in Viſion; afterwards that Terror and vehement Paſſion, which follows the high working of the imaginative Faculty, being multiplied, it ends in a deep Sleep, as it did here in *Abram.* Such a Terror alſo poſſeſſed *Daniel* in ſome of his Viſions, while he was awake, *Dan.* x. 8. as the ſame *Maimonides* obſerves in the XLI *Chapter* of that Book.

This Horror of great Darkneſs, many think ſignified the diſmal Condition of *Abram*'s Poſterity in *Egypt:* Which God now repreſented to him. And this Horror coming upon him, at the *going down of the Sun*, was, they think, a further ſignification of it. For we ſay, a Man's Sun is ſet, when he falls into great Calamities. And it ſignify'd, ſome imagin'd, theſe Calamities ſhould come upon them a great while hence.

Ver. 13. *And he ſaid unto Abram,* &c.] Here he informs him what the State of his Family ſhould be, from the birth of *Iſaac*, (which he had promiſed to him, *ver.* 5.) for the ſpace of *Four hundred* Years.

*Thy Seed.*] This ſhows from whence the *Four hundred* Years were to commence: *viz.* From the time of his having a Son.

*Be a ſtranger in a Land that is not theirs.*] *i. e.* Sojourn partly in *Canaan* and partly in *Egypt.* There are thoſe indeed who fancy *Canaan* cannot be ſaid to be a Land *that was not theirs*; God having beſtowed it upon *Abram.* But God himſelf teaches us otherwiſe, *Exod.* vi. 4. where he calls it, *the Land of their Pilgrimage, wherein they were ſtrangers:* Becauſe they were not at preſent poſſeſſed of it, tho they had a good Title to it.

*And they ſhall afflict them four hundred Years.*] Theſe *Four hundred* Years are not to be referred only to what immediately goes before, [*they ſhall afflict them*] but to all the reſt, their ſojourning in a ſtrange Land, and their being in Servitude. Theſe *three* things were to come to paſs within that ſpace: So that it is as if he had ſaid, Thy Seed ſhall not poſſeſs this Land till *four hundred* Years hence. During which time, they ſhall be ſojourners in this Land and in *Egypt*, that is, ſome part of it, and alſo, be no better than Slaves, nay endure ſore Affliction.

It muſt here be noted, That from the Birth of *Iſaac*, when theſe Years began, to their Deliverance out of the *Egyptian* Bondage, was juſt *Four hundred and five* Years. But the *five* odd Years are not mentioned; it being the manner of all Writers to take no notice of broken Numbers (as they call them) when they name a round Sum. Thus the *Greek* interpreters of the *Bible* are commonly called the LXX: Tho there were *Seventy two* of them. And the *Roman* Writers call thoſe *Centumviri*, who were in all an *Hundred and five.* And *Moſes* in another place, *Numb.* xi. 21. ſaith, the *Iſraelites* were *Six hundred thouſand*; not reckoning the *Three thouſand five hundred and fifty* above that Number, as appears from *Numb.* i. 46. and ii. 32.

If it ſeems a difficulty, that their ſojourning is ſaid in *Exod.* xii. 40. to have been *Four hundred and thirty* Years, it is removed by conſidering, that in thoſe Years is comprehended the time of *Abram*'s ſojourning alſo; as well as his Seed. And it was juſt *twenty five* Years from his coming into *Canaan* to the Birth of *Iſaac:* Which, added to *Four hundred and five* Years beforementioned, make up the Number of *Four hundred and thirty.* And this is ſo exactly true, that if we divide the Sum of *Four hundred and thirty* into equal parts, it is computed by the beſt of the ancient, as well as later, Writers, that the *Hebrew* Nation ſojourned juſt *Two hundred and fifteen* Years in *Canaan* (reckoning that ſhort time *Abram* was in *Egypt*, *Chap.* xii.) and as many after they went into *Egypt.* See *Uſſer. Chronol. Sacra*, C. X.

Ver. 14. *I will judge.*] *i. e.* Puniſh them.

Ver. 15. *Go to thy Fathers.*] *i. e.* Die, and depart to the other World.

*In peace.*] And ſee none of the fore-named Calamities.

Ver. 16. *The iniquity of the Amorites*, &c.] *Abram* now lived among the *Amorites*, xiv. 13. But under their Name are comprehended all the other Nations of *Canaan.* Who were very wicked; but God forbare them till their Wickedneſs had overflowed the whole Country, and that to the greateſt height. Their moſt heinous Iniquities, were abominable Idolatries, Cruelty, beaſtly Filthineſs, to a prodigious exceſs, *Levit.* xviii. 22, 23, &c. See *Theodoret* upon *Pſalm* cv. 44. and *P. Fagius* on *Levit.* v. 1.

But in *Abram*'s time their Iniquity was *not full: i. e.* There were ſeveral good Men ſtill remaining among them, as *Mamre*, *Eſhcol*, and *Aner* ſeem to have been, who were confederate with *Abram*; and *Melchizedec* certainly was, who being Prieſt of the moſt high God, had ſome People ſure worſhipped together with him. And therefore God ſtaid till there was an univerſal Corruption, and they were all ripe for Deſtruction. For we read of none but *Rahab*, whoſe Faith ſaved her and her Family, when the time of their Deſtruction came.

Ver. 17. *Behold, a ſmoaking Furnace.*] If the *great horror*, *Verſe* 12. repreſented the extreme Miſery of the Children of *Iſrael* in *Egypt*; then this ſeems to ſignify God's Vengeance upon the *Egyptians*, for oppreſſing them in the Furnaces, wherein they wrought, *Exod.* ix. 8.

*A burning Lamp, or a Lamp of Fire.*] *i. e.* The *Schechinah*, or *Divine Majeſty*, appeared in great Splendor, (ſo *Maimonides* rightly explains it, *P.* i. *More Nevoch. cap.* 21.) like to a flaming Fire. So it appeared to *Moſes*, when God came to deliver them from the *Egyptian* Bondage, *Exod.* iii. 2, 6, &c.

*Paſſed between the pieces.*] In token, as it follows, *ver.* 18. that he entered into a Covenant with *Abram* and with his Poſterity: For *paſſing between* the pieces, he conſumed them, (as St *Chryſoſtom* rightly underſtands it) and thereby teſtified his Acceptance of the Sacrifices which

*Abram* offered.' I noted before, that there is no ſuch Rite we read of any where in Scripture, but in *Jeremiah*, of making a Covenant in this manner. But there are thoſe who think they find this Cuſtom in other Nations: For if *Dictys Cretenſis* do not lye, after the manner of the *Cretians*, (as *Bochart* ſpeaks) both the *Greeks* and *Trojans*, from the time of *Homer*, did make Covenants, in this faſhion. Certain it is, the *Bœotians* and *Macedonians* paſſed on ſome occaſions, thro' the parts of a Beaſt diſſected: But it was for *Luſtration*, not for Covenanting, as the ſame *Bochart* obſerves, *P.* i. *Hierozoic. L.* ii. *cap.* 46.

Ver. 18. *Unto thy Seed will I give this Land*, &c.] Here is the utmoſt extent of the Donation made to *Abram*: Which began to be fulfilled in *David*, (2 *Sam.* viii. 3, &c.) for till then they did not inlarge their Borders, as far as *Euphrates*.

*The River of Egypt.*] So *Nile* is commonly called, but cannot be here meant; becauſe the *Iſraelites* never enjoyed all the Land of *Egypt* on this ſide *Nile*. Therefore we are to underſtand by it, that little River which came out of that Branch of *Nile*, called *Peleuſiacum Barachium*: From whence a ſmall River not Navigable, ran toward *Judæa*; falling into the *Egyptian* or *Phœnician* Sea. For this River was the Bounds of *Paleſtine*; and is mentioned by *Strabo* and others, whom *G. Voſſius* cites, *L.* ii. *De Idolol. c.* 74. It is called, *Amos* vii. 14. *the River of the Wilderneſs*; Becauſe it run thro' the Wilderneſs, which is between *Egypt* and *Paleſtine*, into the Sea.

Ver. 19. *The Kenites*, and *Kenizzites*.] Theſe are put into the Number of the Nations, whoſe Country God gave to *Abram*; but whether they were deſcended from any of the Sons of *Canaan* we cannot tell: Nor are we certain where they dwelt. Only *Euſtathius*, Biſhop of *Antioch*, ſays the *Kenites* dwelt about *Libanus* and *Amanus*: And the *Kenizzites* it is likely were their Neighbours. But the Names of theſe People were quite extinct between the times of *Abram* and *Moſes*; for we find no mention of them by *Joſhua* in the Diviſion the Land of *Canaan*, nor in the Account he gives of the Nations he conquered. We read indeed of the *Kenezites*, *Numb.* xxxii. 12. *Joſh.* xiv. 6, 14. but they were of the Children of *Iſrael*. And of the *Kenites*, *Judg.* i. 16. iv. 11, 17. but they deſcended from the Father-in-law of *Moſes*. And therefore thoſe whom *Moſes* here ſpeaks of, it is probable loſt their Name, being incorporated into ſome of the *ſeven* Nations who inhabited this Country when *Joſhua* ſubdued it.

*The Cadmonites*.] Theſe are no where elſe mentioned; but are thought by *Bochartus* to be the ſame with the *Hivites*: Who living about Mount *Hermon*, toward the *Eaſt* of the Land of *Canaan*, were thence called *Kadmonites*, i. e. *Orientals*. See x. 17.

Ver. 20. *Hittites*. See x. 15.

*Perizzites*.] They were a People inhabiting the mountainous and woody Country of *Canaan*, as appears from *Joſh.* xi. 3. xvii. 13. From whence we may gather they were a wild ſort of People, who lived far from Cities, in little Villages; and thence perhaps had their Name: For *Pherazoth* in *Hebrew* ſignifies, *Pagi*, Villages. But from which of the Sons of *Canaan* they deſcended, there is not the leaſt ſignification in Holy Scripture.

*Rephaim*.] They dwelt in *Baſhan*; and perhaps in other Countries thereabouts. See xiv. 5.

Ver. 21. *Amorites*.] Theſe were the mightieſt People in the Land of *Canaan*. See x. 16.

*Canaanites*.] Theſe were ſome of the Poſterity of *Canaan*, who peculiarly inherited his Name; living upon the Sea-Coaſt, and upon the Banks of *Jordan*, *Numb.* xiii. 30. *Deut.* i. 7. xi. 30. And it is a reaſonable Conjecture, That they ſprang from ſuch of *Canaan*'s Sons, as had, for a time, the greateſt Power and Authority in that Country: And therefore had the Prerogative of being called by his Name. Or elſe, they were ſo called, becauſe they were *Merchants*, and great Traders by Sea. For ſo the word is uſed in Scripture.

*Gergaſite*.] See x. 16.

*Jebuſite*.] See there alſo.

## CHAP. XVI.

Ver. 1. *Sarai bare him no Child*.] Still the fulfilling of God's Promiſe was deferred; for the greater trial of *Abraham*'s Faith. Which now had held out ten Years, (*Ver.* 3.) without ſeeing any Fruit of it.

*She had an handmaid, an Egyptian*.] An *Egyptian* by Nation; but a Proſelyte to the true Religion. St *Chryſoſtom* thinks *Pharaoh* beſtowed her upon *Sarai*, when he took her into his Houſe, or when he ſent her away, xii. 15, 20. Which he learnt from the *Jews*, who ſay the ſame; as may be ſeen in *Pirke Elieſer*, *c.* 26. who ſays alſo, as *R. Solomon Jarchi* doth, that ſhe was *Pharaoh*'s Daughter, by his Concubine. But it is more likely ſhe was ſuch a Servant to *Sarai* as *Eliezer* was to *Abram*; born in his Houſe of an *Egyptian*, as he was of a *Syrian* Woman.

Ver. 2. *And Sarai ſaid unto Abram*, &c.] It is likely he having acquainted her with the Promiſe, ſhe grew impatient to have it fulfilled, ſome way or other.

*Go in unto my Maid*.] *i. e.* Take her to Wife, *Ver.* 3.

*It may be I may obtain Children by her*.] Being born of her Bond-ſlave, they would be *Sarai*'s Children; according to the Cuſtom of thoſe Times, xxx. 3. *Exod.* xxi. 4.

*And Abram hearkened to the Voice of Sarai*.] Thinking, perhaps, that God might fullfil his Promiſe this way; becauſe he had only told him he ſhould have Seed, but had not, as yet, ſaid by *Sarai*.

Ver. 3. *Gave her to her Huſband Abram to be his Wife*.] A ſecondary Wife, (which was a Liberty they took in thoſe days) who was not to be Miſtreſs of the Houſe; but only to bear Children, for the increaſe of the Family. Now I can ſee no good Reaſon, why *Sarai* herſelf ſhould perſuade her Huſband (contrary to the Inclination of all Women) to take another Wife, which ſhe herſelf alſo gave him; but only the eager deſire ſhe was poſſeſſed withal of having the promiſed Seed. Which gives a good Account alſo, of *Jacob*'s Wives contending ſo earneſtly, as they did, for his Company.

Ver. 4. *Her Miſtreſs was deſpiſed in her Eyes.*] *Hagar* began to take upon her, as if ſhe had been Miſtreſs of the Houſe; at leaſt much more favoured by God, who had made her fruitful: Which was accounted a great Bleſſing, and Honour in thoſe days; eſpecially in a Family that had no Heir.

Ver. 5. *My wrong be upon thee.*] Thou art the cauſe of this Injury (or theſe Affronts) which I ſuffer, by being too indulgent to my Maid, and not repreſſing her Inſolence. Or, it is incumbent on thee, to ſee me redreſſed of the Wrong that is done me. See *Lud. de Dieu.*

*The Lord judge between me and thee.*] Sometimes this Phraſe ſignifies an Appeal to God, as the Avenger of Wrongs: But here it ſeems only to denote her committing the Equity of her Cauſe to the Judgment of God.

Ver. 6. *Behold, thy Maid is in thy hand.*] Is ſubject unto thee.

*Do with her as pleaſes thee.*] Uſe her as thy Maid, and not as my Wife.

*And when Sarai dealt hardly with her.*] Beat her perhaps; or impoſed on her, too much, or too ſervile, Labour.

*She fled from her Face.*] Run away, to avoid her cruel uſage.

Ver. 7. *And the Angel of the LORD,* &c.] This is the firſt time that we read of the appearance of an *Angel.* By whom *Maimonides* will ſcarce allow us to underſtand more, than a Meſſenger, (*More Nevoch. P.* ii. *c.* 42.) But ſome Chriſtians go ſo far into the other extreme, as to underſtand hereby, the Eternal ΛΟΓΟΣ, or Son of God. It ſeems to me more reaſonable, to think, that tho the *Schechinah*, or *Divine Majeſty*, did not appear to her; as it had often done to *Abram:* Yet one of the heavenly Miniſters, who were Attendants upon it, and made a part of its Glory, was ſent to ſtop her Proceedings. And a great Favour it was, that the Lord would diſpatch ſuch a Meſſenger after her; who was ſufficient to do the buſineſs.

*In the way to Shur.*] She was flying into *Egypt*, her own Country, (upon which the Wilderneſs of *Shur* bordered) and only reſted a while at this Fountain, to refreſh her ſelf.

Ver. 8. *And he ſaid, Hagar, Sarai's Maid.*] He takes notice of her being *Sarai*'s Maid, rather than *Abram*'s Wife; to put her in mind of her Duty, and that ſhe could not honeſtly leave her Miſtreſs without her Conſent: For ſo it follows in the next *Verſe.*

Ver. 9. *Return to thy Miſtreſs, and ſubmit,* &c.] It is the ſame word here tranſlated *ſubmit*, with that *Ver.* 6. where it is rendred *dealt hardly:* Signifying that ſhe ſhould be patient, and indure the Hardſhip of which ſhe complained, (or ſuffer herſelf to be afflicted by her.)

Ver. 10. *I will multiply,* &c.] I will make thee partaker of the Promiſe, I have made to *Abram*, xv. 5. The Angel delivers this Meſſage to her, in the Name of God, who ſent him.

Ver. 11. *Behold, thou art with Child,* &c.] Do not doubt of what I ſay; for thou art with Child of a Son, who ſhall be the Father of a great People. This Promiſe was renewed to *Abram* in the next *Chapter*, xvii. 20. and we find was performed xxv. 12.

*Shalt call his Name Iſhmael.*] Some of the *Jews* take notice of the Honour which was here done him, in calling him by his Name before he was born: There being but *Six* they ſay, who were thus diſtinguiſhed from others; the two firſt were the Sons of *Abram*, (*Iſhmael*, and *Iſaac*) and the laſt was the *Meſſias.*

*The LORD hath heard thy affliction.*] Thy Complaint under the Affliction thou haſt endured from thy Miſtreſs, and here in the Wilderneſs. This Paſſage ſhows it was an Angel which appeared and ſpake to her from the Lord, and not the Lord himſelf.

Ver. 12. *A wild Man.*] The *Hebrew* word *Phere* here joyned with *Man*, ſignifies a *wild Aſs:* And ſo is well tranſlated by *Bochart*, *tam ferus quam Onager, as wild as a wild Aſs.* Which loves to ramble in Deſarts; and is not eaſily tamed, to live in ſociety.

*His Hand ſhall be againſt every Man,* &c.] He ſhall be very warlike: and both infeſt all his Neighbours, and be infeſted by them.

*He ſhall dwell in the preſence of his Brethren.*] Be a Nation by himſelf; near to all his Brethren, whether deſcended from *Iſaac*, or from the reſt of *Abram*'s Sons by *Keturah:* Who tho annoyed by him, ſhall not be able to diſpoſſeſs him. This is ſuch an exact Deſcription of the Poſterity of *Iſhmael*, throughout all Generations, that none but a Prophetick Spirit could have made it; as Doctor *Jackſon* truly obſerves, (*Book* i. *on the Creed, c.* xxv.) Wildneſs being ſo incorporated into their Nature, that no change of Times hath made them grow tame.

Ver. 13. *She called the Name of the LORD that ſpake to her.*] By his Angel, for ſhe look'd upon the Preſence of the Angel, as a Token of the divine Preſence; tho ſhe ſaw it not in its full Glory.

*Thou God ſeeſt me.*] Takeſt Care of me, whereſoever I am.

*For ſhe ſaid, Have I alſo here looked after him that ſeeth me?*] There are various Interpretations of theſe words: The plaineſt is that of *De Dieu:* Who obſerves that the word *Halom* always ſignifies *Place*, not *Time*; or, that which is done in any Place, and ſo we tranſlate it by the word *here.* But there he makes a ſtop, after that word by way of admiration; in this manner: *And even here alſo!* Or, *even thus far!* It had been leſs wonder, if God had taken Care of me in my Maſter's Houſe; but doth he follow me with his Favour even hither? This is wonderful. And then the next words, (*have I looked after him that ſeeth me*) carried this ſenſe, Have I beheld God, who taketh Care of me? What a Favour is this that he would ſo far condeſcend to me? It ought never to be forgotten; therefore ſhe called his Name, *Thou God ſeeſt me..*

Ver. 14. *Beer-lahai-roi.*] Some would have this refer, both to *Hagar*, and to God; in this manner: *The Well of her that liveth, and of him that ſeeth* (*i. e.* who preſerves me in Life). So it was an acknowledgment that ſhe owed her Life and Safety to God.

Ver. 15. *Abram called his Son's Name*, &c.] *Hagar* having told him at her return the foregoing Story, he gave his Son this Name; in Obedience to the Angel's Command, *Verſe* 11.

Ver. 16. *Fourſcore and ſix Years old.*] He was *ſeventy five* Years old when he came into *Canaan*, xii. 4. and had been *ten* Years there when he took *Hagar* to Wife, (*Ver.* 3. of this *Chapter*) and therefore was then *eighty five* Years old; and conſequently *eighty ſix* the next Year, when *Iſhmael* was born.

## CHAP. XVII.

Ver. 1. WHEN *Abram was ninety nine Years old.*] Thirteen Years after *Iſhmael*'s Birth.

*The LORD appeared to Abram.*] In a viſible Majeſty; to ſatisfy him that the Promiſe made, (xv. 4, 5.) ſhould not be fulfilled in *Iſhmael*.

*I am the Almighty God.*] Or, All-ſufficient. This is the firſt time we meet with this Name: Which was moſt fitly uſed here, when he ſpeaks of a thing very difficult to be done; but not beyond the Power of God, who can do all things, and needs none to aſſiſt him.

*Walk before me.*] Go on to pleaſe me.

*And be thou perfect.*] Till thou haſt compleated thy Faith and Obedience.

Ver. 2. *And I will make my Covenant*, &c.] Eſtabliſh and perform my Covenant: For it was made before, and now only confirmed by a Sign or Token of it, *ver.* 11.

Ver. 3. *Abram fell on his Face.*] Being aſtoniſhed at the Brightneſs of that Majeſty which appeared to him, *ver.* 1.

Ver. 4. *As for me, behold, my Covenant*, &c.] Be not afraid, for it is I, who am conſtant to my Word, and now again ingage my ſelf unto thee.

*Thou ſhalt be a Father of many Nations.*] Not only of *Jews*, and *Iſhmaelites*, and others; but, in the Spiritual Senſe, of all the *Gentile* World.

Ver. 5. *Neither ſhall thy Name*, &c.] *Abram* is commonly interpreted, *high Father*; and *Abraham* the *Father of a Multitude*. So the very Text expounds the reaſon of this Name: *For a Father of many Nations have I made thee.* There are many ways of making out this meaning; but none ſeems to me ſo plain, as that of *Hottinger*'s; who makes it a compoſition of *Ab*, (a Father) and the old word *Raham*, which ſtill in *Arabick* ſignifies a *great number*. *Smegma Orient. Cap.* viii. §. 19.

Ver. 6. *And I will make thee exceeding fruitful*, &c.] I obſerved before, xii. 7. that *Abram*'s Obedience was conſtantly rewarded in kind, *&c.* of which here is a new proof. For upon his ſubmiſſion to be circumciſed, (wherein his Obedience was next tried) which might ſeem to weaken the Power of Generation, (as *Maimonides* affirms it doth, *More Nevoch. P.* iii. *c.* 49.) God promiſes that he would make him ſo exceeding fruitful, that Nations and Kings ſhould proceed from him: As there did both by *Iſrael*, *Edom*, and *Iſhmael*, from whom the *Saracens* came, &c.

Ver. 7. *An everlaſting Covenant.*] The word *Olam*, which we tranſlate *Everlaſting*, hath often a limited ſignification, to the end of ſuch a Period, (as *Exod.* xxi. 6. *a Servant for ever*, is till the Year of *Jubilee*) tho with reſpect to the thing ſignified, this Covenant is abſolutely everlaſting; and continues now that the ſign is aboliſhed. The next words tell us what was ſignified in this Covenant of Circumciſion.

*To be a God unto thee*, &c.] I think *Maimonides* hath truly obſerved, that in Circumciſion they covenanted with God, to have no other God but him: Or, in his Phraſe, they covenanted concerning *the belief of the Unity of God*, *More Nev. P.* iii. *c.* 49. who promiſed to be their God; that is, to beſtow all manner of Bleſſings upon them, and at laſt to ſend the *Meſſiah*.

Ver. 8. *And I will give thee*, &c.] Here he again renews his Promiſe, (xii. 7. xiii. 15. xv. 18.) and confirms it by this Covenant, to give him that Land, wherein he was at preſent a ſtranger, and to put his Seed in poſſeſſion of it.

*An everlaſting poſſeſſion.*] If they did not forfeit it by their diſobedience to him.

Ver. 9. *Thou ſhalt keep my Covenant therefore*, &c.] Now follows *Abraham*'s part of this Covenant; which was mutual between God and him.

Ver. 10. *This is my Covenant.*] Which the next *Verſe* explains, by the Sign or *Token of the Covenant*. As the Paſchal Lamb is called the *Paſſover of the Lord*, *Exod.* xii. 11. That is, the Memorial of the Angel's paſſing them by, when he killed the *Egyptian* Children, xiii. 9. But Circumciſion was ſuch a Sign, that they entred thereby into a Covenant with God to be his People. For it was not a mere Mark, whereby they ſhould be known to be *Abraham*'s Seed, and diſtinguiſhed from other Nations: But they were made by this, the Children of the Covenant, and intitled to the Bleſſings of it. Tho, if there had been no more in it but this, That they who were of the ſame Faith, as *Maimonides* ſpeaks, ſhould have one certain Character, whereby they ſhould be known and joined one to another, without the mixture of any other People; it had been a very wiſe appointment. And this Mark was very fitly choſen, becauſe it was ſuch a Token, as no Man would have ſet upon himſelf and upon his Children; unleſs it were for Faith and Religion's ſake. For it is not a Brand upon the Arm, or an Inciſion in the Thigh; but a thing very hard, in a moſt tender part: Which no body would have undertaken, but on the forenamed account. P. iii. *More Nev. c.* 49.

It may be proper here to add, That Covenants were antiently made in thoſe *Eaſtern* Countries, by dipping their Weapons in Blood, (as *Xenophon* tells us) and by pricking the Fleſh, and ſucking each other's Blood, as we read in *Tacitus*. Who obſerves, (*L.* ii. *Annal.*) that when Kings made a League, they took each other by the Hand, and their Thumbs being hard tied together, they prick'd them, when the Blood was forced to the extreme parts, and each Party lick'd it: Which he ſaith was accounted *Arcanum fœdus, quaſi mutuo cruore ſacratum*,

*cratum*, a myſterious Covenant, being made ſacred by their mutual Blood. How old this Cuſtom had been, we do not know: But it is evident God's Covenant with *Abraham* was ſolemnized on *Abraham*'s part, by his own and his Son *Iſaac*'s Blood, and ſo continued thro' all Generations, by cutting off the Fore-ſkin of their Fleſh: (as it follows in the next *Verſe*) whereby as they were made the ſelect People of God, ſo God in concluſion, ſent his own Son, who by this very Ceremony of Circumciſion, was conſecrated to be their God and their Redeemer.

Ver. 11. *Ye ſhall circumciſe the Fleſh of your Foreſkin.*] *i. e.* The Foreſkin of your Fleſh: For that Member, which is the Inſtrument of Generation, is peculiarly called by the Name of *Fleſh*, in many places, *Lev.* xv. 2. *Ezek.* xvi. 26. In which part of the Body, rather than in any other, God appointed the Mark of his Covenant to be made; that they might be denoted to be an *Holy Seed*, conſecrated to him from the beginning. The *Pagans* made Marks in ſeveral parts of their Bodies, (ſome in one, ſome in another) whereby they were conſecrated to their Gods: But the Character which God would have imprinted upon his People, was in one peculiar part and no other, (from which they never varied) *viz.* In that part which ſerved for the Propagation of Mankind. Of which ſome have given *Natural*, others *Moral* Reaſons; but the moſt plain and obvious is, That it might be an apt Token of the Divine Covenant made with *Abraham* and his Poſterity: That God would multiply their Seed, and *make them as the Stars of Heaven*, xv. 5. It is probable alſo, that this part was choſen, rather than any other; to make them ſenſible, that this was a Divine Sacrament: For nothing but God's Inſtitution, could at firſt engage Men to lay that part bare, which Nature hath covered.

It is of late indeed made a Queſtion by ſome learned Men, whether this were the Original of Circumciſion: Which they fanſy the *Jews* borrowed from the *Egyptians*, and not the *Egyptians* from the *Jews*. Certain it is, That not only the *Egyptians*, but ſeveral other Nations, did very anciently uſe Circumciſion. Now it is improbable, ſay they, that the *Egyptians*, (who ſeem to have had it the moſt early of all Nations, who ſprang not from *Abraham*) would borrow this Cuſtom from the *Hebrews*, whom they perfectly hated, (Shepherds being an abomination to them, xlvi. 34.) and therefore they give themſelves the liberty to ſay, That God did not now enjoin *Abraham* a new thing, when he ordered him to be circumciſed; but only made this a Sign of his Covenant with him, which it was not with other Nations. But unleſs it can be proved that Circumciſion was in uſe before *Abraham*'s time, (which doth not appear from any good Authors, tho ſuch as *Celſus* were ſo bold as to affirm it, as we find in *Origen*, *L.* v.) ſuch Arguments as theſe will not perſuade us to believe, that it came from the *Egyptians* or any other Nation: But they had it, if not from the *Hebrews*, yet from the Poſterity of *Iſhmael*, or other People deſcended from *Abraham*. Who being highly beloved of God, it is not credible that God would ſet the Mark of *Ham*'s Race upon him and his Poſterity: Much leſs make it the Token of his Covenant with them. See *J. Ludolphus*, *L.* iii. *Comment. in Hiſtor. Æthiop. C.* i. *n* 5. The only Authority upon whom the broachers of this Novelty rely is *Herodotus*; who in this *Second Book*, *cap.* 104. ſays, ‘The People of *Colchis* and the *Egyptians*, were the only Nations that were circumciſed, ἀπ' ἀρχῆς, from the beginning: The *Syrians* and *Phœnicians* who live in *Paleſtine* acknowledging they had this Rite from them.’ Which is juſt ſuch a Tale as he tells in the *Second Chapter* of that Book, that the *Egyptians* were the firſt Inhabitants of the Earth, unleſs perhaps the *Phrygians*. This Opinion proceeded from their own vain Conceit, which made them loth to confeſs they received Circumciſion from any other People. Tho I think there is a convincing Argument of it in *Moſes* himſelf; who tells us in *Chapter* x. 14. that the *Philiſtim* came from the *Caſluchim*, *i. e.* the People of *Colchis*; as that People came originally from *Egypt*. (So *Herodotus* himſelf, *Diodorus*, and abundance of other credible Authors, teſtify.) This, it appears by what I noted there, was before the time of *Moſes*, nay, before *Abraham*: For the *Philiſtim* had a King among them in his days; As we read in this *Book*, xx. and xxvi. Now theſe *Philiſtim* were an uncircumciſed People, and therefore the People of *Colchis* no doubt were ſo alſo, when they went out of their Country, and drove the *Avim* out of *Paleſtine*. And conſequently the *Egyptians* had no ſuch Rite among them, when the *Caſluchim* came from *Egypt*; but put a groſs cheat upon *Herodotus* when they made him believe they had been circumciſed, ἀπ' ἀρχῆς, from the beginning. And, in like manner, they impoſed upon him, who told him the Inhabitants of *Paleſtine*, (whom he calls *Syrians* and *Phœnicians*) confeſſed they received Circumciſion from the *Egyptians*. For there were no Inhabitants of *Paleſtine* circumciſed but the *Jews*, who always profeſſed they received it from *Abraham*; who, we may be confident was the firſt Perſon in the World that was circumciſed: There being nothing to induce any body to uſe ſuch a Rite, unleſs they had been directed to it by God, as *Abraham* was: From whom the *Iſhmaelites* received it; and from them the *Arabians*: And from thoſe Countries, or from *Abraham*'s Children by *Keturah*, it was derived (as ſeems moſt probable to me) to the *Egyptians*: From whom the People of *Colchis*, who knew themſelves to be an *Egyptian* breed, imbraced it; in imitation of their famous Anceſtors. But, after *Abraham*'s time, who found no ſuch Rite among the *Philiſtim*, a Colony of theirs; to whom in all likelihood they would have communicated it, as the *Egyptians* did to them, if it had been then uſed in that Country.

Ver. 12. *And he that is eight days old*, &c.] *Maimonides* thinks that if Circumciſion had not been performed in their Infancy, it might have been in danger to have been neglected afterward. For an Infant felt not ſo much Pain as an adult Perſon would have done; in whom the Fleſh is more compact, and his Imagination ſtronger. The Parents alſo (eſpecially Fathers) have not ſo ſtrong an Affection to a Child when he is newly born, as they have when he is grown up: And ſo more eaſily ſubmitted to this harſh Rite, at their firſt appearance in the World; than they would have done, after they were more endeared to them. But the Child could not be circumciſed before the *eighth* Day after his Birth; becauſe till then he was look'd upon as imperfect; and not yet ſufficiently cleanſed and purged: For which reaſon Beaſts were not accepted by God, till *ſeven* Days were paſt, after their Birth, *Exod.* xxii. 30. See *More Nevoch. P.* iii. *cap.* 49.

And, as the Child was not to be circumciſed before the *eighth* Day, ſo he was not (unleſs perhaps in caſe of great weakneſs) to be kept uncircumciſed beyond that Day. On which, if the Parents did not cauſe it to be circumciſed, the *Houſe of Judgment*, as the *Jews* ſpeak, were bound to do it. And if they did not (being ignorant perhaps of the neglect) the Child when he came of Age, (*i. e.* was *thirteen* Years old) was bound himſelf to get it done. If he did not, the Judges (if it were known to them) were obliged to take Care of it: As Mr *Selden* obſerves, *L.* i. *de Synedr. cap.* 6. *p.* 96, 97.

Ver. 13. *He that is born in thy Houſe, or bought with Money, muſt needs be circumciſed.*] Not whether they would or no: For Men were not to be compelled to Religion; which had been a Profanation of this Covenant. But *Abraham* was to perſuade them to it; and, if they conſented not, to keep them no longer in his Houſe: But to ſell them to ſome other People. So *Maimonides* expounds it, in his *Book of Circumciſion, Cap.* i. which is true both of Servants born in the Houſe, and bought with Money: But as for the Children of theſe Slaves, they were to be circumciſed whether their Parents would or no: Becauſe they were the poſſeſſion of their Maſters, not of their Parents. For which cauſe, when the Parents were ſet free, their Children were left behind, as their Maſters Goods, *Exod.* xxi. 4.

Ver. 14. *That Soul ſhall be cut off from his People.*] That is, if when he came to the Age of *thirteen* Years, he did not cauſe it to be done.

What it is to be *cut off*, is very much diſputed. The ſimpleſt Senſe ſeems to be, he ſhall not be accounted one of God's People. But the *Hebrew* Doctors generally take this to have been a Puniſhment inflicted by *the Hand of Heaven*, i. e. of God: Tho they be much divided in their Opinions about it. Of which Mr *Selden* treats at large in *L.* vii, *De Jure N. & G. c.* 9. and *De Synedr. L.* i. *c.* 6. and more briefly *L' Empereur* in his Notes upon *Chron. l. Bertram De Republ. Jud. p.* 351. Some ſay it was the ſhortening of the Man's Life; others ſay it was the making him Childleſs; ſo that his Family and Name periſhed in *Iſrael. Maimonides* would have it the extinction both of Soul and Body, like a Brute. And *Abarbinel* takes it for the loſs of the Happineſs of the World to come. Some Chriſtians would have it to be *Excommunication:* Which cannot be, becauſe ſuch a Perſon was never a Member of the Church, which he was to be made by Circumciſion. The firſt of theſe Opinions ſeems more probable than the reſt: For God himſelf ſaith of ſeveral Offenders, to whom he threatens this Puniſhment, *I will cut him off, and I will ſet my face againſt him,* Lev. xvii. 10. xx. 5, 6. xxiii. 30. Yet in other places, it muſt be confeſſed, this *Cereth*, or cutting off, ſignifies more largly, a Puniſhment by the Judge, and not by the Hand of God. And therefore the ſignification of it muſt be determined by the Matter with which it is joined. Thus the violation of the Sabbath is threatned with *cutting off, Exod.* xxxi. 14. which was to be done by ſtoning him: And ſo were inceſtuous Perſons, Blaſphemers, Idolaters, and others, to be judiciouſly cut off by the Rulers.

Ver. 15. *Sarah ſhall be her Name.*] The ſame Letter is added to her Name, that was to *Abraham*'s, and for the ſame reaſon; for in the next *Verſe* it is ſaid, *ſhe ſhall be a Mother of Nations.*

Ver. 16. *Give thee a Son alſo of her.*] Here now the promiſed Seed is determined to ſpring from *Sarah.* See xvi. 2.

Ver. 17. *Abraham fell on his face.*] Worſhipped God with the humbleſt Reverence.

*And laughed.*] Not doubting of the Promiſe, (for the Apoſtle tells us quite contrary, *Rom.* iv. 19.) but out of the exceeding great Joy wherewith he was tranſported; and the Admiration wherewith he was ſurprized. Which produced the following Queſtions.

*Shall a Child be born unto him, who is an hundred Years old?* &c.] As if he had ſaid, ſtrange! that I and *Sarah* at this Age ſhould have a Child. What joyful News is this! Accordingly the *Chaldee* tranſlates the word *laughed*, he rejoyced.

Ver. 18. *O that Iſhmael might live before thee!*] In his Poſterity; as appears by God's Anſwer to this Petition, *verſe* 20.

Ver. 19. *Call his Name Iſaac.*] He had this Name from *Abraham*'s, not from *Sarah*'s, Laughter: For that was after this; and proceeded not from the ſame Cauſe with *Abraham*'s.

Ver. 20. *I have heard thee.*] He ſhall have a numerous Poſterity. See Doctor *Jackſon*'s *Firſt Book on the Creed*, c. 26. where he ſhows how the *Hagarens* grew a mighty Nation: And at laſt (when they were called *Saracens*) became the Scourges of all theſe parts of the World.

Ver. 21. *But my Covenant will I eſtabliſh with Iſaac.*] The great Bleſſings I have promiſed in the Covenant I have made with thee, ſhall come to thy Poſterity by *Iſaac*, not by *Iſhmael:* Particularly the *Meſſiah.*

Ver. 22. *And God went up from Abraham.*] That viſible Majeſty wherein he appeared to him, (*ver.* 1.) called often, in after-times, *the Glory of the LORD*, went up to Heaven from whence it came.

Ver. 25. *Iſhmael was thirteen Years old,* &c.] From hence it was that the *Saracens*, deſcended from him, did not circumciſe their Children till they were *thirteen* Years old. So it was in the days of *Joſephus*, *L.* i. *Antiq. c.* 13. And the *Saracens* in *Spain* and *Africk* obſerved the ſame Cuſtom.

Ver. 26. *In the ſelf-ſame day.*] The *Jews* will have this to be the ſame with the great Day of Expiation, inſtituted in *Moſes*'s time: So that God every Year remembred, ſay they, the Covenant of Circumciſion. But this is an ungrounded Fancy.

Ver. 27. *And all the Men of his Houſe.*] *Maimonides* underſtands by the *Men of his Houſe*, thoſe whom *Abraham* had converted from Idolatry, and made Proſelytes to the true Religion. So do others among the *Jews* (ſee his Treatiſe of the *Worſhip of the Planets*, *C.* i. §. 9.) But it is more proper to underſtand by the *Men of his Houſe*, all his Family in general: Who were either (as it follows) *born in his Houſe*, (and therefore it is likely were bred up in the true Religion, and ſo eaſily perſuaded to receive the Mark of Circumciſion) or *bought with his Money*; who ſubmitted to *Abraham*'s Arguments, not to his Authority; for Religion is to be choſen, not compelled.

## CHAP. XVIII.

Ver. 1. AND *the* LORD *appeared to him.*] The Glory of the LORD, or the Divine Majeſty, which the *Jews* call the *Schechinah*, as it had done lately, xvii. 1. And as the LORD then appeared to eſtabliſh his Covenant with him, by Circumciſion: So ſome of the *Jews* imagine he again appeared to viſit, comfort and heal him, now that he was very ſore of his Circumciſion. Or, rather, I ſhould think, to teſtify by his illuſtrious Manifeſtation of his Glory, (*ver.* 2.) his high approbation of *Abraham*'s ready obedience to ſo harſh a Command. So the *Jews* themſelves eſteem it, and therefore think that by receiving it, *Abraham* fulfilled that Precept, which goes juſt before it, xvii. 1. *be thou perfect.* Which may have ſome Truth in it, if rightly underſtood: For his Faith and Obedience grew more *perfect*, by ſubmitting to this Command; and was compleated, when he ſacrificed his Son.

However this be, I think it is plain from *Verſe* 10. that this appearance of the Divine Majeſty, was not long after the former.

*In the Plain.*] Or, the Oaks, of *Mamre*; mentioned before, xiii. 18. This Place continued famous till the time of *Conſtantine*; both *Jews*, *Gentiles*, and *Chriſtians*, meeting here once a Year, not only for Traffick, but for Religion; *Chriſtians* here calling upon God; and there being a Altar here alſo, on which the *Gentiles* ſacrificed, and invoked the Angels. Of which Superſtition *Conſtantine* being informed by his Mother, he cauſed that Altar to be demoliſhed, and a Church to be built in its place. See *Sozomen*, *L.* ii. *cap.* 4. *Euſeb. in vita Conſtant. L.* iii. *cap.* 53.

*And he ſat in the Tent door.*] To obſerve what Strangers paſſed that way.

*In the heat of the Day.*] In the Afternoon, when Travellers ſought for places of refreſhment.

Ver. 2. *And he lift up his Eyes, and looked.*] Having faln down on his Face, (I ſuppoſe) and worſhipped the Divine Majeſty, as he did, xvii. 17. he beheld, when he roſe up again.

*And lo, there ſtood three Men by him.*] Three Angels in the ſhape of Men, (for ſo the Apoſtle to the *Hebrews* calls them, xiii. 2. and ſo *Moſes* himſelf calls two of them, xix. i.) who were part of the heavenly Retinue, as I may call it, waiting upon the Divine Majeſty, mentioned in the *Verſe* foregoing. There is a Maxim among the *Jews*, that no *Angel performs two Miniſtries*, (that is, is ſent on two Meſſages) nor are *two Angels ſent upon one Embaſſy*, (as *Maimonides* ſpeaks, *More Nevoch. P.* ii. *c.* 6.) and therefore they think theſe *three* Angels were diſpatched for different Purpoſes; one of them, and the Principal, to bring a Confirmation of the Birth of *Iſaac*; another to bring *Lot* out of *Sodom*, and a third to overthrow the Cities of *Sodom* and *Gomorrah*. And therefore when one of theſe Angels had delivered that Meſſage to *Abraham*, there were but *two* that went to *Sodom*, xix. 1. and *Lot* ſpeaks to *one* of them, as taking a particular Care of him, *ver.* 19, &c. and then it is ſaid, *The Lord rained Fire and Brimſtone from the Lord out of Heaven*, verſe 24. That is, that Angel of the Lord, who was ſet by the LORD of Heaven and Earth over that Work. Some of them indeed aſſign another Work for one of them, (as we find in that Title of the *Talmud* called *Bava-Metzia*, *c.* 7.) but they agree in the main Notion, That they had different Offices with which they were intruſted. But ſome Chriſtians, and thoſe of great Authority, have made a Queſtion whether they were all created Angels; one of them at leaſt, ſeeming to be the LORD of all. Nay, St *Cyril* in his firſt Book againſt *Julian* thinks there was a Repreſentation of the bleſſed, individed Trinity; for *Abram* ſpeaks to them, *verſe* 4. ὡς εἷς ὄντες οἱ τρεῖς, as if *the three were but one.* But St *Hilary*'s Opinion (and *Euſebius*'s, *L.* v. *Demonſtr. c.* 9.) is more likely, That the Son of God only appeared with two Angels attending on him: Which many think is evident from *verſe* 22, and 25. of this *Chapter*. Yet, I think, another Account may be given of thoſe *Verſes*; and if we ſhould make that an Argument that one of them was the *increated* LORD, another of them muſt be ſo alſo: For he is called likewiſe by the Name of *Jehovah*, *Gen.* xix. 24. See St *Auſtin*, *L.* ii. *de Trin. cap.* 11. and *L.* iii. *cap.* 11. where he confutes the fore-named Opinion.

*And when he ſaw them, he ran to meet them.*] Was forward to invite them to refreſh themſelves with him: For he took them to be conſiderable Perſons, as appears by what follows.

*And bowed himſelf towards the Ground.*] After the manner of the *Eaſtern* People; in Token of the Reſpect and Honour he had for them. For this was a Civil Action (not Religious) it is manifeſt by this: That he did not know them to be Angels; but only Perſons of Quality, (as we now ſpeak) their Aſpect and Habit; I ſuppoſe, being extraordinary.

Ver. 3. *My Lord, if now I have found*, &c.] One of them appeared more Honourable and Superior to the other two; and therefore he makes his addreſs to him, as the chief: Praying him, if he thought him worthy of ſuch a Favour, to honour him with their Company.

Ver. 4. *And waſh your Feet.*] *i. e.* To waſh your Feet. For this was performed by Servants, and not by the Gueſts themſelves.

*And reſt your ſelves under the Tree.*] In an Arbour under a great Tree: Where they were wont to eat, for coolneſs ſake. See Dr *Hammond* upon *Pſalm* cxxviii. 3. St *Hierom* ſometimes calls this Tree, an Oak; ſometimes a Turpentine-Tree, (as *J. Fileſacus* obſerves, *L.* i. *Select. c.* 13.) unleſs we will ſay, that he thought *Abraham* dwelt under the one, and entertained them under the other. And ſo *Euſebius*, *L.* v. *Demonſt. Evang. c.* 9. expreſly relates it, That God appeared to him under the *Oak*, where he dwelt: And that he entertained the Angels under a *Turpentine-Tree*; which was had in great Honour in his time.

Ver. 5. *I will fetch a morſel of Bread.*] Or rather a Loaf of Bread; as *de Dieu* ſhows the word imports: Under which is comprehended, all neceſſary Proviſion at a Meal.

*And comfort ye your Hearts.*] Refreſh your ſelves.

*For therefore are ye come to your Servant.*] Divine Providence hath directed you to come this way, at this time of day; that I may have an opportunity to entertain you hoſpitably.

Ver 6. *Make Cakes upon the Hearth.*] Many interpret it upon the *Coals*, or *hot Embers*; according to what we read, 1 *Kings* xix. 6. But *Bochartus* thinks the word there, ſignifies as it doth here, upon *hot Stones.* Others will have it, that they were laid upon the Hearth and covered with hot Embers, (*P.* i. *Hierozoic. L.* ii. *c.* 34.) and ſo they prepare them at this Day, as *Leon. Rawwolf* tells us in his Travels, *P.* ii. *c.* 9. where he ſaith, That as he went thro' a Country, that lies between *Meſopotamia* and *Media*, a Woman preſently made them Cakes, about a Finger thick, and of the bigneſs of a Trencher: Which ſhe firſt laid upon hot Stones, and turned them often; and then threw Aſhes and Embers over them: Which he ſays were very ſavoury.

Ver. 7. *A Calf tender and good.*] Which was a noble Entertainment in thoſe Countries.

Ver. 8. *And he took Butter.*] Tho we read of *Cheeſe* in *Homer*, *Euripides*, *Theocritus*, and others; yet they never mention Butter: Nor hath *Ariſtotle* a word of it, (as *Bochart* obſerves, *Hierozoic. P.* i. *l.* ii. *c.* 41.) tho he hath ſundry Obſervations about *Cheeſe*: For *Butter* was not a thing then known among the *Greeks* tho we ſee by this and many other places, it was an ancient Food among the *Eaſtern* People.

*And he ſtood by them.*] Waited upon them, and miniſtred to them. For he did not ſtand unmoveable; but as Servants do that attend upon the Table; who, as there is occaſion, bring or take away, &c. See *P. Fagius* on *Deut.* i. 38.

Ver. 9. *And they ſaid unto him, where is thy Wife?*] One of them (the reſt ſignifying ſome way their Conſent) aſk'd him for his Wife; not being ignorant, but to introduce the following diſcourſe.

*In the Tent.*] In her Apartment: For Women had their Apartments by themſelves.

Ver. 10. *And he ſaid.*] The Principal of the three Angels; or, rather, the LORD himſelf, as it is explained, *ver.* 13. For, as *Theodorick Hackſpan* judiciouſly obſerves, this appearance of the *Divine Majeſty* was different from the foregoing: Not being *immediate* by himſelf alone, like that xvii. 1. nor merely *mediate* by an Angel, like that xvi. 7, 10, 11, 12, &c. But *mixed*, the LORD himſelf (*ver.* 1.) being conjunct with the Angels, whom he imployed in this Embaſſy.

*I will certainly return to thee.*] To fullfil the Promiſe which I made thee, xvii. 19.

*According to the time of life.*] Nine Months hence; which is the time of perfecting the Life of a Child in the Womb. This appears to be the Senſe from *ver.* 14. where he calls it the *time appointed*, or a ſet time.

*In the Tent door, which was behind him.*] The Angels ſat with their Backs to *Sarah*'s Tent: Unto the Door of which ſhe was come to liſten, having heard that they aſk'd for her.

*Behind him.*] This ſhows the Truth of what *Hackſpan* notes, That this was a *mixt* Apparition: For this word *him* plainly relates to the Angel, whoſe words were in truth the LORD's who was there preſent. For as he obſerves in another place, (*Diſput.* ii. *de Nominibus Divinis n.* 15.) the Scripture relates theſe Matters ſo, that ſometimes it mentions the principal Cauſe whoſe words are related; ſometimes only the ſecondary Cauſe: In which latter Caſe, it muſt be underſtood, That when the words exceed the Dignity of the Miniſter, the LORD himſelf ſpake them. For the Sacred Writers mind more by whoſe *Authority* any thing is ſpoken, than by whoſe *Miniſtry*: So that it is not much material, from whoſe Mouth any Meſſage comes; but what is ſaid, muſt be attended. This will be made plainer, when I come to *Gen.* xxii. 11, 12, &c.

Ver. 11. *It ceaſed to be with Sarah after the manner of Women.*] She was no longer capable of Conception; according to the ordinary courſe of Nature.

Ver. 12. *Laughed within her ſelf.*] Not as *Abraham* for Joy; but out of Incredulity: Not thinking it poſſible for an old Woman, to conceive by an old Man. And her ſmiling at this, was the more excuſable, becauſe ſhe did not know them to be Angels of the LORD, but took them only for ſome great Men.

Ver. 13. *And the LORD ſaid.*] The *Divine Majeſty* (mentioned *ver.* 1.) ſaid, Why doth ſhe not believe my Meſſenger? The Angel ſpake theſe words, but the words were the LORD's (not his) who was now preſent with the Angels, and in a little time appeared without them, *ver.* 17, &c.

Ver. 14. *At the time appointed will I return to thee.*] Take it from my ſelf, that what hath been told thee by them, ſhall be effected.

Ver. 15 *Sarah denied.*] Fear (as it follows) put her into a Confuſion: So that ſhe did not mind what ſhe ſaid. Otherwiſe ſhe would not have denied, what ſhe might well think they knew. Therefore ſhe is only made ſenſible of her Fault by a ſimple affirmation, of what ſhe denied; without any further Reproof.

*Nay, but thou didſt laugh.*] The Perſon that ſpeaks, ſeems to have turned to her, and ſaid, Do not deny what I know to be true.

Ver. 16. *Looked toward Sodom.*] As if they intended to travel that way.

*And Abraham went with them to bring them on the way.*] A piece of Civility like the former: Having entertained them, he accompanied them ſo far as to direct them in the Road to *Sodom*.

Ver. 17. *And the LORD ſaid.*] The *Divine Majeſty*, mentioned *ver.* 1. began now to diſcourſe plainly and openly with him; not by the miniſtry of Angels, but by himſelf. For, I take it, the three Angels had now left *Abraham* alone: Who returning towards his Tent, ſaw the Glory of the LORD, and heard him ſpeak what follows.

*Shall I hide from Abraham,* &c.] Theſe words ſeem to have been ſpoken to *Abraham*: Otherwiſe, how came he to expoſtulate with the LORD, as he doth *ver.* 23, &c. unleſs we will conceive, (as we may) *Ver.* 20, 21. to be the *Declaration* of God's Intention to deſtroy *Sodom*: And theſe words and the next, to be his *Reſolution* within himſelf, to acquaint *Abraham* with that Intention?

Ver. 18. *Seeing that Abraham ſhall ſurely,* &c.] This is one reaſon why the *Divine Majeſty* reſolves to acquaint *Abraham* with his intended Proceedings: Becauſe he had already revealed to him greater things, and made him moſt gracious Promiſes.

Ver. 19. *For I know,* &c.] This *Verſe* contains another reaſon; becauſe he knew *Abraham* would approve himſelf ſo faithful to him: That he would not fail to enjoy all that he had promiſed.

*To keep the way of the LORD.*] Is to perſiſt in the true Religion and Worſhip of God.

*To do Juſtice and Judgment.*] Includes in them all thoſe Virtues which were oppoſite to the Sins of *Sodom*.

Ver. 20. *Becauſe the cry.*] Of their Sins: Which are ſaid *to cry*; Firſt, to ſhow the enormous greatneſs and impudency of them: For *grandis abſque dubio clamor eſt, qui a terra aſcendit ad cœlum*: As *Salvian* ſpeaks. And, *Secondly*, to ſhow that the Goodneſs of God could no longer bear with them; their Sins compelling him, as one may ſay, to puniſh them. For, *Deus eos noluerit perdere, ſed ipſi extorſerint, ut perirent*. They not only called, but cried to him for Vengeance, as he alſo ſpeaks, *L.* i. *de Gubern. Dei*, *p.* 19, 20. *Edit. Baluzii*; and *L.* iv. *p.* 75. *L.* v. *p.* 113.

*Of Sodom and Gomorrah.*] As they were the principal and greateſt Cities, ſo they were the moſt wicked; and led the reſt into all manner of Impiety: Who therefore alſo periſhed with them.

*Very grievous.*] Not to be tolerated any longer. There are prodigious Stories related of the wickedneſs both of their Judges and of the People, in the *Gemara Sanhedrim*, *cap.* xi. which are there alledged as an explication of this *Verſe*.

Ver. 21. *I will go down now,* &c.] He uſes the Language of a good Judge, (*Verſe* 25.) who never paſſes Sentence, much leſs executes it, till he hath examined the Cauſe.

*Whether they have done altogether,* &c.] Whether they are come to the higheſt pitch of Wickedneſs: Or (as *de Dieu*) whether they are ſo reſolved to go on in Sin, that there is no hope of them.

*If not, I will know.*] That ſo I may uſe means for their Reformation.

Ver. 22. *And the Men.*] The *three* Men mention'd *Verſe* 2. It is commonly ſaid that only *two* of them went away from *Abraham*, and that the third remain'd and held diſcourſe with him. But I ſee no reaſon for this: They that came in and eat with him, and roſe up from the Table, (*Verſe* 16.) who no doubt were all *three*, being the Perſons that are here ſaid now, to have *turned their Faces from thence*, *i. e.* From the place where they had been entertained by *Abraham*: Or where he parted with them.

*And went towards Sodom.*] as they intended, *Verſe* 16.

*But Abraham ſtood yet before the LORD.*] Not before any of thoſe *three*, but before the *Divine Majeſty*: Who appeared to him, *ver.* 1. and had ſpoken to him, *ver.* 13. and diſcourſed with him, *ver.* 17, 20. in whoſe Preſence he ſtill continued. Some by *ſtood* underſtand, he prayed: But that follows in the next *Verſe*.

Ver. 23. *Abraham drew near.*] Approached towards the *Divine Majeſty*, to make his Addreſſes by Prayer and Supplication to him. Perhaps the *Divine Majeſty* remained in the place where it firſt appeared, *ver.* 1. and *Abraham* by conducting the *three* Men ſome part of their way, being gone farther from it, now came nearer to it. Tho the Phraſe doth not neceſſarily import it; to *draw nigh* to God, in the Holy Language, ſignifying no more but to worſhip him.

*Wilt thou deſtroy the righteous with the wicked?*] As much as to ſay, I know thou wilt not. For ſuch Queſtions ſtrongly deny; as in *ver.* 17.

Ver. 24. *Fifty righteous within the City.*] Of *Sodom*, which was the Chief, and comprehended the reſt of the Country of *Pentapolis*: Which one would gueſs, by *Gen.* xiv. 17. depended upon *Sodom* as the *Metropolis*. So what is ſaid here of it, I take to refer to the whole Region.

*Wilt thou not ſpare the place for the fifty,* &c.] He deſires *two* things of God. 1. That he would not deſtroy the Righteous with the Wicked. 2. That he would ſpare the Wicked for the ſake of the Righteous; if any conſiderable Number of them were found among the Wicked.

Ver. 25. *Shall not the Judge of all the Earth do right?*] This refers (as we tranſlate it) only to the firſt part of his requeſt, *not to deſtroy the Righteous with the Wicked.* Which was contrary to common Juſtice, much more to that exact Juſtice, which is adminiſtred by the Supreme Lord of the World: From whom there lies no Appeal. But, according to the *Vulgar* Tranſlation, which is this, [*Thou who judgeſt all the Earth, wilt by no means execute this Judgment,*] it refers to the other part alſo: That God would not be ſo ſevere as to deſtroy a whole Country; whilſt there were many good Men ſtill remaining in it: And ſo the word *right*, includes in it *Clemency*. And indeed this Paſſage ſeems to relate to both parts of his Requeſt: And is to be interpreted thus; *Shall not the Supreme Judge ſhow Mercy, as well as do Juſtice?*

Ver. 26. *And the LORD ſaid, If I find fifty,* &c. *then will I ſpare,* &c.] This ſhows the foregoing Interpretation to be right: God promiſing moſt graciouſly to be merciful to all, for the ſake of a few, in compariſon with the Multitude of Offenders.

Ver. 27. *Who am but Duſt and Aſhes.*] Very mean and vile.

Ver. 28. *Lack five of the fifty righteous.*] A great Argument of *Abraham*'s Modeſty; who durſt not preſume to aſk too much at once; but by degrees proceeds in the following *Verſes*, to petition for greater abatements: And that with fear and trembling, leſt the LORD ſhould be angry with his importunity.

Ver. 32. *I will not deſtroy it for tens ſake.*] A wonderful repreſentation of the tender Mercy of the moſt High; who condeſcended ſo low as to grant a reprieve to the whole Country, for the ſake of ſo ſmall a Number, if they could have been found in it. And his Mercy was ſtill greater, even beyond *Abraham*'s deſire; for he ſpared one of the *five* Cities, for the ſake of *three* or *four* Perſons, as we read xix. 20, 21.

We do not find, that *Abraham* makes expreſs mention of *Lot* in any of the foregoing Petitions; But it is plain from xix. 29. that he was in his Thoughts, which God knew; and he is comprehended in thoſe words, *Verſe* 23. of this *Chapter*; *Wilt thou deſtroy the Righteous with the Wicked?*

Ver. 33. *And the LORD went his way.*] The *Divine Majeſty*, or *the Glory of the Lord*, diſappeared (and aſcended perhaps towards Heaven) after this Communication with *Abraham* was finiſhed.

*And Abraham returned to his place.*] In the Plain of *Mamre*, *verſe* 1.

## CHAP. XIX.

Ver. 1. AND *there came two Angels.*] There were *three* at the firſt, (xviii. 2.) but the Chief of them was gone; having diſpatch'd his Meſſage to *Abraham*; unto whom he was peculiarly ſent. See xviii. 2.

*At even.*] They had been with *Abraham* in the heat of the Day: And were now come to the Gates of *Sodom*.

*Lot ſat in the gate of Sodom.*] The *Hebrew* Doctors will have it, that he was made a Judge in this City; and the prime Judge of all: For they adventure to name *five* (in *Bereſchith Rabba*) and ſay *Lot* was the Preſident of the Court, which ſat in the Gate of the City. But this is only a fancy of theirs: He rather ſat *in the Gate* of this City, as *Abraham* did at his *Tent door*; to invite Strangers to his Houſe, (according to the Hoſpitality of thoſe days) which was the greater Charity, becauſe he knew the City to be ſo wicked, that (if we may believe the *Hebrew* Doctors) they not only denied them all aſſiſtance, but abuſed them, and were cruel to them, (ſee *Gemara Sanhedrim, C.* xi. & *Pirke Elieſer, cap.* 15.) for which laſt, they quote thoſe words of *Ezekiel*, xxii. 29. *they have oppreſſed the ſtranger wrongfully*. Which are ſpoken of *Iſrael*, whom xvi. 49. he had compared with *Sodom*: One of whoſe Sins he ſays was, want of Compaſſion *to the poor and needy*.

*Roſe up to meet them,* &c.] Juſt as *Abraham* did; whoſe Civility he imitates, as well as his Charity. For the *bowing himſelf* ſo lowly, was a Token of the great Honour he paid them: Who had the appearance of great and noble Perſons. And therefore he calls them *Lords*, in the next *Verſe*.

Ver. 2. *Turn in, I pray you, and tarry all night,* &c.] It is late, and the Night draws on, take up your Lodging with me, and refreſh your ſelves; and go away as early as you pleaſe.

*And they ſaid, Nay,* &c.] It was as great a Civility in ſtrangers, not to be forward to accept, as it was in him to invite. And therefore they refuſe him at firſt, to try his Kindneſs: But intending, no doubt, to embrace his offer, if he preſſed them further. So the following words are to be underſtood.

*We will abide in the ſtreet all night.*] Unleſs you perſiſt in your Invitation. In thoſe hot Countries, it was not unuſual to lie in the open Air, eſpecially in Summer. And in a City, they were ſafe from being infeſted by wild Beaſts, or Robbers.

Concerning *waſhing the feet*, ſee xviii. 4.

Ver. 3. *He preſſed upon them greatly.*] Would not be denied, but was ſo earneſt that they yielded. It is the ſame word with that *verſe* 9.

*Bake unleavened Bread.*] Which would be ſooneſt ready, that ſo they might, in good time, repoſe themſelves.

Ver. 4. *And before they lay down.*] To take their reſt.

*Both old and young.*] A manifeſt Token of an univerſal Depravation of Manners, and Diſſolution of Government.

*From every quarter.*] Or, as ſome underſtand it, from the moſt extreme parts of the City: As in *Pſalm* xix. 4. One, it ſeems, told another, what goodly Perſons were come to their City: And all ran to the Houſe where they heard they were; with the ſame wicked Inclinations. This is a proof there were not *ten* righteous Perſons in *Sodom*.

Ver. 5. *That we may know them.*] A modeſt word for a lewd Fact. Some indeed will have it underſtood ſimply, of their examining what they were, whence they came, and what their buſineſs was. Which might perhaps be their pretence; but *Lot*'s anſwer to them, *ver.* 7, 8, interprets their meaning to be filthy.

Ver. 6. *Went out at the door.*] To try if he could perſwade them to depart. From whence, perhaps, the *Jews* gathered he was a Man of Authority among them.

Ver. 7. *Do not ſo wickedly.*] As to break the Rights of Hoſpitality; and violate the Laws of Nature.

Ver. 8. *Behold now, I have two Daughters,* &c.] This muſt be underſtood to have been ſpoken, in a great perturbation and perplexity of Mind; and out of a vehement Deſire to preſerve the Men whom he had entertained: Which made him ſay, he had rather they ſhould abuſe his own Daughters, than thoſe Strangers.

*For therefore came they under the ſhadow of my roof.*] He pleads the Laws of Hoſpitality, which obliged him to protect them; tho he himſelf ſuffered by it.

Ver. 9. *And they ſaid, Stand back.*] Give way to us.

*This one fellow,* &c.] Here is one, and he but a Sojourner; who takes upon him to be a *Cenſor Morum*, and controul the whole City. This ſhows he was no Judge.

*Now will we deal worſe with thee,* &c.] Abuſe thee more than them. For it is the ſame word with *ver.* 7. *doing wickedly.*

Ver. 11. *Smote the Men with blindneſs.*] Not with a total Blindneſs, (for then they would not have ſought for the Door of *Lot*'s Houſe, but rather have groped for the way home) but ſuch a Dimneſs that they could not ſee any thing diſtinctly, or in its right place: But there ſeemed to be a Door, ſuppoſe, where there was none: Or, there was ſuch a Confuſion in their Brain, that all things were turned topſy turvy (as we ſpeak) in their imagination; and appeared quite otherwiſe than they were.

Ver. 12. *Son-in-law, and thy ſons, and thy daughters.*] Here the Copulative *and*, muſt be expounded *or*; as it is uſed in many places: xiii. 8. *Let there be no ſtrife between me and thee, or between my herdſmen and thine.* And ſo we tranſlate it, *Exod.* xii. 5. *Thou ſhalt take it out of the ſheep, or out of the goats:* And *Exod.* xxi. 15. *He that ſmiteth his father, or his mother, ſhall be put to death.* And ſo it ſhould be tranſlated here, *Haſt thou any here beſides, ſon-in-law, or thy ſons, or thy daughters?* As much as to ſay, we are deſirous to ſave all that are nearly related to thee, for thy ſake.

Ver. 14. *Which married his Daughters.*] Had eſpouſed them for their Wives, but had not yet conſummated the Marriage; as ſome underſtand it. Others will have it, that, beſides thoſe two Virgin Daughters at home with him, he had other Daughters, who were actually married in the City. Which they gather from the next *Verſe take thy Wife and two Daughters, which are here:* As if he had more Daughters elſewhere. And *R. Jehuda* (in *Pirke Elieſer, c.* 25.) names one of them married to one of the great Men of *Sodom*, and calls her *Pelothit*. But this ſeems rather to have been the Name of one of them who were ſaved by the Angels, and thence ſo called: For it ſignifies *deliver'd*, or *ſnatch'd* from deſtruction.

*He ſeemed as one that mocked.*] Who was not in earneſt; but only made ſport with them, and ſpake in jeſt. For it is the ſame word from whence *Iſaac* is derived, which ſignifies *Laughter.*

Ver. 15. *And when the morning aroſe.*] At break of Day: For the Sun did not riſe, till *Lot* was got into *Zoar*, *ver.* 23.

*Take thy Wife, and thy two Daughters, which are here.*] Theſe laſt words, *which are here*, are not without *Emphaſis:* And are paraphraſed thus by the *Chaldee* Interpreter, *which are found faithful with thee:* Are not corrupted by the common Wickedneſs of this place; or, that believe what we threaten.

Ver. 16. *While he lingred.*] Being loth to leave his Goods, or his Sons-in-law, and Children: Or, as ſome think, praying God to ſpare the City.

*The Men laid hold upon his hand,* &c.] One of the Angels laid hold upon him and his Wife; and the other upon his two Daughters: Whom they pulled out of the Houſe with ſome kind of conſtraint; and led them out of the City.

Ver. 17. *He ſaid.*] That Angel who had a peculiar Charge of preſerving *Lot* and his Family. See xviii. 2.

*Eſcape for thy life.*] Make haſte, if thou loveſt thy Life.

*Look not behind thee.*] To ſee what becomes of thy Goods; or, as if thou waſt loth to leave *Sodom.* Make no delay, no not ſo much as to turn about and look back.

*Neither ſtay thou in the Plain.*] Do not reſt, till thou haſt got out of the Plain: For every Place in it is to be deſtroyed.

Ver. 18. *And he ſaid unto them,* &c.] Both the Angels were ſtill with him: But he ſeems particularly to ſpeak to him that led him and his Wife out of *Sodom*; who had ſpoken before to him, and bid him make haſte, *ver.* 17. But there are thoſe (*Franzius* for inſtance) who would have the word *Adonai* tranſlated not, *my Lord*, but *my Lords*, as if he ſpake to both.

Ver. 19. *I cannot eſcape to the Mountains,* &c.] He that lingered before, *ver.* 16. now thought he could not make haſte enough. Either being crazy; or, tired with ſitting up all Night, or, fearing the deſtruction would overtake him, before he could reach the Mountain, and deſiring perhaps to have a better dwelling than that.

Ver. 20. *My Soul ſhall live.*] Rejoice, and be exceeding thankful.

Ver. 21. *See, I have accepted thee.*] Granted thy Requeſt.

*I will not overthrow,* &c.] A wonderful inſtance of the Divine Clemency: Which in the midſt of Wrath remembred Mercy.

Ver. 22. *Haſte thee.*] Make no more delays: No, not to make any further Petitions.

*I cannot do any thing till thou be come thither.*] Having made thee this Promiſe, I muſt defer the Vengeance till thou art ſafe there.

*Called Zoar.*] In after-times it had this Name; from the ſmallneſs of it; which he twice mentions, *ver.* 20.

Ver. 24. *The LORD rained from the LORD.*] It cannot be denied that here is an Intimation of a Plurality of Perſons in the Deity; yet there are many both ancient and modern Interpreters, who think the meaning is no more, than the Lord ſent this Rain from himſelf, it being the manner of the Scripture Phraſe, to repeat the *Noun* inſtead of the *Pronoun* (as *Grammarians* ſpeak) of which *Cocceius* (upon the *Gemara* of the *Sanhedrim*, *C.* iv.) gives theſe Inſtances, *Gen.* ii. 20. 1 *Sam.* xii. 11. *Zech.* i. 16. And there are others, which come nearer to theſe words. *Exod.* xxiv. *And he* (i. e. the Lord, *ver.* 3.) *ſaid unto Moſes, Come up unto the LORD.* Hoſ. i. 7. *I will ſave them by the LORD their God.* Zech. x. 12. *I will ſtrengthen them in the LORD*, &c. The Council of *Sirmium* indeed anathematizes thoſe who thus interpret theſe words, and do not ſay, *the Son rained from the Father*, *Socrat. L.* ii. *c* 30. Yet St *Chryſoſtom* did not fear to ſay this is an Idiom of the Scripture-Language, which intended only to ſhow, ὅτι κύριος τὴν τιμωρίαν ἐπήγαγε, that the Lord brought this Puniſhment upon them. Others alſo have obſerved, that the Scripture-Phraſe being very conciſe, by the Lord, (in the beginning of the *Verſe*) may be meant *the Angel of the LORD.* For whereſoever mention is made of the Lord, it is to be underſtood of him, ובית דינו, *and his houſe of judgment*, (as the *Jewiſh* Doctors ſpeak) *i. e.* of the Angels which attend his *Divine Majeſty*. And thus I find *Arethas*, (or *Andreas Cæſarienſis*) in his Commentaries upon the *Revelation*, *p.* 729. underſtands theſe words. For he there compares that Captain who was over the Locuſts, *Revel.* ix. 11. to the Angel that was ſent to cut off the Army of *Senacherib*, and to this Angel, Ὁ τῆς Σοδόμων τὴν διὰ πυρὸς ὄλεθρον ἐπιστήσας, who had the Charge of executing the fiery deſtruction upon *Sodom* committed to him. For all Angels, ſaith he, are not miniſtring Spirits, εἰς διακονίαν σωτηρίων, for Mens Preſervation, but ſome ſerve, εἰς τιμωρίαν, for Puniſhment. And that they can bring Fire from Heaven, and raiſe Storms and Tempeſts, appears by the Story of *Job*.

*Out of Heaven.*] From the Lord whoſe Seat is in Heaven. The like expreſſion we have, *Revel.* xx. 9.

*Upon Sodom, and upon Gomorrah.*] And the neighbouring Cities, *Admah* and *Zeboim*; as appears from *Deut.* xxix. 23.

*Brimſtone and Fire.*] A moſt hideous Shower, or rather Storm, of *Nitre*, *Sulphur*, or *Bitumen*, mingled with Fire, fell upon this Country from above; and, as the Tradition was among the Heathen, accompanied with a dreadful Earthquake: Which made an irruption of thoſe bituminous Waters, whereby this Country was turned into the Lake called *Aſphaltites*, or the *ſalt*, or *dead Sea.* So *Strabo*, *L.* xvi. in his deſcription of that Lake. And indeed it doth not ſeem improbable, that the Earth quaked while the Heavens did ſo terribly frown, and the Almighty's Voice thundred from the Clouds, as Doctor *Jackſon* ſpeaks, *Book* i. *on the Creed*, *c.* 15. For the word καταστροφῇ, (which St *Peter* uſes, 2 *Pet.* ii. 6.) may be thought to import ſome ſuch ſubverſion. But it was his Ignorance of the Sacred Tradition in the Scriptures, which made *Strabo* wholly aſcribe the deſolation of that Country to the Earth; and not at all to the Heavens. Whereas *Tacitus*, who was better informed, ſays theſe *Judaical Cities* (as he calls them) *fulminum jactu* (or *ictu*) *arſiſſe*, were burnt by the ſtroke of Thunder-bolts from Heaven: And, a little after, *igne cœleſti flagraſſe*, were ſet on fire and conſumed by Lightning, *L.* v. *Hiſtor.* With which fell ſuch abundance of bituminous Stuff, that the Valley which had only ſome Pits of *Bitumen* in it before, xiv. 3, 10. became a Lake of it.

Ver. 25. *And he overthrew thoſe Cities*, &c.] *Super impium populum gehennam miſit è cœlo*, as *Salvian* gloſſes, *L.* i. *&* *L.* iv. *de Gubern. Dei.* He ſent Hell from Heaven upon an impious People. Of whoſe deſtruction there remains an everlaſting Monument in the *Salt-Sea*: Into which that plain Country is turned. The quality of which, and of the Soil about it, is ſo contrary to the Nature of all other *Seas*, or *Inland Lakes*, that no Philoſopher can give an account of it, like that which *Moſes* hath given us: As the ſame Doctor *Jackſon* truly obſerves. He that will read *Tacitus* in the place fore-mentioned, or *Pliny*, or *Diodorus*, may be ſatisfied of this. The Country where theſe Cities ſtood, being become a *Pan*, or *Receptacle* (as the fore-named Doctor well calls it) of ſuch a ſtrange moiſture, that it may be called liquid Pitch, rather than Water. For it is ſo ſtiff that no Wind will move it: nor will a Camel ſink, if thrown into it; nor any Fiſh, or Bird, that uſes the Water, live in it: And therefore called the *Dead-Sea*, and *Salt-Sea*, as *Salmaſius* thinks, (*Exerc. Plinian. Pag.* 577, 614.) becauſe no Creature can live there, and becauſe the noiſom Steams that come from it, blaſt all that grows of itſelf, or is ſown in the Earth about it. Nor do the Rivers that run into it, at all alter it; but it infects all their Waters, with the loathſom Qualities of thoſe Dregs of God's Wrath (to uſe Doctor *Jackſon*'s words once more) which firſt ſettled in it, at this overthrow: Juſt like bad Humours, when they ſettle in any part of our Bodies, plant, as it were, a new Nature in it, and turn all Nouriſhment into their ſubſtance.

Ver. 26. *His Wife looked back from behind him.*] She not only lagg'd behind, as we ſpeak, but turned about and ſtood ſtill a while, bewailing perhaps the loſs of all there: Or, as ſome of the *Jews* fanſy, to ſee what would become of her Kindred, and whether they would follow her or no.

*Became a pillar of Salt.*] Or, as ſome underſtand it, an everlaſting Monument: Whence, perhaps, the *Jews* have given her the Name of *Adith*, (as they call her in *Pirke Elieſer*, *cap.* 25.) becauſe ſhe remained a perpetual *Teſtimony* of God's juſt Diſpleaſure. For ſhe ſtanding ſtill too long, ſome of that dreadful Shower before-mentioned, overtook her; and falling upon her, wrapt her Body in a Sheet of Nitro-ſulphureous

Matter: which congealed into a Cruſt as hard as Stone: And made her appear like a Pillar of Salt, her Body being as it were candied in it. *Kimchi* calls it an heap of Salt; which the *Hebrews* ſay continued for many Ages. Their Conjecture is not improbable, who think the Fable of *Niobe* was hence derived: Who the *Poets* feign, was turned into a Stone, upon her exceſſive Grief for the death of her Children.

Ver. 27. *Gat to the place, where he ſtood before the LORD.*] Where he prayed, ſay the *Jews*, or communed with God, xviii. 22, 33.

Ver. 28. *The ſmoke of the Country*, &c.] Some think, the *Hebrew* word ſignifies, *like the ſmoke of a Lime-Kiln*; or, of a *boiling Cauldron*. After the Shower was over, the Reek or Steam of it remained: And made that Country look diſmally, which before was like *the Garden of God*, (xiii. 10.) but now become a ſtinking Puddle of filthy Water, καθ' ὑπερβολὴν δυσώδεις, as *Diodorus* ſpeaks, noiſom beyond expreſſion.

Ver. 29. *Overthrew the Cities, wherein Lot dwelt.*] In one of which he dwelt: Which is an uſual manner of ſpeaking in Scripture. *Gen.* viii. 4. *the Ark reſted on the Mountains* (i. e. on one of the Mountains) of *Ararat*. *Judg.* xii. 7. *Jepthah was buried in the Cities* (i. e. one of the Cities) *of Gilead*. Which explains that of St *Matthew*, xxvi. 8. *when his Diſciples* (i. e. one of his Diſciples, *Judas*) *ſaw it, he had indignation*, &c.

Ver. 30. *And Lot went up out of Zoar*, &c.] It appears from hence, that this good Man was very timorous, not having ſo ſtrong a Faith as his Uncle *Abraham*. For he that had lately obtain'd a Pardon for this Place, becauſe he was afraid he ſhould not have time enough to get to the Mountain, now forſakes it: For fear, I ſuppoſe, a new Shower ſhould come from Heaven and deſtroy it, after the reſt; becauſe the Inhabitants, perhaps, continued unreformed, tho they had ſeen ſuch a terrible Example of the Divine Vengeance upon their wicked Neighbours. If his *fear to dwell in Zoar* proceeded from this Cauſe, it was the more reaſonable; becauſe he might think, tho God had ſpared them for the preſent, yet they taking no warning by the Calamity of their Country, would ſhortly periſh as the reſt had done. And ſo *Theodoret* and others think this City was afterwards deſtroyed: Of which there is no certain Record; and if the Tradition be true, it was not ſpeedily ſwallowed up, as they report, but retained for ſome-time the Name of *Zoar*; being before called *Bela*, xiv. 2.

*Dwelt in the Mountain.*] It is not ſaid what Mountain; but it is probable one of the Mountains in the Country afterward called *Moab*; from one of his Children, which he here begat. For *Epiphanius Hæreſ.* liii. deſcribes the Country of *Moab*, as lying πέραν τῆς ἁλυκῆς, &c. *beyond the Salt, or Dead Sea.* See *Salmaſ. Exerc. Plin. p.* 615.

Ver. 31. *There is not a Man in all the Earth.*] Not one remaining of their Kindred, that they knew: For they were not much acquainted, we may ſuppoſe, beyond that Country which was deſtroyed; and thoſe of *Zoar* were ſo wicked, that they look'd upon them as Beaſts, rather than Men.

Ver. 32. *Let us make him drink Wine.*] Which they brought with them out of *Sodom*, to ſupport their Spirits in their flight; or, elſe got at *Zoar:* Of which they invited their Father to drink liberally, and chear himſelf under his extreme great Sorrow.

*That we may preſerve Seed of our Father.*] This Fact of theirs being objected by *Celſus* againſt our Religion, *Origen* gives this account of it, (*Lib.* iv. *contra Celſ.*) That theſe two Maids having learnt ſomething of the Conflagration of the World, and ſeeing their own City and Country deſtroyed by Fire, imagined, ζώπυρον τῆς φύσεως τῶν ἀνθρώπων, that the Seminary of Makind remained only in their Father and them. And if what they did was upon this ſuppoſition, That there was no other way to reſtore the World, they did no worſe than the *Stoicks* thought their *wiſe Man* might do, if the Race of Mankind were extinct, ſo that none but he and his Daughter were left alive. *Iræneus* makes the ſame Excuſe for them, and ſays they did this innocently, and in their ſimplicity, believing all Mankind were deſtroyed, *L.* iv. *cap.* 51. But I take their Conjecture to be highly probable, who conceive that the eager Deſire, which then poſſeſſed the Hearts of good People, to fullfil the Promiſe of the *Meſſiah*, was that which put them upon this, otherwiſe monſtrous, Crime. For which there are theſe Reaſons. *Firſt*, That they had lived ſo chaſtly in the midſt of the Impurities of *Sodom*, that one cannot think a Spirit of Uncleanneſs now entred into them, and carried them to this Action. And indeed, *Secondly*, Their joyning together in this Contrivance, (whereas Matters of this Nature uſe to be carefully concealed from the neareſt Friends, or make them fall out, if they find themſelves ingaged in the ſame Intrigue) ſhows that they were acted by Counſel and Deſign, and not by brutiſh Luſt. And, *Thirdly*, Their perpetuating the Memory of this Fact, in the Names of their Children, is a demonſtration there was ſomething extraordinary in it; and that they were not aſhamed of it, but rather gloried in it; deſiring it might be remembred that theſe Children were deſcended from *Lot*. Who they thought perhaps, might pretend to fullfil the Promiſe as well as *Abraham:* Being the Son of *Abraham*'s elder Brother; and called out of *Sodom* by the Miniſtry of Angels, as *Abraham* was called out of *Chaldea*.

Ver. 23. *He perceived not when ſhe lay down*, &c.] This ſeems hard to be underſtood: But it muſt be noted, That *Moſes* only ſays he did not perceive when ſhe came to bed to him, and when ſhe got up again; not that he did not perceive when he lay with her, of which he could not but have ſome perception.

Tho *M. Montaigne* in his *Eſſays*, relates a Story of a Widow, who, being drunk, was abuſed by a Hind in her Houſe, and afterward finding herſelf with Child, could not remember how it came to paſs. But the Fellow at laſt confeſſed his Fact: Of which, whatſoever Senſe ſhe had then, ſhe had perfectly forgot it when ſhe awaked.

Ver. 34. *Go thou in*, &c.] If he had retained any remembrance of what he had done the Night before, one cannot think he would have faln into the ſame Snare ſo ſoon again. For which reaſon, it is probable he did not think he had been intoxicated, but only drank ſo freely, as to make him ſleep ſoundly, and forget his Sorrow.

Ver. 37. *Moab.*] Moſt will have this word to ſignify, *from my Father.* But *Druſius* in *Deut.* ii. 8. takes the import of it to be, *Aqua Patris.*

Ver. 38. *Ben-ammi.*] This ſignifies as much as, *the Son of my People.* Which doth not acknowledge ſo plainly, as the other, That this Son was begotten by her Father: But only that he was the Son of one of her own Nation, or Kindred; not by a Stranger.

## CHAP. XX.

Ver. 1. JOurnyed *from thence.*] *i. e.* From *Mamre*, where he had dwelt a great while, and where many remarkable Paſſages had happened, xiii. 18. xviii. 1.

*Toward the South Country.*] Toward *Egypt:* For ſome fancy the very Stench of the Lake of *Sodom* was offenſive to him in *Mamre*.

*Sojourned in Gerar.*] The Metropolis of *Paleſtine*; and, as ſome compute it, not much above *ſix* Miles from *Mamre*.

Ver. 2. *Abraham ſaid of Sarah*, &c.] Juſt as he had done in *Egypt*, xii. 13. when there was greater reaſon for it; ſhe being then *thirty* Years younger than now; when ſhe was no leſs than *ninety* Years old. But it ſeems her Beauty remained at this Age; being healthful, and having born and ſuckled no Children: And Women in thoſe days living ſo long that they were as freſh at *ninety*, as they are now at *forty* or *fifty*. When many that are of excellent Conſtitutions, and naturally handſome, continue very lovely.

*Abimelech.*] The Name of all the Kings of *Paleſtine*; as *Pharaoh* was of the Kings of *Egypt*. It is not improbable, as the Author of *Tzemath David* Conjectures, that the ſucceeding Kings took the Name of him who was the firſt King of the Country: *Ad A. M.* 2600.

*Sent and took Sarah.*] By Violence, ſome think; but I ſee no ground for it. He deſired to have her; and might think *Abraham* would look upon it as a great Honour, to have his Siſter become Wife to a King: And *Abraham* it is likely ſhowed no unwillingneſs, not being in a Condition to deny him.

Ver. 3. *And God came to Abimelech in a dream by night.*] Two differences are obſerved by *Maimonides*, between this manifeſtation, which God made of his Mind to *Abimelech*, and that which he made to the Prophets. For it is only ſaid here, *God came to Abimelech*, and that he came *in a dream by night.* The very ſame is ſaid of *Laban* the *Syrian*, who doth not ſeem to have been ſo good a Man as *Abimelech*, xxxi. 24. But of *Jacob* it is ſaid, *God ſpake unto Iſrael*, and he ſpake to him in the *Viſions* of the Night, (not in a *Dream*) and ſaid, *Jacob*, *Jacob*, xlvi. 2. See *More Nevoch. P.* ii. *c.* 41. God was not a Stranger to other Nations, when he was peculiarly kind to *Abraham:* But ſpake to them in Dreams, and ſometimes in Viſions; as appears in *Eliphaz* and *Elihu*, *Job* iv. 13. xxxiii. 14, 15, &c.

*Thou art but a dead Man.*] *viz.* If thou doſt not reſtore *Abraham* his Wife, *ver.* 7.

*She is a Man's Wife.*] Or, *married to a Huſband*, (as we tranſlate it in the Margin) ſo compleatly, that he hath enjoyed her as his Wife. For from this place the *Jewiſh* Doctors prove, that the Marriage Contract was not perfected in theſe Days till the Parties had lain together: After which if any other Perſon lay with the Woman, he was to be put to death, as an Adulterer; but not if he lay with her after the Contract, before it was conſummated by actual Enjoyment. See Mr *Selden*, *de Jure N. & G. L.* v. *c.* 4. *p.* 551.

Ver. 4. *But Abimelech had not come near her.*] To uſe her as his Wife.

*Wilt thou ſlay alſo a righteous Nation?*] He was afraid (as became a good Man and a good King) leſt his People ſhould ſuffer upon his account; who, in this Particular, had no Guilt upon them.

Ver. 5. *Said he not unto me*, &c.] The Fault is in them, not in me: For I had both their words for it, that he was her Brother; and he ſaid nothing of her being his Wife.

*In the integrity of my heart.*] Not with any Intention to defile her; but to make her my Wife.

*And innocence of my hands.*] I did not take her by Violence from *Abraham*; but he and ſhe conſented to it.

Ver. 6. *And God ſaid unto him in a dream.*] The ſame Expreſſion is ſtill retained, which we had *ver.* 3. to ſhow, that this was a lower Degree of Divine Manifeſtation, than was in *Abraham*'s Family.

*I know thou didſt this in the integrity*, &c.] *i. e.* That thou didſt not deſign any Evil.

*For I alſo*, &c.] Or, rather, *And I alſo withheld thee.* I dealt well with thee, becauſe of thy Integrity. Some think he was with-held by a Diſeaſe in the Secret Parts, *ver.* 17.

*From ſinning againſt me.*] From committing Adultery.

Ver. 7. *He is a Prophet.*] This is the firſt time we meet with the word *Nabi*, a Prophet: And *Abraham* is the firſt that is honoured with this Name. Which ſignifies one familiar with God; who might come to him, to conſult him upon all occaſions; and be authorized to declare God's Mind and Will to others; and alſo prevail with him by his Prayers for a Bleſſing upon them. So it here follows.

*He ſhall pray for thee.*] Obtain Life and Health to thee. The greater any Prophet was, the more powerful he was in Prayer: As appears by the Stories of *Moſes*, *Elias*, and *Samuel.* See *Pſalm* xcix. 6.

It appears by this whole Hiſtory of *Abimelech*, that he was a Man of great Virtue in thoſe Days: And not an *Idolater*, but a Worſhipper of the True God, as *Melchizedec* the High-

Prieſt of that Country was: Yet not ſo well acquainted with Divine Revelations as *Abraham* was.

Ver. 8. *Abimelech roſe up early in the Morning.*] This is a further Token of his Goodneſs, that he delayed not to obey the Divine Command.

*Called all his Servants.*] His Privy Council, (as we ſpeak) who were all of the ſame Mind with him; That this was a Divine Admonition; which it was not ſafe to diſobey. From whence we may probably gather, his Court was not ſo corrupted, as *Abraham* ſuſpected.

Ver. 9. *What haſt thou done unto us?*] Into what Danger haſt thou brought us?

*Thou haſt brought on me and my Kingdom a great Sin.*] Run me into the hazard of committing a great Sin, or ſuffering an heavy Puniſhment, (for ſo *Sin* is ſometimes taken) in not telling me the Truth.

*Thou haſt done deeds unto me, that ought not to be done.*] This is not fair dealing; ſuch as I might have expected from thee.

Ver. 10. *What ſaweſt thou,* &c.] What didſt thou obſerve in my Country, that made thee think we would meddle with thy Wife? What Tokens of Injuſtice, or Impurity didſt thou ſee among us?

Ver. 11. *Becauſe I thought ſurely,* &c.] The word *rak*, which we tranſlate *ſurely*, ſignifies *only:* And may be thus well tranſlated here, *this only I ſaw wanting in your Country, the fear of God:* i. e. A Senſe of Religion, which reſtrains Men from all manner of Wickedneſs. It ſeems the People were not ſo good as their King.

Ver. 12. *And yet indeed ſhe is my Siſter.*] Do not condemn me of telling a Lye; for ſhe is truly my Siſter. Such was the Language of thoſe Days, to call their *Wives*, Siſters; and their *Nephews*, Brothers. As he calls *Lot*, xiii. 8. who was his Nephew, and the Brother of *Sarah*; as was obſerved upon xi. 29.

*She is the Daughter of my Father.*] *i. e.* His Father's Grand-Daughter; who are frequently in Scripture called the Children of their Grand-Fathers. For ſhe was Daughter to *Haran*, elder Brother of *Abraham*.

*But not the Daughter of my Mother.*] It ſeems *Terah* had two Wives, by one of which he had *Haran*, the Father of *Lot* and *Sarah*; and by the other he had *Abraham*. So *Sarah* was Daughter to one who was his Brother by his Father's ſide, but not by his Mother: And with ſuch a Niece they thought it not unlawful then to marry. No regard being had to Conſanguinity (if we may believe *R. Solomon Jarchi*) by the Father's ſide, before the Law of *Moſes*, but only by the Mother's.

The more received Opinion indeed of the *Hebrew* Doctors is, (as Mr *Selden* obſerves, *L.* v. *de Jure N. & G. cap.* 2.) that *Sarah* was indeed the Daughter of *Terah* by his ſecond Wife, and ſo *Abraham*'s half Siſter. And *Said Batricides* (Patriarch of *Alexandria* above *ſeven hundred* Years ago) in his *Arabick* Hiſtory, tells us the Name of *Terah*'s firſt Wife was *Jona*; and the Name of his ſecond *Tevitha*, by whom he had *Sarah*. But there is no other Authority for this.

Ver. 13. *When God cauſed me to wander.*] The *Hebrew* word which we tranſlate *wander*, being in the Plural Number, the LXX render the word *Elohim* (*God*) the *Angels:* Who by the Command of God led him from his Father's Houſe, thro' divers Countries. But the *Chaldee* tranſlates it, *when becauſe of the Idols of Chaldea* I was called away from my own Country, *&c.* For ſo the *Gods*, that is, the Idol Gods, might be ſaid to *cauſe him to wander:* Becauſe it was by reaſon of them, that God would not have him ſtay any longer in his own Country. But there is no need of theſe Devices: Nothing being more uſual, in the *Hebrew* Language, than for the *Plural* Number to be put inſtead of the *Singular*; eſpecially when they ſpeak of God, as *Bochart* obſerves in many places; *Gen.* xxxv. 7. *Exod.* xxxii. 4. *Pſalm* cxlix. 2. *Eccleſ.* xii. 1. See *Hierozoic. P.* i. *L.* ii. *c.* 34. Nay *Hackſpan* hath rightly obſerved, that there are *Nouns* of the Plural Number in their termination, which in ſignification are ſingular; with which it is uſual to joyn a *Verb* of the Plural Number, becauſe of the Plural termination of the *Noun*. A plain Example of which we have *Gen.* iv. 6. *Why is thy Countenance* (in the Hebrew *Faces*) *faln.* The like he obſerves in the *Syriack* Language, *John* i. 4. *The life* (in the *Syriack lifes*) *was the light of Men.*

Ver. 16. *I have given thy Brother a thouſand* pieces *of Silver.*] The word *pieces* is not in the *Hebrew*. But by *Ceſeph* Silver, all, in a manner, underſtood *Shekels*. For antiently there were no *Shekels* of Gold or Braſs, but only of Silver. Yet there are thoſe who think he did not give him thus much in Money; but in the Goods before-mentioned, *ver.* 14. which were worth a *thouſand* Shekels. See xxiii. 16.

*He is unto thee a covering of the Eyes,* &c.] Theſe words are very variouſly expounded, according as the firſt word *hu* is interpreted: Which may relate either to the Gift before-mentioned, and be tranſlated *this*; or, to *Abraham*, and be tranſlated *he*, as it is by us. If they refer to the former, then the Senſe is; *I have given him that ſum of money to buy thee a veil, that all who converſe with thee here, or in any other Country,* (*where thou ſhalt come*) *may know thee to be a married Woman.* For a Veil was worn in Token of ſubjection to the Power of the Huſband; and that thereby their Chaſtity might be preſerved ſafe from the Snares of others. As *G. Vorſtius* obſerves upon *Pirke Elieſer, cap.* xxxii. Or, as others interpret it, *This money will be a covering to thine Eyes,* (that is, a defence to thy Modeſty) *it being a teſtimony that Abimelech paid dear for taking thee into his houſe.*

If they refer to *Abraham*, then the meaning is; *Thou needeſt no other defence of thy Modeſty and Chaſtity than he, nor haſt any reaſon to ſay hereafter, he is thy Brother; for he is ſo dear to God that God will defend him, and he will defend thee, without ſuch ſhifts as this thou haſt uſed: Nay, not only thee, but all that are with thee; and that even againſt ſtrangers.* I omit other interpretations: And refer the Reader to *L. de Dieu.*

*Thus ſhe was reproved.*] Or, *inſtructed* (as ſome tranſlate it) not to diſſemble her Condition.

dition. Or, this was the Reprehenſion he gave her, for ſaying *Abraham* was her Brother.

Ver. 17. *So Abraham prayed unto God,* &c.] Beſeeched God to reſtore them all to their Health, now that his Wife was reſtored to him, *ver.* 14.

Ver. 18. *For the LORD had faſt cloſed up,* &c.] By ſuch ſweltings (ſome underſtand it) in the Secret Parts, that the Men could neither enjoy their Wives; nor the Women who were with Child, be delivered.

## CHAP. XXI.

Ver. 1. AND *the LORD viſited Sarah,* &c.] Beſtowed upon her the Bleſſing he had promiſed her, *i. e.* made her conceive. For ſo the word *viſit* ſignifies; either in a bad Senſe to inflict Puniſhment (*Exod.* xx. 5.) or, in a good Senſe, to confer Bleſſings; as here, and *Exod.* iii. 16. and many other places.

*And he did unto her as he had ſpoken.*] Performed his Promiſe, by making her bring forth a Child: For ſo it is explained in the next Verſe, *Sarah conceived and bare Abraham a Son.*

Ver. 2. *Sarah conceived,* &c.] God not only made her Womb fruitful, but brought the Fruit of it to perfection; and then brought it into the World.

*At the ſet time of which God had ſpoken to him.*] xviii. 14. It is not ſaid, where *Iſaac* was born: For we are not told here, whether *Abraham* departed from *Gerar* into any other part of this Country, as *Abimelech* kindly offered and gave him liberty to do, xx. 15. But it appearing by the later end of this *Chapter,* that he continued a long time in *Abimelech*'s Country, tho not at *Gerar*; it is probable *Iſaac* was born at *Beerſheba,* ver. 31.

Ver. 6. *God hath made me to laugh.*] *i. e.* To rejoice exceedingly.

*So that all that hear, will laugh with me.*] All my Friends and Neighbours, will congratulate my Happineſs and rejoice with me.

Ver. 7. *Give Children ſuck.*] It is uſual to put the Plural Number for the Singular, as was obſerved before, xix. 29. Or, ſhe hoped perhaps to have more Children after this. And her giving him ſuck, was a certain proof, that ſhe had brought him forth of her own Womb; and that he was not a ſuppoſititious Child, as *Menochius* well obſerves. Others note, That the greateſt Perſons in thoſe ancient Days, ſuckled their own Children: Which *Favorinus,* a *Greek* Philoſopher, preſſed as a Duty upon a Noble Woman by many ſtrong Arguments: Which are recorded by *A. Gellius,* who was preſent at his diſcourſe, *L.* xii. *Noct. Attic. cap.* 1.

Ver. 8. *The Child grew, and was weaned.*] At the Age of *five* Years old, as St *Hierom* reports the Opinion of ſome of the *Hebrews.*

*Made a great Feaſt the ſame Day.*] Rather now, than at his Nativity; becauſe there was greater hope of life, when he was grown ſo ſtrong, as to be taken from his Mother's Breaſt.

Ver. 9. *Sarah ſaw the Son of Hagar,* &c. *mocking.*] He laugh'd and jeared, perhaps, at the great buſtle which was made at *Iſaac*'s weaning: Looking upon himſelf as the Firſt-born, and by the right of that, to have the privilege of fulfilling the Promiſe of the *Meſſiah.* This gives a good account of *Sarah*'s earneſtneſs for the expulſion, not only of him, but of his Mother alſo; who, it's likely, flattered and bare him up in thoſe Pretenſions. Many think he did more than *mock* him, becauſe St *Paul* calls it *perſecution, Gal.* iv. 29. which St *Hierom* takes for beating *Iſaac:* Who, perhaps, reſenting his Flouts, might ſay ſomething that provoked *Iſhmael* to ſtrike him. And it is very probable his Mother incouraged him to this, or maintained him in his Inſolence: Which was the reaſon *Sarah* preſſed to have them both turned out of doors.

Some think he jeſted upon his Name, and made it a matter of Merriment. For ſo the word is uſed, xix. 14.

Ver. 10. *Caſt out,* &c.] Let them not dwell here any longer; nor continue a part of thy Family.

*Shall not be Heir,* &c.] She judged, by what ſhe had ſeen of his fierce and violent Spirit, that it would not be ſafe for her Son, to let *Iſhmael* have any ſhare in his Father's Inheritance: For ſhe was afraid he would make himſelf Maſter of all.

Ver. 11. *Grevious, becauſe of his Son.*] His Wife is not here mentioned; becauſe his principal Concern was for his Son: But it appears by the next *Verſe,* he had ſome Conſideration of her alſo.

Ver. 12. *God ſaid unto Abraham,* &c.] By this he was ſatisfied that *Sarah*'s Motion proceeded not merely from her Anger; but from a Divine Incitation.

*For in Iſaac ſhall thy Seed be called.*] Here the Bleſſing promiſed to *Abraham*'s Seed, xvii. 7, 8. is limited to the Poſterity of *Iſaac,* and the meaning of the Phraſe is, they that deſcend from *Iſaac,* and not they that deſcend from *Iſhmael,* ſhall be owned by me for the Children of *Abraham*; particularly the *Meſſiah* ſhall be one of his Seed.

Ver. 13. *Alſo of the Son of thy hand-maid,* &c.] He renews the Promiſe he had made him before, xvii. 20. that *Iſhmael* ſhould have a numerous Poſterity: Becauſe he was deſcended from *Abraham.*

Ver. 14. *Roſe up early in the morning.*] Delayed not to fulfil the Divine Will.

*Took bread and a bottle of Water.*] Which includes all ſort of Proviſion for their preſent neceſſity; till they came to the place unto which, in all probability, he directed them to bend their Courſe. For it is not reaſonable to think, that he ſent them to ſeek their Fortune (as we ſpeak) without any care what became of them. It may ſeem ſtrange rather, that he did not ſend a Servant to attend them, but let *Hagar* carry the Proviſion herſelf: Which I ſuppoſe was done to humble her; and to ſhow that her Son, was to have no Portion of *Abraham*'s Inheritance, nor of his Goods; of which Servants were a part. Doctor *Jackſon, Book* i. *on the Creed, chap.* 25. thinks that *Abraham* would ſcarce have ſuffered them to go into a *Wilderneſs,* ſo poorly provided, when he had ſtore of all things, unleſs he had been directed by ſome ſecret inſtinct; preſaging the rude and ſharking kind of life unto which his Progeny was ordained. Yet, it is probable, he was as kind to him, as he was to the Sons he had by *Keturah*, and ſent him ſome Tokens of his Love afterwards. See xxv. 6.

Ver. 15. *She caſt the Child under one of the Shrubs.*] He being faint, and ready to die with thirſt. A Preſage (ſaith the great Man before-named) that his Poſterity ſhould be pinched with the like penury: Scantneſs of Water (which was their beſt Drink) ſtreightning their Territories in *Arabia*, as *Strabo* obſerves, *L.* xvi. And after they had enlarged their Bounds, even in *Meſopotamia* itſelf, they were ſtill confined to the dry and barren Places of it.

Ver. 16. *And ſhe went and ſat her down*, &c.] Her Strength carried her further than he could go: But her Affection ſtill kept her within ſight of the place where he was.

Ver. 17. *And God heard the Voice of the Lad.*] Who cried, it ſeems, as well as his Mother: And it moved the Divine Pity to ſend an Angel to their Relief.

*Fear not.*] Do not think I come to terrify thee: Or, do not fear the death of thy Child.

Ver. 18. *Lift up the Lad*, &c.] It ſeems he was ſo faint, that he was not able to ſtand without ſupport.

Ver. 19. *Opened her Eyes.*] Made her ſee what ſhe did not obſerve before; by reaſon of her Tears, or the great diſturbance of her Mind.

Ver. 20. *And God was with the Lad.*] Preſerved and proſpered him: So that he grew to be a Man.

*Became an Archer.*] A ſkilful Hunter and Warrior alſo, with Bow and Arrows. *Am. Marcellinus*, *L.* xiv. tells us, that the *Saracens*, who were of the Poſterity of *Iſhmael*, never ſet their Hands to the Plough, but got their living for the moſt part, by their Bow. For ſuch as they were themſelves, ſuch was their Food, (*Victus univerſis caro ferina*, &c.) they all lived upon wild Fleſh, or Veniſon, and ſuch wild Fowl as the Wilderneſs afforded, with Herbs and Milk. Dr *Jackſon* obſerves that he compares them to *Kites*; ready to ſpy a Prey, but ſo wild withal that they would not ſtay by it, (as Crows or other ravenous Birds do by Carrion) but preſently fled with what they caught into their Neſts.

Ver. 21. *He dwelt in the Wilderneſs of Paran.*] Which was near to *Arabia*: In which Country all the Oriental Writers ſay the Poſterity of *Iſhmael* lived. Particularly *Patracides*, who ſays he went into the Land of *Jathreb*; which is that part of *Arabia*, in which is the City of *Medina*.

*A Wife out of Egypt.*] Out of her own Country, where ſhe was beſt acquainted. The *Jewiſh* Doctors ſay he had two Wives, whoſe Names they tell us were *Aiſcah* and *Phatimah*: The firſt of which received *Abraham* churliſhly when he went to viſit his Son; and therefore he put her away and took the other, who proved more civil, when he made a ſecond Journey thither. Which, tho it look like a Fable, yet I think it not improbable that *Abraham* might go to ſee how his Son lived, and that *Iſhmael* might ſometimes wait upon him, (as the Author of *Schalſcall. Hakab.* and *Pirke Elieſer* affirms) for we cannot think they were ſo unnatural, as never to have any correſpondence: Eſpecially ſince we read that *Iſhmael*, as well as *Iſaac*, took care of *Abraham*'s Funeral, xxv. 9. After which, it is not improbable *Hagar* might have another Huſband; which is the account *Aben Ezra* (upon *Pſalm* lxxxiii. 6.) gives of the People called *Hagarenes*, who are there mentioned as diſtinct from the *Iſhmaelites*: They were, ſaith he, deſcended from *Hagar* by another Huſband, not by *Abraham*.

Ver. 22. *Abimelech and Pichol*, &c.] It is plain by this that *Abraham* ſtill lived, if not in the Country of *Gerar*, yet very near it.

*God is with thee in all that thou doſt.*] They ſaw him ſo thriving and proſperous, that they were afraid he might grow too ſtrong for them; if he ſhould have a mind to diſturb them.

Ver. 23. *Swear that thou wilt not deal falſly*, &c.] That as there hath been a long Friendſhip between me and thee, ſo thou wilt not violate it; but always preſerve it, even when I am dead: According to thy frequent Profeſſions and (perhaps) Promiſes.

*According to the kindneſs*, &c.] *Abimelech* thought he might claim this Oath from *Abraham*; by Virtue of the Obligations he had laid upon him.

Ver. 24. *I will ſwear.*] He was as forward to confirm his Promiſes as to make them.

Ver. 25. *And Abraham reproved Abimelech.*] But before he ſware, he thought it neceſſary to ſettle a right Underſtanding between them: And therefore argued with *Abimelech* (as it may be rendred) about a Well of Water digged by *Abraham*'s Servants, which *Abimelech*'s had injuriouſly taken from him. This was Wiſdom to complain of Wrongs now, before they entred into a Covenant, that they, being redreſſed, there might remain no occaſion of Quarrels afterward.

Ver. 26. *Abimelech ſaid, I wot not*, &c.] This is the firſt time I heard of it; if thou hadſt complained before, I would have done thee right.

Ver. 27. *And Abraham took Sheep*, &c.] Some think they were a Preſent he made to *Abimelech*; in gratitude for what he had beſtowed on him, (xx. 14.) or in token of Friendſhip with him. But others think they were deſigned for Sacrifice; by which they made a Covenant one with another At leaſt, ſome of them ſerved for that uſe.

Ver. 28. *And he ſet ſeven Ewe-lambs by themſelves.*] The meaning of this is afterwards explained, *ver.* 30. That tho they were part of the Preſent he made him; yet they ſhould be underſtood alſo (being ſet a part from the reſt) to be a purchaſe of a quiet poſſeſſion of that Well.

Ver. 30. *A Witneſs unto me that I have digged this Well.*] By this Token it ſhall be remembred hereafter, that I digged this Well, and that thou didſt grant me quiet poſſeſſion of it.

Ver. 31. *Called the place Beerſheba.*) The *Hebrew* word *Sheba* ſignifies both an *Oath*, and and alſo *ſeven*. Perhaps for both reaſons this

Place had this Name. We are ſure for the *firſt* which is here mentioned: Becauſe they *ſware* to each other.

Ver. 31. *Thus they made a Covenant*, &c.] By giving and accepting thoſe Sheep and Oxen, mentioned *ver.* 27. and perhaps by offering Sacrifices; or, at leaſt, by eating and drinking together: As *Iſaac* and *Abimelech* did in after-times, xxvi. 30.

Here ſome obſerve it was not unlawful, by the Law of Nature, to make Covenants with Infidels and Idolaters, for mutual Defence and Commerce, or ſuch like reaſons. But I ſee no Proof that *Abimelech* was ſuch a Perſon. In future Ages the People of *Canaan* were ſo corrupted by this, as well as other Sins, that God commanded them to be exterminated, and made it unlawful to enter into a Covenant with them, *Exod.* xxxiv. 15. But as the *Philiſtines* were none of them: So it ſtill remained lawful to make Leagues with other *Gentiles*, who were not of the *ſeven* Nations of *Canaan*, as we ſee by the Examples of *David*, and *Solomon*, and others.

*They returned into the Land of the Philiſtines.*] Into that part of the Country, where they dwelt: For both *Abimelech* and *Abraham* were now in that Land, as appears from the laſt *Verſe* of this *Chapter*.

Ver. 33. *Abraham planted a Grove.*] For a ſolemn and retired Place wherein to worſhip God. For, as *Servius* ſays upon the ix. *Æneid. Nunquam eſt Lucus ſine Religione.* There never was a Grove, in ancient times, without Religion. And therefore here, we may well ſuppoſe *Abraham* built an Altar: Which was fenced and bounded with an Incloſure, and ſhaded with Trees, as Mr *Mede* (*Diſcourſe* xix.) obſerves their *Proſeucha*'s or *Places of Prayer* to have been in after-times. For that this was intended for a *Place of Prayer* appears by the following words, and *called there on the Name of the Lord*, &c.

From hence, ſome think, the Cuſtom of planting Groves was derived into all the *Gentile* World: Who ſo prophaned them by Images, and Filthineſs, and Sacrifices to *Dæmons*, that God commanded them, by the Law of *Moſes*, to be cut down. But *Abraham* made uſe of a Grove before this, xii. 6, 8. where we find he built an Altar on a Mountain, which I queſtion not was compaſſed with Trees. See xiii. 18. Therefore I take this only have been the firſt Grove that he planted himſelf.

*Called upon the Name of the LORD, the everlaſting God.*] I find that *Maimonides*, in ſeveral places of his *More Nevochim*, tranſlates the laſt words, *The LORD God of the World*, or *the LORD the Almighty Creator of the World.* For this was the great Article of Faith in thoſe Days, That *God made the World. Par.* ii. *c.* 30. & *Par.* iii. *c.* 29.

Ver. 34. *Sojourned many days*, &c.] The word *Days* often ſignifies *Years:* And, it is likely, ſignifies ſo in this place. For here *Iſaac* was born, and here he was weaned: And after that *Abraham* found ſo much friendſhip from *Abimelech*, and ſo many conveniencies of Life, that they invited him to ſtay a long time in this Country.

## CHAP. XXII.

Ver. 1. AND *it came to paſs after theſe things.*] That which follows fell out while *Abraham* dwelt at *Beer-ſheba*, or near it, *ver.* 19.

*God did tempt Abraham.*] Proved or tried his Faith, in a very difficult Inſtance. The *Hebrews* take great notice, that the Name of *Elohim* (which they call *Nomen Judicii*) is here uſed; as it is in ſeveral of the following *Verſes*.

*And ſaid unto him, Abraham.*] I ſuppoſe there was ſuch a viſible appearance of the *Divine Majeſty* to him as he had often ſeen, xv. 1. xvii. 1. xviii. 1.

*Here I am.*] A Phraſe, expreſſing readineſs to hearken, and to give anſwer, *ver.* 7, 12.

Ver. 2. *Take now.*] Immediately.

*Thy Son.*] A hard thing, had it been *Iſhmael*.

*Thy only ſon Iſaac.*] His only Son by *Sarah*, and the Child of the Promiſe, xxi. 12.

*Whom thou loveſt.*] Who was far dearer to him than any thing in this World; dearer than his own life: For Men will venture that to preſerve their Children. According to an old ſaying in *Euripides*.

Ἅπασι δ' ἀνθρώποις ἄρ' ἦν ψυχὴ τέκνα.

*Children are to all Mankind, their very Life, or Soul.*

Whence it was that *Pacatus Drepanius* ſaid in his Panegyrick to *Theodoſius* the Great, *Inſtituente Natura plus ferè filios quàm noſmetipſos diligimus.* We are taught by Nature to love our Sons, in a manner, more than our ſelves. But the love of God in *Abraham* was ſtronger than either.

*Get thee into the Land of Moriah.*] So it was called afterwards, from God's appearing there (*ver.* 14.) for the Deliverance of *Iſaac*, as many think. Certain it is, that the Temple of *Solomon* was built upon Mount *Moriah*, 1 *Chron.* iii. 1. But this Name belonged not only to that Mountain; but to all the mountainous Country thereabouts: Which is here called *the Land of Moriah.* Which *Aquila* tranſlates καταφανῆ, conſpicuous: For it is derived from the word *Raah*, to ſee. And the LXX tranſlates it not amiſs, γῆν ὑψηλὴν, *high Country:* Which is very conſpicuous. But Mount *Sion*, and *Acra*, and other neighbouring Mountains being alſo very high, this Name of *Moriah* belonged to them; becauſe they were very conſpicuous. Inſomuch that Mount *Sion* is often uſed in Scripture for Mount *Moriah:* For all that mountainous Country, went by one and the ſame Name.

*And offer him there.*] The *Hebrews* obſerve the word is ambiguous, and may be tranſlated, *make him to go up:* But *Abraham* underſtood it in the uſual Senſe, That he ſhould kill him, as they did the Beaſts for Sacrifices. A very hard Injunction; which ſome think God would not have laid upon *Abraham*, if he had not had a Power thus to diſpoſe of *Iſaac*, inherent in him as his Father. See Dr *Taylor*, *Duct. Dubit. L.* iii. c. v. *Rule* 2. *n.* 1.

*Upon one of the Mountains.*] There were more Hills than one thereabouts, (*Pſalm* cxxv. 2.) as I obſerved on the foregoing *Verſe*. And it may be further here noted, That in ancient Times, they choſe *Mountains*, or *high Places*, whereon to worſhip God and offer Sacrifices, xii. 8. Which God himſelf approved of, till they were prophaned, as the *Groves* were, (ſee xxi. 33.) and then he commanded *Abraham*'s Poſterity, not to worſhip in *high Places*, but only in one certain Mountain, where he ordered his Temple to be ſeated. Nothing is plainer in the *Gentile* Writers than that they choſe *Mountains* for Places of Worſhip: And herein *Celſus* the Epicurean compares them with the *Jews*; obſerving, particularly out of *Herodotus*, that the *Perſians* offered Sacrifices to *Jupiter*, going up, ἐπὶ τὰ ὑψηλότατα τῶν ὀρέων, to the top of the higheſt Mountains, as his words are in *Origen*, *L.* v. *contra Celſ.* It is well known alſo that theſe Mountains were well ſhaded with Trees; ſo that commonly *Groves* and *Mountains* are mention'd together, as Places for religious Worſhip.

Ver. 3. *And Abraham roſe up early in the Morning*, &c.] Some here take notice of the readineſs of his Obedience, in ſeveral Inſtances.

*Firſt*, That he roſe up early. *Secondly*, Saddled his Aſs himſelf, (tho the Phraſe doth not certainly import ſo much.) *Thirdly*, Carried Wood ready cleft along with him, for the Offering; leſt he ſhould find none there.

*And Iſaac his Son.*] It is an Enquiry among the *Jews*, how old *Iſaac* was at this time. Some of them ſay *ſeven and thirty*, whom the *Arabic* Chriſtian Writers follow, *Patricides* and *Elmacinus*. *Aben Ezra* more probably ſaith he was *thirty*. But there is no certainty of ſuch things. For I find in the *Gemera Sanhedrim*, *Cap.* x. *n.* 4. it is ſaid, this fell out a little after he was weaned. See *ver.* 9.

*And went unto the place.*] That is, toward the Place: Which he did not ſee, till the third Day after he ſet out.

Ver. 4. *On the third Day.*] It was not much above one Day's journey from *Beerſheba* to *Moriah*: But an Aſs goes ſlowly; eſpecially being loaded, as this was, with a burden of Wood; and with Proviſions, we muſt ſuppoſe, for their Journey: And *Abraham*, and his Son, and Servants, went on foot, and could not travel far on a Day, (*Iſaac* being but young) for it doth not appear they had more than one ſingle Aſs, *ver.* 5.

*And ſaw the place afar off.*] It is moſt reaſonable to ſuppoſe, that God had given him ſome Token or Sign, whereby he ſhould know it. And I cannot but think it highly probable, that *the Divine Glory* appeared in the place where he was to make the Oblation. Which Conjecture I find confirmed by *R. Elieſer*, among other of the *Jews*, who ſays, That when God bad him go to the place he would *tell him of*, ver. 2. and there offer his Son; he aſk'd how he ſhould know it? And the Anſwer was, *Whereſoever thou ſeeſt my Glory, there I will ſtay, and wait for thee*, &c. And accordingly now, *he beheld a Pillar of Fire reaching from Heaven to the Earth*, and thereby knew this was the Place. See *Pirke Elieſer*, c. 31.

Ver. 5. *Go yonder and worſhip.*] This confirms the fore-mentioned Conjecture, That *the Divine Glory* appearing upon the Mountain, he went thither to worſhip God.

*And come again to you.*] He either ſpeaks of himſelf alone; or believed God would reſtore *Iſaac* to Life, tho he did ſlay him.

Ver. 6. *And laid it upon Iſaac his ſon.*] A Figure of Chriſt, who carried his own Croſs, *John* xix. 17. according to the *Roman* Cuſtom. *Philo*'s Reflection upon *Iſaac*'s carrying the Wood for his own Sacrifice is, That *nothing is more laborious than Piety*.

Ver. 7. *Behold the Fire and the Wood*, &c.] It appears by this, that he had not hitherto acquainted *Iſaac* with his Intention.

Ver. 8. *So they went both of them together.*] It ſeems they ſtaid a while, (as they were going together, *ver.* 6.) till *Iſaac* had finiſhed this Diſcourſe with his Father; and then they proceeded.

Ver. 9. *Built an Altar there.*] Of Turf, ſome think; or, of ſuch Stone as he could gather there.

*And bound Iſaac his ſon.*] Both his Hands, and his Feet; as it is explained in *Pirke Elieſer*, *Cap.* xxxi. When the *Gentiles* offered humane Sacrifices, they tied both their Hands behind their Backs, as appears from *Ovid*, *L.* iii. *de Pont. Eleg.* 2. and other Authors. Whether *Iſaac* was thus bound, it matters not; but we cannot doubt that *Abraham* had now acquainted him with the Will of God, and perſwaded him willingly to comply and ſubmit unto it: Wherin he pre-figured Chriſt the more exactly, who laid *down his Life of himſelf, and no Man* (without his Conſent) *could take it from him*, as he ſpeaks, *John* x. 17, 18. We have reaſon to believe this of *Iſaac*, becauſe he being younger and ſtronger could have made reſiſtance, had he been ſo minded. *Joſephus* ſays he was *twenty five* Years old, *L.* i. *Antiq.* 14. And *Bochart* makes him *twenty eight*; the word *Naar*, which we tranſlate *Lad*, being uſed for one of that Age; nay, *Joſeph* is called ſo when he was *thirty* Years old, *Hierozoic. P.* i. *L.* iii. *c.* 9. This is certain, That he was old enough to carry ſuch a load of Wood, (*Verſe* 6.) as was ſufficient to make a fire to offer up a Burnt-Offering. There are thoſe alſo, who think *Iſaac* was laid upon the Alter to be offered, in that very Place where Chriſt was crucified. And thus much is true, That tho Mount *Calvary* was without *Jeruſalem*; and therefore different from Mount *Moriah*, on which the Temple ſtood: Yet they were ſo near, and it's likely only Parts of one and the ſame Mountain, that they were anciently both comprehended under the Name of *Moriah*.

Ver. 10. *Abraham ſtretched forth his Hand*, &c.] His Obedience proceeded ſo far, that it evidently appeared he was fully reſolved to do as he was bidden: For the Knife was juſt at *Iſaac*'s Throat, ready to do the execution. Inſomuch that God made account of it, as if it had been actually done, and accepted his Obedience as ὁλόκληρος καὶ παντελὴς, *as intirely perfect, and abſolutely compleated*, as *Philo* ſpeaks. And yet there have been thoſe, who diſparage this Obedience, by endeavouring to make the

World believe, that the Sacrificing of Children was in uſe before *Abraham*'s time. And the very firſt thing that hath been alledged, as a proof of it, is the very Objection in *Philo*, made by cavilling Calumniators (as he calls them) who ſaid, Why ſhould ſuch Praiſe be beſtowed on *Abraham*, ὡς ἐγχειρητῇ κεκαινουργημένης πράξεως; *as if he had attempted a thing altogether new, which private Men, and Kings, and whole Nations do upon occaſion?* The learned Reader cannot but know that one of our own Countrymen, (Sir *J. Marſham* in *Canon. Chronic* §. v.) hath ſet this in the front of all his Arguments, to prove that *Abraham* was not the firſt who ſacrificed his Son: Without acquainting the Reader with *Philo*'s Anſwer to this, which quite overthrows all his Pretenſions. For he ſays (*Lib. de Abrahamo, p.* 375, 376. *Edit. Pariſ.*) That ſome Barbarians have done this following the Cuſtom of their Country, or being in great diſtreſs, *&c.* But nothing of this Nature could move *Abraham* to it, for the Cuſtom of Sacrificing Children was neither in *Babylon*, nor *Meſopotamia*, nor *Chaldea*, where he had lived a long time: No, nor (as it follows a little after) in that Country where he then lived; But αὐτὸς ἔμελλε πρῶτος ἄρχεσθαι καινοτάτου καὶ παρηλλαγμένου παραδείγματος, *he was to be the Beginner of a perfectly new and unuſual Example.* What plainer Confutation can there be of what the fore-named Author pretends, than this: Which he muſt diſingenuouſly concealed? Nor is there more ſtrength in what follows in him, out of *Sanchuniathon*; who ſays that *Saturn* offered his only Son. For by *Saturn* it is evident he meant *Abraham*, as appears by the Name of that Son, whom ſuch like Authors call *JEUD*; which is plainly the very ſame with *JEHID*, as *Iſaac* is called in the Second *Verſe* of this *Chapter*. I omit the reſt, which is of the like ſtamp.

Ver. 11. *And the Angel of the LORD called to him*, &c.] That is, the LORD himſelf, by his Angel. See upon xviii. 10. To which I ſhall here add, That, whether it be ſaid in theſe Holy Books, the LORD ſaid any thing, or an Angel ſpake, we are always to underſtand both to have been preſent: For the Angels ever attend upon the *Divine Majeſty*; and being Miniſters of his, do nothing but by his Order. Therefore when he is ſaid to ſpeak, it is *by* them; and when they are ſaid to ſpeak, it is *from* him. It is the LORD therefore that ſpeaks, whoſoever be the Miniſter. Of which St *Auſtin* gives a demonſtration from this very place, *L.* iii. *de Trinitate, Cap.* xi. In the beginning of this *Chapter, ver.* 1, 2. 'We read that *God tempted* '*Abraham*, and bad him go and offer to him 'his Son: But here the *Angel of the LORD* 'called to him and bad him not to do it. What 'is the meaning of this? Will they (whoſe 'Opinion he there oppoſes) ſay that *God* com'manded *Iſaac* to be ſlain, and that his *Angel* 'forbad it: And that *Abraham* obeyed the 'Angel who bad him ſpare his Son, againſt 'the Command of God, who bad him ſlay 'him? This Senſe is ridiculous and not to be 'endured. The plain meaning is, That God 'ſpake both times; in the one Caſe, and in the 'other: But by an Angel who was his Miniſter. 'That's the reaſon Angels ſometimes ſpeak as 'if they were the LORD, becauſe they ſpeak 'in his Name: Juſt as when a Publick Crier 'pronounces the Sentence of a Judge, *Non* '*ſcribitur in geſtis, ille præco dixit, ſed ille Ju*'*dex*, it is not written in the Records, That 'the Crier; but the Judge pronounced that 'Sentence.

And thus *R. Jehuda* underſtood this Paſſage, whoſe gloſs is this (in *Pirke Elieſer, cap.* 31.) *He*, i. e. the LORD, *made his Voice to be heard from between the two Cherubims, and ſaid, Lay not thy hand upon the Lad.* I do not know whether it be worth obſerving, That God is not called in all this Story (as the *Jews* note) by the Name of *Jehovah*, till now: Which being, ſay they, *Nomen miſericordiæ*, is moſt agreeable to this part of the Story, as *Elohim* was to the former part, *ver.* 2.

*Abraham, Abraham.*] He ingeminates his Name, that he might make him attend to what he ſaid, and put a ſtop to his proceedings.

Ver. 12. *Now I know thou feareſt God*, &c.] Thou haſt given ſufficient proof of the regard thou haſt to God and his Commands. It is apparent from what thou haſt done; and thou needeſt do no more to evidence it. And ſo *Hackſpan* tranſlates the word *know* in this place, *now I have proved*, or *approved*, as *Pſalm* i. *ult. Matth.* vii. 23. Which *Proofs* do not argue Ignorance, no more than *Queſtions* do, *Gen.* iii. 9. *John* vi. 5, 6.

No Body (that I know of) hath better explained this whole Matter than *Moſes Maimonides*, whoſe words are theſe, (*More Nevochim, P.* iii. *c.* 24.) This Story of *Abraham* makes good *two* great Foundations of the Law. 'One 'is, to ſhow us how far the *Fear and Love of* '*God* extends itſelf. For here was a Com'mand to do that, with which the loſs of 'Money, or of Life itſelf is not to be com'pared; nay that from which Nature abhor'red, *viz.* That a Man very rich and in great 'Authority, who earneſtly deſired an Heir, 'which was born to him, when he had no hope 'of one, in his old Age; ſhould ſo overcome 'his natural Affection to him, (which could 'not but be exceeding great) as to forego all 'the Expectations he had from him, and con'ſent, after a Journey of *three* Days, to ſlay 'this Son with his own Hands. This is the 'greateſt thing that ever was performed. For, 'if he had done it, in that moment when he 'was commanded, it might have been thought 'a ſudden, precipitant, and inconſiderate Act: 'But to do it, ſo many Days after he received 'the Command, upon mature deliberation, is 'the higheſt Proof of his Obedience; and that 'this Act proceeded from nothing but from 'the Fear and Love of God. For he did not 'make haſte to ſlay his Son, out of any fright 'he was in, leſt God ſhould have ſlain him, or 'taken away his Eſtate, if he had diſobeyed: 'But took time to conſider of it, that he 'might ſhow to all Men what one ought to do 'for the Love and Fear of God, and not for 'fear of Puniſhment, or hope of worldly Re'ward: For the Angel ſaid, *Now I know thou* '*feareſt God.*

‘The *Second* thing we are taught by this Hiſtory is, That the *Prophets were fully aſſured* of the Truth of thoſe things, which God ſpake to them, either in Dreams, or in Viſions, or any other way: Which they believed as ſtrongly as things of Senſe. For if *Abraham* had in the leaſt doubted whether this were the Will of God or no, which he received either in a *Viſion*, or a *Dream*, he would never have conſented to a thing, which Nature abhorred.’

This very Story is told by *Alexander Polyhiſtor*, as *Euſebius* relates out of him, *L.* ix. *Præpar. Evang.* §. xix.

Ver. 13. *Abraham lift up his Eyes.*] From looking upon *Iſaac*, or upon the Angel.

*And looked.*] He heard, we may ſuppoſe, a buſtling Noiſe, which the Ram made when it was caught in the Thicket: which made him look that way from whence the Noiſe came.

*And behold, behind him a Ram,* &c.] *Bochart* gives many Reaſons to prove that the moſt ancient reading, and much better was, *Behold, one Ram: Achar*, which we tranſlate *behind*, being put for *Achad*, *one* or a ſingular Ram, *P.* i. *Hierozoic. L.* ii. *c.* 49. But it is not material which way we take it: Nor need we enquire how the *Ram* came there. Nothing is more common than for Sheep to go aſtray; and by God's Providence this Ram was caught in a Thicket not far from *Abraham:* Whereby he made good what *Abraham* had told his Son, *God will provide a Lamb for a Burnt-Offering.* In which this *Ram* was a notable Type of Chriſt, who was a Sacrifice provided by God, not by Man; as this *Ram* was brought by Divine Providence to be offered, not by *Abraham.*

*And Abraham took the Ram, and offered him up for a burnt-offering, inſtead of his Son.*] Saying, as *R. S.* repreſents it, Lord, accept this Sacrifice, as if my Son himſelf were ſlain, and his Blood ſhed, and his Skin flea'd off, and he were burnt and reduced to Aſhes.

And the Ram being accepted inſtead of his Son, may be thought to ſignify that the offering of the *bleſſed Seed*, God's only Son, ſhould be ſuſpended till future times, and that in the mean ſeaſon the offering the Blood of Beaſts ſhould ſerve as a Pledge (to uſe the words of Mr *Mede*) of that Expiation which the *bleſſed Seed of Abraham* ſhould one day make, *Diſcourſe* xxv. where he obſerves, that the more lively to expreſs this, God ſo diſpoſed, That the very Place where the Ram was offered inſtead of *Iſaac*, ſhould be the Place of Sacrifice for *Iſrael*. For there it was, where the LORD, anſwered *David* by Fire from Heaven, (1 *Chron.* xxi. 26.) and ſo deſigned it for the Place he had choſen for his Altar: There *David* pitched him a Tabernacle, 1 *Chron.* xxii. 1. and there *Solomon* built him an Houſe, 2 *Chron.* iii. 1.

Ver. 14. *Jehovah-jereh.*] The LORD will ſee or provide: That is, take care of their Safety who ſtedfaſtly obey him.

*As it is ſaid to this day.*] Which is thus called to this day. Or, as others interpret it, now it is a proverbial Speech when Men are in great ſtraits, *in the Mount of the LORD it ſhall be ſeen:* Where a double variation is obſerved, from what was ſaid before: For here is *Jehovah* inſtead of *Elohim*, (*ver.* 12.) and then *Jeraeh*, inſtead of *jereh*, i. e. the *Paſſive* inſtead of the *Active:* Signifying, that the LORD will not only ſee or provide, but make himſelf conſpicuous, by ſo providing, that all ſhall behold the Care he takes of thoſe that fear him.

Ver. 15. *And the Angel of the LORD called,* &c.] This confirms what was noted on *ver.* 12. that it was God himſelf, who called to *Abraham* to ſtay his Hand, and now ſays, *By my ſelf have I ſworn, ſaith the LORD,* &c. What can be clearer, as *Hackſpan* gloſſes, (*Diſput.* ii. *de Nominibus Divinis, n.* 16.) than that we are to turn away our Eyes from the Angel, and fix them upon God; who bleſſed *Abraham*, and is called the LORD, for whoſe ſake (*ver.* 12.) *Abraham* ſpared not his only Son. In all like Caſes therefore, which exceed the Angelical Dignity, we are always to underſtand, ſome ſuch words as theſe, here mentioned, *Neum Jehovah*, thus ſaith the LORD.

Ver. 16. *By my ſelf have I ſworn,* &c.] I obſerved upon xii. 7. and xvii. 6. That God inlarged his Mercies to *Abraham*, proportionable to his Obedience. Which is apparent in this great and laſt Trial of all, the offering his Son: Which was rewarded by the Ratification of God's former Promiſe or Covenant, by a moſt ſolemn Oath: *By my ſelf have I ſworn, I will multiply thy Seed,* &c. This was promiſed before, but not confirmed by an Oath: And beſides the very Promiſe is now more Affectionate, (if I may ſo ſtyle it) *in bleſſing I will bleſs thee, and in multiplying I will multiply thee,* &c. In the later end alſo of the Bleſſing, there ſeems to be couched the higheſt of all Bleſſings, That *God would make his own only Son ſuch a Sacrifice as* Abraham *was ready to have made his Son* Iſaac: That *all the Nations of the World* (ver. 18.) *might be bleſſed in him*, i. e. all that would follow the Faith of *Abraham*. So *Abarbinel* himſelf interprets, it upon xii. 3.

Ver. 17. *Poſſeſs the Gate*, that is, the Cities *of his Enemies.*] And conſequently their Country. For the Gates being taken, thereby they entred into their Cities: And their Cities being ſurrendred, the Country was conquered.

Ver. 18. *In thy Seed ſhall all the Nations of the Earth be bleſſed.*] God promiſed to make *Abraham*'s Seed as numerous as the Stars of Heaven, xv. 5. which Promiſe he aſſures him here ſhould be fulfilled in *Iſaac*, *ver.* 17. But moreover directs him to expect after the multiplying of his Poſterity, One particular *Seed* who ſhould bring a Bleſſing to all mankind. This *Singularity* St *Paul* obſerves and preſſes very much, *Gal.* iii. 16. applying it to the *Meſſiah*. And it is further obſervable, that there is an increaſe of Senſe in theſe words, as there is in the former. For he doth not ſimply ſay, נברכו, they *ſhall be bleſſed*, but התברכו, ſhall *bleſs themſelves*, or *count themſelves bleſſed in him:* To ſhow, as *Jacobus Altingius* thinks, that this Perſon ſhould not ſtand in need of any Bleſſing himſelf, as the reſt of *Abraham*'s Seed did: But be the Author of all Bleſſings unto others, who ſhould derive them from him alone, *L.* ii. *Schilo. c.* 2.

*Becauſe thou haſt obeyed*, &c.] As a Reward (the word in the *Hebrew* ſignifies) for obeying my Voice.

Ver. 19. *Went together to Beer-ſheba.*] Where he had for ſome time ſettled his abode, xxi. 33.

Ver. 20. *Milcah hath born Children*, &c.] The following Genealogy is ſet down to ſhow, whence *Rebekah* the Wife of *Iſaac* was deſcended. For ſhe alone of all *Bethuel*'s Daughters (which is probable were many) is mention'd, *ver.* 23.

Ver. 21. *Huz his firſt-born.*] There were two other of this Name. One the Son of *Aram*, x. 23. another of the Poſterity of *Eſau*, xxxvi. 28. But this *Uz* here mentioned, is he from whom *Job* deſcended: Whoſe Country was called *Auſitis*, (ſo the LXX tranſlate *Uz*, Job i. 1.) and his Poſterity called *Auſitæ* by *Ptolemy*; who were a People of *Arabia Deſerta*, near *Chaldea*, not far from *Euphrates*.

*Buz.*] From whom came *Elihu* the *Buzite*, *Job* xxxii. 2. a People in ſome part of the ſame Country, or near it.

*Aram.*] Who inhabited, perhaps, ſome part of *Syria*: Which had the Name of *Aram* from another, mentioned x. 23.

Ver. 22. *Cheſed.*] He was the Father of the *Chaldeans*, who are called *Chaſdim* in Scripture from this *Cheſed* or *Chaſad*, as ſome read it. Where the reſt that follow ſettled, or whether they had any Poſterity or no, I cannot find. It's likely they never grew to make a *Nation* or a *Family*, and ſo left no Name behind them.

Ver. 24. *And his Concubine.*] This was not an ill Name in theſe antient Times: But ſignifies a Wife, who was not the Miſtreſs of the Family; but only taken for the increaſe of it, by Procreation of Children. Such Wives were generally Servants; whereas the Prime Wife was a Free-Woman; or made ſo by being married to govern the Family, and bring Children to inherit the Eſtate.

## CHAP. XXIII.

Ver. 1. AND *Sarah was an hundred and ſeven and twenty*, &c.] The whole *Verſe* may be thus tranſlated, *And the years of the life of Sarah, were* (in the whole) *an hundred twenty and ſeven years:* It being uſual with the *Hebrews* to repeat a word (as *Life* is here) when they would ſignify any thing to be compleat. And *Sarah* is the only Woman whoſe intire Age is ſet down in Scripture.

Ver. 2. *Kirjath-arba.*] *i. e.* The City of *Arba*, who was a famous Man among the *Anakims*, (as we read, *Joſh.* xiv. *ult.*) and either built this City, or made it the place of his reſidence; from whence it took his Name.

It doth not appear, when *Abraham* left *Beer-ſheba*, and removed to this place.

*The ſame is Hebron.*] A very antient City, as appears from *Numb.* xiii. 22. When it aſſumed this Name, inſtead of *Kirjath-Arba*, is not certain: But ſome conjecture it might be after *Abraham* purchaſed a Burial-place in this Country. See xiii. 18.

*Abraham came.*] Some fanſy he was in ſome other Part of the Country, when his Wife died. And ſeveral of the *Jews* have a Conceit, that he came from Mount *Moriah*, (which is confuted by what we read, xxii. 19.) where *Sarah* hearing he was gone to ſacrifice her Son, died with Grief. But *Maimonides* ſpeaks better Senſe, when he ſays, *Abraham* came from his own Tent, which was ſeparate (as I noted before, xviii. 9.) from his Wife's: As appears further from xxiv. 67.

*To mourn for Sarah, and to weep for her.*] The firſt relates to private Sorrow, the other to the publick, eſpecially at the Funeral Solemnities; when they made great Lamentation. After *Abraham* had performed the former, he made Preparations for the later: But what the *Rites* of Mourning were in thoſe days we do not know. It's likely they ſhut themſelves up from Company, neglected the Care of their Bodies, abſtained from their ordinary Food: Which, with many others, were the Cuſtoms of *Abraham*'s Poſterity; who made it a part of their Religion, to mourn for the dead.

Ver. 3. *And Abraham ſtood up from before his dead.*] By this it ſeems to be apparent, that in *Abraham*'s time they ſat upon the Ground while they mourned, as it is certain they did in future Ages. In which Poſture they continued till they had ſatisfied natural Affection, and the decent Cuſtom of the Age and Country where they lived. Then they roſe up, as *Abraham* here did, to take care of the Interment of his Wife. *Seven* Days, in after Ages, were the common time of Mourning: And for illuſtrious Perſons they mourned *thirty* Days.

*Spake unto the ſons of Heth.*] In whoſe Country he now lived: Concerning whom ſee x. 15. By *the ſons* are meant the principal Perſons of that Nation.

Ver. 4. *I am a ſtranger and a ſojourner with you.*] Tho I am not a Native of your Country; yet I have lived long enough among you, to be known to you.

*Give me poſſeſſion of a burying place*, &c.] I do not deſire any large Poſſeſſions among you, being but a Sojourner; let me only have a Place, which I may call my own, wherein to bury thoſe of my Family, which die.

Ver. 5. *And the Children* (or Sons) *of Heth anſwered*, &c.] By one of their Body, who ſpake in the Name of the reſt: As appears by the firſt words of the next *Verſe*, *Hear us, my Lord:* In which form they were wont to addreſs themſelves to great Men, *ver.* 11, 13, 15, 16.

Ver. 6. *Thou art a mighty Prince.*] We have a great Honour for thee.

*In the choice of our ſepulchres*, &c.] Make choice of any one Sepulchre; and no Body will deny to let thee have it. Every Family (at leaſt great ones) had their proper place for Burial: Which I ſuppoſe, were ſometime ſo large, that they might ſpare others a part of them; or, of the ground wherein they were made.

Ver. 7. *Abraham ſtood up.*] It ſeems they had deſired him to ſit down among them, while they treated this Buſineſs: Which when they granted he ſtood up to thank them.

*And bowed himſelf.*] The *Hebrew* word ſignifies the *bowing of the Body:* And there are other words in that Language proper to the *bowing of the Head*, or of *the Knee*.

Ver. 8. *Intreat for me to Ephron*, &c.] He deſires them to mediate between him and this Man (who perhaps was not then preſent in the Aſſembly) for a Purchaſe of a convenient Place in his Ground.

Ver. 9. *Cave of Machpelah.*] We take this word *Machpelah* for a proper Name, as many others do: But the *Talmudiſts* generally think it to have been *ſpeluncam duplicem*, (as the *Vulgar Latin* alſo with the LXX, underſtand it) *a double Cave*. Yet they cannot agree in what Senſe it was ſo; whether they went thro' one Cave into another, or, there was one above another. For that by a *Cave* is meant a *Vault*, arched over with Stones, or Wood, which the Ancients called *Cryptæ*, no Body doubts. *Salmaſius* hath deſcribed them in his *Plin. Exercit. p.* 1208. where he ſays this *Cave* is ſaid to have been *double*, in the ſame Senſe that the *Greeks* called theirs σπήλαια ἀμφιδίδυμα, becauſe they had a double Entrance, ſo that one might go into them at both Ends, as *Heſychius* expounds it. Which ſhows, as he adds, it was a large Place, and would contain many Bodies. And of this he is ſo confident as to ſay, *Non quærenda eſt alia duplicis ſpeluncæ interpretatio:* No other Interpretation of this double Sepulchre ought to be ſought after. But learned Men will not hearken to ſuch Dictates; and particularly *Theodorick Hackſpan* maintains *Machpelah* to be a proper Name (as we take it) by theſe two Reaſons. *Firſt*, Becauſe the Field itſelf wherein this Cave was, is called *the Field of Machpelah*, *ver.* 19. Which doth not ſignify ſure that there was a double Gate to this Field, but that it was in that Tract of Ground called *Machpelah*. And, *Secondly*, This Field in *Machpelah*, is ſaid to be *before Mamre*, ver. 17. Which plainly denotes it to be a place ſo called: *Miſcell. Lib.* i. *cap.* 10. For which laſt Reaſon, *Guil. Vorſtius* alſo takes it to have been the Name of a Country, or Province, in which this Field and Cave lay. *Animadv. in Pirke Elieſer*, *p.* 179.

*Which is in the end of his Field.*] Burying-Places were not anciently in the Cities, much leſs in their Temples; but in the Fields, in Caves, or Vaults made to hold a good Number of Bodies. And ſo they continued, it's manifeſt, in our Saviour's Time among the *Jews*; as appears by *Lazarus* his Monument, *John* xi. 30, 31. and by the Burying-Places for ſtrangers, *Matth.* xxvii. 7. and their carrying the Widow's Son out of the City, *Luke* vii. 12, &c.

This ſeems to have been in the Corner of the Field before-mentioned; which perhaps was near the High-way: For there they ſometimes affected to bury their dead, as appears from *Gen.* xxxv. 8, 19. *Joſh.* xxiv. 30.

Ver. 10. *And Ephron dwelt.*] The *Hebrew* word for *dwelt* ſignifies literally *ſat*. Which hath made ſome think that *Ephron* was a great Man (a Ruler, or Governor) among the Children of *Heth*, who ſat as a Prince or Judge in this Aſſembly. And that this was the reaſon why *Abraham* (*Ver.* 8.) addreſſed himſelf to others of the ſame Rank, that they would make way for him into his Favour.

*In the audience of the Children of Heth*, &c.] It is judiciouſly obſerved by *Cornel. Bertram*, that all weighty Matters in thoſe Days were determined by the King, (if they had any) or the Elders, with the Conſent of the People. *De Repub. Judaic. cap.* 3. Marriages were a matter of publick Right; xxix. 22. as Sepulchres were it appears by this place: Both of them being held to belong to Religion.

Ver. 11. *In the preſence of the ſons of my people*, &c.] Contracts, or Grants, were wont to be made before all the People, or their Repreſentatives till Writings were invented.

Ver. 12. *Abraham bowed*, &c.] Becauſe by their Interceſſion this Favour was granted him.

Ver. 13. *I will give thee Money for the Field.*] This was the ſureſt Title, he thought, by Purchaſe. And it was but reaſonable he ſhould buy it, if he would have any Land in *Canaan*; for the time of poſſeſſing it, according to God's Promiſe, was not yet come.

Ver. 15. *The Land is worth four hundred ſhekels.*] This is the firſt time we meet with the Name of ſhekel. Mention was made of *Money* before in general, xvii. 12, 13. and of *peices of ſilver*, xx. 16. (which ſhows the uſe of Money was found out in thoſe early Days, and they did not Trade merely by the exchange of one Commodity for another) but we have no Name for the Money till now: And cannot exactly tell of what value a Shekel of Silver was. But *Joſephus*, *L.* iii. *Antiq. c.* 10. ſaith Ἀττικὰς δέχεται δραχμὰς τέσσαρας, it was as much as *four Attick Drachms*; that is, half an Ounce: Which in our Money wants not much of half a Crown.

*What is that between me and thee?*] Some will have this to ſignify, as much as, *This is not worth ſpeaking of between Friends, and therefore I had rather thou wouldſt accept it as a gift.* But it is more reaſonable to think, that he only pretended to uſe him kindly, and not to exact upon his Neceſſity. It being as much as to ſay, *This is no great Price, but a friendly Bargain: Pay it therefore, and bury thy dead.*

Ver. 16. *Abraham weighed to Ephron*, &c.] They did not *tell* Money as we do now, but *weigh'd* it: for it was not ſtampt anciently, as *Ariſtotle* obſerves: But in the beginning of the World was received, μεγέθει καὶ σταθμῷ, by its bulk and its weight. Which being very troubleſome, they learnt in time to ſet a Mark upon it, to free them from that inconvenience. Ὁ γὰρ χαρακτὴρ ἐτέθη τοῦ ποσοῦ σημεῖον, for that Mark was ſet upon it to denote its Quantity, *i. e.* how much it was worth For having the Publick Stamp, that made it current, at a known value. Which muſt not be underſtood of Foreign Money, which was ſtill weighed, tho ſtampt: But of that of their own Country, which they were aſſured was worth ſo much as the Mark expreſſed. Yet it continued to be weighed among the *Jews* in *David*'s time, 1 *Chron.* xxi. 25. nay, till the Captivity of *Babylon*, *Jerem.* xxxii. 9. And indeed the very word *Shekel* comes from *Shakal* to weigh. And may be interpreted, as *Waſerus* obſerves, *the weight*.

From all which *Herm. Conringius* well concludes there is no Truth in what the *Jews* ſay, in *Bereſchith Rabba*, and other Books, that *Joſhua*, *David*, and *Mordecai*, nay *Abraham*, coined Money in their Days. To ſupport which fiction they have counterfeited ſome Coins, with the Inſcription of *Senex & Anus* on one ſide, and *Juvenis & Virgo* on the other. As if *Iſaac* and *Rebekah* were now married: Or *Abraham* had Power to coin Money in a Country where he did but ſojourn, and was no Sovereign.

Ver. 17. *Which were before Mamre.*] Over againſt *Mamre*. See xiii. 18.

*Were made ſure.*] By a ſolemn Contract, in a Publick Aſſembly, (*ver.* 11.) where the Money was tendred and accepted; and all there preſent deſired to be Witneſſes to it.

Ver. 18. *In the preſence of the Children of Heth.*] See *Ver.* 11.

Ver. 19. *And after this Abraham buried Sarah*, &c.] It is not likely that *Ephron* had ever buried any of his Family here, but had only begun to make a Vault in this Field which *Abraham* bought of him, with all the Trees therein, (*ver.* 17.) or, if it were finiſhed, he ſold it before he had made uſe of it. For we cannot think *Abraham* would lay his Wife's Body among thoſe of the *Hittites*: But in a vacant place where he intended to be interred himſelf: As his Family after him alſo were, xlix. 30, 31.

Ver. 20. *Was made ſure.*] He repeats this, which had been ſaid *ver.* 17. becauſe now the Purchaſe was more confirmed, by the laying *Sarah*'s Body in this Place: it being a kind of taking actual poſſeſſion of it.

## CHAP. XXIV.

Ver. 1. AND *Abraham was old.*] Some of the *Hebrews*, and *Chriſtian* Writers alſo, refer this to his Wiſdom; as the next words [*well ſtricken in Years*] unto his Age: No Body being called *Zaken* (tho far more aged) in the Holy Scripture till now: And therefore they tranſlate it *Elder*; which is the Name of a wiſe Man. See *Selden*, *L.* i. *de Synedr. cap.* 14. *p.* 556, &c. Certain it is that *Abraham* was now an *hundred and forty* Years old: For he was an *hundred* when *Iſaac* was born, xxi. 5. and *Iſaac* was *forty* when he married *Rebekah*, xxv. 20.

Ver. 2. *And Abraham ſaid unto his eldeſt Servant of his Houſe.*] Or, rather, as the LXX tranſlate it, *He ſaid to his Servant, the Elder of his Houſe*: That is, the Steward, or Governor of his Family, as the *Hieruſ. Targum* tranſlates it. See Mr *Selden*, *L.* i. *de Synedr. cap.* 14. *p.* 550. And Dr *Hammond* upon *Acts* xi. *not. b.* All take this Servant to have been *Eliezer*, mentioned xxv. 2.

*Put thy Hand under my Thigh.*] Some will have this Phraſe to import no more than, *Lift me up, that I may ſtand, and call God to witneſs.* But *Abraham* no queſtion, was now ſo vigorous, as to be able to riſe of himſelf: Having many Children after this. Others therefore follow the Opinion of the *Jewiſh* Doctors, which is this, in ſhort; *Before the giving of the Law, the antient Fathers ſwore by the Covenant of Circumciſion.* They are the words of *R. Eliezer* in his *Pirke*, *cap.* 49. And it is not improbable that this manner of Swearing, by putting the Hand under that part which was the ſubject of Circumciſion, had reſpect to the Covenant God made with that Family, and their right to accompliſh the Promiſe of the *Meſſiah*. But this was not a Cuſtom peculiar to *Abraham*'s Family, for we find it among other *Eaſtern* People: And therefore, it is likely, more antient than Circumciſion. For which Cauſe, *Aben Ezra* himſelf, thinks putting the Hand under the Thigh, was a Token of Subjection and Homage, done by a Servant to his Lord: He ſitting, and the Servant putting his Hand under him. *Grotius* imagines, that the Sword hanging upon the Thigh, (*Pſalm* xlv. 3.) this was as much as to ſay, *if I falſify, kill me.* Which is very witty; but the other ſeems plainer, ſignifying as much as, *I am under thy power, and ready to do what thou commandeſt.*

Ver. 3. *Swear by the LORD.*] It was not lawful to ſwear by any Creature; but only by him that made them all. For they took the greateſt Care to declare, that they worſhipped him alone.

*That thou wilt not take a Wife unto my Son.*] It ſeems he intended to leave the Guardianſhip of his Son to him, (if he ſhould die, before he had diſpoſed of him) as unto a wiſe and faithful Servant, who had managed his affairs above *fifty* Years; and we do not know how much longer.

*Of the Daughters of the Canaanites.*] For tho there were ſome good People among them, as appears by *Melchizedec* and *Abimelech*; yet he ſaw them degenerating apace into all manner of Wickedneſs; eſpecially into Idolatry: Which would bring them, he knew, to utter Deſolation when they had filled up the meaſure of their Iniquity, xv. 16.

Ver. 4. *But go into my Country.*] *i. e.* Into *Meſopotamia*, where he lived for ſome time in *Haran*, after he came from *Ur*: Which was alſo in that Country, as I obſerved upon xi. 31. It ſeems alſo his Brother had removed hither: Following his Father *Terah*'s and *Abraham*'s Example. See xi. 31.

*And my kindred.*] The Family of his Brother *Nahor*, which he heard lately was increaſed, (xxii. 20.) who tho they had ſome Superſtition among them, retained the Worſhip of the True God; as appears from this very *Chapter ver.* 31, 50.

*And take a Wife unto my Son Iſaac.*] Which, no doubt, was by *Iſaac*'s Conſent, as well as his Father's Command.

Ver. 5. *Muſt I needs bring thy Son again into the Land from whence thou cameſt?*] He deſires (like a conſcientious Man) to underſtand the full Obligation of his Oath, before he took it: And his doubt was, whether, if a Woman would not come with him into *Canaan*, he ſhould be bound to go again, a ſecond time, and carry *Iſaac* to her.

Ver. 6. *Beware that thou bring not my Son thither again.*] He would by no means his Son ſhould go to that Country, which God commanded him to forſake; that Command obliging not only himſelf, but his Poſterity. See *Ver.* 8.

Ver. 7. *The LORD God of Heaven*, &c.] He who rules all things above as well as below, who brought me from my own into this Country, and hath promiſed, and confirmed that Promiſe with an Oath, that my Poſterity ſhall inherit it, will proſper thy Journey, and diſpoſe ſome of my Kindred to come hither, and be married to my Son.

*Send his Angel before thee.*] Good Men were ever very ſenſible of God's Providence, governing all things, and proſpering their proceedings by the Miniſtry of Angels: Which *Abraham*'s Servant takes particular notice of, *ver.* 40.

Ver. 8. *And if the Woman will not be willing to follow thee*, &c.] If it fall out otherways than I hope, thou haſt done thy Duty: If thou bring not my Son into that Country again. He ſpeaks (both here and *ver.* 6.) as if *Iſaac* had once been there: Becauſe *Abraham* himſelf came from thence, and his Servant alſo, and a great many of his Family, (xii. 5.) who, if *Iſaac* went to ſettle there, muſt have gone with him, as part of his Subſtance.

Ver. 10. *And the Servant took ten Camels*, &c.] Camels were of great uſe in thoſe Countries, as they are at this day: Some of them being made for carriage of Burdens; and others for ſwift travelling; which later ſort were called by a peculiar Name, Δρομάδες, *Dromedaries*, as *Salmaſius* obſerves in his *Plinian. Exercit. p.* 987. Theſe perhaps were of that kind, for the greater expedition: Like thoſe we read of 1 *Sam.* xxx. 17.

*For all the Goods of his Maſter were in his Hands.*] He might chuſe what Accommodations he pleaſed for his Journey; having every thing belonging to his Maſter at his command: Who being a great Perſon, it was fit his principal Servant ſhould be well attended, (as it appears he was, *ver.* 32.) eſpecially when he went upon ſuch an Errand, as to court a Wife for his Maſter's Son. Moſt refer this to the Preſents he carried along with him: And *R. Solomon* will have it that he carried a Writing with him under his Maſter's Hand, (an *Inventory* we call it) ſpecifying all his Goods and Riches, that they might know what a great match his Son was.

*City of Nahor.*] Which was *Haran*, from whence *Abraham* came, xi. 31. and to which *Jacob* went to find his Kindred, xxviii. 10. How far it was thither we are not told, nor how long they were going to it: And *Moſes* omits alſo whatſoever paſſed in the way, as not pertinent to his Story.

Ver. 11. *Camels kneel down.*] The Poſture wherein they reſt themſelves.

Ver. 12. *O LORD God of my Maſter Abraham*, &c.] He had obſerved the Kindneſs of God to have been ſo great to *Abraham*, and *Abraham* to have ſuch a peculiar Intereſt in his Favour; that in confidence he would make good *Abraham*'s words, (*ver.* 7. & 40.) he not only begs he might have good ſucceſs in his Journey, but deſires a ſign of it, to confirm his Faith; and ſuch a ſign as was moſt appoſite to denote the Perſon that would make a good Wife; by her Courteſy, Humility, Condeſcenſion, Hoſpitality, prompt and laborious Charity: All which are included in what *he* deſires, and *ſhe* did.

Ver 14. *Thereby ſhall I know that thou haſt ſhowed kindneſs to my Maſter.*] He had no Confidence that God would do any thing for his own ſake, but for his Maſter's whom God had moſt wonderfully bleſſed.

Ver. 15. *And it came to paſs before he had done ſpeaking*, &c.] This ſhows it was by a Divine Suggeſtion that he made this Prayer; which was anſwered immediately. Such is the Divine Goodneſs; or rather, (to uſe the words of *Sam. Bochartus*, upon occaſion of many ſuch Inſtances) *Sic enim parata & obvia eſſe ſolent Dei beneficia, ita ut preces noſtras non tam ſequantur, quàm occupent atque antecedant*, *P.* i. *Hierozoic. L.* ii. *cap.* 49. So forward is God to beſtow his Benefits upon us, that they do not ſo much follow our Prayers, as prevent and go before them. See *Ver.* 45.

*With her Pitcher upon her Shoulder.*] Behold the Simplicity, Frugality, and Induſtry of that Age.

Ver. 20. *Drew for all his Camels.*] There were *ten* of them, (*ver.* 10.) and they are a very thirſty ſort of Creatures: And therefore ſhe took a great deal of Pains to ſerve him, who was but a ſtranger, in this manner. Which ſhowed extraordinary Goodneſs, and a moſt obliging Diſpoſition; at which he might well be amazed, as it follows in the next *Verſe*.

Ver. 21. *Wondring at her, held his peace*, &c.] He was ſo aſtoniſh'd at *her* Kindneſs, Readineſs to do good, and laborious Diligence, *&c.* and alſo at the Providence of God in making things fall out ſo pat to his deſires; that for the preſent he could not ſpeak: Having his Mind imploy'd in marking and obſerving every Paſſage; whereby he might judge how to conclude whether this was the Woman or no, whom God deſigned for his Maſter's Son.

Ver. 22. *The Man took.*] Gave her, as the Phraſe is often uſed. But he firſt asked her whoſe Daughter ſhe was, as appears from *ver.* 47.

*A golden Ear-ring.*] Or rather, (as the Margin hath it) a *Jewel for the Forehead.* And ſo we tranſlate the *Hebrew* word, *Ezek.* xvi. 12. and this Perſon himſelf expounds it *ver.* 47. *I put the Ear-ring* or *Jewel, upon her Face*, i. e. her Forehead. For ſuch Ornaments were uſed in thoſe times and Countries, hanging down between the Eye-brows, over the Noſe.

*Two Bracelets for her Hands.*] *i. e.* Wriſts.

Ver. 26. *Bowed his Head, and worſhipped the LORD.*] Gave ſolemn Thanks to God for hearing his Prayer: And acknowledged that by his Providence he was conducted to the execution of his Deſires; as it follows in the next *Verſe*.

Ver. 27. *Mercy and Truth.*] Mercy in promiſing, and Truth in performing: Or *hath truly been merciful to him according to his Promiſe*, ver. 7. See *Ver.* 49.

*The Houſe of my Maſter's Brethren.*] *i. e.* His near Kindred.

Ver. 28. *Told them of her Mother's Houſe.*] The Women in the *Eaſtern* Countries had their Apartments by themſelves; as was before obſerved, and appears again, *ver.* 67. Thither it was proper for *Rebekah* to go and acquaint her Mother with what had paſſed.

Ver. 30. *When he ſaw the Ear-ring*, &c.] This was the reaſon why he ran to invite the Man to their Houſe.

*He ſtood by the Camels at the Well.*] Expecting to ſee the iſſue.

Ver. 31. *Come in, thou bleſſed of the LORD.*] Whom God favoureth, and I pray may ſtill continue in his Favour. For it refers both to the time paſt and future.

Ver. 32. *Water to waſh his Feet*, &c.] As the Cuſtom was in thoſe Countries. See xviii. 4.

Ver. 33. *I will not eat*, &c.] An excellent Servant; who preferr'd his Maſter's Profit to his own Pleaſure.

Ver. 35. *The LORD hath bleſſed my Maſter greatly*, &c.] Inriched him exceedingly, ſo that he is become a Perſon of great Eminence, xxiii. 6.

Ver. 36. *Given all that he hath.*] Declared him his Heir, and ſettled his whole Eſtate upon him.

Ver. 40. *The LORD before whom I walk.*] Whom I worſhip and ſtudy to pleaſe; keeping a grateful remembrance of his Benefits always in my Mind. For ſo *Abraham*'s own Words are *ver.* 7. *The God which brought me from my Father's Houſe*, &c.

Ver. 41. *Thou ſhalt be clear from this my Oath.*] Or *Curſe*, as the *Hebrew* word imports: For all Oaths were made antiently with ſome Imprecations upon themſelves if they ſware falſly.

Ver. 42. *O LORD God of my Maſter Abraham*, &c.] He doth not relate juſt the very Words which he ſaid; but the Senſe of them, and moſt of the Words.

*Proſper my way which I go.*] The Deſign in which I am engaged.

Ver. 48. *My Maſter's Brother's Daughter.*] The Grand-Daughter of his Brother *Nahor*.

Ver. 49. *If ye will deal kindly and truly.*] Be really and ſincerely kind.

*That I may turn to the right-hand, or to the left.*] A kind of proverbial Speech; ſignifying, *that I may take ſome other courſe* (*which way God ſhall direct*) *to fulfil my Maſter's deſire.* It is the fancy of ſome of the *Hebrew* Doctors, that he meant, he might go either to the *Iſhmaelites*, or the Children of *Lot*.

Ver. 50. *Laban and Bethuel.*] The chief manager of this Affair was *Laban*; for *Bethuel* is not mentioned till now; becauſe, perhaps, he was old, and unfit for buſineſs: but conſents to all that is deſired.

*The thing proceedeth from the LORD.*] It appears to be the Divine Will and Pleaſure.

*We cannot ſpeak unto thee good or bad.*] No way contradict it.

Ver. 51. *Rebekah is before thee.*] Is by us delivered to thee, to be diſpoſed of according to thy deſire: As the Phraſe is uſed xx. 15.

*As the LORD hath ſpoken.*] Declared, by thoſe Signs which thou haſt related to us.

Ver. 52. *Worſhipped the LORD, to the Earth.*] Gave the moſt humble thanks unto Almighty God, for his Goodneſs to him.

Ver. 53. *Gave to her Brother and Mother.*] Here is no mention of the Father: Which hath made ſome think, as *Joſephus* did, that the Father was dead; and *Bethuel*, mentioned *ver.* 50. was her younger Brother. But I take it to be more likely, that her Father being infirm had committed the Care of his Daughter to *Laban* and his Wife: And ſo appeared no more, than was juſt abſolutely neceſſary in this Treaty of Marriage; which was carried on principally by *Laban*, who is mentioned therefore before her Mother.

*Precious things.*] Preſents of great value.

Ver. 55. *Let the Damſel abide with us a few days, at leaſt ten.*] There is nothing more common in Scripture, than by *Days* to expreſs a *Year*. And therefore we have exactly tranſlated theſe words in the Margin, *a full Year, or ten Months*: See iv. 3. *Lev.* xxv. 29. 1 *Sam.* i. 3. compared with *ver.* 7, and 20. Some think this cannot be the meaning, becauſe the Servant was in ſuch haſte to return to his Maſter. But it was as fit for them to ſhow their Love to *Rebekah*, as it was for him to ſhow his Concern for his Maſter. Beſides, there was ſomething of Decency in it, the Cuſtom being in all Countries, for her that was eſpouſed to a Husband, to ſtay ſome time with her Parents, before the Conſummation of the Marriage. And one would think the Cuſtom then was, for to keep her a Year or near it: which makes them deſire ſhe might ſtay at leaſt *ten Months*, that they might not depart too far from the common Uſage, and that ſhe might have the longer time to fit her ſelf with the uſual Nuptial Ornaments. Thus *Onkelos* it is certain underſtood it, and the Paraphraſe of *Uzielides*, and the *Mauritanian Jews*, as Mr *Selden* obſerves, *L.* v. *de Jure N. & G. cap.* 5,

Ver. 56. *That I may go to my Maſter.*] Whom he would have to rejoice with him.

Ver. 57. *Enquire at her Mouth.*] Let her reſolve, how it ſhall be. St *Ambroſe* obſerves upon this Paſſage, That they do not conſult her about the Marriage, *for that belonged to the judgment of the Parents*, but about the time of going to compleat it. Upon which occaſion he quotes the words of *Hermione* when ſhe was courted by *Oreſtes*, (in *Euripides* his *Andromacha*) which he thinks were taken from hence, Νυμφευμάτων μὲν τῶν ἐμῶν Πατὴρ ἐμος μερίμναν ἕξει, κ' ὀυκ ἐμὸν κρίνειν τάδε. My Father will take care of my Marriage: Theſe things do not belong to my determination. *Lib.* i. *de Abrahamo Patriarcha, cap. ult.*

Ver. 58. *Wilt thou go with this Man?*] That is preſently, as he deſires. For that ſhe ſhould be *Iſaac*'s Wife was agreed already between them; and we are to ſuppoſe ſhe had conſented. The only Queſtion was, whether ſo ſoon as the Man deſired?

*And ſhe ſaid, I will.*] I agree to go, without any delay: Which, no doubt, very much indeared her to *Iſaac*.

Ver. 59. *And her Nurſe.*] Whoſe Name was *Deborah*, xxxv. 8. who did not ſuckle her, perhaps: But was (as we ſpeak) her Dry-Nurſe: For whom, it is likely, ſhe had a great Affection. It being a piece of antient Piety and Gratitude, to keep ſuch Perſons as long as they lived, who had taken Care of them in their Infancy. It is probable alſo ſhe was remarkable for Prudence, and other eminent Qualities; or, elſe *Moſes* would ſcarce have let her Name, and her Death and Burial had a place in this Hiſtory, xxxv. 8.

Ver. 60. *And they bleſſed Rebekah*, &c.] Her Father and Mother, with all the reſt of their Family and Kindred, prayed God to make her exceeding fruitful; and to make her Poſterity victorious over their Enemies: Which were the great things they deſired in thoſe Days. The *Hebrews* look upon this (as Mr *Selden* obſerves in the place before-named on *ver.* 55.) as an Example of the ſolemn Benediction, which was wont to be given (even before the Law of *Moſes*) when the Spouſe was carried to her Huſband.

*Thou art our ſiſter.*] Near Couſin or Kinſwo*man*: For all that were near of Kin called one another Brothers and Siſters.

Ver. 61. *Her Damſels.*] Who waited upon her; and were given as part of her Portion.

Ver. 62. *Well of Lahai-roi.*] Mentioned xvi. 14. By which it appears that *Abraham*, after the death of *Sarah*, returned to live at *Beerſheba*, or thereabouts; for that was nigh this Well: And it is probable *Abraham* and *Iſaac* were not parted.

Ver. 63. *To meditate*, &c.] The Cool of the Evening and Solitude are great Friends to Meditation.

Ver. 64. *She lighted off the Camel.*] As they always did who met any Perſon whom they honoured.

Ver. 65. *Took a Veil.*] Not only out of Modeſty, but in Token of her Subjection to him. Many will have this to have been a peculiar Ornament belonging to a Bride, called by the Romans *Flameum*, by the Greeks Θέριστρον, as Mr *Selden* obſerves, *L.* v. *de Jure N. & G. cap.* 5. Whence thoſe words of *Tertullian*, *de Veland. Virgin. c.* 2. *Etiam apud Ethnicos velatæ (i. e. ſponſæ) ad virum ducuntur*: Even among *Heathens* Brides are brought to their Huſbands with a Veil over their Faces.

Ver. 66. *And the ſervant told Iſaac all things that he had done.*] How ſhe had conſented to be his Wife.

Ver. 67. *Brought her into his Mother Sarah's Tent.*] That Apartment wherein his Mother dwelt: Which was diſtinct from that of the Huſband's.

*And Iſaac was comforted after the death of his Mother.*] The Love he had to his Wife helpt to alleviate the Sorrow he had conceived at his Mother's death: Which was ſo great, that now it had continued *three* Years. Such was the pious Affection Children had for their Parents, in ancient Days.

*Iſaac* was *forty* Years old when he married *Rebekah*, (xxv. 20.) and, if we can believe the *Jews*, (in *Seder Olam*) ſhe was but *fourteen.*

## CHAP. XXV.

Ver. 1. THEN *again Abraham took a Wife.*] *Sarah* being dead, and *Hagar* long ago ſent away, and his Son *Iſaac* lately married, he wanted a Companion in his old Age. For, having given up *Sarah*'s Tent unto *Rebekah* (xxiv. *ult.*) it is probable he gave up his own to *Iſaac*, and ſo dwelt in a Tent by himſelf; where he found it neceſſary to have a Wife to look after his Family.

*And her Name was Keturah.*] We are not told what Family ſhe was of: But it is not unlikely ſhe had been born and bred in his own Houſe, as *Elieſer* his Steward was; and, perhaps, was chief among the Women, as he among the Men-Servants. Many of the *Jews* will have her to be *Hagar*, whom (*Sarah*, who was the cauſe of her expulſion, being dead) he now received again. So the *Hieruſalem* Paraphraſe, and *Jonathan* alſo: But *Aben Ezra* confutes this Opinion with good reaſon; for no account can be given of *Abraham*'s having more *Concubines* than one (*ver.* 6.) unleſs we make *Keturah* diſtinct from *Hagar*. Nor can any Body tell why he ſhould call *Hagar* by the Name of *Keturah* here, when he calls her by her own Name, *ver.* 12.

Ver. 2. *And ſhe bare him.*] He was now an *hundred and forty* Years old: But ſo vigorous as to beget many Children. Which need not ſeem ſtrange, conſidering the Age to which they then lived, (for he lived *thirty and five* Years after this Marriage, *ver.* 7.) and that now, in our time, Men have had Children after they have been *ſeventy*, nay, *eighty* Years of Age.

To the Truth alſo of this Hiſtory we have the Teſtimony of *Pagan* Writers. For *Alexander Polyhiſtor* (mentioned by *Joſephus* and by *Euſebius*, *L.* ix. *Præpar. Evang. cap.* 20.) tells us that *Cleodemus* (called by ſome *Malchas*) writing the Hiſtory of the *Jews*, reports juſt as *Moſes* doth, Ὅτι ἐκ Χεττούρας Ἀβραάμῳ ἐγένοντο παῖδες ἱκανοί: *That* Abraham *had a good many Children by Keturah*: Three of which he mentions by Name.

*Zimran.*] This Son of his, with all the reſt of his Brethren, were ſent by *Abrham* into the *Eaſt* Country, (as we read *ver.* 6.) and therefore we muſt ſeek for them in thoſe Parts, *viz.* in *Arabia*, and the Countries thereabout; where ſome footſteps of them have remained for many Ages, particularly of *Zimran*; from whom we may well think the *Zamareni* were deſcended, a People mentioned by *Pliny*, with their Towns, in *Arabia Fœlix*, *L.* vi. *cap.* 28.

*And Jockſhan.*] Concerning whom I can find nothing but only this, That *Theophanes* a Chronographer, in the beginning of the ixth *Century*, after he hath treated of the *Iſhmaelites* and *Madianites*, (the later of which came from one of *Keturah*'s Children) and the Parts of *Arabia* where *Mahomet* was born; immediately adds, that there were other People, ἐνδότεροι, more in the Bowels of *Arabia* deſcended from *Jectan*, called *Amanitæ*, that is *Homeritæ*. Perhaps it ſhould be written *Jocſhan*, not *Jectan*: For *Philoſtorgius* expreſly ſays of the *Homerites*, Ἐστὶ δὲ τὸ ἔθνος τῆς ἐκ Χεττούρας, &c. That they are one of the Nations deſcended from *Keturah* and *Abraham*, *L.* iii. *Hiſt. Eccleſ.* §. 4. where he relates a famous Embaſſy which *Conſtantius* ſent to them to win them to Chriſtianity, and the good ſucceſs of it. And there is this ſtrong proof of their deſcent from ſome of *Abraham's* Family, that they retained the Rite of Circumciſion, even when they were Idolaters. For he ſays expreſly, That it was *a circumciſed Nation,* κατὰ τὴν ὀγδόην περιτεμνομένων ἡμέραν, *and circumciſed alſo on the eighth Day.* Which was not the Cuſtom of all the *Arabians*, if we may believe *Joſephus*, L. i. *Antiq.* c. 23. and *Euſtathius* in *Hexaemeron*, &c. who ſay the *Arabians* ſtaid till they were *thirteen* Years old before they were circumciſed.

*Medan.*] From whom the Country called *Madiania*, in the *Southern* part of *Arabia Fœlix*, 'tis likely had its Name.

*Midian.*] From whom *Midianitis*, in *Arabia Petræa*, had it's Denomination.

*And Iſhbak.*] I can find no footſteps of his Poſterity, unleſs it be in *Bacaſcami*, which *Pliny* ſays was one of the Towns of the *Zamareni*; who deſcended from his eldeſt Brother *Zimran*. There were a People alſo hard by, called *Bachilitæ*, as he tells us, *L.* vi. *Nat. Hiſt. c.* 28.

*And Shuah.*] Perhaps he had no Children, or ſo few that they were mixt with ſome of their other Brethren, and left no Name behind them. Yet *Pliny* in the next Chapter mentions a Town called *Suaſa*, in that part of *Arabia* which is next to *Egypt*, *L.* vi. *cap.* 29.

Ver. 3. *And Jokſhan begat Sheba.*] I obſerved before upon x. 7. that there are *four* of this Name, or near it, all comprehended by the *Greek* and *Roman* Writers under the Name of *Sabæans*. One of them the Son of *Raamah*, had a Brother called *Dedan*, as this *Sheba* here hath. But they were the Fathers of a diſtinct People; as is evident from the Scripture-Story, and from other Authors. For, beſides the *Sabæi* in the furthermoſt parts of *Arabia*, near the *Perſian* and the *Red-Sea*, there were alſo a People of that Name (deſcended, it is very probable, from this Son of *Jokſhan*) in the very Entrance of *Arabia Fœlix*; as *Strabo* tells us. Who ſays, that they and the *Nabatæi* were the very next People to *Syria*: And were wont to make Excurſions upon their Neighbours. By which we may underſtand, (which otherwiſe could not be made out) how the *Sabæans* broke into *Jacob's* Country, and carried away his Cattle. For it is not credible they could come ſo far as from the *Perſian* or *Arabian* Sea: But from this Country there was an eaſy Paſſage, thro' the Deſarts of *Arabia*, into the Land of *Uz* or *Auſitis*, which lay upon the Borders of *Euphrates*. See *Bochart* in his *Phaleg*, *L.* iv. *c.* 9.

*And Dedan.*] There was one of this Name, (as I ſaid before) the Son of *Rhegma*, *Gen.* x. 7. who gave Name to a City upon the *Perſian* Sea, now called *Dadan*. But beſides that, there was an inland City called *Dedan* in the Country of *Idumea*: mentioned by *Jeremiah*, xxv. 23. xlix. 8. whoſe Inhabitants are called *Dedanim*, *Iſa.* xxi. 13. And this *Dedan* here mentioned, may well be thought to be the Founder of it, as the ſame *Bochart* obſerves, *L.* iv. *c.* 6.

*And the Sons of Dedan were Aſhurim, and Letuſhim, and Leummim.*] If theſe were Heads of Nations, or Families, the memory of them is loſt. For it is a miſtake of *Cleodemus* (who mentions the firſt of theſe in *Euſeb. Præpar. Evang. L.* ix. *c.* 20.) to derive the *Aſſyrians* from this *Aſhurim*: They having their Original from *Aſhur*, one of the Sons of *Shem*, x. 22.

Ver. 4. *And the Sons of Midian, Ephah.*] The Name of *Ephah*, the eldeſt Son of *Midian*, continued a long time; for theſe two are mentioned by *Iſaiah* as near Neighbours, lx. 6. And not only *Joſephus*, *Euſebius*, and St *Hierom*, but the *Nubienſian* Geographer alſo, tells us of a City called *Madian* in the Shore of the *Red-Sea*: Near to which was *Ephah* in the Province of *Madian*. עיפה, *Epha* or *Hipha* is the ſame with that Place the *Greeks* call Ἵππος, and *Ptolemy* mentions both a Mountain and a Village of this Name, on the ſame Shore, a little below *Madiane*, which is the *Madian* here mentioned, as *Bochart* obſerves in his *Hierozoic. P.* i. *L.* 2. *cap.* 3.

*And Epher.*] I can find no remainders of his Family, unleſs it be among the *Homeritæ* before-mentioned, whoſe *Metropolis* was called Τάφαρον: In which *Theophilus* (ſent by *Conſtantius* to convert that Country) built a Church; as *Philoſtorgius* relates, *L.* iii. *Hiſt. Eccleſ.* §. 4. Which City is mentioned by many other Authors, as *Jacobus Gotofredus* obſerves in his *Diſſertations upon Philoſtorgius*: Particularly by *Arrianus* in his *Periplus* of the *Red-Sea*, where he calls the Metropolis of the *Homeritæ* expreſly by the Name of Ἀφάρ: Which one cannot well doubt came from this *Epher*.

*And Hanoch.*] In that part of *Arabia Fœlix* where the *Adranitæ* were ſeated, there was a great trading Town called *Cane*, as *Ptolemy* tells us, and ſhows its diſtance from *Alexandria*: Κάνη ἐμπόριον καὶ ἄκρον. *L.* viii. *Pliny* alſo mentions a Country in *Arabia* which he calls *Regio Canauna*; which may be thought to have taken its Name from this Perſon and his Poſterity.

*And Abidah.*] The Relicks of this Name remain (if the two laſt Syllables, as is uſual, be inverted) in the People called Διϐηνοὶ, who lived in an Iſland called Διϐοῦ or Διϐοῦς, which lay between *Arabia* and *India*, and is by Authors ſaid to belong ſometimes to the one, and ſometimes to the other. *Philoſtorgius* ſaith, only they bear the Name of *Indians*, (in the place before-named, where he ſaith *Theophilus*, who was ſent to convert the *Homerites*, was born here.) But *Pliny* reckoning up the Tracts of *Arabia*, places the Iſle called *Devadæ* (which I take to be this) over-againſt the fore-named Region called *Canauna*, *L.* vi. *cap.* 28. And *Strabo*, (as *Gothofred* obſerves) *Agatharcides*, and others call it Δέϐαι.

*And Eldaah.*] I know not where to find any Remains of this Name, unleſs it be in the City *Elana*, (which might eaſily be formed from *Eldaah*, by leaving out the *Daleth* and turning the *Ain* into *Nun*, than which nothing more common) which was ſeated in the *Sinus Arabicus*, toward the *Eaſt*; called by others Ἀιλάνα, (*Ælana*) from whence the *Sinus* itſelf was called *Elanites*, and the People that lived in it *Elanitæ*, as *Salmaſius* ſhows out of many Authors: *Exercit. in Solinum*, *p.* 482.

Ver. 5. *Gave all he had to Iſaac.*] As he deſigned long before, xxiv. 36.

Ver. 6. *Sons of his Concubines.*] Which were *Hagar* and *Keturah:* Who were Wives; but of an inferior ſort, according to the manner of thoſe Times and Countries. *Keturah* is expreſly called his *Concubine*, 1 *Chron.* i. 32. as ſhe is above, *ver.* 1. of this *Chapter*, called his Wife. Which *R. Bechai* (in Mr *Selden*, *cap.* 3. *de Succeſſionibus*) thus explains: *She was his Concubine, becauſe of a ſervile Condition; but his Wife, becauſe married with Covenants, to provide for her and her Children*; tho they were not to heir his Eſtate. The *Talmudiſts* indeed do not perfectly agree in this matter: For tho they all agree (and prove it evidently) that they were real Wives; yet ſome ſay they were made ſo only by *ſolemn Eſpouſals*, without any *Marriage ſettlement* in Writing, as the principal Wives had: Others think they had a Writing alſo, but not with ſuch Conditions as the principal Wives enjoyed. *Abarbinel* hath an accurate Diſcourſe about this, which *Buxtorf* hath tranſlated into his Book *de ſponſalibus*, *n.* 17. And ſee alſo Mr *Selden*, *L.* v. *de Jure N. & G. cap.* 7. *p.* 570, &c. and *G. Schickard*, *de Jure Regio*, *cap.* 3. *p.* 70.

*Gave gifts.*] Some Portion of his Money, or moveable Goods: Or, perhaps, of both. Which, in all probability, he gave to *Iſhmael*, as well as to theſe Sons, (tho it be not mentioned *Gen.* xxi. 14.) becauſe *Moſes* here ſaith, he gave Gifts *to the ſons of his Concubines*; of which *Hagar* was one.

*Into the Eaſt Country.*] Into *Arabia* and the adjacent Countries, as was ſaid before. For the *Midianites* are called the *Children of the Eaſt* in *Judg.* vi. 3, 33. vii. 12. viii. 10.

Ver. 7. *Theſe are the Days of the Years of Abraham*, &c.] This is ſpoken by Anticipation, (to finiſh the Story of *Abraham*) for *Eſau* and *Jacob* were born before he died: And were now *fifteen* Years old. For *Iſaac* was but *ſixty* Years old when they were born, *ver.* 26. and *ſeventy five* when *Abraham* died: Who was an *hundred* Years old at *Iſaac*'s birth, and lived to the Age of *one hundred ſeventy and five*.

Ver. 8. *Abraham gave up the Ghoſt.*] Died of no Diſeaſe, but old Age.

*In a good old Age.*] Without Pain, or Sickneſs.

*Full of Years.*] The *Hebrew* hath only the word *full*; we add *Years* to make up the Senſe: Which ſome think rather to be this, That he was ſatisfied and had enough of this World, deſiring to live no longer. Like that Expreſſion in *Seneca*, *Epiſt.* lxi. *Vixi, Lucili chariſſime, quantum ſatis eſt; mortem plenus expecto.*

*Gathered to his People.*] It doth not relate to his Body, which was not buried with them; and therefore muſt relate to his Soul, which is ſuppoſed by this ſtill to live in that place, where his pious Fore-fathers were gone. Or elſe it is an Hebrew *Idiotiſm*, ſignifying no more, but that *he left this World as all his Fathers had done before him.*

Ver. 9. *His ſons, Iſaac and Iſhmael*, &c.] By this it appears that *Iſaac* and *Iſhmael* were not Strangers one to another. Nay, ſome of the *Orientals* tells us that *Abraham* went to ſee *Iſhmael* at his Houſe, and that *Iſhmael* came to ſee him after he was ſent away: Which is not at all improbable. For no doubt *Abraham* provided for him ſuitable to the Condition of his Birth: And *Iſhmael* could not but be convinced that the Inheritance of his Father belonged of right to *Iſaac*, who was the Son of a Free-Woman, and he only of a Bond-Woman. Nor could he well be ignorant that *Iſaac* was to be Heir of *Abraham*'s Eſtate, by God's Deſignation.

*In the Field of Ephron*, &c.] See xxiii. 17.

Ver. 11. *Iſaac dwelt by the Well Lahai-roi.*] He continued, after *Abraham*'s death, his former Habitation which he had when he married, xxiv. 62.

Ver. 12. *Now theſe are the Generations of Iſhmael*, &c.] Having mentioned the Bleſſing of God which went along with *Iſaac*, after his Father's death, (in the foregoing Verſe) he takes this occaſion to ſhow, that God was not unmindful of his Promiſe made to *Abraham* concerning *Iſhmael* alſo, xvii. 20.

Ver. 13. *Nebaioth.*] As he was the firſt-born of *Iſhmael*, ſo his Poſterity gave the denomination to the whole Country of *Arabia Petræa*, (in the beſt part of which, ſee *ver.* 3. they inhabited) which *Pliny*, *Strabo*, and *Ptolemy* call *Nabatæa*; and ſometimes other Authors call *Nabathis:* as the Inhabitants were called *Nabatæi*; who are mentioned alſo by *Dionyſius Periegetes*, in his Deſcription of the World, and by *Plutarch* in the Life of *Demetrius:* who he ſaith, was ſent to ſubdue the *Arabs* called *Nabatæi*, (τοὺς καλουμένους Ναβαταίους) where he was in great danger to periſh, by falling, εἰς τόπους ἀνύδρους, into Places where there was no Water. Theſe are commonly called in Scripture *Iſhmaelites*, as if they had been the ſole Heirs of their Progenitor: And they dwelt near to the *Midianites*, (their half brethren) for in the ſtory of *Joſeph*, he is ſaid in one place to be ſold unto the *Iſhmaelites*, in another to the *Midianites*, (*Gen.* xxxvii. 27, 28, 36.) they being Neighbours, and Copartners in Traffick. The Country of *Moab* alſo was near to theſe *Nabatæi*, as appears from *Epiphanius*, *Hæreſ.* liii. where ſpeaking of the Countries that lay beyond the *Dead-ſea* he mentions this, which he calls Ναβατικὴ Χώρα, the Region of *Nebaioth*, *Ituræa*, and *Moabitis*. See *Salmaſius*, *Plin. Exercitat. p.* 615.

*Kedar.*] His Poſterity called *Kedareni* were alſo ſeated in *Arabia Petræa*, together with their elder Brother. And their Name alſo was ſo famous, that ſome Authors call the whole Country *Kedar*. For the *Language of Kedar* is the *Arabian* Language: and when *David* complains that he had dwelt long *in the Tents of Kedar*, the *Chaldee* expounds it, in the *dwelling of the Arabians*. But thoſe *Arabians* called *Scenitæ* were properly the People of *Keder*. And yet not all the *Scenitæ*, (*i. e.* all the *Arabs* who dwelt in *Tents*) but thoſe only who dwelt in *Arabia Petræa*. For there were divers kinds of them, (all called Σκηνῖται) ſome near *Euphrates*, others in *Arabia Fælix*, &c. as *Salmaſius* ſhows in his *Plin. Exercit. p.* 484. Some take them to be the ſame with thoſe whom *Ptolemy* calls *Pharanitæ:*

*Pharanitæ:* For what the *Pſalmiſt* calls dwelling among the *Tents of Kedar*, is called, 1 *Sam.* xxvi. 1. *dwelling in the Wilderneſs of Paran. Pliny* only ſays *Pharanitis* bordered upon the *Arabs*, (*in ora contermina gentis Arabiæ*) and ſo later Writers make *Pharan* and *Arabia Petræa* to be near Neighbours, as the ſame *Salmaſius* ſhows, *p.* 485.

Ver. 14. *Dumah.*] He ſeems, by *Iſaiah* xxi. 11. to have been ſeated near *Idumea.*

Ver. 15. *Hadar.*] Some think the *Athritæ* in *Arabia Fœlix* came from him. In which likewiſe there was a City called *Tema*, from the next Son of *Iſhmael.* And *Jetur* the next Son to him, may well be thought to have been the Father of the *Ituræi* in *Cœlo-Syria.* And *Kedemah* the laſt of his Sons to have dwelt near his Brother *Kedar.* For ſo *Jacobus Capellus* expounds thoſe words, *Jer.* xlix. 28. *Go up to Kedar, and ſpoil the Men of Kedem,* (which we tranſlate *the Men of the Eaſt.*) And there are ſome other People in thoſe Countries, whoſe Names ſound ſomething like the reſt of the Sons of *Iſhmael*, but not ſo like as theſe I have mentioned. Which makes me omit all further ſearch after them, enough having been ſaid to ſhow the truth of this Account which *Moſes* gives us of *Iſhmael*'s Poſterity.

Ver. 16. *Theſe are their Names, by their Towns.*] Tho ſome of them dwelt in Tents (and thence were called *Scenitæ Arabes*) yet they did not live ſo ſcatteringly; but pitched them together and made a Town.

*And their Caſtles.*] They had even then Places of Defence: Which may make it probable, that they had alſo walled Towns, to which they reſorted from their Tents in the Fields, when they were in any danger, *Iſai.* xlii. 11. For it muſt be here noted, That as there were divers People of this Name of *Scenitæ Arabes*; ſo there was this difference among them (as *Salmaſius* obſerves in the fore-named place) that ſome of them were *Nomades*, who wandred from place to place; others of them were not. Particularly the *Sabæan Scenitæ*, and moſt of the reſt dwelt in Tents, but were fixed in their Habitations, and did not remove from one place to another: As thoſe that dwelt in *Meſopotamia* did, who were both *Scenitæ* and alſo *Nomades.* They therefore who were ſettled in *Tents*, as the Sons of *Iſhmael* were, had reaſon to build *Fortreſſes* for the ſecurity of their ſlender Habitations.

*Twelve Princes according to their Nations.*] Or, rather, (as Dr *Jackſon* well gloſſes, *Book* i. *on the Creed*, *c.* 25.) twelve Heads of ſo many ſeveral Houſes, Tribes, or Clans. Which kind of Government they continued till *four hundred* Years after Chriſt; and is better expreſſed by *Heathen* Writers than by many Chriſtian Interpreters, when they call them Φύλαρχοι Ἀράβων, *Rulers of their Tribes*, as *Strabo* ſpeaks, *L.* xvi. in his Deſcription of *Syria.* And ſo the later Writers ſpeak of the *Saracens* (who were the ſame People formerly called *Scenitæ Arabes*) whoſe Governors they called *Phylarchi Saracenorum*, as may be ſeen in *Sextus Rufus*, and *Jornandes.*

See *Salmaſ.* as before, *p.* 484, 485.

Ver. 17. *Gathered unto his People.*] The ſame Phraſe being uſed here of the death of *Iſhmael*, that were *ver.* 8. of the death of *Abraham*; they ſhow the meaning is no more, but that they left the World as others had done before them. We do not read where *Iſhmael* was buried. It is likely in his own Country, not in the Cave of *Machpelah*: For that had been to give his Poſterity a claim to a ſhare in the Land of *Canaan.*

Ver. 18. *They dwelt from Havilah unto Shur*, &c.] See *Gen.* x. 7. *Joſephus L.* i. *Antiq. c.* 12. makes the *Iſhmaelites* to have poſſeſſed the whole Tract between *Euphrates* and the *Red-ſea*: Which appears by this place not to be true. For between them and *Euphrates* were the *Amalekites* and *Moabites*, who did not reach to *Euphrates* neither. The *Iſhmaelites* therefore poſſeſſed the Country, which in that part *Eaſtward*, that was next to the *Amalekites*, was called *the Wilderneſs of Havilah*; and in that part next to *Egypt* was called the *Wilderneſs of Shur*: And in other places of Scripture is called *Kedar*, the *Wilderneſs of Paran*; and *the Wilderneſs of ſin.* All which was comprehended afterward under the Name of *Arabia.* For *Stephanus* (as *Salmaſius* obſerves, *Plin. Exerc. p.* 488.) makes but two *Arabias.* One which he calls the *ſpicy*, between the *Perſian* and the *Arabian* Sea: The other on one end of it *Weſtward*, was next to *Egypt*; on the other end *Northward*, next to *Syria.*

*As thou goeſt towards Aſſyria.*] The Wilderneſs of *Shur* was over-againſt *Egypt*; and touched it in that part, by which the Way lay from *Egypt* to *Aſſyria.* Or, as ſome underſtand the whole *Verſe*, *The ſons of Iſhmael dwelt from Shur, which is towards Egypt; unto Havilah, which is towards Aſſyria; in the way from Egypt thither.*

*He died* (Heb. *fell*) *in the preſence of all his Brethren.*] Of all his Relations, or Kindred; Which are call'd *Brethren* in Scripture. But his death has been ſpoken of before; and in this *Verſe* mention being made only of the ſituation of his Country, ſome interpret it in this manner, *His Lot fell*, i. e. he had its Portion in the preſence of all his Brethren: According to the Promiſe made to his Mother, xvi. 12. The Children of *Keturah* lying on the *Eaſt* of his Country, and *Iſaac*'s Seed on the *Weſt.* Or, if we take it to relate to his death, it may have the ſame Senſe: *Till death he dwelt in the preſence of all his Brethren, and was in a flouriſhing condition.*

Ver. 19. *Theſe are the Generations of Iſaac.*] His principal deſign being to give an Account of thoſe deſcended from *Abraham* by *Iſaac*; *Moſes* returns to that, after a ſhort Account of his other Poſterity.

Ver. 20. *The Syrian, of Padan-Aram*, &c.] *Bethuel* and *Laban* are called *Aramites*, or *Syrians*; not becauſe they were of that Nation, but becauſe they lived in the Country of *Aram* or *Syria*, that is in *Padan-Aram*; as it is here explained, and appears more fully from *Rebekah*'s diſcourſe with her Son *Jacob*, when ſhe ſent him thither, xxviii. 2, 5. where he living *twenty* Years with his Uncle *Laban*, was upon that account called a *Syrian*, tho born in *Canaan*, *Deut.* xxvi. 5.

*Padan-Aram* was a part of *Meſopotamia.* I ſay a *part* of it; for *Meſopotamia* itſelf was called *Aram-Naharaim*; that part of *Syria* (for there were many other *Arams*) which lay between the two great Rivers of *Eupharates* and *Tigris.* Which Country had two parts alſo: One toward the *North*, from the Mountains of *Armenia* to the River *Chaboras*, i. e. *Araxes*, (from whence *Balaam* ſeems to have been fetcht, *Numb.* xxiii. 7.) which was exceeding fruitful, and upon that account called *Padan:* Which ſignifies in *Arabick*, the ſame that *Sede* doth in *Hebrew*, i. e. a *Field.* And therefore what *Moſes* calls going to *Padan-Aram*, *Gen.* xxviii. 2. the Prophet *Hoſea* calls fleeing to *Sedo-Aram*, into the *Country* or *Field* of *Syria*, *Hoſea* xii. 12. This being a cultivated Country, abounding with all plenty. The other part of *Meſopotamia* was *Southerly*, from the fore-named River unto *Babylon:* And was very ſtony and barren. The *Syrians* lived in the former: And the *Arabians* in the later; as *Bochart* obſerves, *L.* ii. *Phaleg*, *cap.* 6.

Ver. 21. *Iſaac intreated the LORD for his Wife*, &c.] The *Hebrew* word *Atar* doth not ſignify barely to intreat or pray: But to beſeech with earneſtneſs, vehemence, and importunity. It's moſt likely he continued theſe importunate Prayers ſeveral Years: The deſire of ſeeing the *Meſſiah*, making them very uneaſy under barrenneſs. And ſome of the *Hebrews* fanſy, That ſhe remaining barren *twenty* Years, *Iſaac* at laſt carried her with him to Mount *Moriah* (where he ſhould have been offered) and there made moſt fervent Supplications for a Son: As if he would remember God of the Promiſe he had there made him, that he would multiply *Abraham*'s Seed as the Stars of *Heaven*, xxii. 17.

Ver. 22. *And the Children ſtruggled together within her.*] Some time before her delivery (*ver.* 24.) ſhe felt as if two were wreſtling together in her Womb: And put her into Pangs, by ſtriving which ſhould get out firſt.

*If it be ſo, why am I thus?*] If I cannot be delivered, why did I conceive.

*And ſhe went.*] The Struggling and Pangs, we muſt ſuppoſe, ceaſed for ſome time: So that ſhe was able to go and conſult the *Divine Majeſty*, about this unuſual Conteſt.

*To enquire of the LORD.*] There were ſome Place where the *Divine Majeſty* uſed to appear which was the ſettled place of Worſhip. See iv. 3. *Maimonides* will have it, that ſhe went to the *School of Sem*, or *Heber*, who were Prophets, to deſire them to conſult the *Divine Majeſty* about her Caſe. *More Nevoch. P.* ii. *cap.* 41. And it is very probable, that there was ſome divinely inſpired Perſon attending the *SCHECHINAH* whereſoever it was: Such as *Melchizedec* was at *Salem.* Whom *Patricides* takes to have been the Perſon to whom *Rebekah* reſorted, for Reſolution of her Doubt.

Ver. 23. *And the LORD ſaid unto her.*] By *Melchizedec*, ſaith the fore-named *Patricides:* By an Angel ſaith *Maimonides.* Who tells us (in the place now mentioned) their Maſters are ſo ſettled in their Opinion, that ſhe went to enquire of the fore-named Prophets, and that by *the LORD* is meant his Angel; that they will have *Heber* to be him that gave the anſwer, (for *Prophets*, ſay they, are ſometimes called *Angels*) or the Angel that ſpake to *Heber* in this Prophecy. But it is moſt reaſonable to think, that the LORD ſpake to her by an Angel, from the *SCHECHINAH.*

*Two Nations are in thy Womb.*] The Heads of two Nations.

*Two manner of People ſhall be ſeparated.*] Greatly differing in their Diſpoſitions, Manners, courſe of Life, and Country: Which will make them perpetually diſagree.

*From thy Bowels.*] Shall iſſue from thee.

*The elder ſhall ſerve the younger.*] In his Poſterity, not in his own Perſon.

Ver. 24. *When her days to be delivered were fulfilled.*] This demonſtrates, the time of her delivery was not come, when the ſtruggling firſt began.

Ver. 25. *Red all over.*] Some will have it with red Hair, not only on his Head, but all over his Body.

*Like an hairy Garment.*] As rough as Hair-Cloth: Juſt as the Poets deſcribe *Satyrs.* He was *hirſutus*; not only hairy all over, but thoſe Hairs as ſtiff as Briſtles; arguing great ſtrength of Body, and a rough, fierce Temper.

*They called his Name Eſau.*] Which ſignifying *made* in *Hebrew*, this is commonly taken for the reaſon of his Name; that he was as full of Hairs when he was born, as others are at Man's eſtate. But I think it may as well denote his active *Genius*, which they thought this preſaged.

Ver. 26. *Jacob.*] He certainly had his Name from his taking his Brother by the Heel at his birth: As if he would ſupplant him; as he afterwards did.

*Was threeſcore Years old.*] God exerciſed *Iſaac*'s Faith and Patience (juſt as he had done *Abraham*'s) for the ſpace of *twenty* Years, before he gave him a Child. For he was *forty* Years old when he married (*ver.* 20.) and now *ſixty.*

Ver. 27. *A cunning Hunter.*] Had great ſkill in Hunting, in which his active genius delighted.

*A Man of the Field.*] That took pleaſure to be abroad, purſued wild Beaſts, in Woods and Mountains: Where afterwards he had his habitation.

*A plain Man, dwelling in Tents.*] He loved not violent Exerciſe, but kept at home; or lookt after the Flocks of Sheep, and the breed of Cattle.

Ver. 28. *And Iſaac loved Eſau*, &c.] Not only becauſe he was his Firſt-born, and becauſe his love of Hunting argued him to be a Man of great Activity and Valour, who was likely to prove a great Perſon: But becauſe he alſo took care frequently to entertain his Father with Veniſon (which was of divers ſorts) and afforded him ſuch variety at his Table, as gave his Father frequent occaſion to commend him.

*But Rebekah loved Jacob.*] Being a Man of a more meek and quiet Temper, ſuitable to her own Diſpoſition; and more at home alſo with her, than *Eſau* was; and deſigned by God to inherit the Promiſe, *ver.* 23. It is likely *Eſau* made great court (as we ſpeak) to his Father; and *Jacob* to his Mother: Whereby they won their Affection.

Ver. 29. *He was faint.*] With too violent and long purſuit of his Sports.

Ver. 30. *Feed me, I pray thee, with that ſame red,* &c.] It was made of *Lentiles,* as we learn from the laſt *Verſe* of this *Chapter.* And St *Auſtin* upon *Pſalms* xlvi. ſaith they were *Egyptian* Lentiles; which were in great eſteem, and much commended by *Athenæus,* and *A. Gellius:* And gave the Pottage, it is probable, a red tincture. Some think *Eſau* did not know what it was, and therefore calls it only by its colour; aſking for *that red, that ſame red,* as it is in the *Hebrew.*

*Therefore was his Name called Edom.*] This repeated eager deſire of he knew not what, for which he ſold his Birth-right, gave him the Name of *Edom:* Which ſignifies *red.* Whence the City which he built, and the whole Country his Poſterity inhabited, was called by the ſame Name; and by the Greeks *Idumea*; bordering toward the *South* upon *Judea, Arabia,* and *Egypt.*

Ver. 31. *Sell me this day thy Birth-right.*] The eldeſt Son had ſeveral Privileges belonging to him above the reſt: The chief of which was to have a double Portion of his Father's Eſtate. As for the *right of Prieſthood,* there are many reaſons to prove it did not belong thereunto. But whatſoever they were, *Jacob* cunningly made an Advantage of *Eſau*'s Neceſſity, to purchaſe them all for a ſmall matter. In which ſome think he did not amiſs: About which I ſhall not diſpute.

Ver. 32. *What profit ſhall this Birth-right do to me?*] He ſpeaks very ſlightly, if not contemptuouſly of it: Preferring the preſent ſatisfaction of his Appetite, before his future Dignity and Greatneſs. For ſome are of Opinion he pretended to be fainter than really he was; out of a vehement longing for the Pottage; which, perhaps, was a rarity.

Ver. 33. *Swear to me this Day.*] That I ſhall peaceably enjoy the Prerogative of the Birth-right.

*Eſau* ſeems to have been very violent in all things; and to have purſued this as eagerly as he did his Sports: *Jacob,* on the contrary, very ſedate and crafty to make the beſt uſe of the Opportunities he met with, to promote his Ends.

Ver. 34. *Roſe up and went his way.*] Well ſatisfied, and without any trouble for what he had done. Which the Apoſtle cenſures as a piece of Profaneneſs: Parents being wont to give a ſpecial Bleſſing to their Firſt-born.

*Deſpiſed his Birth-right.*] He thought, perhaps, he could recover that by Force, which he had loſt by his Brother's Craft.

## CHAP. XXVI.

Ver. 1. AND *there was a famine in the Land,* &c.] Such a ſcarcity of Proviſions, as was in *Abraham*'s days (xii. 10.) when he was newly come into *Canaan,* hapned again in the days of *Iſaac.*

*And Iſaac went.*] It is not ſaid from whence he went: But it is probable, after the death of *Abraham,* he went and dwelt where his Father had often done, at *Mamre* near *Hebron.* For he was not now at *Beer-ſheba,* or the Well *Lahai-roi,* (which was the laſt place of his habitation that we read of, xxv. 11.) for that was in this very Country of *Gerar,* to which he now went.

*Unto Abimelech.*] The Son it is moſt likely, of him to whom *Abraham* went: For he is not to be thought the ſame; it being an *hundred* Years ſince that time. And all the Kings of that Country were, for many Ages called by the Name of *Abimelech*; as appears from the Story of *David:* Who fled to one of that Name called *Achiſh* in 1 *Sam.* xxi. 10. but *Abimelech* in the Title of the xxxivth *Pſalm.* See *Gen.* xx. 2.

Ver. 2. *And* (or *for*) *the LORD appeared to him.*] He intended to have gone into *Egypt,* as *Abraham* his Father had done in the like Caſe, xii. 10. But God forbad him, (appearing to him either in a Viſion, or a Dream, or as the *Glory of the LORD* appeared afterward to *Moſes* and the Congregation of *Iſrael* upon ſeveral occaſions) and directed him to ſtay in this Country, which was in the way to *Egypt:* Where he promiſes to provide for him.

Tho *Egypt* was a moſt plentiful Country; yet the King of it at this time, was not ſo good a Man, perhaps, as him that reigned in the Days of *Abraham.*

Ver. 3. *Sojourn in this Land,* &c.] He not only promiſes to take care of him at preſent, during the Famine: But renews the Promiſes made to *Abraham* his Father at ſundry times, and in divers places, xii. 3. xv. 5. xvii. 2, 8. and at laſt confirm'd by an Oath, xxii. 16, 17.

*I will be with thee, and bleſs thee.*] Theſe, and ſuch like words, *Maimonides* ſhows expreſs a *ſpecial Providence* over thoſe to whom they are ſpoken, and over all belonging to them. *More Nevoch. Par.* iii. *cap.* 18.

*Unto thy Seed will I give all theſe Countries.*] Which he repeats again in the next *Verſe*; having mentioned the vaſt multiplication of his Seed.

Ver. 4. *In thy Seed ſhall all the Nations of the Earth be bleſſed.*] In this is contained the Promiſe of the *Meſſiah,* the higheſt Bleſſing God could beſtow: Which he aſſured *Abraham* ſhould ſpring out of his Family, xxii. 18. and now aſſures the ſame to *Iſaac.*

Ver. 5. *Becauſe that Abraham obeyed my Voice.*] In going out of his own Country, when God called him; in circumciſing himſelf and his Family; but eſpecially (xxii. 18.) in offering his Son *Iſaac.*

*And kept my Charge.*] *i. e.* Obſerved the Sabbath-Day, ſays *Manneſſeh Ben-Iſrael*, out of the *Hebrew* Doctors: *L. de Creat. Problema* viii. But it ſeems more rational to underſtand by this word which we tranſlate *Charge*, all that he commanded him to obſerve: The Particulars of which follow.

*My Commandments, my Statutes, and my Laws.*] Theſe are nicely diſtinguiſhed by ſome of the *Jews*; eſpecially *Abarbinel:* Who, by *Commandments*, underſtands not only that of Circumciſion, but of expelling *Iſhmael*: And by *Satutes*, (Hebr. *Chukkothai*, which always relates to Ceremonial things) not only binding his Son *Iſaac* to offer him in Sacrifice, but his offering a Ram afterwards in his ſtead: And by *Laws*, (which include the Judicial part of *Moſes*'s Writings) his taking a Wife for *Iſaac* out of another Country; and beſtowing Gifts upon the Children of his Concubines, reſerving the Land for *Iſaac*. But this may ſeem too curious: And ſo many words may be thought rather to be uſed, only to expreſs his exact Obedience to God in every thing, whether belonging to Religion, or, to Juſtice, Mercy, or any other Duty. According to what he required of him, xvii. 1. *Walk before me, and be thou perfect.*

Ver. 6. *And Iſaac dwelt in Gerar.*] This is a freſh Inſtance of his conſtant Obedience; in truſting to God's Providence here, and not going down into *Egypt* as he was inclined.

Ver. 7. *She is my Siſter.*] Or, *Couſin*; for ſo ſhe was. He told part of the Truth, but not all.

*For he feared to ſay*, &c.] He imitated his Father; as Children are apt to do.

Ver. 8. *Sporting with Rebekah his Wife.*] Uſing ſuch familiarity with her, and blandiſhments, as were not allowable between Brethren and Siſters, but common between Man and Wife, even openly. As embracing her in his Arms, and kiſſing her, perhaps, very often: He having an exceeding great love to her, xxiv. 67.

Ver. 9. *Of a ſurety ſhe is thy Wife.*] It ſeems he took *Iſaac* to be ſo good a Man, that he look'd upon the Liberties he took with *Rebekah*, as tokens of conjugal Love, not of inceſtuous Deſires.

Ver. 10. *Brought guiltineſs upon us.*] It is likely the Puniſhment inflicted upon his Father and Family, (xx. 17.) only for taking *Sarah* into his Houſe, with an intention to make her his Wife, was yet in memory among them.

Ver. 11. *He that toucheth this Man or his Wife*, &c.] This looks like a modeſt word, as it is uſed, xx. 6. and 1 *Cor.* vii. 1. But the *Chaldee* Paraphraſt (and the *Hebrew* Doctors) interpret it of not doing them any injury: Becauſe he ſpeaks of the Man, as well as his Wife, and ſo it is explained *ver.* 29.

Ver. 12. *Then Iſaac ſowed in that Land.*] Moſt take this to have been in the time of Famine: Which makes it the greater wonder, that the Ground ſhould then bring forth ſo plentifully. But it ſeems more likely to me, that the Dearth was at an end: For it is ſaid *Verſe* 8. that he had been in that Country *a long time*, when *Abimelech* ſaw him ſporting with his Wife.

*An hundred fold.*] This, in itſelf, is not wonderful; tho, at this time, it was a ſingular Bleſſing of God, after there had been ſometime ago a Dearth; and, perhaps, the Soil not rich, which afforded ſo large a crop. Otherwiſe, *Varro* ſays (*L.* i. *de Re Ruſtica*, *c.* 44.) that in *Syria*, about *Gadera*, and in *Africa* about *Byzacium*, they reap'd an *hundred* Buſhels for one, (*ex modio naſci centum*) *Pliny* and *Solinus* ſay the ſame of that Country *Byzacium*: Inſomuch that *Bochartus* fanſies the *Metropolis* of that rich Country, *viz. Adrumetum*, had its Name from hence; ſignifying in the *Phœnician* Language as much as, *the Region of an hundred fold: Lib.* i. *Canaan, cap.* 24. Nay, ſome places in *Africa* were ſo rich that they produced *two hundred*, yea *three hundred* fold, as he ſhows out of ſeveral good Authors in the *twenty-fifth Chapter* of that Book. Whence he thinks *Africa* had its Name; being as much as Ἔυϛαχυς γῆ, *Terra Spicarum*, a Land of Ears of Corn. All which I have noted, that this Paſſage may not ſeem incredible to any Reader.

*And the LORD bleſſed him.*] Or, *for* the Lord bleſſed him. This is the reaſon of the fruitfulneſs of that Soil; which naturally would not have yielded ſo much.

Ver. 13. *And the Man waxed great*, &c.] I ſuppoſe he had many ſuch fruitful Years; ſo that his Riches increaſed till he grew *very great*, and bought more Cattle than he had before. For in them conſiſted the ancient Riches, as *Servius* tells us on the firſt of *Virgil's Eclogues. Omne Patrimonium apud majores peculium dicebatur, à pecoribus; in quibus univerſa eorum ſubſtantia conſtabat. Unde etiam PECUNIA dicta fuit, à PECULIO.* The ſame alſo we find ſaid by *Columella.*

Ver. 14. *Great ſtore of Servants.*] The Margin hath, ſtore of *Huſbandry*. Which is very likely; becauſe he was incouraged in it, by his great Crops: Which could not likewiſe but increaſe the Number of his Servants. The *Arabick* ſet forth by *Erpenius* hath only, *a great revenue*; or *vaſt increaſe:* Which among the *Eaſtern* People, as I ſaid, was principally from their Cattle. But God bleſſed him with abundance of Corn alſo.

Ver. 16. *Thou art much mightier than we.*] As the People envied him, *ver.* 14. ſo the King himſelf, it ſeems, began to fear him: And therefore deſired him, in a Friendly manner, to leave his Country. For they were not yet grown ſo wicked, as to attempt to deſtroy thoſe who lived quietly among them; when they apprehended they would become richer and ſtronger than themſelves.

Ver. 17. *The Valley of Gerar.*] Where that was, is uncertain; but at ſome diſtance from the City where *Abimelech* dwelt, and near to which *Iſaac* had inhabited before.

Ver. 18. *Which they had digged in the days of Abraham.*] He choſe to open the old ones, rather than dig new; both becauſe he was certain there to find a Spring of Water, and becauſe it was moſt eaſy, and leſs obnoxious to Cenſure or Envy: And becauſe he would preſerve his Father's Memory; for which reaſon he did not give them new Names, but thoſe they had in his Father's Days.

Ver. 19. *They digged in the Valley*, &c.] In proceſs of time, they found a neceſſity of more Water; and ſo digged till they met with a new Spring, in the Valley.

Ver. 20. *The Water is ours.*] Becauſe it was found in their Soil, as *Menochius* obſerves. But they having let the Ground to *Iſaac*, the Water was truly his, as long as the Contract laſted.

Ver. 21. *And they digged another Well.*] I ſuppoſe in the ſame Valley: For rather than contend, he receded from his right in the other Well.

Ver. 22. *He removed from thence.*] To avoid ſtrife he quitted that part of the Country, and went to another: Where he was not diſturbed in his Paſturage.

*For now the LORD hath made room for us.*] He was ſtrenghtned before for want of ſufficient Water for his Flock: Which now he enjoyed in abundance.

*And we ſhall be fruitful in the Land.*] Increaſe more than formerly: Now that they could water their Flocks quietly and plentifully.

Ver. 23. *Went up from thence to Beer-ſheba.*] Where he and his Father had antiently lived, xxi. 33. xxv. 11.

Ver. 24. *And the LORD appeared unto him the ſame Night.*] As he had done before he came to *Gerar*, *ver.* 2.

*I am the God of Abraham.*] Who was ſo kind to him, and made a Covenant with him.

*I am with thee.*] My ſpecial Providence is over thee; as was explained before, *ver.* 3.

Ver. 25. *Built an Altar there.*] To offer Sacrifice unto the *LORD*.

*Called upon the Name of the LORD.*] As *Abraham* had done before him, in this very place, xxi. 33.

*And pitched his Tent there.*] Reſolved to ſettle in this place.

Ver. 26. *Phicol*, &c.] The ſame Name and the ſame Office that he had, who is mentioned xxi. 22. but he was not the ſame Man no more than *Abimelech* the ſame King. It is probable this was a Name of ſome Dignity among them; like that of *Tribunus* or *Dictator* among the *Romans*: Which paſſed from one to another.

Ver. 28. *We ſaw certainly the LORD was with thee*, &c.] We have obſerved ſuch a ſpecial Providence over thee, that we come to eſtabliſh a perpetual Friendſhip with thee, by a ſolemn Oath, if thou wilt conſent to our deſire. They were afraid, it ſeems, leſt being diſobliged by their ſending him out of their Country, he ſhould fall upon them one time or other; being mightier than they, as they acknowledged, *ver.* 18.

Ver. 29. *Have ſent thee away in peace.*] They remember him how they diſmiſſed him peaceably; and did not go about to ſeize upon his Eſtate, while he lived among them: Which they make an Argument, why he ſhould contract a nearer Friendſhip with ſuch civil People.

*Thou art now the bleſſed of the LORD.*] This looks like an high Compliment, or flattering Expreſſion.

Ver. 30. *He made them a Feaſt*, &c.] So Covenants were made, by eating and drinking together.

Ver. 32. *Told him concerning the Well they had digged*, &c.] They had begun dig before *Abimelech* and *Phicol* came, *ver.* 25. and now they came at a Spring of Water.

Ver. 33. *He called it Sheba.*] From the *Oath* which was lately made between him and *Abimelech*. It had been called ſo before by *Abraham* xxi. 31. but that Name, perhaps, was forgotten, and ſo he revived it, as he had done others, *ver.* 18.

Ver. 34. *The Daughter of Beeri the Hittite*, &c.] *Joſephus* ſaith theſe two Men, *Berri* and *Elon*, whoſe Daughters *Eſau* married, were *Dynaſtæ*, powerful Men among the *Hittites*: Which is not improbable. But his Father ſure had given the ſame charge to him, that *Abraham* had done concerning his own Marriage, xxiv. 3. and then it was a very undutiful, nay, an impious action, to marry with thoſe People, who were under the Curſe of God. The Scripture might well call him *profane*: Who ſeems not to have regarded either the Curſe or the Bleſſing of the Almighty.

Ver. 35. *A grief of mind.*] His very marrying with them, ſorely afflicted his Father and Mother. Or, as others interpret it, their Idolatry and bad Manners extremely grieved them.

## CHAP. XXVII.

Ver. 1. WHEN *Iſaac was old.*] An *hundred thirty and ſeven* Years old, as many have demonſtrated.

*He ſaid unto him, My Son*, &c.] It appears by this and what follows, that tho *Eſau* had diſpleaſed him by his Marriage yet he retained his natural Affection to him, which he had from the beginning.

Ver. 3. *Thy Quiver.*] Some take the *Hebrew* word to ſignify a *Sword*: Which was as neceſſary for a Huntſman, as a Bow and Arrows.

Ver. 4. *Make me ſavoury Meat*, &c.] To raiſe his feeble Spirits, and enable him to deliver his laſt and ſolemn Benediction, with the more Vigour.

*My ſoul may bleſs thee before I die.*] It ſeems *Iſaac* did not underſtand the Divine Oracle, xxv. 25. as *Rebekah* did; or, ſhe had not acqainted him with it. For he intended to beſtow upon *Eſau* the promiſed Land; which was that God told *Abraham* he would bleſs his Poſterity withal. For the laſt Benediction of theſe great Men, was the ſettling of their Inheritance; and making thoſe their Heirs upon whom they beſtowed their Bleſſing. Now the Birth-right which *Eſau* had ſold *Jacob* gave him right only to the greateſt part of *Iſaac*'s Eſtate: But not to the Land of *Canaan*, which was to be diſpoſed of by *Iſaac*, according to Divine Direction.

Ver. 7. *And bleſs thee before the LORD.*] Theſe words ſhow it was not a common Bleſſing, but a ſolemn Benediction, and by Divine Authority or Approbation, which *Iſaac* meant to give his Son *Eſau*.

Ver. 8. *Obey my Voice*, &c.] *Rebekah* having juſt reaſon to conclude, that *Eſau* had forfeited the Bleſſing, which ſhe was deſirous to preſerve in her Family, by marrying with the People of *Canaan*, who were curſed by God; thought of this Device to get *Jacob* preferred before him. And indeed, It cannot be denied, that it was a profane thing (as I noted before) to marry with a Daughter of *Heth*. And he ſeems afterwards to have had no good Deſign in marrying with a Daughter of *Iſhmael*, (xxviii. 9.) for it looks as if he went about to ſet up the Pretenſions of that Family, againſt *Iſaac*'s.

Ver. 9. *Two good Kids of the Goats.*] Two fat ſucking Kids, as *Aben Ezra* expounds this Phraſe, *Kid of the Goats*, (upon *Exod.* xxiii. 19.) which in old time were accounted very delicious Meat: A Preſent fit for a King, 1 *Sam.* xvi. 20. and which *Manoah* prepared for the *Angel*, whom he took for a Noble Gueſt, *Judg.* xiii. 15. And (which is moſt proper to be here conſidered) allowed to decayed and weak People, as an excellent Nouriſhment.

Both theſe *Kids* were not prepared for *Iſaac*: But ſhe took the moſt tender and delicate parts of both, and dreſſed them for him.

*And I will make them ſavoury Meat.*] Dreſs it ſo as to pleaſe his Palate; and not to be diſtinguiſhed by him from Veniſon. For, we know, the natural taſte of things may be quite altered, by various ſorts of Seaſonings, as we call them; and ordered in ſuch manner, that *Bochartus* ſays he knew ſkilful Huntſmen take a Paſty made of Beef for Veniſon.

Ver. 11. *An hairy Man.*] In the Hebrew, *iſch Sair*, a rough Man, hairy like a Goat. For the ſame word *Sair* ſignifies a Goat, *Gen.* xxxvii. 31. *Lev.* ix. 15. and other places.

Ver. 12. *A deceiver.*] One that cheats his Father; impoſing on his Age, and on his Blindneſs: Which, he wiſely conſiders, would have been an high Provocation if he had been diſcovered.

Ver. 13. *Upon me be thy curſe.*] *i. e.* There is no danger: I will warrant the ſucceſs.

Ver. 15. *Took goodly Raiment*, &c.] His beſt Clothes; which moſt ſuppoſe were laid up in a Cheſt, among odoriferous Flowers, or other Perfumes: Both to preſerve them from Moths, and to comfort the Brain when they were worn: For their ſmell is mentioned *ver.* 27. Is a groundleſs fancy of the *Jews* that theſe were Sacerdotal Garments, (and the very ſame that *Adam* wore, which deſcended to *Noah*, &c.) for, as there was no Sacrifice now to be made, ſo the Primogeniture did not make him a Prieſt, more than *Jacob*, as was noted before. One may rather ſay, theſe were Garments belonging to him, as Heir of the Family: Between whom and the other Sons, it's very probable the Affection of Parents was wont to make ſome difference in their Apparel.

Ver. 16. *Put the ſkin of the Kids of the Goats.*] It is obſerved by *Bochartus*, That in the *Eaſtern* Countries, Goats-Hair was very like to that of Men: *P.* i. *Hierozoic. L.* ii. *c.* 51. So that *Iſaac* might eaſily be deceived, when his Eyes were dim, and his Feeling no leſs decayed than his Sight.

Ver. 18. *Who art thou, My ſon?*] He ſuſpected him, from his Voice, and returning ſo ſoon from Hunting.

Ver. 19. *I am Eſau thy firſt-born*, &c.] Here are many Untruths told by *Jacob*, beſides this, (for his Father did not bid him go get him ſome Veniſon, nor did God bring this Meat to him, which he had prepared, &c.) which cannot be wholly excuſed: But it muſt be confeſſed, he and his Mother were poſſeſſed with a falſe Opinion, That they might deceive *Iſaac*, for the good of his Family.

*Ariſe, I pray thee, and ſit and eat*, &c.] He was lying upon his Bed, one would gueſs by this, being aged and infirm: And he intreats him to raiſe up himſelf, and *ſit*: For ſo they did in thoſe Days (as we do now) at their Meals. This appears afterwards, when *Joſeph*'s Brethren *ſat down* to eat Bread, xxxvii. 25. and ſat when they eat with *Joſeph* in *Egypt*, xliii. 33. And ſo *Homer* makes all his *Heroes* ſit at their Feaſts, as *Athenæus* obſerves: Which Cuſtom continued among the *Macedonians* in the days of *Alexander*, as *Bochart* obſerves in his *Hierozoic. P.* i. *L.* ii. *c.* 50.

Ver. 21. *Come near*, &c.] *Iſaac* ſtill ſuſpected by this long diſcourſe with him, wherein he obſerved his Voice, that it was not *Eſau*. And the *Hebrews*, in *Bereſchith Rabba*, ſay, that he fell into a great ſweat, and his Heart melted in him like Wax, while he talked with him: So that an Angel came to ſupport him, from falling down.

Ver. 23. *So he bleſſed him.*] After he had once more aſk'd him whether he was his very Son *Eſau*, which *Jacob* affirmed, *ver.* 24. who was puniſhed for this Deceit, when he was cheated himſelf by *Laban*, in the buſineſs of his Wives, as well as in other things: And (as the *Hebrews* obſerved) he that deceived his Father by the Skins of the Kids of Goats, was deceived himſelf into a falſe opinion that *Joſeph* was killed; by his Brothren dipping his Coat in the Blood of a Kid of the Goats, *Gen.* xxxvii. 31.

Ver. 26. *Come now and kiſs me.*] Some think he had a deſire to be ſatisfied that way, whether he was *Eſau* or not. But I take it rather, to be a Token of his great Love and Affection, wherewith he beſtowed his Bleſſing upon him.

Ver. 27. *He ſmelled the ſmell of his Raiment.*] As he embraced him, he perceived the Fragrancy of his Garments: Which he could not before, while he ſtood remote; his Senſes being weak and dull. The *Jews*, who fanſy theſe to have been the Garments wherein *Adam* miniſtred, imagine alſo that they retained the ſcent which they had in *Paradiſe*. So *Beriſchith Rabba*, and *R. Sol. Jarchi*, as *Braunius* obſerves, *L.* i. *de Veſtib. Hebr. Sacerd. c.* 4.

*See, the ſmell of my ſon.*] The apprehenſion of one Senſe, is in this Language, often uſed for the apprehenſion of another, (as *Maimonides* ſpeaks, *P.* i. *More Nevoch. cap.* 46.) as, *ſee the Word of the LORD*, Jer. ii. 31. *i. e. Hear his Word*. And ſo in this place, *See the ſmell* is as much, as *Smell the Odour of my ſon*, &c. But it may ſimply ſignify, *Behold, or obſerve; no Field that God hath adorned with the greateſt variety of the moſt fragrant Flowers, ſmell ſweeter than my ſon.*

Ver. 28. *Therefore God give thee*, &c.] I take it for a ſign that *God will give thee*, (for ſo it may be tranſlated, as a *Prophecy* as well as a *Prayer*) the greateſt abundance: Which proceeds from a rich Soil, well watered from Heaven. Theſe two are the cauſes of Plenty.

*The dew of Heaven.*] Rain fell only at certain Seaſons in that Country: But there was a recompence for it by large Dews; which very much refreſhed the Earth; and are repreſented in Scripture as a Divine Gift, *Job* xxxviii. 28. *Micah* v. 7. which God threatens ſometimes to with-hold, becauſe of Mens Offences, 1 *Kings* xvii. 1.

Ver. 29. *Let People ſerve thee*, &c.] As the *former* part of the Bleſſing relates to Wealth; ſo this to Dominion and Empire: Which was ſignally fulfilled in the Days of *David*, when the *Moabites*, *Ammonites*, *Syrians*, *Philiſtines*, and *Edomites*, alſo were ſubdued under him.

*Let thy Mother's Son bow down to thee.*] This is a *third* part of the Bleſſing, giving him a Prerogative in his own Family: And in the next words he pronounces a Bleſſing upon all that ſhould be Friends to him; as on the contrary, a Curſe upon his Enemies.

Ver. 33. *Iſaac trembled very exceedingly.*] What the *Hebrews* ſay upon *ver.* 21. (ſee there) had been more proper here, That his Heart melted; and he was ready to ſwoon away.

*Who?*] A broken form of Speech.

*Yea and he ſhall be bleſſed.*] He hath bleſſed him ſo ſeriouſly, and with ſuch Affection, and (it is likely) extraordinary Confidence of God's Approbation, that he would not revoke it. For he felt, as I take it, the Spirit of Prophecy upon him, when he pronounced this Bleſſing: And it enlightned him to underſtand the Oracle formerly delivered, xxv. 23.

Ver. 35. *Taken away thy Bleſſing.*] Which I intended to have beſtowed on thee; looking upon it as thine, by the right of being my Firſt-born.

Ver. 37. *All his Brethren.*] His Kindred.

*What ſhall I now do unto thee, my Son?*] Having given *Jacob* ſo much; it was but a ſmall matter he could do for him.

Ver. 39. *Behold, thy dwelling ſhall be the fatneſs*, &c.] Some have tranſlated it, *Thy dwelling ſhall be without the fatneſs of the Earth, and the Dew from above: But by thy Sword ſhalt thou live*, &c. *i. e.* He propheſies that he ſhould inhabit a poor Country: But maintain himſelf plentifully by his Sword. For, otherwiſe (they think) his Bleſſing would be the ſame with *Jacob*'s, *ver.* 28. But if we retain our Tranſlation, there is a manifeſt Difference between this and *Jacob*'s Benediction. For here he makes no mention of plenty of *Corn* and *Wine*; and gives him no ſuch *Dominion* as he did to *Jacob*, (the *Jews* obſerve other differences) and whatſoever *fatneſs* was in the Soil of his Country, it did not laſt, as appears by *Mal.* i. 3.

Ver. 40. *By thy Sword ſhalt thou live.*] Live upon Spoil. Or, as others interpret it, be in perpetual War to defend thy Country.

*And ſhall ſerve thy Brother.*] Here *Iſaac* ſpeaks out the very words of the Oracle mentioned before, xxv. 23. which was fulfilled in the days of *David*, 2 *Sam.* viii. 14. and 1 *Chron.* xviii. 15. (the Circumſtances of which Conqueſt are more fully deſcribed, 1 *Kings* xi. 15, &c.) And again, after they had recovered ſome ſtrength, *Amaziah* made great ſlaughters among them, 2 *Kings* xiv. 7. as the *Maccabees* did afterwards, 1 *Mac.* v. 65. and at laſt were utterly diſabled by *Hircanus*, the Son of *Simon Maccabæus*, as we read in *Joſephus*, *L.* xiii. *Antiq. c.* 17.

*When thou ſhalt have the Dominion.*] St *Hierom* and the LXX do not underſtand this of their having any Dominion over the Seed of *Jacob* (which we never read of) but only of their re-gaining power to ſhake off ſubjection to them, as it follows in the next words.

*Thou ſhalt break his Yoke from off thy Neck.*] Which they did in the Days of *Joram*, as we read, 2 *Kings* viii. 20, 22. 2 *Chron.* xxi. 8, &c.

Ver. 41. *And Eſau ſaid in his Heart.*] Deſigned and reſolved within himſelf: And, as it ſhould ſeem, was ſo full of it, that he could not contain his Purpoſe within his own Breaſt, but in his Anger blurted it out to ſome Body; who told it to *Rebekah*.

*The days of mourning for my Father*, &c.] He will die ſhortly, (in which he was deceived, for he lived *three and forty* Years after this) and then I will be revenged. He had ſome regard to his Father ſtill remaining (whom he would not grieve) but no conſideration of his Mother, who had helpt *Jacob* to ſupplant him.

Ver. 44. *Tarry with him a few days.*] A Year or two. But herein ſhe alſo was miſtaken for he did not return in *twenty* Years time.

*Until thy Brother's fury.*] Time, in which various things happen, very much allays Fury and Rage.

Ver. 45. *And he forget*, &c.] The memory of it be much worn out, and grown weak.

*Why ſhould I be deprived of you both in one day?*] She had reaſon to think, that if *Eſau* killed *Jacob*, and the publick Juſtice did not puniſh it (according to the Precept, ix. 6. which had ſettled Courts of Judicature) God himſelf would proſecute *Eſau* with his Vengance, as he did *Cain*.

Ver. 46. *I am weary of my life, becauſe of the Daughters of Heth.*] The two Wives of *Eſau*, who were *Hittites*, were ſuch a continual vexation to her; that ſhe wiſht rather to die, than to live among them.

*If Jacob take a Wife*, &c.] She pretends only this reaſon for ſending *Jacob* among her Kindred; and ſays not a word of the danger his Life was in: For ſhe would not afflict her Huſband; but only preſerve her Son.

*What good ſhall my life do me?*] I had rather die than live in ſuch perpetual vexation: Therefore let him go and take a Wife, as *Abraham* did for thee, of our Kindred.

## CHAP. XXVIII.

Ver. 1. AND *Iſaac called Jacob.*] Sent for him to come to him.

*And bleſſed him.*] Renewed and confirmed the Bleſſing he had already given him: That it might not be thought to be of leſs force, becauſe procured by Artifice and Subtilty, xxvii. 35.

Ver. 2. *To Padan-Aram.*] See xxv. 20.

Ver. 3. *And God Almighty bleſs thee*, &c.] This is the ſolemn Bleſſing mentioned *ver.* 1. wherein he ratifies what he had done: And more fully and diſtinctly ſettles the Land of Promiſe upon him; and makes him the Father of the promiſed Seed.

Ver. 4. *Give thee the Bleſſing of Abraham.*] The Bleſſing of *Abraham* was, that he ſhould inherit the Land of *Canaan*; and that in his Seed all the Nations of the Earth ſhould be bleſſed, *Gen.* xv. 18. xxii. 18. Both which he now confirms to *Jacob.*

Ver. 5. *And Iſaac ſent away Jacob.*] In ſome haſte, as the LXX tranſlate *ver.* 2. *Ariſe*, *flee*, i. e. depart without any delay. Which looks as if *Rebekah* had, at laſt, ſuggeſted ſomething to him of the Danger he was in.

*And he went to Padan-Aram.*] Prepared himſelf to go, and ſet forward. Or, elſe it is ſpoken by anticipation; for he did not come thither till after ſeveral Paſſages; which are related in this and in the next *Chapter.*

*Son of Bethuel the Syrian.*] See xxv. 20.

*Jacob's and Eſau's Mother.*] Now *Jacob* is put firſt; as being lately declared *Iſaac*'s Heir, and Heir of all the Promiſes.

Ver. 9. *Then went Eſau unto Iſhmael*, &c.] To the Family of *Iſhmael*: for he himſelf died *fourteen* Years ago. And therefore *Nebaioth* (his eldeſt Son, xxv. 13.) is here mentioned, as the preſent Head of the Family: Whoſe Siſter *Eſau* married. Whereby he ſhowed himſelf not to have any great regard to the Divine Revelation: Otherwiſe he could not but have known, that this Family, being deſcended from a Bond-Woman, was not to inherit the Promiſes made to *Abraham* and *Iſaac.*

Ver. 10. *Jacob went out from Beer-ſheba*, &c.] Quite alone, without any Servants to atttend him, and without any Preſents to court a Wife, or gain the Kindneſs of *Laban*: Neither of which were wanting, when *Abraham* ſent *Eliezer* to take a Wife for *Iſaac.* But as he was ſent away *in haſte*, (as I noted before, *ver.* 5.) ſo hereby the Anger of *Eſau* was mitigated, who at preſent was left the ſole Poſſeſſor of all *Iſaac*'s Riches, and ſaw *Jacob* depart in a poor Condition. This alſo was an act of Divine Faith, that God would take a ſingular Care of him, and let him want nothing. And as they could not but hope that *Laban*, being ſo near a Relation, would be glad to ſee him and entertain him: So it is probable he might carry Letters of Credence with him, that he was to be Heir to *Iſaac*; as *Eliezer* aſſured them *Iſaac* was to be to *Abraham*, xxiv. 36. We are to ſuppoſe likewiſe, that he was not ſent without Money to bear his Charges, (as we ſpeak) and had ſome Proviſion with him: For we read of *Oil*, *ver.* 18. which he poured on the top of the Pillar.

Ver. 11. *And he lighted upon a certain place*, &c.] A convenient place (ſhaded with lovely Trees; ſee *ver.* 19.) to lodge in: Unto which he did not go by deſign; but happened (as we ſpeak) upon it, when he did not think of it.

*And he took of the Stones of that place.*] One Stone, from among many others that were there: As appears from *ver.* 18. The ſame form of Speech was obſerved before, xix. 29. xxi. 7.

Ver. 12. *And he dreamed.*] He had the following Repreſentation made to him in a Dream.

*Behold, a Ladder*, &c.] It is judiciouſly obſerved by *Maimonides*, in his Preface to his *More Nevochim*, that there are two ſorts of *Prophetick Parables*, (as he calls them) in one of which, every word hath ſome peculiar ſignification: In the other, the whole Parable repreſents the thing intended, but every word hath not its weight; ſome ſerving only for Elegance. Among the firſt ſort he reckons this: In which *the Ladder* may be thought to repreſent the Divine Providence, which governs all things; and particularly now directed *Jacob* in his Journey, every ſtep of which was under God's Guidance. It being *ſet upon the Earth* denoted, he thinks, the ſtedfaſtneſs of *Providence*, which nothing is able to ſhake. And *the top of it reaching to Heaven* ſignifies, that it extends itſelf all the World over; to every thing, great or ſmall, high or low: And the ſeveral *ſteps* in the Ladder, the Motions and Actions of Divine Providence. The *Angels* which went *up* and *down*, ſignify that they are the great Miniſters of God's Providence, by whom he manages all things here below: And that they are never idle, but always in motion to ſerve thoſe eſpecially who ſerve God faithfully. Their *aſcending* repreſents their going to receive the Divine Orders and Commands; and their *deſcending*, the execution of his Orders. Or, (with a peculiar reſpect to *Jacob*'s preſent Condition) the one ſignified their ſafe Conduct of him in his Journey to *Padan-Aram*; and the other, their bringing him ſafe home again.

This is infinitely more ſolid, than the Conceit of almoſt all the ancient *Rabbins*, that God repreſented in this Ladder, the *Riſe* and the *Fall* of the *four* great *Monarchies.* For where is there any mention in this Dream of *four* Angels? Or, of *ſeventy* Steps repreſenting the *ſeventy* Years Captivity in *Babylon?* Or, of *two and fifty* Steps repreſenting the time of the Reign of the *four* Kings of *Perſia* and *Media*, according to their computation? *&c.* All this is the pure invention of idle Men, who dream upon the Holy Scriptures.

Ver. 13. *And behold, the LORD ſtood above it.*] Finally, he ſaw the *Divine Majeſty*, or *Glory*, (ſo the *Targum* here expounds it) as the unmoveable Mover of all things. From whom all comes as the firſt cauſe, and to whom all returns as the laſt End.

*I am the LORD God*, &c.] This is the firſt time that we read of God's appearing to *Jacob*: And it was only in a Dream. But it made ſuch a deep impreſſion upon him, that he doubted not of the Truth of what was now expreſly promiſed him by God himſelf: that he ſhould have the *bleſſing of Abraham*, as his Father had told him, *ver.* 4.

Ver. 15. *Behold, I am with thee.*] Or, will be with thee, *i. e.* My peculiar Providence ſhall be over thee, and take care of thy ſafety, as *Maimonides* well expounds it; in his *More Novoch. P.* iii. *cap.* 18.

*I will not leave thee*, &c.] This ſhows the intent of the Dream was to comfort *Jacob*, in his ſolitary and poor Condition, by an aſſurance that God's watchful Providence ſhould attend him till he had accompliſhed all his Promiſes to him.

Ver. 16. *Surely the LORD is in this place.*] By his ſpecial extraordinary Preſence: For here he had manifeſted himſelf to him, and given him ſingular Aſſurances of his Favour; and that the very firſt Night, after he went from home: Which made this place more acceptable to him than his Father's Houſe. For now he was become a Prophet, as *Maimonides* obſerves, *More Nevoch. P.* ii. *cap.* 45. where he ſays, That they who prophecy in a Dream, do not call it a Dream after Prophecy is come to them in a Dream, but ſimply ſay, it was a Prophecy. Thus the Patriarch *Jacob*, after he awakned out of his Prophetick Dream, (wherein he heard the LORD ſpeak to him, *ver.* 13, 14.) he doth not call it a Dream, but roundly ſays, *Surely the LORD is in this place*, &c.

*And I knew it not.*] I did not expect to meet with ſuch a Divine Appearance and Revelation to me.

Ver. 17. *And he was afraid.*] Poſſeſſed with a religious, awful Apprehenſion of God. Which made him ſay,

*How dreadful is this place?*] With what Reverence ought I here to behave myſelf?

*This is none other but the Houſe of God.*] The *Divine Majeſty* dwells here: This is not a common place, but a ſacred; having a Divine Preſence in it.

*And this is the Gate of Heaven.*] Here God keeps his Court, attended by his Holy Angels; whom he had ſeen come from Heaven hither, and go up from hence thither. So Mr *Mede* explains it, *Book* ii. *p.* 436. The Preſence of God in one place more than another, conſiſts in his *Train* or *Retinue*. A King is there, where his Court is: And ſo God is there *ſpecially preſent*, where the Angels keep their Station. Which is the meaning of the *Gate of Heaven*, i. e. Heaven's Court: For the Gate was wont to be the Judgment-Hall, and the place where Kings and Senators uſed to ſit, attended by their Guards and Miniſters.

Ver. 18. *Took the ſtone and ſet it up for a Pillar.*] Upon the top of ſome other Stones, which he heaped up together: That it might remain as a Monument of the Divine Mercy to him; and preſerve the Menory of this Heavenly Viſion: And that by this Token he might know this Place, when God brought him back again, and commemorate his Goodneſs to him here.

This Stone was held in great Veneration by the *Jews* in future times, and tranſlated to *Jeruſalem*. After the deſtruction of which by *Titus*, they were wont (upon that Day when it was taken, which was the only Day they were permitted to come thither) with great Lamentation and rending their Garments, to go and anoint this Stone. Such is the Power of fond Superſtition. See *Voſſius*, *de Idolol. Lib.* vi. *cap.* 38.

*Poured Oil on the top of it.*] Not in honour of this Stone, (as *Bonfrerius* himſelf confeſſes) much leſs of any Idol to which it was dedicated: But to conſecrate it as a Monument of God's great Mercy to him, in the before-mentioned celeſtial Viſion. Oil, it appears by this, was anciently uſed, in conſecrating things, before the Law of *Moſes*: And not only in this Family, but in others alſo it is probable; from whence the *Pagan* Cuſtom came of anointing Stones, which by *Theophraſtus* are called Λιπαροὶ Λίθοι, upon which ſuperſtitious People were wont when they met with them in the High-ways, to pour Oil and fall down and worſhip. A great many Authors mention them, which are collected by *Elmenhorſtius* in his Obſervations upon *Arnobius*, *p.* 37. They that would be ſatisfied how wretchedly ſome of the *Romiſh* Writers plead for the *worſhip of Images* from this very place, may read Dr *Jackſon*'s Treatiſe of the *Original of Unbelief*, *Chap.* xxxv. where he excellently explains this Action of *Jacob*, *n.* 5, 6, 7.

Ver. 19. *And he called the Name of that place Bethel.*] From this word *Bethel*, came the word Βαιτύλια (as *Scaliger* in his *Animadv.* upon *Euſeb. p.* 198. and others think) among the *Heathen*: Whereby they denoted rude Stones, which they worſhipped either as Symbols of Divinity, or as true Gods, animated by ſome heavenly Power. Of which worſhip ſee *Photius* in his *Bibliotheca*, ccxlii. But eſpecially *Bochartus*, *L.* ii. *Canaan*, *cap.* 1. where he ſhows the *Phœnicians* (at leaſt as the *Jews* think) firſt worſhipped this very Stone which *Jacob* anointed: And afterward conſecrated others, which they called *Bætylia*, and *Bætyli*; in memory of this Stone anointed at *Bethel*: See *p.* 785, 786. Certain it is, this Idolatrous Practice came very early into the World: Which made *Moſes* forbid the erecting of ſuch Pillars, they being in his time converted to a prophane uſe, *Lev.* xxvi. 1. *Deut.* xii. 3. xvi. 22.

*But the name of that City.*] Which was near to the place, where this Pillar was ſet up.

*Was Luz at the firſt.*] So called, perhaps, from the many Almonds-trees which grew there, (for *Luz* ſignifies an *Almond*, ſee xxx. 37.) among which it is probable *Jacob* took up his lodging becauſe they were a kind of Covering to him. Both this *Luz* in the Tribe of *Benjamin*, and the other among the *Hittites* in the Tribe of *Ephraim*, *Judg.* i. 26. *Bochart* doubts not had their Name from this Original, *L.* i. *Canaan*, *cap.* 35.

Ver. 20. *Jacob vowed a Vow.*] This is the firſt Vow, that we read of in Scripture: Which all Men allow is a part of Religion, and ſo was acknowledged by the Law of *Moſes Deut.* xxiii. 21. *Pſalm* l. 12. *Pſalm* lxv. 2, &c.

Perhaps *Jacob* was the firſt, that in this manner expreſſed his devout Affection towards God.

*If God will be with me*, &c.] Perform his Promiſe to me, *ver.* 15.

*Give me Bread to eat*, &c.] Support and maintain me; which is the explication of the Promiſe.

Ver. 21. *Then ſhall the LORD be my God.*] I will moſt Righteouſly worſhip and ſerve him. Which doth not imply, that he would not worſhip him, if he did not bring him home in Peace: But that, if he did, he would perform ſome ſpecial Service to him, and worſhip him with extraordinary Devotion: Conſecrating (as it follows) this Place to his Honour; offering him Sacrifice, and giving him the Tenths of all he had, to maintain his Worſhip.

Ver. 22. *Aud this Stone, which I have ſet for a Pillar.*] All Pillars were not unlawful, but ſuch only as were for Idolatrous uſes: As *Maimonides* reſolves, *L. de Idol. cap.* vi. §. 8. And therefore the *Jews* ſo expound thoſe words before-mentioned, *Thou ſhalt not ſet thee up any Statue* or *Pillar*, *which the LORD thy God hateth*, *Deut.* xvi. 22. concerning *Pillars* ſet up for *worſhip* not of thoſe from *memorial.*

*Shall be God's Houſe.*] Here will I ſet apart a Place for God's ſolemn Worſhip and Service: Build an Altar and offer Sacrifice, *&c.* See xxxv. 3.

*Give the tenth unto thee.*] Δεκάτην τῶν πεπορισμένων, ſaith *Joſephus*, the Tithe of all his Income; for the maintenance of Burnt-Sacrifices, and ſuch like pious Uſes; and, perhaps, for the Relief of the Poor. As for the Prieſts we do not yet read of any Tithe given to them: Tho Mr *Selden* (in his *Hiſtory of Tithes*, *p.* 4, &c. and *Review*, *p.* 451.) thinks they were paid to *Iſaac*, who was then Prieſt of the Family. And ſo Biſhop *Mountague* in his Book againſt him, *p.* 199. who obſerves that we read only of *Abraham* and *Jacob* paying Tithe, not of *Iſaac*; Becauſe *Iſaac* was a more ſpecial Type of Chriſt than either of theſe. And *Abraham* and *Jacob* were Types of thoſe two People who were to have Part in the true *Iſaac*; for *Abraham* was Father of all the Faithful; and *Jacob* was the Type of the *Synagoguge*; as St *Ambroſe* handles theſe Matters in the Life of *Abraham.* Yet the ſame Biſhop confeſſes, That many doubt whether *Jacob* paid the Tenth of all to *Iſaac*, or immediately to God: Becauſe *Jacob* alſo was a Prieſt himſelf. See *p.* 205, &c.

This, I think, we may certainly conclude from this place, That *Jacob*, the Grand-Child of *Abraham*, vowing the Tenth of *all*, as *Abraham* had given the Tenth of the *Spoil*, he was induced to it, by the Cuſtom which was then among religious People. How they came to pitch upon this Portion, rather than a *Fifth*, *Sixth*, or any other, is not ſo eaſy to be reſolved. But they ſeem to ſpeak with much Reaſon, who obſerve that in this Number *Ten*, all Nations in a manner end their Account (*Ariſtotle* in his *Problems*, *L.* 3. §. xv.) and then begin again with compound Numbers. Or, as others phraſe it, This is the end of leſs Numbers, and the beginning of greater. So that it was look'd upon as the moſt perfect of all other; and accordingly had in great regard. But, after all, it ſeems moſt likely to me, that they had ſome Divine Direction for it, as they had for Sacrificing. And it may be further noted, That what they gave to their *Kings* was the Tenth Part, as well as what they gave to *God.* And nothing more common among the *Gentiles* than *Tenths* paid to their Kings; and that very anciently, for it appears from 1 *Sam.* viii. 14, 15, 17. that it was part of the *Jus Regium* among the *Eaſtern* People. *Ariſtotle* himſelf mentions it under the Name of Παλαιὸς νόμος, an ancient Law in *Babylon*: And it was alſo uſed in *Athens*, which was a Commonwealth, as Dr *Spencer* ſhows in his Learned Work, *de Leg. Hebr. Ritual. L.* iii. *cap.* x. §. 1. And Biſhop *Mountague* ſhows they were paid among the *Romans*, *p.* 248, &c.

## CHAP. XXIX.

Ver. 1 AND *Jacob went on his journey.*] Becauſe the *Hebrew* Phraſe, for *went on*, is *liſt up his Feet*; ſome will have it that he proceeded moſt chearfully in his Journey, after this glorious Viſion. Which we may believe to be true, tho not ſignified by this manner of ſpeaking.

*To the People of the Eaſt.*] To *Meſopotamia*, which lay *Eaſtward* from *Canaan.*

Ver. 2. *A great ſtone upon the Well's mouth.*] To keep the Water clean and cool.

Ver. 5. *Laban the ſon of Nahor.*] Grand-Son of *Nahor*: Who is mentioned rather than *Bethuel*; becauſe he was the Head of the Family.

Ver. 6. *Rachel his Daughter.*] Her Name in *Hebrew* ſignifies a *Sheep.* For it was anciently the manner to give Names, even unto Families, from Cattle both great and ſmall. So *Varro* tells us, *Lib.* ii *de Re Ruſtica*, *c.* i.

*Multa nomina habemus ab utroque pecore*, &c. *à minore PORCIUS, OVILIUS, CAPRILIUS*; *à majore, EQUITIUS, TAURUS*, &c. See *Bochart.* P. i. *Hierozoic. Lib.* ii. *cap.* 43.

Ver. 7. *It is yet high day*, &c.] A great deal of the Afternoon yet remains. It was the Cuſtom of thoſe *Eaſtern* Countries, where the Sun had great Power in Summer time, to bring their Flocks towards Noon into ſhady places, where there was Water to refreſh them: Otherwiſe the extreme Heat would have killed them. There they reſted (it appears by many places of Scripture; particularly *Cantic.* i. 7.) till the Heat of the Day was over, and then having watered them again, they carried them out to feed till Sun-ſet.

Ver. 9. *For ſhe kept them.*] It was a noble Employment in thoſe Days to keep Sheep: Whence God himſelf hath the Name of the *Shepherd of Iſrael.* She had thoſe under her, we are to ſuppoſe, who took the greateſt Pains about them; but ſhe was the chief Shepherdeſs, who inſpected them all.

Ver. 10. *Went near, and rolled the Stone.*] He was ſtronger, or more dextrous at ſuch things, than any Body there: Or, the meaning is, he aſſiſted in this Work; and, perhaps, was the firſt that ſet to his Hand about it.

Ver. 11. *Jacob kiſſed Rachel.*] Having told her who he was, and ſatisfied her of the Truth of it, then (after the Cuſtom uſed among near Relations, at their firſt meeting) he ſaluted her: And that with more than ordinary Affection, for he wept for Joy to ſee her. *Laban* in like manner kiſſed him.

Ver. 12. *Her Father's Brother.*] So all near Relations are called, *ver.* 15.

Ver. 13. *He told Laban all theſe things.*] Which are mentioned in the fore-going and this *Chapter.* The reaſon of his coming from home; God's Providence over him in his Journey; and his happy meeting with *Rachel.*

Ver. 14. *Surely thou art my Bone and my Fleſh.*] So very near of Kin to me, that I can deny thee nothing.

Ver. 15. *Becauſe thou art.*] Or, as *de Dieu* tranſlates the word *Haci*, (and gives many Inſtances of it) *Art thou not my Brother?* Is it fit then that thou ſhouldeſt ſerve me for nothing?

Ver. 17. *Leah was tender-eyed.*] Some tranſlate it, *had delicate Eyes.* So the *Chaldee*: And then the meaning is, *All her Beauty lay in her Eyes.*

*Beautiful and well favoured.*] Was every way amiable: Being well ſhaped, having good Features, and a fine Complexion.

Ver. 18. *I will ſerve thee ſeven Years for Rachel*, &c.] He had not brought Money enough with him to purchaſe a Wife, (as the manner was in thoſe Days) and therefore offers his Service, for ſeven Years, inſtead of it.

Ver. 19. *It is better that I give her thee*, &c.] He ſeems to anſwer cunningly: And yet one cannot but take it for a Contract; as it appears to have been, by *ver.* 21.

Ver. 20. *They ſeemd unto him but a few Days.*] He valued *Rachel* ſo much, that the Price at which he purchaſed her ſeemed inconſiderable.

Ver. 21. *Give me my Wife.*] So ſhe had been by Contract, ever ſince it was made, (*ver.* 19.) and he doth not now demand that he might have her to Wife; but that he might enjoy her: Being already his Wife by that ſolemn Agreement made ſeven Years ago.

Ver. 22. *Laban gathered together the Men of the place.*] All ſuch private Contracts were compleated by the Elders or Governors of the Place, in the preſence of all the People. We had an Inſtance of this before in *Abraham*'s purchaſe of a *Sepulchre* for his Family, xxiii. 11, 18. Which was a Sacred and Religious thing, as well as the Rites of Marriage; and therefore both of them *Publici Juris* as *Cornel Bertram* ſpeaks, part of the Publick Care.

Ver. 23. *In the Evening.*] At Bed-time.

*Brought her to him.*] The Modeſty of thoſe times made them bring the Bride to her huſband's Bed veiled, and without lights: So that it was the eaſier for *Laban* to deceive *Jacob* by bringing *Leah* to him. Whom he could not hope ſo readily to diſpoſe in Marriage, as *Rachel*; becauſe ſhe was homely.

Ver. 24. *Gave unto his Daughter, Zilpah his Maid*, &c.] A very poor Portion: Yet all that he gave to *Rachel* afterward, *ver.* 29. Which made them ſay, That he uſed them as Strangers, not as his Children; putting them off without any Portion, xxxi. 14, 15.

Ver. 26. *It muſt not be ſo done in our Country*, &c.] We do not read of any ſuch antient Cuſtom: And therefore this ſeems a meer ſhift, or a jeſt. Or, if it had been true, he ſhould have told it *Jacob* before-hand.

Ver. 27. *Fulfil her Week*, &c.] Perfect this Marriage with *Leah* by keeping a *ſeven* Days Feaſt, (as the Cuſtom was) and then thou ſhalt have *Rachel* alſo. For he doth not ſpeak of a Week of *Years*, but of *Days*: as Mr *Selden* ſhows out of many Authors, *L.* v. *de Jure N. & G. Cap.* 5. where he hath this plain Commentary upon theſe words.

*Marriages are to be celebrated, according to Cuſtom, by a ſeven Day's Feaſt: Compleat this Marriage thou haſt begun with* Leah, *and then upon Condition of another ſeven Years Service, thou ſhalt marry* Rachel *alſo; and keep her Wedding-Feaſt ſeven Days.*

Ver. 30. *And ſerved with him yet other ſeven Years.*] After he had ſolemnly married *Rachel*, and bedded her, (as we ſpeak) for that he did *ſeven* Days after his Marriage with *Leah* was accompliſhed. So this *Verſe* begins, *And he went in alſo unto Rachel*, and then began his other *ſeven* Years Service. There was no poſitive Law, as yet, againſt ſuch Marriages as this, (with two Siſters) which were afterwards expreſly condemned: But at preſent indulged; as the Marriage of a Man's own Siſter was in the beginning of the World. Whence that ſaying of the *Jews* in the *Gemara Hieroſol.* upon the Title *Sanhedrim*, *The World was built by Indulgence.* And *Jacob*, it is very likely, thought there was an unavoidable neceſſity for his marrying theſe two Siſters. For *Rachel* was his true Wife; *Leah* being impoſed upon him by a Cheat. But, having known her, he concluded he could not honeſtly leave her; no more than he could *Rachel*, to whom he was firſt contracted.

Ver. 31. *Leah was hated.*] Comparatively, not abſolutely. For *Leah* having joyned with her Father to deceive him, he could not love her ſo well as *Rachel*; to whom he had engaged his firſt Affection.

Ver. 32. *Reuben.*] The Name of his Son, and of all the reſt that follow, are derived from the *Hebrew* Tongue: Which ſhows that *Laban*'s Family ſpake the ſame Language with *Abraham*'s with ſome little variation, as appears afterward, xxxi. 47.

## CHAP. XXX.

Ver. 1. E*Nvied her Siſter.*] Was ſo grieved, that it made her fret into Impatience and Rage. For it is a frantick Speech which follows.

*Give me Children or I die.*] I ſhall make my ſelf away, (as we now ſpeak) or die with Grief. See here the great danger of too eager and impatient Deſires: The fulfilling of which was her death indeed.

Ver. 2. *Jacob's Anger was kindled.*] He conceived a juſt Indignation againſt her Impatience, which he expreſſes with ſome heat.

*Am I in God's ſtead*, &c.] Is it in my Power to give, what God thinks fit to deny: Thus he puts her in mind of what the *Pſalmiſt* ſaid afterward, *Children are a gift that cometh of the LORD*, as the old Tranſlation hath it, cxxvii. 3.

Ver. 3. *Behold my maid Bilhah, go in unto her.*] She followed the Steps of *Sarah*, *Jacob*'s Grandmother, (xvi. 1.) in adopting the Son of her Maid-ſervant: Whom ſhe gave to *Jacob* out of the ſame Principle, that *Sarah* gave *Hagar* to be *Abraham*'s Wife; a vehement Deſire to fulfil the Promiſe, that their Seed ſhould be as the Stars of Heaven; and eſpecially the Promiſe of the *Meſſiah*; which made them ſo extremely troubled at Barrenneſs.

*She ſhall bear upon my Knees.*] Bring me a Child, whom I may ſet upon my Knees, as my own. For ſo it follows.

*That I may have Children.*] Tho not by my own Body, yet *by her*. For ſhe being *Rachel*'s Servant, the Children that were born of her, were *Rachel*'s Children, not her own.

Ver. 4. *And ſhe gave him Bilhah her hand-maid to wife.*] Of ſuch kind of Wives as this and *Zilpah*, ver. 9. ſee xxv. 6.

Ver. 6. *God hath judged me.*] Decided the Controverſy between me and my Siſter; and given Sentence on my ſide.

*She called his Name Dan.*] The Mothers ſometimes gave Names to their Children (as *Leah* had done to her's, mentioned in the foregoing *Chapter)* but with the Approbation of the Father, who ſometimes controlled them, xxxv. 18.

Ver. 8. *With great wreſtlings*, &c.] I have ſtruggled exceeding hard (*i. e.* in inceſſant, vehement Deſires, and perhaps in Prayers to God) to have another Child, before my Siſter; and have prevailed.

Ver. 9. *Took Zilpah her maid, and gave her to Jacob to Wife.*] Imitating her Siſter, and perhaps out of the ſame Principle; hoping ſome or other of her Children might be the Father of the *Meſſiah*: And therefore the more Children ſhe had, the more likely ſome of them might be ſo happy.

Ver. 11. *A troop cometh.*] The *Hebrew* Writers generally expound it, *Good fortune cometh*: as Mr *Selden* ſhows in his *Syntagm. de Diis Syris*, cap. i. And the LXX tranſlate it ἐν τυχῇ, *in a lucky Hour:* And other *Greek* Verſions τετύχηκα, as in St *Chryſoſtom*, (*Hom.* lvi. on this Book) who expouds it ἐπέτυχον τȣ͂ σκόπȣ, *I have obtained my Aim.* Others have εὐτύχημα, which is the ſame: Whence the *Latin* anciently had it, *Beata facta*, or *Fælix ſum*, as in St *Auſtin*, *Q.* xci *in Gen.* And this ſeems to ſome to be nearer to the *Hebrew* than any other Tranſlation; becauſe what other way ſoever we expound the word *Gad* either for a *Troop*, or *Fortune*, we muſt make two words of *Bagad*, as the *Maſorites* do, and take ב to ſignify as much as בא, according as we tranſlate it, *A Troop cometh*, or *Good Fortune cometh.* But I ſee no Neceſſity of this, for taking *Gad* for a Troop, it may be ſimply tranſlated, *With a Troop*; a Troop ſhall follow this, *i. e.* a great many more Children. And it muſt be confeſſed that *Jacob* in his Bleſſing, xlix. 19. doth allude to this ſignification of the word, which I doubt not is the trueſt. For *Gad*, or *Gada*, never denotes *Fortune* any where but in the *Targum* of *Onkelos* and *Jonathan*, and among the *Rabbins* who follow them: And therefore this may be look'd upon as a later not the ancient ſignification of the word.

Ver. 14. *In the days of wheat-harveſt.*] Which began at *Pentecoſt*, when the Firſt-Fruits of it were offered; as *Barley-harveſt* began at the *Paſſover.*

*Mandrakes.*] In the *Hebrew* the word is *Dudaim:* Which here ſignifies the *Fruit* of a Tree or Plant, (whatſoever it be) and in the Book of *Canticles*, vii. 13. it ſignifies the *Flowers*; and theſe are the only two places where this word is found in the *Bible.* Which *Job Ludolphus* gives many Reaſons to prove, cannot ſignify a *Mandrake:* For the Flowers of that have a bad ſmell, and the Fruit of it a bad taſte. And therefore, after great variety of Opinions, he concludes it to be that which in *Syria* they call *Mauz:* Which is an excellent ſort of Fruit, growing upon a Plant, in the top of which there are great Bunches of it like a *Cucumer.* From whence he fanſies this Fruit was anciently called *Dudaim:* From the *Hebrew* word *Dud*, which ſignifies, *propinquus*, *cognatus*, *amicus*, a Neighbour, Kinſman, or Friend. Such were theſe *Dudaim*, which he calls *Cognatus aut patrueles ab una ſtripe profectos*; vide *Comment. in* L. i. *Hiſtor. Æthiop.* cap. xix. n. 72.

Ver. 15. *Taken away my Huſband.*] It ſeems he had eſtranged himſelf, for ſome time, from *Leah*'s Bed, out of his great Love to *Rachel*, or becauſe he took little Delight in her. Or, *Rachel*'s envy at her having ſo many Children, when ſhe her ſelf had none; made her contrive ways to keep him from *Leah.*

Ver. 16. *Thou muſt come in to me*, &c.] I cannot think of any good Reaſon, either of this Contention among *Jacob*'s Wives for his Company, or their giving him their *Maids* to be his Wives; or for *Moſes*'s taking ſuch particular notice of all this; but only the earneſt Deſire they had to fulfil the Promiſe made to *Abraham*, That his Seed ſhould be as the Stars of Heaven for Multitude; and that in one Seed of his (the *Meſſiah*) all the Nations of the Earth ſhould be bleſſed. It had been below the Dignity of ſuch a Sacred Hiſtory, as this is, to relate ſuch things, if there had not been ſomething of great Conſideration in them. And what can that be, but chiefly the Birth of the *bleſſed Seed*; which was the Object of the Hopes of all pious People in thoſe Days. For it is evident, both by *Rachel* and her Siſter, that it was Children they deſired, and not merely the Company of their Huſbands: As it here follows, *ver.* 17.

Ver. 17. *God hearkened to Leah.*] To her earneſt Prayer, or vehement Deſire: And gave her another Son.

Ver. 18. *God hath given me my hire.*] I purchaſed my Huſband's Company, and God hath repaid me, by the Gift of another Son. Unto which ſhe adds a further Reflection; as if this was the Reward of her Kindneſs to her Huſband, in beſtowing her Maid upon him, to be his Wife.

Ver. 19. *Conceived again.*] The birth of this Son begat a greater Kindneſs between them; and made him leſs a ſtranger to her Bed.

Ver. 20. *God hath endowed me with a good Dowry.*] By reſtoring her Huſband to her, and beſtowing new Fruitfulneſs upon her: For ſhe had ceaſed to bear, xxix. *ult.*

Ver. 21. *Dinah.*] No reaſon is given of her Name: But it ſeems to have the ſame with that of *Rachel*'s firſt-born by *Bilhah*, *ver.* 6. For, as if ſhe had now got the better of *Rachel*, ſhe calls this Child by a Name importing *Judgment.*

Ver. 22. *God remembred Rachel.*] He would not have *Leah* inſult over her, nor triumph too much; and therefore bleſſed *Rachel* with a Son out of her own Womb. For that was to *remember* her.

Ver. 24. *Joſeph.*] His Name ſeems to have been taken both from *ending* her Reproach, which ſhe mentions before, *ver.* 23. *The LORD hath taken away* (*Aſaph* the *Hebrew* word is) *my reproach:* And from *adding* another Son to this.

*God ſhall add to me another ſon.*] This was a great Expreſſion of her Faith; more than we find in all the former Births.

Ver. 25. *Send me away.*] It is plain, by this, that the *ſeven* Years Service for *Rachel* were now finiſhed, juſt when *Joſeph* was born: And therefore he deſires to be diſmiſſed, having lived with him *fourteen* Years.

*To my own Place, and to my Country.*] *i. e.* To his Father's Houſe in *Canaan*: Which was his Country, becauſe he was born there.

Ver. 26. *For thou knoweſt what ſervice I have done thee.*] He appeals to himſelf, whether he had not ſerved him with all Diligence and Fidelity: And therefore deſerved to be diſmiſſed after ſuch long Labours.

Ver. 27. *I have learned by experience.*] Or, as the Antients underſtood the word *Nichaſhti*, I have found *by Divination*: And *Aben Ezra* thinks he learnt it by conſulting with his *Teraphim.* But there needed no ſuch advice with them; the thing was plain in itſelf, that he had brought Proſperity along with him into his Houſe.

Ver. 29. *Thou knoweſt how I have ſerved thee.*] With how much Care and Fidelity, as he had admoniſhed him before, *ver.* 26.

*And how thy Cattle was with me.*] How they proſpered under my Care.

Ver. 30. *Bleſſed thee ſince my coming.*] So St *Hierom* explains the *Hebrew* Phraſe, *at my Foot*: Ever ſince I ſet my *Foot* within thy doors; or, ſince I enter'd into thy ſervice. Others expound it, *Whereſoever I went*, or *by my leading thy flock.* But *Maimonides* ſays, this Phraſe, *Leragli* (*at my foot*) ſignifies *becauſe of me*; *for my ſake.* And ſo he explains the like Phraſe, xxxiii. 14. *P.* i. *More Nevoch. cap.* 28.

Ver. 31. *Thou ſhalt not give me any thing*, &c.] I will take nothing of thee at preſent; but make this following Bargain with thee, for the future.

Ver. 32. *All the ſpeckled and ſpotted.*] In this place, and in xxxi. 10. there are four diſtinct words uſed to expreſs what ſhould be his.

The firſt of them is *nakod*, which we well tranſlate *ſpeckled.* For the word ſignifies little *Points* or *Pricks*, which the *Greeks* call ςίγματα: As many have obſerved; particularly *Bochart* in his *Hierozoic. P.* i. *L.* ii. *c.* 45.

The ſecond is *talu*, which ſignifies broader and larger Spots; which we frequently ſee in Cattle.

The next is *akod*, which ſignifies ſpotted with divers Colours: But moſt properly, *ſpots*, or rather *circles*, or *rings* about the Feet or Legs (which we tranſlate *ring-ſtraked*) ſo *Symmachus* renders it λευκόποδας, *white-footed*: And *Onkelos* and *Jonathan*, having *Marks on their Feet*; rather *Liſts round their Legs or Feet*; for the word denotes *binding* or *twiſting* about any thing.

And then the laſt word *barud* ſignifies *whitiſh ſpots* like Hail. For *barud*, in *Hebrew*, is *Hail.*

*This ſhall be my hire.*] He doth not mean, that thoſe Cattle which were already *ſpeckled and ſpotted*, &c. ſhould be given him: For that doth not agree with what went before, *thou ſhalt not give me any thing*, (*i. e.* I will take nothing that is now thine) and beſides, it would have been no wonder, if thoſe that were *ſpotted* already ſhould bring forth others like to themſelves. Therefore the Senſe is, That he would ſeparate all the ſpotted Sheep and Goats; and then out of thoſe which were of one Colour, he would have all that ſhould prove hereafter at all marked with any of the fore-mentioned variety. Now this was a thing ſo unlikely to happen, that *Laban*, in the next *Verſe*, embraces the motion very greedily: Thinking that white or black Cattle, would bring forth none but ſuch as were like themſelves.

Ver. 33. *So ſhall my Righteouſneſs*, &c.] This ſeparation being made, it would appear that if he had any *ſpotted*, they were not taken from *Laban*'s Flock; but given to him by God out of them, as a Reward of his honeſt Diligence.

Ver. 34. *I would it might be according to thy word.*] He thought this ſo good a Bargain, that he was afraid *Jacob* would not ſtand to it.

Ver. 35. *Into the hands of his ſons.*] *i. e.* Of *Laban*'s Sons, who were now grown up: Tho, perhaps, when *Jacob* firſt came to him, they were ſo little as not to be able to look after the Flocks; which his Daughter therefore fed, xxix. 9. As for *Jacob*'s Sons, the eldeſt of them was ſcarce *ſeven* Years old; and therefore could not be fit for ſuch Employment. *Laban* therefore went and ſeparated the *ſpotted* Cattle from the reſt; and then, leſt *Jacob* ſhould get any of them to mix with thoſe of one Colour, he committed them to his own Sons, to be fed apart by themſelves. And, as it follows in the next *Verſe*, made a diſtance of *three days journey*, between the one and the other; that none might be in danger to ſtray to the Flock which was fed by *Jacob*: Unto whoſe Care were committed all that had no Spots at all.

Ver. 36. *Set three days journey*, &c.] That they might be ſure not to come near, ſo much as to ſee one another.

Ver. 37. *Of the Haſel.*] The *Hebrew* word *Luz* ſignifies an *Almond*, as *Bochart* proves at large, out of a great many Authors. And therefore St *Hierom* here rightly tranſlates it, *Virgas amygdalinas.* And the *Hebrew* Interpreters, who will have it ſignify an *Haſel-tree*, confeſs that herein they depart from the Opinion of thoſe that went before them. So *Aben Ezra* and *Kimchi*, who both acknowledge that the antient Doctors expound it, *Almond-rods.*

*And pilled white ſtrakes in them.*] He had *three* Artifices to compaſs his end. The firſt was this, To peel off the Bark from the Rods, at certain diſtances, till the white appeared between the Bark, which was of a different Colour. And theſe Rods, thus diſcoloured, he laid in the Channels of Water, at that time when the Cattle were wont to couple, (as it follows in the next *Verſe*) that their Fancies might be painted with ſuch divers Colours, as they ſaw in the Rods. See *ver.* 40, 41.

Ver. 39. *And the Flocks conceived before the Rods, and brought forth*, &c.] The *Greek* Fathers aſcribe this to the miraculous Operation of God, as *Bochart* obſerves in his *Hierozoic. P.* i. *L.* ii. *cap.* 49. But the *Latin* Fathers, particularly St *Hierom*, look upon it as done by the natural Operation of the Imagination. For which he alledges the like thing done in *Spain* among Horſes and Mares: And brings *Quintilian* and *Hippocrates* to juſtify the like Conceptions in Women. Which he backs with a great Number of Authorities, out of *Galen* and other Writers: Who have obſerved indelible Marks, to have been impreſſed upon Children, by the Objects that were preſented to their Mother's Imagination, at the time of her Conception.

And St *Auſtin* ſays the *Egyptians*, by the like Device with this of *Jacob*'s, had ſtill a new *Apis*, or *Pied-Bull*, to ſucceed that which died: To whom they gave Divine Honour. But whatſoever Power there might be in natural Imagination to produce ſuch Effects, it muſt be acknowledged that God gave an extraordinary Bleſſing to this Contrivance: As appears by the Viſion which *Jacob* ſays he had, wherein God (who had directed him to this Invention) promiſed to give it ſucceſs, xxxi. 10, 11, 12. For Beaſts have very rarely ſuch a ſtrong and vehement Imagination, as produces ſuch Effects; unleſs it be moved by ſome unuſual Paſſion. And therefore we muſt confeſs that God excited and ſtirred up their Imagination; which otherways would not have wrought in that manner; at leaſt, not in all the Cattle. For, let any Shepherd now try this Device, and he will not find it do, what it did then by a Divine Operation. *Vide G. Voſſius*, L. iii. *de Idolol.* cap. 22.

Ver. 40. *And Jacob did ſeparate the Lambs*, &c.] One *Species* is put for all: And the meaning is, That thoſe young Cattle (whether Lambs, or Kids of the Goats, *&c.*) which were thus brought forth ſpotted, he did not ſuffer to remain with the Flock of *Laban*: leſt he ſhould ſay that he did him wrong by letting them mix together, and ſo bring forth ſpotted Cattle, (and perhaps he might alſo think that they looking upon *Laban*'s one-coloured Cattle, might bring forth young ones like to them.) But, inſtead of this way of intrenching himſelf, he had a *ſecond* Artifice; which was put to the ſpotted Cattle (produced by the former Device) foremoſt: So that *Laban*'s Flock ſhould always look upon them, and thereby be the more apt to conceive the like. And then it follows in the end of this *Verſe*,

*He put his own Flocks by themſelves, and put them not to Laban's Cattle.*] Which looks like a repetition of what was ſaid in the beginning of the *Verſe*: But the meaning is, That thoſe which brought forth ſpotted, by this ſecond Artifice, he alſo put by themſelves; and ſuffered them not to be mingled with *Laban*'s Cattle: as before he had ſeparated thoſe that were brought forth ſpotted, by looking upon the Rods.

Ver. 41. *And it came to paſs, when the ſtronger Cattle did conceive, that Jacob*, &c.] This was his *third* Artifice: Which is thus expounded by the *Chaldee* and a great number of other Authors, (which may be ſeen in *Bochart*, P. i. *Hierozoic.* L. ii. *cap.* 46.) that he laid the Rods before the Cattle only in the Spring-time, when the Sun was aſcending, and the Cattle luſty and vigorous: But let them alone when the Cattle came together in *September*, or the declenſion of the Year, (for they bred twice a Year in thoſe Countries) at which time they were become more feeble. If he had always laid the rods before the Cattle, there might have been none but *ſpotted*, and ſo *Laban* have been quite impoveriſhed. Therefore he choſe to do it only in their firſt and prime Copulation, which was in the Spring-time; and omitted it in the later, which was in the Autumn. Our famous Mr *Mede* follows this Interpretation, *Diſcourſe* xlv. *p.* 355. But there is no certainty in it: For *Pliny* and *Columella* prefer theſe begot in Autumn, to thoſe begot in the Spring. And therefore our Tranſlation is moſt proper, which repreſents *Jacob* as uſing this Artifice, of laying the Rods before them, only when the ſtronger Cattle came together, and not when the weaker. And ſo the LXX underſtood the words, without reſpect to the former or later breed: And ſo the *Hebrew* words import, as *Bochartus* ſhows in the place before-named, *pag.* 514.

Ver. 43. *And the man increaſed exceedingly*, &c.] Some have made it a queſtion, whether he got all theſe Riches honeſtly; becauſe *Laban* did not think of his uſing any Art, but only of bare caſual Productions. But, as what was not directly againſt the Contract, may be thought to be allowed by it; ſo it is certain that *Jacob* might lawfully take what God beſtowed upon him: Who ſeems to have directed him by an Angel to uſe this Artifice; or, at leaſt, teſtified his approbation of it: intending to transfer unto *Jacob* the wealth of *Laban*, as he gave the riches of the *Egyptians* to the *Iſraelites*. For the World is his, and the Fulneſs thereof: And he may diſpoſe of every thing in it, as he pleaſes.

*Maid-ſervants*, &c.] To look after his cattle; and after his Camels and Aſſes, which he alſo purchaſed.

## CHAP. XXXI.

Ver. 1. HE *heard the words of Laban's ſons.*] Who uttered ſuch diſcontented or threatning Speeches, as made him fear they would fall upon him and do him miſchief. This was the firſt cauſe of his reſolved flight.

*Hath taken away all that was our father's.*] They ſpeak of him as if he had been a Thief: which made him ſuſpect they would uſe him accordingly.

*All this glory.*] All theſe riches, *ver.* 16.

Ver. 2. *And Jacob beheld the countenance of Laban*, &c.] This was the ſecond cauſe of his Reſolution to be gone; that he ſaw by *Laban*'s Looks things were not likely to go well with him, if he ſtay'd any longer.

Ver. 3. *And the LORD ſaid unto Jacob*, &c.] This was the third Cauſe, *the Divine Majeſty* appeared to him, and bad him be gone. And as he had his Warrant, ſo he ſeals it with his Promiſe to protect him in his Return to his own country.

Ver. 4. *Jacob ſent and called Rachel and Leah.*] *Rachel* is firſt mentioned as his chief Wife; for ſo ſhe was in his deſignment: And ſo the Poſterity of *Leah* afterward acknowledged, naming her firſt in the Bleſſing of *Ruth*, iv. 11.

*To the Field unto his Flock.*] That he might diſcourſe them privately: Fearing alſo, it is likely, that he might be ſeized by *Laban* and his Sons, if he went to the Houſe.

Ver. 5. *The God of my Fathers hath been with me.*] Hath appeared to me (*ver.* 3.) and bid me not fear your Father.

Ver. 6. *With all my power.*] I have omitted nothing that I could do to promote his Intereſt.

Ver. 7. *Hath deceived me.*] Dealt unjuſtly with me, in not ſtanding to his Agreement.

*Changed my Wages ten times.*] *i. e.* Very often; as many interpret it from the like Expreſſion in other places, particularly *Levit.* xxvi. 26. where *ten Women* are put for a great number of Women. But others think that he really changed his Wages, juſt *ten times.* For he ſerved him *ſix* Years, after he made the Agreement with him, mentioned in the foregoing *Chapter*, *ver.* 31, &c. And the firſt Year he ſtood to his Bargain: But ſeeing him thrive exceedingly, he altered the form of their Covenants, at the end of that Year. And in like manner, every half Year, when the Ewes brought forth young ones (which they did twice a Year) and he ſaw them ſpotted; he broke his Contract, and made a new one, leſs advantageous to *Jacob*: Sometimes reſtraining it to one ſort of Cattle, ſometimes to another; and not letting him have the whole benefit of his Contract. Which is not at all improbable: For *Jacob* mentions his ill dealing with him in the very ſame words, *ver.* 41. And in the next *Verſe* to this he relates how *Laban* would ſometimes let him have only the *ſpeckled*; at another time, none but the *ring-ſtraked*; and ſo we may ſuppoſe of the reſt. See this explained by St *Hierom in Quæſt. Hebr.* and by St *Auſtin*, *Q.* xcv. *in Gen.*

*But God ſuffered him not to hurt me.*] To defraud me of my Wages, by theſe changes which he made in them.

Ver. 9. *Thus hath God taken away*, &c.] He prudently conceals his own Artifice, and only relates what hand God had in the buſineſs, (which indeed was the chief, for without his Bleſſing it could not have proſpered) for fear perhaps that they ſhould any way divulge it, and bring him into danger with *Laban.* For every Body cannot keep a Secret, (the *Hebrews* make too ſevere and fooliſh Reflections on Women upon this occaſion) and his whole Eſtate depending on this, he thought it beſt to keep it to himſelf for the preſent,

Ver. 10. *It came to paſs, at the time the Cattle conceived*, &c.] To confirm them in the Opinion, that the hand of God had transferred all the Riches of their Father unto him; he relates what was repreſented to him in a Dream.

*The Rams that leaped*, &c.] He beheld them ſuch as he had agreed to have for his Hire; and therefore likely to produce others *ſpotted*, and *ſtraked*, like themſelves. According to the common Obſervation of the Poet:

*Sic catulos canibus ſimiles, ſic matribus hædos.*

For in the *Hebrew* the words *ring-ſtraked* and *ſpeckled*, may be referred to the *Ewes* as well as to the *Rams.* And it is probable he had this Viſion before he made his Agreement with *Laban*; whereby he was directed to the Artifice, of which he made uſe: or elſe God repreſented to him afterward, that he approved it, and would make it ſucceſsful.

*Griſled.*] This word (*barud*) is not uſed before: But I took notice of it in the foregoing chapter, *ver.* 32. that it ſignifies as much as *great white* or *grey ſpots*, like to *Hail-ſtones.* It is juſt the quite contrary to *nakod*, ſpeckled or ſprinkled with little black ſpots, which were upon the Sheep that were white: As theſe were *whitiſh* or *griſled* Spots, upon thoſe that were black.

Ver. 11. *And the Angel of God ſpake unto me*, &c.] In the Name of God, as his Ambaſſador: God being ſuppoſed to be preſent, where his Angels, who are his Retinue, are ſaid to appear; as I have often noted. See xxviii. 17.

Ver. 12. *Lift up now thine eyes.*] He ſaid *ver.* 10. that he did *lift up his eyes:* Therefore the meaning here is, *Obſerve now*, and *mark* what thou ſeeſt.

*I have ſeen all that Laban doth unto thee*, &c.] Taken ſuch notice of it that I will do thee Right.

Ver. 14. *I am the God of Bethel.*] It is plain by this, that tho the Angel only appeared *ver.* 11. yet God himſelf was preſent and remember'd him, how he had appeared unto him in *Bethel*, xxviii. 11, 12, &c. and how *Jacob had anointed the Pillar*, *and vowed a Vow unto him.* So *Maimonides* expounds it; for *Jacob*, no doubt, ſaith he, made the Vow to God, and not to the Angel: And therefore the Angel (as he underſtands it) ſpeaks here in the Name of God and not of himſelf, *More Nevoch. P.* i. *cap.* 27. See *chap.* xxii. 11, 15. But I ſee no reaſon why we ſhould not ſuppoſe the *Divine Majeſty* himſelf to have appeared alſo, as he did at *Bethel:* When *Jacob* ſaw the Angels aſcending and deſcending upon the Ladder, and the LORD himſelf ſtanding at the top, and ſpeaking to him, as he doth here. For upon a ſerious Conſideration of all the Circumſtances, this Viſion, here mentioned, ſeems to me to be diſtinct from what was repreſented by an Angel in a Dream, *ver.* 11. For he had *that*, it is evident, at the beginning of his laſt *ſix* Years Service; *this*, at the concluſion of them: But he puts them both together, becauſe they belong to the ſame matter.

And God now remembers his Vow, to ſhow him that he was well-pleaſed with it; and to excite him to perform it, when he had brought him (as he aſſures him he would) to that place again.

Ver. 14. *Rachel and Leah anſwered*, &c.] They immediately conſented to go along with him; and not ſo much as to acquaint their Father with it: For they knew he would give them nothing.

*Is there any portion*, &c.] We ſhall get nothing by ſtaying with him: The reaſon of which follows.

Ver. 15. *Are we not counted as ſtrangers?* &c.] He hath not dealt with us, as if we were his Children: But as if we were of ſome other Family; whom he had bought, and ſold again.

*Sold us.*] Not ſo much giving us in Marriage; as ſelling us for the Price of *Jacob*'s Labour.

*Quite devoured our Money.*] Kept to himſelf all the Money he got by thy Service; and given us not a Farthing of it.

Ver. 16. *For all the riches*, &c.] God hath but given us that which was our own: And therefore thou mayeſt lawfully keep it, and go away with it.

Ver. 17. *Jacob roſe up.*] Prepared himſelf for the Journey.

*And ſet his ſons.*] As was but needful: *Rueben* his eldeſt, being ſcarce *fourteen* Years old; and *Joſeph* his youngeſt, ſcarce *ſix*.

*Upon Camels.*] They uſed to ride upon Camels in the Eaſt-Country; eſpecially when they made long Journies. See xxiv. 10.

Ver. 18. *He carried away all his Cattle.*] But nothing of *Laban*'s, as *Joſephus*, without any reaſon, fanſies.

Ver. 19. *Laban went to ſhear his Sheep.*] Which gave *Jacob* the better opportunity to eſcape, whilſt he was buſy about that; and feaſting, perhaps, his Shearers.

*And Rachel had ſtolen.*] In all likelihood his Wives returned to the Houſe, to fetch what they had left there, when *Jacob* ſent to ſpeak with them in the Field, (*ver.* 4.) and then *Rachel* took away theſe *Images*.

*The Images that her Father had.*] Theſe *Images* in the *Hebrew* are called *TERAPHIM:* Of which we read very often afterward, in the Holy Scripture. *Mercer* and *Simeon de Muis:* take it for an exotic word: But others derive it from the *Hebrew* word *Rapha*, which ſignifies to *cure* or *heal*; as if theſe were look'd upon as *Salvatores*, Saviours and Deliverers, or Preſervers from Miſchief.

There are other derivations, of which there is no certainty: But moſt agree they were a kind of *Penates*, as the *Romans* called them, *Houſhold Gods:* In which Style *Laban* ſpeaks of them, when he ſays, *ver.* 30. *Wherefore haſt thou ſtolen my Gods?* But it is a great Queſtion among the *Hebrew* Doctors, Whether, in theſe ancient Times, they worſhipped them as Gods, or only uſed them as Inſtruments of Divination; as Mr *Selden* obſerves, *de Diis Syris Syntagm.* i. *cap.* 2. Where he ſhows, that ſeveral of the *Hebrew* Doctors take them to have been Figures in humane Shape, (1 *Sam.* xix. 13.) made by Aſtrologers to be capable (as they fanſied) of the heavenly Influences. And for this reaſon, they think, *Rachel* ſtole them, that *Laban* might not enquire by them, which way *Jacob* and his Family were gone. *Hottinger* alſo hath many ingenious Arguments to prove, that they were the ſame with the Arabian *Taliſmans*, in after-times: Which were Images made under ſuch or ſuch Conſtellations, to receive the heavenly Influences; either to be a Phylactery, or an Oracle. See *L.* i. *Hiſtor. Orient. cap.* 8.

But the Conjecture of *Lud. de Dieu* upon this place, ſeems to me far more probable, that they were the Repreſentations of ſome Angelical Powers, (*Teraphim* and *Seraphim* being the very ſame, by the change only of a Letter) who, they imagined, declared the Mind of God, by them. For, in thoſe Countries where the *SCHECHINAH*, or Preſence of the *Divine Majeſty* did not appear, as it did in *Abraham*'s Family, they had at leaſt ſome Tradition of it, and of the Angels that were its Attendants: The reſemblance of which they made, in hope they might by that means have a Communication with them, and gain Intelligence from Heaven. Of which evil Spirits made their Advantage; and abuſed Mankind by the lying Anſwers they gave to their Enquiries. For there is no reaſon to think that God allowed, much leſs appointed, the making of theſe *Teraphim:* Which *Gaffarel* adventures to ſay, were piouſly uſed before the Law of *Moſes*, and God manifeſted his Mind and Will by them. This had been to lead Men into Idolatry, by Image-worſhip: Unto which they were too prone of themſelves.

Expoſitors differ very much about *Rachel*'s Intention in ſtealing them. Some fanſy, ſhe ſtill retained a tang of Superſtition: But I take it to be more likely, that *Jacob*, who loved her extreamely, and was no leſs beloved by her, had brought her off from the falſe Notions and bad Cuſtoms of her Country. And then ſhe did not carry them away, for fear *Laban* ſhould enquire by them, which way they were gone: (for ſhe knew they were but vain Idols, which could give no Direction) But rather deſigned to convince her Father of his Superſtition; by letting him ſee, that his *Gods* (as he called them) could not preſerve themſelves, much leſs do any ſervice to him. Or, perhaps, ſhe intended to give herſelf ſome Portion of his Goods, which ſhe thought juſtly belonged to her: And ſo took theſe *Teraphim*, which were of ſome value (tho ſmall Images) becauſe they are generally ſuppoſed to have been made of Silver.

Ver. 20. *Jacob ſtole away unawares.*] Without the knowledge of *Laban*. For the word *Heart* (it is in the *Hebrew*) is here put for the *Underſtanding and Will*.

*Laban the Syrian.*] There being no neceſſity of mentioning his Country, (which was well known from the preceeding Story) ſome think he is here called *the Syrian*, to denote that as cunning as he was, *Jacob* was too hard for him. For the *Syrians*, in ancient Authors, are obſerved to have been a very crafty, ſubtle People. But there is no certainty of this; there being a frequent redundance very obvious in this Language. See *ver.* 25.

Ver. 21. *So he fled*, &c.] Pack'd up his Baggage (as we now ſpeak) and made all ready for a ſpeedy flight: And (as it follows) *roſe up*, and made all the haſte he could to get over the River.

*And paſſed over the River.*] i. e. *Euphrates*, frequently called in Scripture *the River*, in regard of its eminence.

*Mount Gilead.*] So called afterward, from what *Jacob* and *Laban* did there, *ver.* 48. It joined to Mount *Libanus*.

Ver. 22. *On the third day.*] There was ſuch a diſtance between *Jacob*'s Flock and his (xxxii. 36.) that he could not hear ſooner: Eſpecially when he was taken up with other buſineſs, (*ver.* 19.) and did not make enquiry.

Ver. 23. *Took his Brethren.*] Some of his near Kindred.

*They overtook him.*] The *Hebrew* word imports, *They came cloſe up to him.*

Ver. 24. *And God came to Laban the Syrian in a Dream,* &c.] See concerning this Expreſſion, xx. 3.

*Speak not to Jacob either good or bad.*] About his return to thee. Unto which God charges him he ſhould neither allure him by Promiſes, nor affright him by Threats.

Ver. 25. *Then Laban overtook Jacob.*] This is a different word from that in *ver.* 23. ſignifying he came near, or approached juſt to him: So that they might confer one with another.

*Now Jacob had pitched his Tent,* &c.] For *Jacob* and *Laban* had both pitched their Tents in the ſame Mount; not far from one another. This *Joſephus* thinks they had done, in the Evening; when *Laban* came up ſo cloſe to him, that if the Night had not parted them, they might then have diſcourſed together: Which they did next Morning, when they came nearer one to another; after God had warned *Laban* not to ſtop his Journey.

Here *Gilead* is redundant, as the word *Syrian* was before in *ver.* 20, 24.

Ver. 26. *As Captives taken with the Sword.*] As Prizes in War, which are wont to be carried off with force and violence.

Ver. 28. *Thou haſt now done fooliſhly in ſo doing.*] He ſeems to pretend, that he would have been very kind to him, if they had parted with mutual conſent: And would have him think he had loſt by ſtealing away, not only the Muſick and Merriment, (before-mentioned, *ver.* 27.) but ſuch gifts as he would have beſtowed upon him.

Ver. 29. *The God of your father ſpake unto me,* &c.] There is no ground to think that the *SCHECHINAH,* or *Divine Majeſty* appeared to him; for we do not read either here or *ver.* 24. of his ſeeing any thing, but hearing one ſpeak to him, and that in a dream: Who told him, I ſuppoſe, that he was the God of *Iſaac,* and of *Abraham.* Or, if he ſaw a glorious Appearance, it was in his Sleep only; not when he was awake.

Ver. 30. *Stolen my Gods.*] See *ver.* 19.

Ver. 31. *Becauſe I was afraid.*] This is an Anſwer to the firſt part of *Laban*'s Expoſtulation, *ver.* 26, 27, &c.

Ver. 32. *With whomſoever thou findeſt,* &c.] This is an anſwer to the laſt part of it. From which ſome gather, that Theft was puniſhed with death, in thoſe days. Sacrilege perhaps was.

Ver. 33. *Laban went into Jacob's Tent,* &c.] This ſhows that Men and Women had every one of them their diſtinct Tents, apart by themſelves; as was noted before, xxiv. *ult.*

Ver. 34. *Camels furniture.*] The Saddle upon which they rode, or laid their Carriage.

*Searched all the tent.*] Except that place where ſhe ſat.

Ver. 35. *Let it not diſpleaſe,* &c.] She begs his pardon that ſhe did not ſtand up to do him Reverence, as became a Child to her Father: And excuſes it, by an Infirmity which was upon her.

*And he ſearched.*] He looked all about the place where ſhe ſat.

Ver. 36. *Jacob anſwered and ſaid,* &c.] He proceeded farther in his Anſwer; and expoſtulates with *Laban,* as he had done with him: Setting forth the cauſleſſneſs of his Purſuit, the Injuſtice of Charging him with Theft, and all his unkind uſage of him, from the time he came to him, till his departure; notwithſtanding his faithful Services, which he repreſents moſt admirably.

Ver. 38. *Thy Ewes and She-Goats have not caſt their young.*] I lookt ſo carefully after them, and ſuch was the Bleſſing of God upon my Care, none of them miſcarried. A moſt high Commendation of his Service. Who would not have valued ſuch a Servant, for whoſe ſake God beſtowed ſuch an unwonted Fecundity upon *Laban*'s Flock?

*The Rams of thy Flock have I not eaten.*] Under *Rams* are comprehended the *Lambs* alſo: For if he had eaten any of them, it had been no great Commendation to abſtain from the *Rams.* But he contented himſelf with Pulſe, or ſuch like mean Diet, to promote his Maſter's Profit.

Ver. 39. *That which was torn of Beaſts,* &c.] And that alſo which was ſtolen by Theft, was not brought to *Laban*'s Account; but *Jacob* made them good. Which was not only an unjuſt exaction, but an inhuman: For the moſt careful Shepherd in the World could not have his Eye every where, to prevent ſuch things, eſpecially in the dark; as it follows.

*Whether ſtolen by day or by night.*] A moſt barbarous uſage of a Nephew, and a Son-in-law, to make him pay for that which wild Beaſts devoured, or Thieves ſtole, againſt his will; when no Body could ſee their approach in the Night. Some queſtion where *Jacob* got Money to pay for them. But it is to be conſidered, that he did not come quite unprovided, from his Father's Houſe; with which alſo, we may reaſonably think, he ſtill held ſome Correſpondence.

Ver. 40. *Thus was I, in the day the drought,* &c.] While I ſerved thee, the Heat conſumed me in the Day-time, and the Froſt nipt me by Night. For in thoſe Countries Shepherds were wont to watch their Flocks; eſpecially about the time that Ewes were likely to yean: As we read *Luke* ii. 8. See *Bochart* in his *Hierozoic. P.* i. *L.* ii. *cap.* 44.

*My Sleep departed from mine Eyes.*] Many times he took no reſt; being awakned by wild Beaſts, or by Thieves, or kept awake by his great ſolicitude for his Flock.

Ver. 41. *Thus have I been twenty Years in thy Houſe.*] This hath been my manner of life, for no leſs than *twenty* Years, that I have been a Servant in thy Family.

Ver. 42. *The fear of Iſaac.*] The God whom *Iſaac* feared; that is, worſhipped: As the *Chaldee* interprets it.

*Thou hadſt ſent me away now empty.*] Without Goods, Wives, or Children: For he ſeems to have been ſo barbarous, that if he had been left to himſelf, he would have made them all his Slaves.

*God hath ſeen my affliction.*] How ill thou haſt treated me; and taken care to relieve me. For ſo the word *ſeen* ſignifies in many places; particularly xvi. 13.

Ver. 43. *Theſe Cattle are my Cattle*, &c.] Becauſe they belonged to his Daughters, and their Children, therefore he calls them his. That is, now he is in a good mood, and pretends the ſame Care of every thing that *Jacob* had, as if it were his own. So it follows.

*And what can I do this day unto theſe my Daughters?* &c.] How can I do them any harm, when they are ſo very dear to me?

Ver. 44. *Let us make a Covenant*, &c.] Enter into a ſtrict League, by ſome Monument or other; that ſhall remain as a Teſtimony of our Friendſhip.

Ver. 45. *Set it up for a Pillar.*] For a Monument of what *Laban* deſired.

Ver. 46. *Jacob ſaid to his Brethren, Gather ſtones*, &c.] He prays every one, whom *Laban* had brought with him, to bring a Stone; and they did ſo and laid them together on an heap; which was flat at the top like a Table: So that they did eat upon it the next Morning, *ver.* 54.

Ver. 47. *Laban called it Jegar-Sahadutha*, &c.] One of them gave it a *Syriac* Name, ſignifying *the heap of Teſtimony:* The other an *Hebrew*, ſignifying *the heap of Witneſs.* For *Gal* is an *Heap* in *Hebrew*, and *Ed*, a *Witneſs.* Theſe two Languages were different: But not ſo much that they did not underſtand one another, as appears by the whole Story.

Ver. 48. *This heap is a Witneſs between me and thee this day.*] It ſhall remain as a Monument, that we agree not to tranſgreſs theſe Bounds; as it is explained, *ver.* 52.

Ver. 49. *Mizpah.*] A Watch-Tower. This ſhows that *Laban* underſtood *Hebrew* as well as *Syriac*: Or, rather, that theſe were two Dialects: Which differed in pronunciation, and in many words, (as thoſe mentioned *ver.* 47.) but in moſt, had the ſame common to them both.

*The LORD, watch between me and thee.*] Obſerve how we behave our ſelves, when we cannot ſee one another. Here he uſes the Name of *Jehovah*; which ſhows he was acquainted with the Religion of *Jacob*, as well as his Language; and worſhipped, 'tis likely, the LORD of Heaven and of Earth; tho not without ſome ſuperſtitious mixtures.

Ver. 50. *If thou ſhalt afflict my Daughters*, &c.] It ſeems to be a ſhort form of Speech, importing, God who obſerves all things will puniſh thee for it.

*If thou take other Wives beſides my Daughters.*] Which might have been worſe for them and their Poſterity; and therefore he lays this reſtraint upon him.

*No man is with us*, &c.] Tho here be no Man beſides our ſelves, to be witneſs of this Agreement; yet conſider that God (which is infinitely more) knows it, and will puniſh him that tranſgreſſes it.

In theſe two laſt *Verſes*, he diſcourſes very Religiouſly; which revived alſo his natural Affection to his Children.

Ver. 52. *This heap be witneſs, and this pillar be witneſs*, &c.] It ſeems that *Laban* and his Company ſet up an Heap, made of the Stones which every one brought; and *Jacob* ſet up one ſingle large Stone (*ver.* 45.) in the form of a Pillar. And, 'tis likely his Pillar look'd towards the Land of *Canaan*; and their Heap towards *Haran*.

*That I will not paſs over this heap*, &c.] As Stones were ſet in the Confines of Fields to be Boundaries, and Land-marks (as we call them) to diſtinguiſh Mens Poſſeſſions, and limit them from incroaching one upon another: So were this Heap, and this Pillar intended to be in the nature of ſuch Boundaries; beyond which neither of them ſhould paſs armed, to offend the other.

Ver. 53. *The God of Abraham, and the God of Nahor.*] Theſe two were Brethren, (for he doth not mean, ſure, their Grand-Father, the Father of *Terah*, xi. 24.) and before *Abraham* was called out of *Ur*, they both worſhipped other Gods, *Joſh.* xxiv. 2. But then *Abraham* renounced thoſe Gods; and worſhipped only the Creator of Heaven and Earth; as *Nahor*, I have formerly conjectured, alſo did; when he followed him to *Haran*. Therefore, I think, we need not make a queſtion by which of *Abraham*'s Gods *Laban* now ſwears: For I take him to have been bred up in the true Religion, which made *Abraham* deſire his Son ſhould have a Wife out of this Family; for which reaſon *Iſaac* alſo ſent *Jacob* hither.

*The God of their Father.*] As much as to ſay by the God of our Anceſtors: Who, after God's appearing to *Abraham* and calling him out of his own Country, became the Worſhippers of the LORD of Heaven and Earth alone. See xi. 31.

*Jacob ſware by the Fear of his Father Iſaac.*] By him whom *Iſaac* worſhipped, *ver.* 42. He mentions the *Fear of Iſaac* rather than the *God of Abraham*; to declare more plainly and undoubtedly by what God he ſware. For *Abraham* had been an Idolater; but *Iſaac* never was.

Ver. 54. *Jacob offered ſacrifice.*] Peace-Offerings, (as they were afterward called) part of which were eaten by him that offered them, and by his Friends. This further ſhows they were of the ſame Religion, by their partaking of the ſame Sacrifice: Which *Jacob* no doubt offered to the True God.

*Called his Brethren to eat Bread.*] Invited them to feaſt with him upon that Sacrifice: Whereby they confirmed the Covenant lately made between them.

Ver. 55. *Laban bleſſed them.*] Prayed God to preſerve and proſper them.

*Returned to his place.*] viz. *Haran.*

## CHAP. XXXII.

Ver. 1. THE *Angels of God met him.*] To incourage and comfort him, with the aſſurance that God was with him. This is a remarkable Paſſage, ſhowing the ſingular Care God had of him: Who, as he appeared to him when he went from *Canaan*, ſo now appeared to him again in his return thither; that he might depend upon the Promiſe he then made him, xxviii. 13, 14, 15.

Ver. 2. *This is God's hoſt.*] Which attend upon the SCHECHINAH, or *Divine Majeſty*; to execute his Commands.

*Mahanaim.*] *i. e.* Two Hoſts, or Camps, as it is in the Margin. Either, becauſe there were ſeveral Squadrons (as we ſpeak) of the Angels; drawn up like an Army, ready for his defence: Or, becauſe, beſides his own Family, which was pitched here in order like a Camp, there was that of the Angels alſo. The former ſeems moſt probable, becauſe this Name relates to *God's Hoſt*, mentioned before; which conſiſted of ſeveral Troops of Angels.

Ver. 3. *And Jacob ſent meſſengers before him*, &c.] As he was about to paſs over *Jordan* (*ver.* 10.) he ſent ſome to wait upon his Brother.

*Unto the Land of Seir.*] Which *Eſau*, it ſeems, had conquered in *Jacob*'s abſence, according to the Bleſſing of his Father, xxvii. 40. *By thy Sword ſhalt thou live.* This *Jacob* thought fit to congratulate to him; and at the ſame time to try how he ſtood affected towards himſelf.

*The Country of Edom.*] So it was called in *Moſes*'s time.

Ver. 4. *Thus ſhalt ye ſpeak to my Lord Eſau.*] He calls him his Lord, that he might mollify his Anger, if any remained, by humble Language. Which ſounded as if he had no thoughts of the Birth-right he had purchaſed of him. This alſo was the Style wherein others addreſſed themſelves to *Eſau*, after he had won the Principality of *Seir*.

*Thy Servant Jacob.*] Theſe are ſubmiſſive words alſo; importing his Inferiority.

*I have ſojourned with Laban*, &c.] This hath the ſame deſign with the foregoing words; to inſinuate that he was much inferior to *Eſau*; having been a Servant a long time to *Laban*.

Ver. 5. *And I have Oxen*, &c.] Yet he adds this, That he was plentifully provided for, leſt *Eſau* ſhould think he came a begging, and might prove a burden to him; ſo the *Hebrews* underſtand it. And *Maimonides* obſerves, that he mentions only *Oxen*, *Aſſes*, and *Flocks*, (*i. e.* of Sheep and Goats) becauſe theſe were the common Poſſeſſions of all Men, and in all Countries, that had any thing. But *Horſes* and *Camels* were not ordinary Goods, but the Poſſeſſions of a few great Perſons, and in ſome Countries only: *More Nevochim*, *Par.* iii. *cap.* 39. *Jacob* indeed had *Camels*, (*ver.* 7, 15. and xxxi. 17.) but, it is likely, that were not many, and he had no great breed of them.

*Men-Servants and Maid-Servants.*] Theſe were a part of their Poſſeſſions, as Oxen and Sheep were; which they bought and ſold; and were no where more plentiful than in *Syria*, (from whence *Jacob* came) if it were then ſuch a Country, as it was in after-times, when the *Roman* Writers ſay, they were *ſervituti nati*, born to ſlavery.

*That I may find grace in thy ſight.*] He courts his Friendſhip, and deſires he would favour him, and not hinder him in his Paſſage to their old Father.

Ver. 6. *We came to thy Brother Eſau, and alſo he cometh to meet thee.*] They reported, no doubt, what he reply'd to *Jacob*'s Meſſage; and this *coming to meet him* ſignifies, that he gave them a civil reception: And pretended, at leaſt, to be glad to hear of his Brother's return; and therefore prepared to come and welcome him into his own Country.

*Four hundred Men with him.*] Nobly attended; partly to ſhow his Greatneſs, and partly to do honour to *Jacob* by a publick Salutation.

Ver. 7. *Then Jacob was greatly afraid*, &c.] Being conſcious to himſelf what cauſe *Eſau* had not to love him. He interpreted his coming to meet him, with ſuch a Number, otherwiſe than it was repreſented. The Viſion of Angels indeed, who met him (*ver.* 1.) might have fortified him againſt all fear of *Eſau*'s meeting him: But the firſt Motions of ſuch Paſſions cannot always be prevented.

*He divided the People that were with him*, &c.] Put his Family and all belonging to him, in as good a poſture, as he was able.

Ver. 9. *O God of my Father Abraham*, &c.] As he had prudently diſpoſed all things for the preſervation of his Family, at leaſt of ſome of them: ſo he addreſſes himſelf to God, (of whoſe Goodneſs both *Abraham* and *Iſaac* had very long experience) without whoſe Favour he knew the Angels themſelves could do nothing for him: For they are his *Hoſt*, *ver.* 2. and act only by his command.

*Return unto thy Country.*] He repreſents to God that he was in the way of Obedience to his Orders: And then remembers him of his gracious Promiſe, *I will deal well with thee.*

Ver. 10. *I am not worthy*, &c.] Next, he acknowledges what God had done for him already; and how unworthy he was of the ſmalleſt part of it.

*With my Staff.*] As a poor Traveller, having no more than I could carry about me. Travellers uſed Staffs then, as they do now; for their Eaſe, and for their Defence.

Ver. 11. *The Mother with the Children.*] *i. e.* My whole Family: Which could not conſiſt with God's Promiſe, mentioned in the next *Verſe*.

Ver. 12. *As the Sand of the Sea.*] The words of God's Promiſe are *as the Duſt of the Earth*, xxviii. 14. But that ſignified the ſame with what God had ſaid to *Abraham*, xxii. 17. which this Promiſe authorized him to apply to himſelf, as the Seed whom he intended to bleſs.

Ver. 13. *He lodged there.*] *i. e.* In *Mahanaim*, or thereabouts: where he hoped God would command the Angels, which he had ſeen, to protect him.

*And he took of that which came to his Hand*, &c.] According to this Tranſlation, he took what he firſt light upon, without any choice; being ſtill in a Paſſion of Fear. But the *Hebrew* Phraſe בירו, *that which was in his Hand*, ſignifies what was in his Power to preſent him withal, *viz.* Such Cattle as are after mentioned; tho he had no Jewels, or precious Raiment. And it appears that he choſe them with great Conſideration, in exact Proportions: For having commended himſelf, upon ſuch good Grounds, to the Protection of the Almighty, his Fear vaniſhed.

Ver. 14. *Two hundred She-Goats, and twenty He-Goats*, &c.] The *Males* bare the proportion of *one* to *ten Females*. And ſo it was in the

*Rams* and *Bulls*; which was the proportion *Varro* ſaith was obſerved in his days and Country. See *Bochart* in his *Hierozoic. P.* i. *L.* ii. *cap.* 54.

Ver. 15. *Milch Camels.*] Who had lately foaled: For nothing was more delicious in thoſe Countries (as *Bochart* obſerves out of *Ariſtotle*, *Pliny*, and many other Authors, *Ib. Lib.* ii. *cap.* 2.) than Camels Milk.

Ver. 18. *It is a preſent.*] With which he hoped to ſweeten him; there being a great Power in Gifts to win Mens Hearts, even when they are diſaffected: As the wiſe Man obſerves in many places, *Prov.* xvii. 8. xviii. 16, *&c.*

*And behold he is behind us.*] He would not have *Eſau* think that he was afraid to ſee him.

Ver. 19. *And ſo he commanded the ſecond,* &c.] He therefore diſtributed them into ſeveral Droves, that they might make a greater appearance; and that he might ſtill be more and more pleaſed, with the Reſpect which was ſhown him, and the Preſent intended him. For every new Drove, and new Speech, made a new Impreſſion upon him.

Ver. 21. *Lodged that night in the company.*] Or, Camp, *i. e.* where he pitched the Tents for his Family.

Ver. 22. *He aroſe up that night.*] Before it was Day; in the laſt Watch of the Night.

*His eleven Sons.*] *i. e.* All his Children: For the Daughter is comprehended.

*Paſſed over the ford Jabbock.*] This was a little River, flowing from the Country of the *Ammonites*, and falling into *Jordan*, where it comes out of the Lake of *Geneſareth*. It was in one place fordable; and there *Jacob* firſt paſſed over himſelf, to try the depth of it.

Ver. 23. *And he took them and ſent them over,* &c.] Having tried the Ford, he returned; and cauſed them all to paſs over: And ſo (as it follows) *was left alone,* on the *Eaſt-ſide* of the Brook.

Ver. 24. *And there wreſtled a Man with him.*] He ſtaid alone, in all likelihood, that he might commend himſelf and his Family to God, by earneſt Prayer: Which ſeems to be confirmed by the Prophet *Hoſea*, xii. 4. And as he was Praying, or when he had done, a Man encountred him, with whom he grapled; taking him, perhaps, for ſome of *Eſau*'s Attendants come to ſurpriſe him. For it was ſo dark, that he could not ſee what kind of Countenance he had: Or, if he could, Angels were wont to appear ſo like to Men, that at the firſt they did not diſcern the difference. *Maimonides* fanſies all this was done in a Prophetic Viſion: *More Nevoch. P.* ii. *cap.* 42. but the whole Narration confutes this. The only queſtion is, whether this was a created Angel, or the Eternal ΛΟΓΟΣ, as many of the ancient Fathers underſtood it. Whoſe Opinion is oppoſed by St *Auſtin*, (as I obſerved upon the xviiith *Chapter*) and ſeems to me not ſo probable, as that this Angel was one of *God's Hoſt*, mentioned *ver.* 2. ſent from the *SCHECHINAH*, or *Divine Majeſty*: By whoſe Order, and in whoſe Preſence, he ſtrove with *Jacob*, in ſuch manner, as is here diſcribed. In ſhort, I take him to be one of thoſe, whom the *Jews* call *Angels of the Preſence*; that wait continually upon the *Divine Majeſty*, and make a part of his Retinue. See xxxv. 10.

Ver. 25. *And when he ſaw that he prevailed not againſt him.*] Tho *Jacob*, no doubt, was extraordinarily ſtrengthened by God, in this Combat (*Hoſea* xii. 5.) yet the Angel who repreſented God, could have prevailed againſt him, if his Orders had not been to let *Jacob* have the better.

*He touched the hollow of his Thigh.*] The Angel gave over the Combat; but made him know, by this light touch, what he could have done, if he had pleaſed, *i. e.* quite overthrown him, as eaſily as he had made him go limping. This diſcovered to *Jacob* that he was more than a Man who wreſtled with him: And that he had not prevailed againſt him by his own Strength; but by the Power of God.

*The hollow of Jacob's Thigh was out of joint.*] The Thigh-bone ſlipt out of the Cavity, or Socket, into which it was inſerted.

Ver. 26. *And he ſaid, let me go.*] Tho the Angel ceaſed to wreſtle any longer, yet *Jacob* would not let go his hold: And, the more to ſet off his Victory, the Angel ſeems not to be able to break from him, without his Conſent.

*For the day breaks.*] It is time for thee to follow thy Family over the Brook.

*And he ſaid, I will not let thee go, except thou bleſs me.*] By this it plainly appears, *Jacob* began to underſtand who he was.

Ver. 27. *What is thy Name?*] The Angel doth not yet own his Quality; but ſpeaks as if he were unacquainted with *Jacob*.

Ver. 28. *Thy Name ſhall be called no more Jacob, but Iſrael.*] *i. e.* Not only *Jacob*, (as this Expreſſion is uſed, 1 *Sam.* viii. 7.) or not ſo much *Jacob* as *Iſrael*. Which Name aboliſhed the other, in his Poſterity: Who were called *Iſraelites*, but never *Jacobites*.

*For as a Prince haſt thou power with God, and with Men.*] Theſe words explain the End and Intention of this Combat; which was to ſhow, That he having ſuch Power with God, as to prevail over one of his Miniſters, needed not fear his Brother *Eſau*. So the *Vulgar Latin* expreſſes it. *If thou haſt been ſtrong againſt God, how much more ſhalt thou prevail with Men.* And it is the Senſe of our Tranſlation, which more literally renders the *Hebrew* words, *Thou haſt behaved thyſelf like a Prince* (ſo the word *Scharitha* imports) *with God, and with Men*, &c. That is, haſt ſhowed ſuch an Heroic Spirit (as we ſpeak) in this Combat, that thou needeſt not fear *Eſau* and all his followers: This Victory is an aſſurance that thou ſhalt get the better of him.

There is no Body ſkilled in the Original Language, but eaſily ſees no other Derivation of the Name of *Iſrael* is to be ſought for, but what is contained in this word *Scharitha*: Which gives the reaſon of it. For *Sar*, as St *Hierom* obſerves, ſignifies a *Prince*; and the *Jod* in the beginning, is the common note of a proper Name. So the meaning of *Iſrael* is as much as a *Prince with God*.

Ver. 29. *Jacob aſkt him and ſaid, Tell me, I pray thee, thy Name.*] *Jacob* having told him his own Name, deſires him to requite him in the ſame kind: That thereby he might more certainly know, whether he was an Angel or a Man. For theſe words ſeem to demonſtrate, he did not think him to be God himſelf.

*Wherefore doſt thou aſk after my Name?*] Do not enquire after it. *Raſi* thinks Angels changed their Names according to the Offices and Functions to which they were aſſigned.

*And he bleſſed him there.*] Renewed the Bleſſing which God had promiſed to *Abraham* and his Seed; whereby *Jacob* was fully ſatisfied who he was: For he pronounced this Bleſſing in the Name of God, from whom he came.

Ver. 30. *I have ſeen God face to face.*] Been admitted to the neareſt Familiarity with him. For he look'd upon this Angel, as a part of the *SCHECHINAH*; which now alſo, it's likely, viſibly appeared, and made him call this Place *Peniel*, *The Face of God*. Which doth not import that the *SCHECHINAH* appeared in an human Figure, (for it never did) but that he looked upon it as a Token of the Divine Preſence, and that it approached very near him; as when one Friend ſpeaks to another *face to face*, as the ancient Phraſe was.

*And my Life was preſerved.*] This is commonly interpreted by the Opinion, which was in old time, that if they ſaw one of the heavenly Miniſters, they were to be no longer Men of this World, but die preſently. But it may refer (as *Menochius* obſerves) to the principal Scope of the Combat, which was to confirm *Jacob* againſt the fear of *Eſau*: And ſo the meaning is, *I doubt not, I am ſafe, God will preſerve me from any hurt by Eſau.*

Ver. 31. *He halted upon his Thigh.*] Becauſe the Hip Bone was out of its place. Many think this laſted only for a time; and ſome will have it, that the Angel cured him before he gat to *Eſau*. But there is no certainty of either of theſe Conjectures.

Ver. 32. *Therefore the Children of Iſrael eat not of the Sinew which ſhrank*, &c.] That Sinew (or Tendon) which faſtens the Hip-Bone in its Socket: Which comprehends the Fleſh of that Muſcle, which is connected to it. He that eat of this was to be beaten, as the *Jewiſh* Maſters tell us. See Mr. *Selden*, *Lib.* ii. *de Synedriis*, *p.* 552. *Hottinger de Leg.-Hebr.* §. 3. *Vorſtius* upon *Pirke Elieſer*, *p.* 221.

## CHAP. XXXIII.

Ver. 1. *JAcob lifted up his Eyes*, &c.] Being come to his Family, (whom he ſent before him over the Brook, xxxii. 23.) and looking about him, he beheld *Eſau* and his Train, at ſome diſtance: And put himſelf, his Wives, and Children, in good order to meet him.

Ver. 2. *Joſeph hindermoſt.*] As more dear to him, than any of the reſt: For he did not yet know that the *Meſſiah* was to proceed from *Judah*, one of the Sons of *Leah*.

Ver. 3. *And he paſſed over before them.*] Put himſelf in the front of them.

*Bowed himſelf to the Ground ſeven times.*] At ſome convenient diſtance he began to bow; and ſo, at every other ſtep, or more, he bowed again (*ſeven* times) *till he came near to his Brother.* This was to teſtify the great Honour he had for him: And to take out of *Eſau*'s Mind all ſuſpicion, that he look'd upon himſelf as the elder Brother.

Ver. 4. *Eſau ran to meet him.*] This declares the forwardneſs of his Affection: Which would not let him proceed ſo ceremoniouſly as *Jacob* did.

*Kiſſed him.*] This word is mark'd in the *Hebrew* Text (as *fourteen* other words in the *Bible* are) with *four* unuſual Points over it: To denote, as the *Hebrew* Doctors think, ſome remarkable thing; which ſome of them take to be, the ſincerity of *Eſau*'s Reconciliation to his Brother. And truly, if he heartily pardoned the Injury, which he conceived *Jacob* had done him, it is much to be noted; and ought to be look'd upon as a ſign he was become a good Man. And ſo *Mart. Bucer*, I remember, underſtood it, in his Commentaries upon the Epiſtle to the *Romans*: Where he makes this an Argument that *Eſau* was not a Reprobate, as ſome are apt to imagine. If it be ſaid that God deterred him from doing his Brother any hurt, it is more than can be proved. For it is recorded indeed that God threatened *Laban* in ſuch a manner, that he durſt not meddle with him: But no ſuch thing is ſaid of *Eſau*, tho it would have been of more concern to have recorded the ſame here, if *Moſes* had known of any ſuch Divine Apparition to him.

Ver. 7. *Joſeph and Rachel.*] The *Hebrew* Doctors here obſerve, that *Joſeph* goes before his Mother; but the Mothers of all the reſt went before their Children: Of which, I think, it is not needful to ſeek a reaſon. For it is likely *Moſes* did not take care to place his words exactly. Or, if he did, no more ought to be made of it than this; that *Joſeph* being a goodly Child, his Mother put him before her; as we commonly do, when we would ſhow a Child to advantage. Or, he being very young and a forward Child, ſtept before his Mother, as Children are wont to do, when ſome fine Show appears which they eagerly deſire to behold.

Ver. 8. *What meaneſt thou by all this drove?* &c.] The Servants, no doubt, had told him, (as their Maſter had ordered, xxxii. 17, &c.) but he aſks *Jacob* that he might have an opportunity to declare how little he needed or deſired ſuch a Preſent.

*Theſe are to find grace in the Sight of my Lord.*] To teſtify my Reſpect to thee, that I may obtain thy Favour and Good-will towards me. For Inferiors were wont to approach to their Superiors with Preſents, to make themſelves the more kindly accepted. And it is obſervable, that as he and all his made ſuch Obeiſance to *Eſau*, as ſignified he was his Servant, (as he calls himſelf, *ver.* 5.) ſo he ſtill honours *Eſau* by the Name of *his Lord*.

Ver. 9. *I have enough, my Brother*, &c.] In this he ſhows himſelf not to be of a covetous Humour: But as free from that Vice, as from Revenge.

Ver. 10. *If I have found grace in thy Sight.*] If thou loveſt me.

*As though I had ſeen the face of God.*] For *Eſau*'s kind Reception of him, he could not but look upon as a Token of the Divine Favour towards him. Some think by *God* may be meant an Angel, or great Man: Into whoſe preſence, Inferiors, as I ſaid, were wont to approach with Preſents.

*And thou waſt pleaſed with me.*] Received me kindly.

Ver. 11. *Take my Bleſſing.*] *i. e.* My Preſent, as we expound it in the Margin of 1 *Sam.* xxv. 27.

*I have enough.*] It is a larger word in the *Hebrew,* than that uſed by *Eſau, ver.* 9. ſignifying that he had enough to ſpare of all ſorts of things: And therefore *Eſau* need not fear his impoveriſhment, by accepting this Preſent.

Ver. 12. *And he ſaid, Let us take our journey,* &c.] *Eſau* invites him to go along with him, to the Land of *Seir,* and there refreſh himſelf.

*I will go before thee.*] Show thee the way, and conduct thee.

Ver. 13. *And he ſaid unto him,* &c.] i. e. *Jacob* ſaid this in excuſe, that he could not go ſo faſt as *Eſau*; and therefore deſired to follow after by eaſy Journies.

*Children are tender.*] *Joſeph* was not above *ſix* or *ſeven* Years old.

*Flocks and Herds with young.*] The *Hebrew* word *Aloth* (in 1 *Sam.* vi. 7.) ſignifies Kine that had ſucking Calves. Unto which Senſe *Bochart* inclines in this place; and ſo do *Jonathan, Onkelos,* and other ancient Interpreters. See his *Hierozoic. P.* i. *Lib.* ii. *cap.* 30.

*Are with me.*] Muſt be look'd after very carefully.

*All the Flock will die.*] *i. e.* All that are big with young; or, have newly brought forth young.

Ver. 14. *I will lead on ſoftly.*] Follow thee with a gentle pace; ſuch as the Flocks and Children can bear.

*According as the Cattle that go before me.*] It was obſerved before, xxx. 30. that *Maimonides* interprets this Phraſe [*Leregel*] *for the ſake:* And ſo he underſtands it here, *with reſpect to the Cattle and Children. More Nevoch. P.* i. *cap.* 28. Or, *becauſe of the Cattle,* &c. that they may not be over-driven.

*Until I come to my Lord, unto Seir.*] *Moſes* omits this Journey to *Seir,* as he doth his Viſit to his Father: Which one cannot think he deferred for ſo many Years, as were between his return to *Canaan,* and the mention of his coming to *Mamre,* xxxv. 27. Or, *Jacob* was hindred, perhaps, by ſomething which he could not foreſee, from performing this Promiſe to his Brother: Of which, no doubt, he gave him an account, that he might not be thought to break his word.

Ver. 15. *Let me now leave with thee,* &c.] He would have left ſome of his Followers with *Jacob,* to ſhow him the way, and to be a Guard to him; or honourably attend him.

*Let me find grace in the ſight of my Lord.*] In this alſo be ſo kind, as to gratify my deſire, xxxiv. 11.

Ver. 16. *Eſau returned that day.*] The ſame Day they met together; becauſe he would not be a burden to *Jacob.*

Ver. 17. *Journeyed to Succoth.*] After he had been with his Brother in *Seir,* if he did follow him thither; as it is likely he did, tho not here mentioned: No more than the Entertainment he gave him, and ſuch like things; which one cannot think were wanting at this meeting.

*Built him an Houſe.*] Intending to make ſome ſtay in this place.

Ver. 18. *And Jacob came to Shalem, a City of Shechem.*] Or, he came *ſafe* and *ſound* (ſo the *Hebrews* generally underſtand the word *Shalem*) to that City called *Shechem.* And it may refer either to the ſoundneſs of his Leg; which was perfectly well, ſo that he halted no longer: Or, to the ſafety of his Perſon; in that he was not at all hurt by *Eſau:* Or, rather, to the ſafety of every thing he had; no evil accident having befallen him, of any ſort, ſince he left *Laban.* Which is the rather now mentioned, becauſe in the next *Chapter Moſes* gives a relation of a very ſad misfortune, which befel his Family.

*When he came from Padan-Aram.*] Some think this needed not to have been added: Whereas it expreſſes more fully what was ſaid before, that he came ſafe all the way from thence hither.

*And pitched his Tent before the City.*] Becauſe it was the Sabbath-Day, ſaith *Maneſſeh ben Iſrael,* out of the *Hebrew* Doctors (*Probl.* viii. *de Creatione*) which made him ſtop and reſt here, and not enter the City, till it was ended. But this is a mere fancy, for the *Reſt from all Labours* on this Day, was not commanded to be obſerved, till they came out of *Egypt:* And the true reaſon of pitching his Tent here, was for the convenience of Paſturage.

Ver. 19. *And he bought a parcel of a Field.*] He made a ſmall Purchaſe, that he might be the leſs impoſed upon by the Inhabitants of that Country: Who had diſturbed *Abraham* and *Iſaac,* about the Wells they digged in the Ground they hired of them.

*For an hundred peices of Money.*] The Margin hath an hundred *Lambs.* But this is the right Tranſlation, as appears from *Act.* vii. 16. And *Bochart* hath taken a great deal of Pains to ſhow that *Keſita* doth not ſignify a Lamb, but ſome ſort of Money: Tho of what value is uncertain. *P.* i. *Hierozoic. Lib.* i. *cap.* 2. and *Lib.* ii. *cap.* 43. For a great while before this time, Money was in uſe; with which they trafficked, and not by exchanging one Commodity for another. See xxiii. 16.

Ver. 20. *Called it El-Elohe-Iſrael.*] This Altar is dedicated to God, the God of *Iſrael*; who had delivered him from *Laban* and *Eſau,* and lately honoured him with a *new Name,* importing his great Power with him.

## CHAP. XXXIV.

Ver. 1. WENT *out.*] From her Mother's Tent, which was without the City, xxxiii. 18.

*To ſee the Daughters of the Land.*] Into the City of *Shechem,* to look about her with the young Women, (as the *Hebrew* word imports) who, as *Joſephus* relates, celebrated a Feſtival at this time, where ſome fine Spectacles were preſented.

Ver. 2. *And when Shechem.*] From whom the City, perhaps had its Name.

*Prince of the Country.*] Or one of the prime Nobility of the Country, *ver.* 19.

*Took her*, &c.] By force (as both the *Targum*'s and many others underſtand it) and raviſhed her. From whence we learn, that this was done ſome Years after *Jacob*'s return into *Canaan*: For then *Dinah* was not much older than *Joſeph*; and now we muſt ſuppoſe her, at leaſt *fifteen*. And indeed the bloody Fact of her Brethren ſhows as much, who muſt be grown up to be Men: Which they were not when *Jacob* returned to *Canaan*; the eldeſt of them being then ſcarce a Stripling of *fourteen* Years old.

Ver. 3. *His ſoul clave unto Dinah.*] He could think of nothing elſe but her: For he loved her extremely, as it follows in the next words.

*Spake kindly to the Damſel.*] Courted her to marry him, with ſuch profeſſions of ſincere Affection, as might gain her Heart, notwithſtanding the Injury he had done her.

Ver. 4. *Get me this Damſel to Wife.*] Treat with her Father about our Marriage.

Ver. 5. *And Jacob heard*, &c.] By ſome of *Dinah*'s Servants, or Companions; for it is not to be thought, that ſhe went out alone.

*Now his Sons were with the Cattle in the Field.*] Which he had lately purchaſed, xxxiii. 19. or, in ſome hired Ground remote from the City.

*Held his peace*, &c.] Took no notice of what he heard; till he could have their Advice and Aſſiſtance.

Ver. 6. *And Hamor went out.*] Of the City, to treat with *Jacob* in his Tent, xxxiii. 18.

Ver. 7. *And the Sons of Jacob*, &c.] As they were treating, in came *Jacob*'s Sons: Who, hearing how their Siſter had been abuſed, were very much afflicted, and no leſs angry.

*Wrought folly in Iſrael.*] Or, *againſt Iſrael.* Committed a Wickedneſs, highly to the diſgrace and injury of *Iſrael*'s Family.

*Which thing ought not to be done.*] Contrary to the Law of Nations; That a Virgin ſhould be violated without Puniſhment. So *Raſi.*

Ver. 8. *Hamor communed with them.*] With the whole Family, *Jacob*, *Leah*, and *Dinah*'s Brethren.

*Longeth.*] Is extreamly in Love.

*For your Daughter.*] The Daughter of *Jacob* and *Leah*; unto whom he ſpeaks in the preſence of her Brethren.

Ver. 9. *And make ye marriages with us*, &c.] Become one People with us, *ver.* 16.

Ver. 10. *And ye ſhall dwell with us.*] Settle your ſelves among us.

*And the Land ſhall be before you.*] In any part of our Country.

*Dwell ye.*] He repeats it again, to beget in them a confidence of a Settlement among them; in the enjoyment of all their Rights and Privileges; as much as if they had been Natives.

*And trade ye.*] Exerciſe what Traffick you pleaſe up and down the Country, without any lett or impediment.

*And get you poſſeſſions therein.*] Purchaſe Land.

Ver. 11. *Let me find grace in your Eyes.*] Grant this Petition, which my Father makes in my behalf, xxxiii. 15.

*And what ye ſhall ſay unto me*, &c.] Make your own Terms, I will agree to them.

Ver. 12. *Aſk me never ſo much Dowry and Gift.*] This ſhows more fully, That the Cuſtom of thoſe times was (as was noted upon xxix. 18.) for Men to give Money for their Wives. But there was a greater reaſon for a Dowry now, and a large one too; that he might make compenſation, for the wrong he had done. For there was a natural Equity in thoſe Laws of *Moſes*, (*Exod.* xxii. 16. *Deut.* xxii. 28.) by which Men were bound to make ſatisfaction to the Fathers; if either by Inticement or Violence, they had abuſed their Daughters.

*Dowry and Gift*, ſeem to be diſtinct things: The *Dowry* being given to the Parents; the *Gift*, to the Kindred.

Ver. 13. *The Sons of Jacob anſwered*, &c.] Hence ſome infer that by the Cuſtom of thoſe Days, the Conſent of the Brethren was required, rather than of the Parents: For the Sons of *Jacob* here make the Contract, as *Laban* had done with *Abraham*'s Servant, xxiv. 50. But it is more reaſonable to think, that *Jacob* left it to them to conſider what was fit to be done, in a matter which required great deliberation; and then to report their Opinion to him, who had the greateſt intereſt in her, and right to diſpoſe of her.

Ver. 14. *We cannot do this thing.*] It is againſt our Religion. Which was partly true; for tho *Jacob* himſelf had married one whoſe Father was uncircumciſed, (as *Iſaac* had done before him) yet by degrees this Opinion prevailed among them; till it was eſtabliſhed by the Law of *Moſes.*

*For that were a reproach to us.*] They plead Honour, as well as Conſcience.

Ver. 15. *In this will we conſent unto you.*] Upon theſe Terms, we will agree to the Match.

Ver. 17. *We will take our Daughter, and be gone.*] By this it appears they treated in their Father's Name, as was noted before, *ver.* 13.

Ver. 18. *And their words pleaſed Hamor*, &c.] It may ſeem ſtrange, they ſhould ſo eaſily conſent to be circumciſed, till we conſider how paſſionately *Shechem* loved *Dinah*, and the great Affection *Hamor* had to *Shechem*: who was his beloved Son, *ver.* 19. Beſides, this was but a poor Prince, and his City little and mean: Which he thought to inrich and ſtrengthen by *Jacob*'s Family (who were very wealthy) being incorporated with them, *ver.* 23.

Ver. 19. *He was more honourable.*] In greater eſteem with his Father, and all the Family, than any other belonging to it.

Ver. 20. *Came unto the Gate of their City.*] Where all Publick Affairs were tranſacted.

*And communed with the Men of the City.*] Such great Matters could not be concluded without the Publick Conſent. See xxiii. 18. xxix 22.

Ver. 21. *Theſe Men are peaceable.*] They uſe many Arguments to perſwade the People to conſent: And the *firſt* is, that the *Iſraelites* had hitherto lived inoffenſively among them.

*Let them dwell in the Land, and trade therein.*] By a Publick Decree, or Law.

*For the Land is large enough.*] This is the *ſecond* Argument, there was Land enough in their Country uncultivated; which theſe Men would improve.

Ver. 23. *Shall not their Cattle,* &c.] This is the greateſt argument of all; taken from the Profit they ſhould have by them; the gain of no leſs than all they had. Which is not to be underſtood, as if they intended to over-power them, and ſeize upon all their Stock: But that by Inter-marriages, their Eſtates would be inherited by them, as much as by the *Iſraelites.*

Ver. 24. *All that went out of the Gate of his City.*] *i. e.* All the Citizens (xxiii. 18.) who were met together in the Common-Hall (or Place of Publick Aſſemblies) and were ſoon perſuaded to yield to the Reaſons, which had perſuaded their Rulers.

Ver. 25. *On the third Day, when they were ſore.*] And began to be a little Feveriſh. For the greateſt Pain and Anguiſh, the *Jews* obſerve, was upon the third Day after Circumciſion; which very much indiſpoſed them. See *Pirke Elieſ. cap.* 29. and *Vorſtius's Annotations, p.* 195. And indeed *Hippocrates* obſerves the ſame of all Wounds and Ulcers; that they are then moſt inflamed, by a conflux of ſharp Humors to them.

*Two of the Sons of Jacob,* &c.] With their Servants: For they two alone, could not deſtroy a whole City, tho but ſmall.

*Slew all the Males.*] The Women and Children in thoſe Days were always ſpared in the moſt deadly Wars: As when the *Midianites* were killed, *Numb.* xxxi. 7, 9. and the *Edomites,* 1 *Kings* xi. 16. And ſo *Moſes* commanded they ſhould do even with the *Canaanites, Deut.* xx. 13, 14. See *Bochart,* P. i. *Hierozoic. L.* ii. *cap.* 56. *Selden de Jure N. & G. Lib.* vi. *cap.* 16. *p.* 745. and *de Synedr. L.* i. *p.* 81.

Ver. 26. *Took Dinah out of Shechem's Houſe.*] Where it ſeems ſhe remained, after the Rape he had committed, in hope of a Marriage.

*And went out.*] Carried her home.

Ver. 27. *And the Sons of Jacob.*] The reſt of his Sons (who were able to bear Arms) came after the ſlaughter; and helpt to plunder the City. Thus they were all involved in the Guilt; which was very great and manifold; as *Bonfrerius,* and, out of him, *Menochius* have obſerved.

*Becauſe they had defiled.*] Their Prince had defiled her: Whoſe Fact, it ſeems, they did not diſapprove: And therefore it is imputed to them all, as the cauſe of their ſlaughter.

Ver. 28. *They took their Sheep,* &c.] It is a reaſonable Conjecture of *Bonfrerius,* That *Jacob* cauſed all theſe to be reſtored to the Wives and Children of the ſlain: Whom he ſet at liberty.

*And ſpoiled even all that was in the Houſe.*] Of *Hamor* and *Shechem:* Which, perhaps, they kept to themſelves, in compenſation of the wrong he had done; and none of the Family, perhaps, ſurviving to own them.

Ver. 30. *Ye have troubled me.*] Diſturbed my Quiet, and made it unſafe for me to live in this Country; where I hoped to have ſettled.

*Made me to ſtink,* &c.] Made me odious to all the Country, as a Murderer, a Robber, and a Breaker of my Faith.

Ver. 31. *Should he deal with our Siſter, as with an Harlot?*] As with a common Whore, that proſtituted herſelf to his Luſt? If ſhe had done ſo, there had been no ground for their Quarrel, (according to the *Hebrew* Doctors) becauſe *Shechem* had not then offended againſt the Laws of the Sons of *Noah,* (as they ſpeak) *i. e.* The right of Nations: Which was not violated by a Man's lying with a ſingle Woman, by her free Conſent. But *Dinah* being forced and violently raviſhed, (as they take the Senſe of *ver.* 2. to be) they tell their Father they might right themſelves by making War upon them. For there was no other way to deal with Princes, whom they could not implead in any Court; and therefore betook themſelves to Arms. See Mr *Selden, L.* vii. *de Jure N. & G. juxta Hebr. cap.* 5.

## CHAP. XXXV.

Ver. 1. AND *God ſaid unto Jacob.*] There were ſeveral ways, as *Maimonides* obſerves, whereby God communicated himſelf to the Prophets. Unto whom he is ſaid, ſometimes, to ſpeak by an Angel in a Dream, as he did to *Jacob,* xxxi. 11. Sometimes by an Angel, without any mention how it was, whether in a Dream or Viſion, or not: Of which he takes this place to be an Inſtance; and *Verſe* the 10th of this *Chapter,* and xxii. 15. *Thirdly,* In other places there is no mention of an Angel, but of God alone ſpeaking; yet in a Viſion, or Dream, xv. 1. And, *Laſtly,* God is ſaid to ſpeak abſolutely, neither in a Dream, nor Viſion, nor by Angel, xii. 1. xxxi. 3. *More Nevochim, P.* ii. *cap.* 42. In which Claſſis, I think he might have put this Apparition to *Jacob,* as well as that laſt mentioned: For there is no difference between them, but this; That in the former place (xxxi. 3.) it is ſaid, *The LORD, ſaid unto Jacob*; and here, *God ſaid unto Jacob.*

*Ariſe, go up to Bethel, and dwell there.*] By this Advice God ſhowed he ſtill took care of him; and delivered him from the Fear he was in of the *Canaanites* and *Perizzites.* Who, one would think, deteſted the Fact of *Shechem*; or, elſe it may ſeem ſtrange that they did not immediately cut off *Jacob* and his Family, who had taken ſuch a terrible Revenge for it; but let them remove quietly to *Bethel.* But *Moſes* gives us the true reaſon of this, *ver.* 5.

*Make there an Altar.*] Perform a Vow which thou madeſt in that place, xxviii. 20, 21, 22. Some wonder *Jacob* made no more haſte to this place, after his return to his own Country, (for now he had been about *nine* Years in *Canaan*) and ſome of the *Hebrew* Doctors fanſy God puniſhed him for deferring ſo long to go thither, (where he promiſed to worſhip him, if he proſpered his Journey and brought him back again in ſafety) by ſuffering his Daughter *Dinah* to be raviſhed. But it is more probable, that he met with Obſtructions, which made it not ſafe for him, as yet, to go thither; or, that he waited till God, who had conducted him hitherto, ſhould direct him to take his Journey to that place. For, it is very probable, he enquired of him about his removal.

Ver. 2. *Then Jacob ſaid unto his houſhold,* &c.] Being to perform a ſolemn Sacrifice to God, he calls upon his Family to prepare themſelves for it.

*And to all that were with him.*] Hired Servants who lived with him.

*Put away the ſtrange Gods.*] *Rachel* had her Father's *Teraphim*, which now, it is to be ſuppoſed, ſhe confeſſed. And he ſuſpected there might be ſome among the Men-Servants and Maid-Servants he brought with him out of *Meſopotamia*, (xxxii. 5.) where there was much Superſtition: And that in the ſacking of *Shechem* they might bring away ſome Images with them (for the ſake of the Silver and Gold) which they kept ſecretly among them.

*And be clean.*] Waſh your Bodies, as *Aben Ezra* truly interprets it: For this was the antient Rite of cleanſing. Wherein he ſeems to have followed *Jonathan*, who thus paraphraſes it, *Purify your ſelves from the pollution of the ſlain, whom ye have touched*; referring it to the foregoing ſlaughter of the People of *Shechem*.

*And change your Garments.*] Put on clean Clothes. Which was but a reaſonable Injunction, being to appear before the *Divine Majeſty*; in whoſe Preſence it was rudeneſs to be ſeen in ſordid Raiment: Eſpecially in thoſe, wherein they had newly defiled themſelves by a bloody ſlaughter. Theſe *two*, I doubt not, were pious Cuſtoms, which their godly Anceſtors had obſerved, from the beginning of offering ſolemn Sacrifices. It being very unſeemly to appear before a great Man, in dirty Apparel, or with a ſweaty Body. And I do not ſee, why we ſhould not look upon theſe as an external Profeſſion of the like Purity in their Minds and Hearts. All Nations retained theſe *Waſhings*, and *white Raiment*, when they performed the ſolemn Offices of Religion: Which were not derived from Idolaters, but from the pureſt Antiquity.

Ver. 4. *And they gave unto Jacob all the ſtrange Gods.*] Which, it ſeems by this Expreſſion, were numerous.

*And the Ear-rings that were in their Ears.*] In the Ears of the Idols; for there was no harm in the *Ear-Rings* they wore themſelves. So ſome interpret it; not conſidering, that beſides the *Ear-Rings* which were Ornaments, there were others worn in the nature of Amulets; or for ſome other ſuperſtitious Uſes having the Effigies of ſome God or other; or ſome Symbolical Notes, in which they fanſied there was ſome Power to preſerve them from ſeveral Miſchiefs. *Maimonides* in his Book of *Idolatry*, *cap.* 7. mentions ſuch Idolatrical Rings, as were utterly unlawful to be uſed; and Veſſels marked with the Image of the *Sun*, the *Moon*, or a *Dragon*: Which were Symbols of Divinity among the *Heathen*; who made Marks alſo in ſeveral parts of their Bodies.

*And Jacob hid them.*] Buried them in the Earth; after he had firſt broke them in pieces (as ſome think) or melted them, as *Moſes* and *Hezekiah* did, *Exod.* xxxii. 20. 2 *Kings* xviii. 4. Which if it be true, it is but a Tale which is told of the *Samaritans*; that they digged up theſe Idols and worſhipped them. See *Hottinger*, *Smegma Orient. p.* 359.

*Under an Oak which was by Shechem.*] It was ſo unknown under what Oak this was, that there is no ground for their Opinion who think this was the ſame Oak mentioned in *Joſh.* xxiv. 26. For he intended to aboliſh the memory of theſe Idols; and therefore hid them, where he thought no body would find them.

It took up ſome time to do all this; and yet the People of the Land did not fall upon *Jacob*'s Family: The Providence of God watching over him, as it follows in the next *Verſe*.

Ver. 5. *And they journeyed: And the terror of the LORD was upon the Cities round about them*, &c.] Here is the true reaſon why the Country did not, at leaſt, fall upon the Rear of *Jacob*'s Family, when they marched away; becauſe God made a panick Fear to fall upon them. Who otherwiſe (one would gueſs by this) had an inclination to be revenged for the deſtruction of *Shechem*. For tho they could not juſtify the Fact of *Shechem*; yet they might think *Jacob*'s Sons too cruel in the Puniſhment of it: For their own Father was of that Opinion.

Ver. 6. *So Jacob came to Luz.*] See xxviii. 19.

Ver. 7. *Built there an Altar*, &c.] And offered Sacrifices of Thankſgiving to God, for performing his Promiſe to him, beſeeching him ſtill to continue his Care of him.

Ver. 8. *Deborah*, *Rebekah's nurſe died.*] She went to attend *Rebekah*, when ſhe was married to *Iſaac*: Which troubles the *Jews* to give an account how ſhe came here, into *Jacob*'s Family. *R. Solomon* ſolves it thus; That *Rebekah* having promiſed *Jacob* when he went away, to *ſend for him*, (xxvii. 45.) ſhe performed this Promiſe by *Deborah*: Whom ſhe ſent to *Padan-Aram* to invite him home; and in her return ſhe died here. But it is more reaſonable to ſuppoſe that *Jacob* had been at his Father's Houſe, before this time: And *Rebekah* being dead, (whether before or after is uncertain) *Deborah* was deſirous to live with his Wives, who were her Country-Women. And that her death is here mentioned (tho we read nothing of *Rebekah*'s) to give an account how this Oak came by the Name of *Allon-Bacuth*, in after-times.

*Under an Oak.*] There were many about *Bethel*: Near to which there was a Wood, or Foreſt; out of which the Bears came, who devoured the Children that curſed *Eliſha*, 2 *Kings* ii. 23. And under an Oak alſo the old Prophet found the Man of God ſitting, as he went from *Bethel*, 1 *Kings* xiii. 14.

Ver. 9. *And God appeared unto Jacob again*, &c.] The *SCHECHINAH*, or *Divine Majeſty*, who bad him go to *Bethel*, *ver.* 1. appeared to him when he came there, in a moſt glorious manner: As he had done when he lodged there in his Journey to *Padan-Aram*, xxviii. 13.

Ver. 10. *Iſrael ſhall be thy Name.*] This is a far more honourable Name than that of *Jacob*: And therefore by it thou ſhalt be commonly called. For the Name of *Jacob* was given him from the ſupplanting of his Brother, and getting the advantage of him: But this of *Iſrael* from his prevalence over the Angel of God.

*And he called his Name Iſrael.*] He ſolemnly confirmed that Name, which was given him before by his Angel, xxxii. 28.

This ſeems to me to prove, That it was no more than an Angel, who wreſtled with *Jacob*, and told him his Name ſhould be changed. For, if it had been God himſelf, *Jacob* was as much ſatiſfied then, as he could be now, that *Iſrael* ſhould be his Name. But, I take it, God reſerved the declaration of it from his own Mouth, till this time: When he ratified what he had before ſpoken by his Angel.

And thus I find (ſince I noted this) St *Hierom* underſtood this Paſſage: Whoſe words are theſe: *Dudum nequaquam ei nomen ab Angelo imponitur*, &c. *This Name was not heretofore impoſed on him by the Angel*; *who only foretold that God would impoſe it on him: That therefore which was there promiſed ſhould be*, *we are here taught was fulfilled*.

Ver. 11. *I am God Almighty*, &c.] Here God renews his Promiſe to him, as he had often done to *Abraham*. He had firſt bleſſed him by *Iſaac*, xxviii. 3. when he ſent him from home. Then he himſelf bleſſed him; when he appeared to him, the firſt Night of his Journey, *ver.* 13. of that Chapter: And now again, when he was come back to the very ſame place; where he bleſſed him before. And he ſpeaks to him by the Name of *El-Shaddai*, i. e. *God All-ſufficient:* The very ſame whereby his Father had bleſſed him, xxviii. 3. and whereby God bleſſed *Abraham*, xvii. 1.

Ver. 13. *And God went up from him.*] It is evident by this, that a viſible Majeſty, or Glory, appeared to him at this time: From whence the foregoing words were ſpoken to him: Which being done, it went up towards Heaven. In the *Hebrew* the words are, *went up from upon him*, or *over him*; and the very ſame is ſaid of *Abraham*, xvii. 22, as if the *SCHECHINAH* appeared over his Head in great Luſtre; whilſt he, perhaps, late proſtrate upon the Ground.

Ver. 14. *Set up a Pillar in that place.*] To be a Monument of the Divine Goodneſs; who there appeared to him; and made him ſuch gracious Promiſes, as thoſe before-mentioned, *ver.* 11, 12. And to ſerve for an Altar whereon to offer Sacrifice. For ſo the word *Matzebath* ſignifies, *Hoſea* iii. 4. And therefore *Iſaiah* ſeems to make an *Altar* and a *Pillar* the ſame thing, xix. 19.

*Poured a drink-offering thereon.*] To conſecrate it unto the ſolemn Service of God. For which end he poured Oil upon it, as he had done upon the Stone, (xxviii. 18.) which in all likelihood, was a principal part of this Pillar. And having done all this, we are to ſuppoſe he not only offered Sacrifice, but paid the Tenth of all that God had given him, according to his Vow, xxviii. *ult.*

Ver. 15. *Called the Name of the place.*] Or, rather, *of that place*; that famous Place, which God had made ſo remarkable by his Goodneſs to him. For the *Hebrews*, not without Reaſon, make the *He* before *Makom*, to add an Emphaſis to that word.

*Bethel.*] *i. e.* The Houſe of God. So he ſaid he would make this Place, xxviii. 22. and now he is as good as his Word, by renewing the Name he had given it *thirty* Years before, when he firſt went into *Meſopotamia.*

Ver. 16. *And there was but a little way to come to Ephrath.*] When they were come within a little of *Ephrath*. The *Hebrew* word for a *little* is *Chibrath:* Whoſe preciſe ſignification is uncertain. *Benjamin Tudelenſis* ſaith, this Place was within half a Mile and a little more of *Ephrath*. See his *Itinerar. p.* 47. and *Conſt. L' Empereur* on the Place, *p.* 176.

Ver. 17. *Fear not: Thou ſhalt have this Son alſo.*] The Midwife ſeems to comfort *Rachel* with her own Prediction, xxx. 24.

Ver. 18. *She called his Name Ben-oni.*] *Rachel* ſeems to give her former Hopes of a ſecond Son for loſt at leaſt, ſhe expected no Comfort from him: Being ready to expire. And therefore ſhe called him a *Son of Sorrow:* His birth being her death.

*But his Father called him Benjamin.*] To comfort *Rachel* in her Sorrow, and to avert the ſiniſter Omen, *Jacob* immediately changed his Name into *Benjamin*; ſignifying *The Son of his Right-hand*, or of his Strength, as it is commonly interpreted. Tho others will have it, *The Son of Years*, i. e. *of his old Age:* or, putting both together, the ſupport and ſtay of his old Age.

Names are oft-times ſtrangely adapted to things; and the Preſage of Parents have anciently been obſerved to be fulfilled.

> ——*Heu nunquam vana Parentum*
> *Auguria*——

Which is in no Inſtance more verified than in this Child of *Jacob*'s: Who did not bear either of theſe Names for nought. There being two very different Fates of his Poſterity, (as Dr *Jackſon* obſerves in a Diſcourſe of his upon St *Matth.* ii. 17, 18.) anſwerable to the contrary importance of the Names given him by his Father and his Mother. No Tribe in *Iſrael* more valorous, yet none ſo ſubject to ſorrowful Diſaſters at this Tribe of *Benjamin*. It was almoſt extirpated in the time of the *Judges*, xx. 25, &c. and yet before the concluſion of that Age, *Benjamin* became the Head of his Brethren: The firſt King of *Iſrael* being choſen out of that late deſolate Tribe: And tho that King proved at laſt but a *Ben-oni*; yet this Tribe ſtuck cloſe to *Judah*, when all the reſt revolted to his Brother *Joſeph*.

Ver. 20. *Jacob ſet a Pillar upon her Grave.*] After that Law was made (*Deut.* xvi. 22.) againſt erecting Pillars, the *Jews* did not think all Pillars unlawful; but only thoſe for ſuperſtitious uſes: Not thoſe which were in Memory of ſome thing; as *Maimonides* his words are, *L. de Idolol. cap.* 6.

Ver. 21. *And Iſrael journeyed.*] This is the firſt time that *Moſes* calls him *Iſrael*; after this Name was given him by God. Which he repeats twice in the next *Verſe:* And then calls him *Jacob* again, in the latter end of it. It is in vain to ſearch for a Reaſon. Some of the *Jews* will have it, That he calls him *Iſrael*, becauſe he bare the death of his beloved Wife with admirable Patience and Submiſſion to God's Will. But they cannot give ſo good a Reaſon, why he immediately alters his Style, and calls him *Jacob* again. See *Ver.* 22.

*Beyond the Tower of Edar.*] i. e. *The Tower of the Flock*, as ſome tranſlate it; who think there was ſuch a Tower near *Jeruſalem*, becauſe of thoſe words of *Micah*, iv. 8. *O Tower of the Flock, the ſtrong hold of the Daughter of Zion.* Which, if it be true, it doth not prove there was no Tower in *Jacob*'s Days called by that Name: But rather, that in future Ages this Tower was renewed, in the ſame, or a neighbouring Place; and called by the ancient Name, which it had in the days of *Jacob*.

Ver. 22. *Went and lay with Bilhah, his Father's concubine.*] She is called his *Wife*, xxx. 4. and, according to the Laws of thoſe Times, was truly ſo; as I have often obſerved all thoſe called Concubines were: Tho not the principal Wives, but of a lower Rank. See Mr *Selden, de Jure, N. & G. L.* v. *cap.* 7. *p.* 570, 571, &c.

*And Iſrael heard it.*] And highly reſented it, as we find xlix. 4. But in this ſhort Hiſtory *Moſes* paſſes over *Iſrael*'s Cenſure of his Inceſt till he came to die: Which ſhows ſufficiently how he was affected when the Fact was committed. Or, perhaps, theſe words, *Iſrael heard it*, may ſignify, That tho *Ruben* thought to have committed this Sin ſo ſecretly, as to have concealed it from his Father; yet he came to the knowledge of it: And gave him ſuch private Rebukes, as were fitting; but proceeded not to publick Puniſhment, to avoid Scandal.

*Now the Sons of Jacob were twelve.*] Their Number being now compleated by the Birth of *Benjamin*, after whom he had no more Children; *Moſes* thought good here to enumerate them. And they being all born (ſave *Benjamin* alone) before he had the Name of *Iſrael*, it may be the reaſon, perhaps, why he calls him *Jacob*.

Ver. 26. *Which were born to him in Padan-Aram.*] All except *Benjamin*; who (as was ſaid juſt before, *ver.* 18.) was born in *Canaan*.

Ver. 27. *Jacob came to Iſaac his father*, &c.] To dwell with him, and to be the comfort of his old age. For, it is not to be doubted, he had been with him before, ſince he came from *Meſopotamia*: but now came to ſtay with him, till death parted them.

*Unto the City of Arba*, &c.] Called *Kirjath-Arba*, xxiii. 2. from a great Man (*Joſh.* xiv. 15.) among the *Anakims*, whoſe Name was *Arba*, and either was born, or dwelt, or ruled here. It was afterward called *Hebron*, where *Abraham* dwelt a long time, xiii. 18. and where he bought a burying place for his Family, xxiii. 19.

Ver. 28. *The Days of Iſaac were an hundred and fourſcore Years.*] He lived *five* Years longer than his Father *Abraham*, xxv. 7.

Ver. 29. *His Sons Eſau and Jacob buried.*] As *Iſaac* and *Iſhmael* had done *Abraham*, (xxv. 9.) and no doubt in the ſame place: He ſojourning there (as we ſaid before) as his Father had done before him. By this it appears, the Friendſhip between *Eſau* and *Jacob* continued, after the interview they had at *Jacob*'s return into this Country.

## CHAP. XXXVI.

Ver. 1. THESE *are the Generations of Eſau.*] Which are here ſet down to ſhow how effectual his Father's Bleſſing was, xxvii. 29. and as *Maimonides* thinks (*P.* iii. *cap.* 50. *More Nevoch.*) to prevent the deſtruction of any of the Family of *Eſau*, but only thoſe of *Amalek:* Who deſcended from the Firſt-born of *Eſau* by a Concubine, the Siſter of *Lotan*, an *Horite*, one of the ancient Inhabitants of *Seir*, *ver.* 12, and 22. His Deſcendants were to be deſtroyed, by an expreſs Precept, for a particular Offence (*Exod.* xvii.) but the Divine Juſtice took Care of the reſt, by diſtinguiſhing them thus exactly from him; that they might not periſh under the Name of *Amalekites*.

Ver. 2. *Eſau took his Wives*, &c.] The Names of theſe Wives are not the ſame with thoſe he is ſaid to have married, xxvi. 34. Therefore it is probable his former Wives died without Iſſue: And ſo he took another Daughter of *Elon* (when *Judith* was dead) called *Adah:* And the Daughter of a Man called *Anah*; by whom he had ſuch Children as here follow.

*The Daughter of Zibeon.*] The word *Daughter* here ſignifies *Neice*; or, ſhe is called *Zibeon*'s Daughter, becauſe he bred her: As the Children of *Michal* are mentioned, 2 *Sam.* xxi. 8. Tho ſhe had none at all; but only educated the Children of her Siſter: As *Zibeon*, perhaps, did his Brother *Anah*'s Daughter, *ver.* 20.

Ver. 3. *Baſhemath, Iſhmael's Daughter.*] She is called by another Name, xxviii. 9. But it is likely *Eſau* changed her Name from *Mahalah*, which ſignifies *ſickly* and *infirm*, into this of *Beſhmath*, (which ſignifies *aromatic* and *fragrant*. Either becauſe the Name better pleaſed him, or he thought would better pleaſe his Father: Or, ſhe grew more healthy after Marriage; or, perhaps, ſhe had two Names given her at the firſt.

Ver. 6. *Went into the country from the face of his Brother Jacob.*] Into another Country out of the Land of *Canaan:* Into which he lately came to bury his Father, as we read in the later end of the laſt *Chapter*. Which being done, he and *Jacob*, no doubt, agreed about the diviſion of *Iſaac*'s Eſtate, out of which a large ſhare came to *Eſau:* Who had ſomething alſo of his own there before, (all his Sons before-mentioned being born to him in *Canaan*, *ver.* 5.) beſides what he had in *Seir*.

*His Brother Jacob.*] He knew of no other Name his Brother had; that of *Iſrael*, it's likely, being not yet publiſhed and commonly uſed.

Ver. 7. *For their Riches were more than that they might dwell together.*] There was not room enough in the Land of *Canaan* (where they were but Sojourners, and could have no more than the preſent Poſſeſſors would let to them) for ſuch a vaſt Stock as they had between them: And therefore were conſtrained to ſeparate, as *Abraham*, for the ſame reaſon, had done from *Lot*, xiii. 6, &c. And *Eſau* having begun before to ſettle in *Seir*, did not think fit to bring what he had there hither: But carried what his Father left him thither. Where he had enlarged his Dominion, ſince *Jacob*'s return to *Canaan*.

Ver. 8. *Thus dwelt Eſau in Mount Seir.*] It is a Queſtion how he could be ſaid to have gone to dwell in *Seir*, upon this occaſion: Seeing we find him there before, when *Jacob* came out of *Meſopotamia*, xxxii. 3. But the Anſwer is eaſy, That then he had only ſome part of the Country, and not the beſt of it neither: And therefore, perhaps, had ſome of his Eſtate ſtill in *Canaan*, while the reſt of it was in *Seir*. And it ſeems remarkable to me, that he is not ſaid till now, to dwell *in Mount Seir*, but only in the *Land of Seir*, or barely in *Seir*, to which he invited *Jacob* at his return (xxxii. 3. xxxiii. 14, 16.) This mountainous Country, which was richer than the other, he got into his poſſeſſion after that time.

*Eſau is Edom.*] The Father of the *Edomites*, as it follows, *ver.* 9.

Ver. 12. *She bare to Eliphaz, Amalek.*] This was neceſſary to be ſet down (as I obſerved on *ver* 1.) that there might be a diſtinction between the *Amalekites*, who were to be deſtroyed, and the reſt of the Poſterity of *Eſau*: Concerning whom it is ſaid, *Thou ſhalt not abhor an Edomite, becauſe he is thy Brother*, *Deut.* xxiii. 7. Thus *Joſeph Albo*. For tho they made a diſtinct People from the *Edomites*, and lived in a neighbouring Country; yet they poſſeſſed that part of Mount *Seir* which was near *Kadeſh-Barnea*, as may be gathered from *Numb.* xiii. 29. and xiv. 43.

Ver. 15. *Theſe were Dukes.*] The word *Allouphe*, if we may believe *R. Solomon Jarchi*, ſignifies *Heads*, *Chiefs*, or *Rulers of Families*. Who may be called Princes; tho their Government was not yet Regal, but a kind of Ariſtocracy in the beginning.

Ver. 16. *Duke Korah.*] He is not reckon'd among the Sons of *Eliphaz*, *ver.* 11. but called the Son of *Aholibamah*, *ver.* 14. and accordingly ſaid to rule over a Family deſcended from hers, *ver.* 18. We muſt ſuppoſe therefore, there were two *Korahs*; one the Son of *Aholibamah*; the other a Nephew of *Eliphaz*, by ſome of his Sons or Grand-Sons: Who came to be a great Ruler, and to get the Government of ſome of theſe Families: And according to the Style of Scripture, is reckoned for *Eliphaz*'s Son.

Ver. 20. *Theſe are the ſons of Seir the Horite.*] From this *Seir* the Country had its Name: But from whom he deſcended is not recorded.

*Who inhabited the Land.*] Who were the antient Inhabitants of this Country, before *Eſau* conquered it: And, perhaps, were the firſt that poſſeſſed it after the Flood. Whoſe Genealogy, I ſuppoſe, is here mentioned, becauſe *Eſau*'s Poſterity married with ſome of them. Particularly his eldeſt Son *Eliphaz* took *Timna*, Siſter of *Lotan* (one of *Seir*'s Sons) for his Concubine, *ver.* 22. Yea, *Eſau* himſelf ſeems to have married one of this Family, *viz. Aholibamah*: Whoſe Father and Uncle are ſaid to be *Hivites*, *ver.* 2. but here plainly called *Horites*: Being deſcended from *Seir* the *Horite*, tho dwelling then among the *Hivites*.

Ver. 21. *Theſe are the Dukes of the Horites.*] The Heads of their Families; who governed the Country, before *Eſau* and his Poſterity diſpoſſeſſed them: And ſettled themſelves in the ſame form of Government, which they found among theſe *Horites*.

*In the Land of Edom.*] So it was called in the days of *Moſes*.

Ver. 24. *This is that Anah who found the Mules in the wilderneſs.*] Not by Accident, but by his Art and Induſtry he invented (as we ſpeak) this mixture, and produced this kind of Creature. So it is commonly interpreted. But the word *found*, tho uſed *four hundred* times in Scripture, never ſignifies (as *Bochart* hath obſerved, *P.* i. *Hierozoic. Lib.* ii. *cap.* 21.) the Invention of that which was not before; but the finding that which already is in being. Nor doth *Jemim* ſignify *Aſſes* in Scripture: And therefore others have read the *Hebrew* word as if it had been written *Jamim* (as St *Hierom* obſerves) imagining that as *Anah* fed his Father's Aſſes, he found a great collection of Waters, (See *Voſſius*, *L.* iii. *de Idolol. cap.* 75.) which ſome fanſy to have been hot Waters, or Baths, as the *Vulgar Latin* interprets it. But then we muſt read the *Hebrew* quite otherwiſe than we do now: And *Bochart* gives other Reaſons againſt this Interpretation; and endeavours to eſtabliſh another Opinion. That by *Jemim* we are to underſtand *Emim*, a Gigantick ſort of People, mentioned in Scripture, and next Neighbours to the *Horites*. Theſe *Anah* is ſaid to find, *i. e.* to meet withal and encounter; or, rather, to have fallen upon, on a ſudden and unexpectedly; as this Phraſe he ſhows ſignifies in Scripture. This Opinion he hath confirmed with a great many Reaſons; to which another late learned Writer (*Wagenſeil*) thinks an Anſwer may be given: Tho he inclines to it, if one thing were not in the way; which makes him think, here is rather meant ſome *Herb* or *Plant*, called ἰαμεὶν, which word the LXX retains, not knowing how to tranſlate it. And thus *Aben Ezra* affirms many Interpreters of the Scripture have underſtood it: Which ſeems to be the moſt probable Conjecture of all others. See *Wagenſeil* in his *Annot.* upon that Title of the *Talmud*, called *Sota*, *p.* 217, 218, &c.

*As he fed the Aſſes of Zibeon his Father.*] The Sons of Princes were wont to follow this Imployment, in antient Times, as *Bochart* ſhows out of many Authors: Particularly the Scholiaſt upon *Homer*'s *Odyſſes*. Τὸ πάλαιον καὶ οἱ τῶν Βασιλέων παῖδες ἐποίμαινον. *Hierozoic. P.* i. *L.* ii. *cap.* 44.

Ver. 28. *The Children of Diſhan are theſe: Uz,* &c.] From this Man the whole Country, or a great part of it, is called by the Name of *Uz*, *Lament.* iv. 21. which was in *Arabia Petræa*, in the Borders of the Land of *Canaan*.

Ver. 30. *Theſe are the Dukes that came of Hori.*] This *Hori* was the Anceſtor of *Seir*; by whom this Country was firſt planted.

*Among their Dukes.*] Or according to their Families; or Principalities.

Ver. 31. *And theſe are the Kings that reigned in the Land of Edom.*] It appears by this, that after ſeveral *Dukes* (as we tranſlate it) had ruled the Country; the *Edomites* changed their Government into a Monarchy. And here follows a Catalogue of their Kings. For I can find no ground for the Opinion of the *Hebrew* Doctors, that *Alluph*, a *Duke*, differed in nothing from *Melech*, a *King*; but that the later was crowned, the former not crowned.

*Before there reigned any King over the Children of Iſrael.*] *Moſes* having a little before this (xxxv. 11.) mentioned the Promiſe of God to *Jacob*, That *Kings ſhould come out of his Loins*; obſerves it as a thing remarkable being a great exerciſe of their Faith, that *Eſau*'s Poſterity ſhould have ſo many Kings: And there was as yet no King in *Iſrael* when he wrote this Book, nor (as it is commonly interpreted) a long time after. This *Moſes* might well write without a Spirit of Prophecy; nor is there any reaſon to ſay, this Paſſage was inſerted by ſome Body elſe after the death of *Moſes*. We might rather affirm, if it were needful, that *Moſes*'s meaning is, *All theſe were Kings in Edom, before his own time*; who was the firſt King in *Iſrael*, *Deut.* xxxiii. 5. For he truly exerciſed Royal Authority over them, as Mr *Selden* obſerves, *L.* ii. *de Synedr. cap.* 1, 2.

Ver. 32. *The name of his City was Dinhabah.*] Of which he was Governor, perhaps, before he was made King; and wherein he reigned.

Ver. 33. *Of Bozrah.*] Which was afterward the principal City of the whole Country; as we read in the Prophet *Iſaiah*, xxxiv. 6. and *Jeremiah* xlix. 3. and *Amos* i. 12.

It ſeems, by this Liſt of their Kings, that the Kingdom at this time was elective; for the Son did not ſucceed the Father. Which may have been the reaſon, perhaps, why it laſted but a while, before their Government was altered again, *ver.* 40. *Maimonides* hath an opinion different from all others, that none of theſe Kings were of the Race of *Eſau*; but ſtrangers, who oppreſſed the *Edomites*: And are here ſet down by *Moſes* to admoniſh the *Iſraelites*, to obſerve that Precept, *Deut.* xvii. 15. *Not to ſet a ſtranger to be King over them, who is not their Brother*, *i. e.* One of their own Nation.

Ver. 35. *Who ſmote Midian in the Field of Moab.*] The *Midianites*, perhaps, came to invade them; and *Hadad* march'd out and met them in the Frontiers of their Country, which joined to that of *Moab*: Where he got a great Victory over them.

Ver. 37. *And Saul of Rehoboth by the River reigned*, &c.] If by the *River* we ſhould underſtand *Euphrates*, (as it uſually ſignifies) near to which ſtood the City of *Rehoboth*, (*Gen.* x. 11.) it may ſeem ſtrange that one ſhould be choſen from ſo remote a Country, to be King of *Edom*: Unleſs we ſuppoſe him to have been born there, but to have lived in *Edom*; and by his great Atchievements, to have got into the Throne. Otherwiſe, we muſt take this for ſome other City; which ſtood by the moſt known River of this Country.

Ver. 38. *Baal-hanan.*] This Name is the reverſe (as I may call it) of *Hani-ball*.

Ver. 39. *His Wife's name was Mehetabal*, &c.] None of their Wives, much leſs their Pedigree, are named beſides this alone: Which ſhows ſhe was an eminent Woman in thoſe Times and that Country; either for Wiſdom, or Parentage, or Eſtate, or ſome other Excellence.

Ver. 40. *And theſe are the names of the Dukes that came of Eſau.*] They ſeem now to have returned to their firſt Conſtitution; and Kings were laid aſide for ſome time. But in future Ages, we find they changed again, and then Kings reigned ſucceſſively, the Son after the Father, as they did in *Iſrael*. Some think, theſe were the great Men, who ruled in *Edom*, in *Moſes*'s time.

*According to their Families*, &c.] They were the Heads of different Families; and lived in different Places; and, perhaps, reigned at the ſame time, in ſeveral Parts of the Country: So the words ſeem to import.

Ver. 43. *In the Land of their poſſeſſion.*] In their own Country; whilſt the Seed of *Jacob* ſojourned in a ſtrange Country, and poſſeſſed no Land of their own.

*He is Eſau*, &c.] He ends as he began. This is the Account of *Eſau*; the Father of the People who are now called *Edomites*.

## CHAP. XXXVII.

Ver. 1. AND *Jacob dwelt in the Land*, &c.] Having given us an Account of *Eſau*'s removal to *Seir*, (xxxvi. 6, 7.) and of the Proſperity of his Family there: He now goes on to tell us, that *Jacob* ſtill continued in the Country, where his Father had ſojourned, in the Land of *Canaan*.

Ver. 2. *Theſe are the Generations of Jacob.*] Theſe words are to be connected with the later end of xxxv. 23, 24, &c. where he relates how many Sons *Jacob* had; and then gives an account of the Family of *Eſau*, (in the xxxvith *Chapter*) which being ended, he returns to finiſh the Hiſtory of *Jacob*.

*And the Lad was with the ſons of Bilhah*, &c.] Theſe words *vehu naar*, ſignify he was very young, in the ſimplicity of his childiſh Years; and come in, by way of a Parentheſis, in this manner. *Joſeph* being *ſeventeen* Years old, was feeding the Flock with his Brethren, (and *he was but a Youth*, unexperienced, and therefore called a Child, *ver.* 30.) *with the ſons of Bilhah*, &c. Which laſt words are an explication of the former, ſhowing with which of his Brethren he was. Not with the Sons of *Leah*, but with the Sons of *Jacob*'s Hand-Maids: Particularly with *Bilhah*'s, whom we may look upon as a Mother to him, now *Rachel* was dead, having waited upon her. And *Zilpah*'s Sons are alſo mentioned in the ſecond place, as thoſe, it is likely, who were thought to have leſs emulation to him, than the Sons of *Leah*. But we ſee by this, how much our greateſt Prudence often fails: For *Reuben* and *Judah*, the Children of *Leah*, had more Kindneſs for *Joſeph* than any of the reſt.

*Their evil report.*] What evil Lives they led.

Ver. 3. *Becauſe he was the ſon of his old age.*] *Benjamin* was more ſo than he; and the reſt were born not many Years before him. But he is ſo called, becauſe he had been married a good while to *Rachel* before he had him: And he was the greateſt Comfort of his old Age; *Benjamin* not being yet grown up, to give any proof of his future worth.

*He made him a Coat of many colours.*] It is commonly thought to ſignify a Garment wrought with Threads of divers Colours; or made up of *pieces* of Silk or Stuff, which had much variety in them; or wrought, as ſome think, with Figures of Fruit, or other things: See *Salmaſius* upon *Flav. Vopiſcus, p.* 396. But *Braunius* (*de Veſtib. Sacerd. Hebr. L.* i. *cap.* 17.) hath proved, I think, that the *Hebrew* word *Paſſim*, here ſignifies a long Garment down to the Heels or Ancles, and with long Sleeves down to the Wriſts; which had a Border at the bottom, and a Facing (as we ſpeak) at the Hands, of another Colour, different from the Garment. See *ver.* 23.

Ver. 4. *Could not ſpeak peaceably to him.*] In a kind and friendly manner: But churliſhly, and with evident ſigns of hatred. *Aben Ezra* fanſies they would not ſo much as ſalute him, or wiſh him peace (as the Phraſe then was, *Peace be to thee*) or aſk him how he did; as our Cuſtom is.

Ver. 5. *Joſeph dreamed a Dream.*] This was uſual among the antient *Patriarchs*, and others alſo, as appears by *Elihu:* Who ſhows that all Dreams were not Illuſions of evil Spirits, *Job* xxxiii. 14, 15, &c. And long before his time *Abimelech* was warned by God in a Dream, *Chapter* xx. of this *Book*, *ver.* 3, 6, 7. Upon which Conſideration (as Dr *Jackſon* well obſerves) we ſhould not miſtruſt the Reports of *ſeveral* antient Hiſtorians, who tell us how Princes and Fathers of Families have had Forewarnings of future Events; either concerning themſelves, their Kingdoms, or Poſterity: *Book* i. upon the *Creed*, *chap.* 9.

*He told his Brethren.*] This argues his great Innocence and Simplicity; that he had not yet Underſtanding enough, to conſider how ill this Dream might be expounded; or not Prudence enough, to conceal what might be ill interpreted by them.

*They hated him yet more.*] The firſt ground of their Hatred was their Father's great Love to him; and then, his informing their Father of their bad Behaviour: Which was ſtill increaſed by the fine Clothes his Father beſtowed on him; and now moſt of all by this Dream; which they interpreted to ſignify his Superiority over them.

Ver. 7. *Your Sheaves ſtood round about, and made obeiſance*, &c.] Or, gathered round about mine: Which was fulfilled, when they came for Corn into *Egypt*; of which theſe Sheaves, ſome think, were an apt repreſentation.

Ver. 8. *Shalt thou indeed reign over us?*] It ſeems they could readily interpret the meaning of a Dream: Which ſhows how common they were in thoſe Days.

*For his Dreams, and for his Words.*] This ſeems to import, that he had more Dreams of like nature; and was wont to talk of them: Which they thought ſavoured of Arrogance.

Ver. 9. *He dreamt yet another Dream.*] Which confirmed the former; by repeating the ſame thing, under different Figures. For as the former was taken from the Earth; ſo this from Heaven: And is more comprehenſive than the former; for it concerns his Father, as well as his Brethren.

*Behold the Sun and the Moon*, &c.] They ſeemed to deſcend to him, or he to be carried up to them: Where they bowed, and lay at his Feet.

Ver. 10. *His father rebuked him.*] Gave him a check; that *Joſeph* might not grow conceited of himſelf, and his Brethren might not be provoked to hate him.

*What is this Dream, that thou haſt dreamed?*] What an idle Dream is this?

*Shall I, and thy Mother, and Brethren*, &c.] Who can believe this? Thy Mother is dead, (which is ſufficient to ſhow the vanity of this Dream) and thy Father ſure is not to truckle unto thee; no, nor thy elder Brethren.

Ver. 11. *His Brethren envied him.*] Tho *Jacob* ſeemed to ſlight what he ſaid; it incenſed his Brethren againſt him.

*But his Father obſerved the Saying.*] He did not look upon it as a mere Fancy; but thought there might be ſomething in it. And therefore, tho he thought fit publickly to ſlight it, yet he took ſuch notice of it privately, that he preſerved it in Mind, and laid it up in his Heart; as the Scripture elſewhere ſpeaks. And it really was fulfilled, when he went down into *Egypt*; and, no doubt, ſhowed that Reſpect which was due to the *Vice-Roy* of the Country: And ſo did his Mother *Bilhah*, and all his Brethren.

Ver. 12. *His Brethren went to feed their Father's flock in Shechem.*] As their Flocks increaſed, ſo they inlarged their Paſture: And they often removed to find freſh Paſture. Beſides, he had made a Purchaſe in this place; where they fed his Flocks in his own Ground.

Ver. 13. *Come, I will ſend thee unto them.*] Make thy ſelf ready, that I may ſend thee to inquire of thy Brethrens Welfare. About which he was now the more ſolicitous; becauſe they were gone to a Place, where they had, ſome Years ago, given great provocation to the Country, by their barbarous Cruelty.

Ver. 15. *A certain Man found him.*] Some take this to have been an *Angel:* Who took care of him, when he was at a loſs, which way to go. So *Maimonides*, *P.* ii. *More Nevochim*, *cap.* 42. Where he makes this Paſſage the very ſame with that xvi. 7. *The Angel of the* LORD *found her*, &c.

Ver. 18. *They conſpired againſt him.*] The *Hebrew* word ſignifies, they took ſubtle and crafty Counſel againſt him to ſlay him. Laid their Heads together (as we now ſpeak) to kill him, ſo that the Murder might be concealed from their Father.

Ver. 19. *Behold, this Dreamer cometh.*] In the *Hebrew*, *This Maſter of Dreams*; or a frequent Dreamer; one that hath Dreams at command.

Ver. 20. *Caſt him into ſome pit.*] Which they were wont to dig frequently in thoſe Countries, to hold Rain-Water for their Cattle, when they could not find a Spring, or were near no River.

Ver. 21. *He delivered him out of their Hands.*] Preſerved him from being murdered by them, as they intended; which he did by the following Counſel: Which ſeemed to have ſomething of Humanity in it; and yet would effect what they reſolved.

Ver. 22. *Caſt him into this pit.*] That he might periſh with hunger.

*And lay no hands upon him*, &c.] Let not us kill him. This he ſaid that he might ſave his life intending ſecretly to draw him out of the Pit, and reſtore him ſafe to his Father. By which piece of good Service, *Reuben* perhaps, hoped to reconcile his Father to him, who was juſtly angry with him, for defiling his Bed, xxxv. 22.

Ver. 23. *His Coat of many colours.*] By this it ſeems he was diſtinguiſhed from the reſt of his Brethren: Being not yet grown up to ſuch laborious Imployments as they followed abroad; and therefore indulged to wear a richer ſort of Garment with his Father at home. For, according to the common Notion, it was wrought, or embroidered, with Flowers; which was accounted noble, as well as beautiful, in ancient Times. As appears by *Plato*, who commending the Government then admired in *Greece*, compares it to ſuch a Garment that hath variety of Colours in it, *L.* viii. *de Republ. p.* 557. Κινδυνεύει καλλίϛη αὕτη τῶν πολιτειῶν εἶναι ὥσπερ ἱμάτιον ποίκιλον πᾶσιν ἄνθεσι πεποικιλμένον, οὕτω καὶ αὕτη πᾶσι ἤθεσι πεποικιλμένη καλλίϛη ἂν φαίνοιτο.

Ver. 24. *The pit was empty, there was no Water in it.*] This ſhows the uſe of ſuch Pits was to hold Water: Which at this time was dried up, for want of Rain.

Ver. 25. *A company of Iſhmaelites.*] In the Language of theſe Times it is called a *Caravan:* Merchants not daring to travel alone, in ſmall Numbers, in thoſe *Eaſtern* Countries, thro' the Deſarts, for fear of Robbers, or of wild Beaſts.

*From mount Gilead.*] They came from Parts beyond that; but paſſed that way to traffick there.

*With their Camels.*] Which were, and ſtill are, the moſt proper Beaſts for Carriage in thoſe Countries: Being able to travel a great way, in the Deſarts without Drink. And the *Midianites* (who are here the ſame with the *Iſhmaelites, ver.* 28.) had as great a breed of them as any other Country: As *Bochart* obſerves, *P.* i. *Hierozoic. L.* ii. *cap.* 3.

*Bearing Spicery.*] The word *Nechoth*, which we, and a great many others, tranſlate *Spicery* in general, ſeems to ſignify ſome particular ſort of Spicery, as the following words do. A great many Conjectures there are, what ſort; and *Bochart* moſt probable concludes it to be *Storax.* See the fore-named Book, *P.* ii. *Lib.* iv. *cap.* 12.

*Balm.*] So *Kimchi*, whom the modern Interpreters generally follow, expounds the *Hebrew* word *Tzeri:* Which the Ancients interpret *Reſin*; and *Bochart* juſtifies them by ſuch Reaſons as theſe: That there was no Balm in *Gilead* in theſe Days; but it was brought thither out of *Arabia Fœlix* in the Reign of King *Solomon:* And then it grew on this ſide *Jordan*, about *Engaddi* and *Hiericho*; not beyond *Jordan* in the Land of *Gilead. Ib. Par.* i. *Lib.* ii. *cap.* 51.

Ver. 26. *What profit is it, if we ſlay our Brother?* &c.] We ſhall get nothing by letting him die in the Pit: Had we not better make Money of him?

*And conceal his Blood.*] Tho we ſhould be able to conceal his Murder; which is not eaſy to do.

Ver. 27. *For he is our Brother, and our Fleſh.*] Natural Affection perſwaded to this, rather than to the other.

*And his Brethren were content.*] As many of them as were then preſent; for *Reuben* was not among them at this Conſultation.

Ver. 28. *Then paſſed by Midianites.*] They are called *Iſhmaelites* juſt before, *ver.* 25. And ſo they are immediately in this very *Verſe*, [*Sold Joſeph to the Iſhmaelites.*] For they were very near Neighbours, and joined together in Trade, making now one *Caravan*, with a joint Stock, as this Story intimates. Read *Judg.* viii. 1, 3, 22, 23, 24, 26. and it will appear the Scripture ſpeaks of them, as one and the ſame People, in after-times.

*For twenty peices of Silver.*] Moſt underſtand ſo many *Shekels:* Which was a very ſmall Price; but therefore demanded, and no more, that the Bargain might be clapt up the ſooner.

Ver. 29. *Reuben returned to the pit.*] He, pretending ſome buſineſs, had withdrawn himſelf from the Company, with an intention, when his Brethren were gone from the Pit, to come privately and take *Joſeph* out, and carrry him to his Father. Upon that Deſign he now came thither.

*Rent his Clothes.*] As they uſed to do, when they mourned for the dead: Whereby he expreſſed his real Grief for his Brother.

Ver. 30. *The Child is not.*] He is dead; as this Phraſe commonly ſignifies.

*Whither ſhall I go?*] I know not whither to flee, to hide my ſelf from my Father's Anger: Who might juſtly expect the eldeſt Son ſhould take the greateſt Care of him.

Ver. 31. *And they took Joſeph's Coat*, &c.] His Brethren it ſeems perſwaded *Reuben* alſo to join with them, in concealing the Sale of *Joſeph*; and making their old Father believe he was devoured by ſome wild Beaſt.

Ver. 32. *They ſent the Coat*, &c.] They firſt ſent it by a Menſſenger; and immediately followed themſelves, with the Tale which is here related.

Ver. 33. *An evil Beaſt.*] Some wild Beaſt, of which there were great ſtore in thoſe Countries, (ſuch as Lions and Bears) for he could not ſuſpect his Brethren would kill him.

Ver. 34. *Rent his Clothes, and put ſack-cloth on his loins.*] This was the higheſt degree of Mourning in the thoſe Days. We read often of putting on Sack-Cloth in future Ages, upon ſuch ſad Occaſions: But this is the firſt time we meet with it; which ſhows the great Antiquity of ſuch Cuſtoms.

*Mourned for his Son many Days.*] Beyond the ordinary time of Mourning. *Many Years* (as the word *Days* ſometimes ſignifies) perhaps, till he heard he was alive. So the following *Verſe* ſeems to denote; that he reſolved not to ceaſe Mourning for him as long as he lived.

Ver. 35. *All his Sons and Daughters.*] He had but one Daughter: Therefore the meaning is, his Sons Wives, or their Daughters.

*I will go down into the Grave*, &c.] If *Sheol* here be expounded *Grave*, then the next words muſt be thus tranſlated, *mourning for my Son*; as *R. Solomon* interprets them. For *Joſeph* was not buried in a Grave; and therefore he could not think of going down to him thither. And thus *Chriſtophorus à Caſtro*, upon the *Second* of *Baruch*, acknowledges *Sheol* ſignifies in this place, and interprets it in this manner: *Lugere non deſinam, donec me ſepulturæ demandetis:* I will not ceaſe to mourn, till you lay me in my Grave. But if we follow our Tranſlation, which is moſt common, *I will go down to my Son*, then *Sheol* muſt ſignify the State, or Place of the dead; as it often doth: And particularly *Iſaiah* xiv. (where the King of *Babylon* is expreſly denied the honour of a Grave, *ver.* 19, 20.) *Sheol* is ſaid to be *moved for him*, and *to meet him*, and *to ſtir up the dead for him*, ver. 9.

*Thus his Father wept for him.*] Continued his Mourning; not only by wearing Sack-Cloth, but in ſuch paſſionate Expreſſions as theſe.

Ver. 36. *And the Midianites.*] In the *Hebrew* the word is *Medanim* (a diſtinct Name from thoſe *ver.* 38.) who were a People derived from *Medan*, one of the Sons of *Keturah*, and Brother to *Midian*, xxv. 2. They and the *Midianites* lived near together in *Arabia* not far from the *Iſhmaelites:* Who all joined together in this *Caravan*, and made one Society of Merchants; conſiſting of *Medanites*, *Midianites*, and *Iſhmaelites*.

*An Officer.*] The *Hebrew* word *Saris*, oftentimes ſignifies an *Eunuch:* By whom the *Eaſtern* Queens were attended. But it likewiſe ſignifies all the great Courtiers, (as the *Chaldee* here tranſlates it) ſuch as the *Bed-Chamber-Men*, the *Lord Chamberlain*, (as we now ſpeak) and ſuch like Officers of State: And therefore is rightly tranſlated here, for *Potiphar* had a Wife. The truth is, this was the prime ſignification of the word: Till, in after-times, the depravation of Manners, and the jealouſy of the *Eaſtern* Kings, made them ſet none but Slaves, who were caſtrated, to attend their Queens; by whom they were preferred to great Offices; and ſo came to enjoy this Name.

*Pharaoh.*] This was a common Name to all the Kings of *Egypt*. See xii. 15.

*Captain of the Guard.*] The LXX tranſlate it, *Maſter Cook:* And ſo *Epiphanius* calls his Wife. τὴν τοῦ Ἀρχιμαγείρου, *Hæreſ.* xxvi. *n.* 17. Our Margin hath it, *Chief of the Slaughter-Men*, or *Executioners*. But the word *Tebachim* may better be tranſlated *Soldiers*, than *Butchers*, or *Executioners:* And here, ſome think, may denote him, whom we call the *Provoſt-Marſhal:* Others, will have it, *the Maſter of the Horſe*. But I ſee no more proper tranſlation than ours, *Captain of the Guard:* Or, rather, chief Commander of the King's Guard; ſuch an one as *Nebuzaradan* was, 2 *Kings* xxv. 20. For *Schar* is more than one whom we now call a *Captain*. See xl. 3. This Phraſe *Schar-Hatabachim* is explained by *Hottinger* out of the *Æthiopic* Tongue. See *Smegma Orient. p.* 85.

## CHAP. XXXVIII.

Ver. 1. AT *that time.*] It is uncertain whether he mean at the time *Joſeph* was ſold (which is juſt before mentioned) or, at the time *Jacob* returned from *Meſopotamia* to live in *Canaan*, xxxiii. 18. or when he went to ſettle with his Father at *Mamre*, xxxv. 27. But, take it any of theſe ways, there was time enough for all the Events following, before they went into *Egypt*; ſuppoſing *Judah*'s Children to have married very young: As may be ſeen in moſt Interpreters.

*Judah went down from his Brethren.*] Either upon ſome buſineſs, or in ſome diſcontent.

*Adullamite.*] A Citizen of *Adullam*; which was a famous Town, or City, that fell afterwards to the Tribe of *Judah:* Whoſe King was ſlain by *Joſhua*, xii. 19. And where there was a famous Cave, in which *David* hid himſelf, 1 *Sam.* xxii. 1.

Ver. 2. *Judah ſaw there.*] So as to fall in Love with her. For, according to the old Saying, Ἐκ τοῦ ὁρᾷν τὸ ἐρᾷν.

*A Daughter of a certain Canaanite.*] It was not ſo bad for a Man circumciſed to marry the Daughter of one uncircumciſed; as it was to give their Daughters in Marriage to an uncircumciſed Huſband, (xxxiv. 14.) For an uncircumciſed Man was accounted unclean, tho he had renounced Idolatry: But a Woman born of uncircumciſed Parents was not ſo accounted, if ſhe embraced the worſhip of the True God. Whence *Salmon*, a great Man in the Tribe of *Judah*, married *Rahab* who was a *Canaanite*. Such an one we muſt ſuppoſe this Woman, whom *Judah*, married, to have been; or elſe he had offended his Father, as much as *Eſau* did *Iſaac* by marrying the Daughters of *Heth*.

*Whoſe name was Shuah.*] Her Father's Name was *Shuah*, *ver.* 12.

*He took her.*] To be his Wife, *ver.* 12.

Ver. 5. *And he was at Chezib when ſhe bare him.*] Some think this Town the ſame with *Achzib*, belonging to *Judah*, *Joſh.* xv. 44. But why *Moſes* mentions his abſence when this Child was born, and why he ſets down the Place where he then was, we cannot give an account; tho there was, no doubt, ſome ſpecial Reaſon for it. Perhaps it is to ſhow, why ſhe gave the Name to this and to her former Son, (whereas he himſelf named the firſt, *ver.* 3.) becauſe he was not at home when they were born.

Ver. 6. *Whoſe name was Tamar.*] She ſeems alſo to have been a Woman of *Canaan*; but not an Idolater.

Ver. 7. *Was wicked in the ſight of the LORD.*] *i. e.* Exceeding impious; and that notoriouſly. See *Gen.* x. 9. What particular Sins he was guilty of, is but conjectured. Some fanſy they were of the ſame nature with his next Brother's: See *Bonfrere*, or *Menochius* out of him.

*And the LORD ſlew him.*] Cut him off ſuddenly, by ſome unuſual ſtroke.

Ver. 8. *Go in unto thy Brother's Wife*, &c.] This (ſay the *Hebrew* Doctors) was an ancient Cuſtom, in force before the Law of *Moſes:* Which only enacted what had been formerly practiſed, (*Maimon. P.* iii. *cap.* 49. *More Nevoch.*) that when a Man died without Iſſue, his next Brother ſhould marry his Wife, *Deut.* xxv. 5. Which Cuſtom afterward extended to the next Couſin, if no Brother remained.

*And raiſe up Seed unto thy Brother.*] Preſerve thy Brother's Name and Family; by begetting a Child, which may be accounted his, and inherit.

herit his Eſtate. For ſo the Law was; that the Firſt-born of ſuch a Match was not to be look'd upon as the Child of him that begat him; but as his Brother's, who was the Mother's firſt Huſband. All the following Children, were to be his own.

Ver. 9. *Onan knew that the Seed ſhould not be his.*] *i. e.* The Firſt-born ſhould be reputed his Brother's Child.

*Leſt he ſhould give Seed to his Brother.*] Or, *leſt a Child ſhould be born in the name of his Brother*, as the *Vulgar Latin* interprets it very exactly, according to the Opinion of the *Hebrews:* as Mr *Selden* obſerves, *L.* vii. *de Jure N. & G. cap.* 3.

Ver. 10. *The thing which he did, diſpleaſed the LORD.*] This made his Sin the more heinous, that he acted againſt the Divine Promiſe made to *Abram*, concerning the multitiplying of his Seed: Eſpecially againſt the Belief of the Promiſe of the *Meſſiah*; that *Seed* for which all good Men longed.

Ver. 11. *Remain a Widow in thy Father's houſe*, &c.] It ſeems the Contract of Marriage at firſt was ſo underſtood in thoſe Days, that if the Huſband died without Iſſue, the Woman muſt marry his next Brother; and as long as any of his Brethren remained, they were bound to marry his Wife, and preſerve their Brother's Memory: Or elſe ſolemnly renounce her, to their great infamy and diſgrace. This was ſo well known, that there is nothing in the Law, that enjoins any new ſolemn Contract in ſuch a Caſe: Becauſe the firſt Huſband being dead, ſhe and the next Brother were Man and Wife, without any further Agreement, by Virtue of the Original Law: Until he renounced her. Yet by the Conſtitutions afterwards made by their elders, it was ordained, that he ſhould eſpouſe and endow her ſolemnly before Witneſſes: As Mr *Selden* ſhows in his *Uxor Hebr. Lib.* i. *cap.* 12. and *Lib.* ii. *cap.* 2. and 10.

But *Judah* thought *Selah* was too young to perform this Contract; and therefore deſired her to ſtay till he was grown up: And to abide in her own Father's Houſe rather than in his; that *Selah* might not think of Marriage too ſoon.

*For he ſaid, Leſt paraventure he die alſo.*] This ſome make an Argument that he never intended to give her his Son. But it is more agreeable to *ver.* 24, and 26. to think that according to the Cuſtom of thoſe Days he could not refuſe it. And therefore he thought it was their youthful Folly, which made his two other Sons periſh: Which made him reſolve to keep this till he had more Diſcretion, and was better inſtructed in his Duty. Or, if we imagine their Sin was known to none but *Tamar*; the meaning may be, that he thought their marrying too young was the cauſe of their death: And therefore he determined to keep this only remaining Son, till he was of a riper Age.

Ver. 12. *In proceſs of time.*] In the *Hebrew* the words are, *The Days were multiplied*, i. e. after ſome Years.

*To Timnath.*] A Town not far from *Adullam*, it is probable, for it was alſo within the Lot of the Tribe of *Judah*, *Joſh.* xv. 57.

*He went up to Timnath.*] Some have made a difficulty about this Phraſe: For *Samſon* is ſaid to have gone *down to Timnath*, *Judg.* xiv. 5. But they ſhould have conſidered (as *Bochart* obſerves, *P.* i. *Hierozoic. L.* iii. *cap.* 4.) that theſe were two different Places, one called *Timnah*, the other *Timnathah*: This in the Tribe of *Judah*; the other in the Tribe of *Dan.* To this they went up, becauſe it was in a mountainous Country: To that they went down, becauſe it was in a Valley.

*To his Sheep-ſhearers.*] It was the Cuſtom at ſuch times to make a Feaſt, (as we do now) and to invite their Kindred and Friends to it, (as he doth his Friend *Hirah*) which appears ſufficiently from the Story of *Abſalom*, 2 *Sam.* xiii. 23. For in thoſe Countries, where they had vaſt Flocks, *Sheep-ſhearing* was a kind of Harveſt: Which made that time to be obſerved with ſuch Joy, as there uſed to be in Harveſt. Whence *David*'s Servants ſaid to *Nabal*, that they were come to him *on a good Day*; for he was ſhearing Sheep 1 *Sam.* xxv. 8. Accordingly *Judah* having finiſhed the time of mourning for his Wife, went to recreate himſelf, with his Friends, at this Feſtival Seaſon.

Ver. 14. *She put off her Widow's Garments.*] In which, it ſeems, ſuch Perſons continued, till they were married to the next Brother. But ſhe, at this time, laid them aſide, that he might not have the leaſt ſuſpicion ſhe was the Perſon whom he courted.

*Covered her with a Veil.*] As all Women did, in the *Eaſtern* Countries, when they went abroad: And there are Examples of it alſo in the *Weſtern* Parts of the World; as Mr *Selden* at large ſhows, in his *Uxor Hebraica*, *L.* iii. *cap.* 17. Where he produces ſeveral Paſſages out of the *Alcoran* requiring this.

*Wrapt herſelf.*] Muffled her Face with it, as we ſpeak, that ſhe might not be known.

*And ſat in an open Place.*] Where two Ways met, as the *Hebrew* words ſeem to import: Unleſs we take it for a proper Name, as it is in the Margin of our *Bibles*. Either way, it ſignifies, in a Publick Place, where every Body might ſee her. It is commonly noted, That there was ſo much Modeſty left, in thoſe ancient Days, that Harlots both went veiled, and alſo ſat without the Cities, (ſee *Origin L.* iv. *contra Celſum*, *p.* 206.) But, however the later part of this Obſervation be, the former part of it is not true. For, as *Bochartus* obſerves, (*P.* i. *Hierozoic. L.* ii. *cap.* 46.) *Proprium fuit meretricum non* velari, *ſed* revelari; it was proper to Harlots not to be covered but to go bare-faced: As appears from *Iſai.* xlvii. 3. *Nahum* iii. 5, &c. All that can be anſwered to this is, That it might be otherwiſe, in very ancient Times. Which I do not take to be true: For all Women, as I obſerved before, were covered; and therefore Harlots were diſtinguiſhed only by their ſitting in the High-ways, not by their Veils.

*For ſhe ſaw that Selah was grown, and ſhe was not given*, &c.] She reſolved, if ſhe could, to have a Child by one of this Family; and hoped, perhaps, that *Selah* might come along with his Father, and have the ſame Deſires his Father had:

And in thoſe Days (as I noted before) there were no ſuch Solemnities required, as the *Jews* afterwards uſed (tho the Law did not enjoyn it) to the making a Marriage with one's Brother's Wife. Which was to be contracted, they ſay, before two Witneſſes, and by giving a peice of Money, or a Writing: But this was ordained only by their Elders, not by the Original Law. See *ver.* 11. And therefore ſhe thought if ſhe could have caught *Selah* by this Device, it would have been held lawful: But this Plot failing her, ſhe ſo far tranſgreſſed, as to admit *Judah* himſelf to lie with her.

Ver. 15. *Becauſe ſhe covered her face.*] This is not the reaſon why he took her for an Harlot; but why he did not know her to be his Daughter-in-law, (as Mr *Selden* obſerves in the place before-named, *ver.* 14.) becauſe he could not ſee her Face: And he thought her to be an Harlot, becauſe ſhe ſat *in trivio*, in the High-way; where ſhe publickly expoſed herſelf.

Ver. 16. *Let me come in unto thee.*] There was an expreſs Law that there ſhould be no *Kedeſhaw* (or *Whore*) among the Daughters of *Iſrael*, *i. e.* none who ſhould proſtitute her Body without Marriage, *Deut.* xxiii. 18. *Levit.* xix. 29. But before the giving of the Law (ſaith *Maimonides*) if a Man found a ſingle Woman in a Publick Place, and they agreed on certain terms, to lie together without being married, they were not puniſhed. See Mr *Selden L.* v. *de Jure N. & G. cap.* 4.

*What wilt thou give me?*] That which made ſuch Facts not to be puniſhed, was (ſaith the ſame *Maimonides*) becauſe of the Contract which paſſed between them. This reward which he gave the Harlot for the uſe of her Body, being like the Dowry a Man gave his Wife, when he put her away: Which being paid, it was thought he did her no wrong: *More Nevoch. P.* iii. *cap.* 49. They that would now have their wicked Practices warranted by ſuch Examples; ſhould conſider that every thing not puniſhed by Men, was not allowed by God: And that we now live under another Diſpenſation, which expreſly forbids ſuch Uncleanneſs; and declares, that not only *Adulterers*, but *Whoremongers*, *God will judge*, i. e. puniſh, *Hebr.* xiii. 4. See *ver.* 23.

Ver. 17. *A Kid from the Flock.*] Which was look'd upon as a valuable Preſent, in thoſe Days; as I have obſerved before, xxvii. 9.

*Wilt thou give me a Pledge*, &c.] A Pawn, as we now ſpeak, to be returned when he ſent what he promiſed.

Ver. 18. *Thy Signet.*] His Ring, wherewith he ſealed.

*Thy Bracelets.*] The *Hebrews* generally underſtand by this word his *Cloak*, or ſome ſuch Garment: Others, his *Girdle*.

*And thy Staff*, &c.] Which it is likely, had ſomething in it, to diſtinguiſh it from other Mens Staffs. And ſhe aſks ſo many things, that by ſome or other of them (if not by all) it might be certainly known, who was the Father, if ſhe proved with Child.

*And he came in unto her.*] Not publickly; but in ſome bye-place, to which they retired.

*And ſhe conceived by him.*] Tho he did not know her, yet ſhe knew him: Which aggravated her Crime, and made it *Inceſt* in her, tho only *Fornication* in him. Unto which, one would think, ſhe was tempted, by her vehement deſire to have a Child, by one of this Family; unto which the Promiſe of the *Meſſiah* belonged. For tho ſhe ſeems to have been one of the Seed of *Canaan*, (as I ſaid before, *ver.* 6.) yet embracing the Religion of *Jacob*, ſhe renounced the Impiety of the *Canaanites*: And ſo is mentioned in the Genealogy of our Saviour, as well as *Rahab* and *Ruth*.

Ver. 19. *Laid by her Veil from her*, &c.] Retired into her Father's Houſe (for within Doors they did not wear Veils) where ſhe clothed her ſelf again like a Widow.

Ver. 21. *Where is the Harlot?*] By this it is apparent that the word *Kedeſchah*, ſignifies a common Whore (as we ſpeak) who publickly proſtituted herſelf for hire: As the *Hebrew* Doctors obſerve upon this place, and upon *Deut.* xxiii. 17. But whence this Name ſhould be given to *Harlots* is a great doubt; it coming from a Root, which ſignifies that which is *Sacred*. Which hath inclined ſome learned Men to think, that the *Women-Prieſts* conſecrated to the Service of *Baalphegor*, or *Priapus*, were no better than Whores; and the *Men-Prieſts* who ſerved *Aſhteroth*, mentioned 2 *Kings* xxiii. 7. made all Whores be called *Kediſchim*, which was the Name for thoſe devoted to ſuch impure Miniſteries. See Mr *Selden*, *de Diis Syris*, *Syntag.* i. *cap.* 5. and *Syntag.* ii. *cap.* 2. But ſuch beaſtly Idolatry, ſurely, was, not ſo old as the Days of *Jacob*: And it ſeems more reaſonable to me to think, that the Original word ſignifying *Separation*; it was applied either to thoſe who were ſeparated unto Holineſs, or unto Uncleanneſs, as Harlots were.

*And they ſaid, There was no Harlot in this place.*] They knew of none that publickly profeſſed to be a Proſtitute: Nor had they ſeen any one ſit publickly to invite Cuſtomers.

Ver. 23. *Let her take it to her.*] Keep the Pledge to herſelf.

*Leſt we be aſhamed.*] Tho the Fact he had committed was in thoſe Days lawful, (ſaith *Maimonides*) that is, was not puniſhed by the Judges; yet Men did not publickly boaſt of it, nor were willing to own it; but were aſhamed it ſhould be known, (which was a ſign they were ſenſible there was a moral Turpitude in it) and therefore endeavoured to hide and conceal it; even with the loſs of thoſe Goods which were of greateſt value. For the Senſe, ſaith he, of *Judah*'s words is this, *It is better to loſe what ſhe hath of ours, than by inquiſition after it, to divulge the buſineſs, and increaſe our ſhame: More Nevochim*, *P.* iii. *cap.* 49. Where he bids his Reader obſerve, this is the Moral Virtue which ought to be learnt from this Hiſtory; together with Juſtice and Equity: Which appears in his performing the Agreement he made of ſending a Kid; of which he deſires his Friend to be a Witneſs, that he might not lie under any ſuſpicion of having offered Violence to her.

Ver. 24. *Bring her forth.*] Out of her Father's Houſe, into the place of Judgment: Where he would have her ſentenced to the ſevereſt Puniſhment.

*Let her be burnt.*] Not preſently, (for that had been the higheſt Injuſtice and Cruelty, to burn the Child in her Belly) but after ſhe was delivered; till which time he would have kept her in ſuch ſafe Cuſtody, that this Execution might be done upon her. Some think *burning* was the Puniſhment for Adultery in thoſe Days. Others think the Puniſhment depended on the Will of the Supreme Governour, whoſoever he was: Whom ſome alſo take to have been *Judah* himſelf; as chief in his own Family: And that he was ſo ſevere againſt her becauſe ſhe had diſgraced his Family, and he was glad to be rid of her, that he might not give his Son *Selah* to her. But there are thoſe, who think by *burning* is meant no more but *branding* her in the Fore-head, to denote her to be an Whore. See Mr *Selden*, *L.* vii. *de Jure N. & G. cap.* 5. If *Judah* did mean *burning her at a Stake*, (as we now ſpeak) it was a Puniſhment not then commonly uſed, but inflicted (as his words are, *L.* iii. *Uxor. Hebr. cap.* 12.) *ex more ſeu lege aliqua ſingulari*: By ſome ſingular Cuſtom or Law.

All this proceeds upon a ſuppoſition, that ſhe really was *Selah*'s Wife tho not ſolemnly married (as the *Jews* pretend it was neceſſary, after the Law was given) by Virtue of the firſt Contract with his eldeſt Brother. Which was the reaſon of her being kept at her Father's Houſe; that no Body elſe might pretend to her, but ſhe be reſerved for him: Otherwiſe there could have been no ground for proceeding againſt her as an Adultereſs.

Ver. 26. *She hath been more righteous than I.*] Theſe words do not ſignify that ſhe had in this matter committed a leſs Sin than he, (for ſhe had committed a greater) but that in another matter, which was the occaſion of this, he had broken his word with her, when ſhe had, till now, kept her Faith with him; and lived a Widow honeſtly in expectation of his Son. Beſides, ſhe committed this Fact out of deſire to have a Child; he, to ſatisfy his Luſt.

*And he knew her no more.*] Which ſome have tranſlated quite the contrary, *and he ceaſed not to know her*, *i. e.* he ſolemnly married her, and took her to be his Wife: Which was unlawful after the Law of *Moſes* was given, but as lawful before, as many other things which they practiſed. And two of the *Chaldee* Paraphraſts have feigned a *Bath-Coll* to have come from Heaven, to countenance the Fact. See Mr *Selden*, *L.* v. *de Jure N. & G. cap.* 9. and *L.* vii. *cap.* 5. But, it is not likely, he would take his Son's Wife, to be his own. And likewiſe having known her, tho by an Error, moſt think *Selah* himſelf afterward had her not to Wife: But ſhe rather did Penance (as we now ſpeak) in Widowhood all her Days. For *Selah*, we find, had Children by another, *Numb.* xxvi. 19.

Ver. 28. *This came out firſt.*] Perceiving there were Twins ſtruggling in her Womb, the Midwife, to diſtinguiſh this from the other, as the Firſt-born, bound this Thread about his Wriſt.

Ver. 29. *How haſt thou broke forth?*] What is the Cauſe of this? Or, what a Violence is this? Speaking as one aſtoniſhed at his eruption. For it was without Example; and therefore the Novelty of the thing, made her break out into this Exclamation. Tho, if it be true which a learned Anatomiſt affirms; that where Twins are of the ſame Sex, they are wrapped in the very ſame *Secundines*, as they call them, (whereas thoſe that are of a different, are ſeparated by diſtinct incloſures) the other Son being ſtronger and more vigorous, might force his way the more readily, when his Brother was nearer to the Birth. *Fernellius L.* vii. *Phyſiolog. cap.* 12.

*This breach be upon thee.*] Take thy Name from this Breach. Be thou ever called *Eruption* or *Breach*; as *Bochart* interprets it: *Hierozoic. P.* i. *L.* ii. *cap.* 30.

Ver. 30. *Called Zarah.*] Which moſt think ſignifies as much as *he ariſeth*, (being uſed commonly of the Sun's riſing) becauſe this Child appeared firſt, by putting out his Hand before the other.

## CHAP. XXXIX.

Ver. 1. AND *Joſeph.*] Having ended this Story of *Judah*, he returns to that of *Joſeph*, which he had begun before in the xxxviith *Chapter*; repeating, where he left off how he was ſold to *Potiphar*.

*Brought down.*] It is a deſcent from *Judæa* to *Egypt*: Which lies very low.

Ver. 2. *And the LORD was with Joſeph.*] To guide him in his Deportment, and in the Management of all Affairs committed to him: So that, as it follows, *he was a proſperous Man.*

*He was in the Houſe of his Maſter.*] One of his Domeſtick Servants.

Ver. 3. *His Maſter ſaw that the LORD was with him*, &c.] Found by Obſervation and Experience that he was an extraordinary Perſon. It is not likely that *Potiphar* knew God, by the Name of *Jehovah*: But the meaning is, he obſerved the happy Fruits of *Joſeph*'s Service; which *Moſes*, not he, aſcribes to the LORD's peculiar Bleſſing.

Ver. 4. *And he ſerved him.*] Found ſuch Favour with his Maſter, that he took him to wait upon his Perſon.

*And he made him Overſeer over his Houſe.*] In time he advanced him to a higher Station, to be (as they now ſpeak) his *Major Domo*, to whom all the Servants in the Family were to be obedient.

*And put all he had into his Hand.*] Committed all his Eſtate, both within Doors and without (as appears by the next *Verſe*) to his Care and Management.

Ver. 6. *He left all he had in Joſeph's Hand.*] Did not call him to a daily Account, nor concerned himſelf about any Buſineſs: But truſted intirely to his Prudence and Fidelity.

*And he knew not ought he had, ſave the Bread which he did eat.*] This is the higheſt Expreſſion of Confidence; ſignifying that he was utterly careleſs about any thing that concerned his Eſtate: Not minding what his Expence or Receipts were; but, taking his Eaſe, left all to *Joſeph*'s Honeſty. In ſhort, he thought of nothing, but to only enjoy what he had, without any Care or Trouble.

*And Joſeph was a goodly Perſon.*] Being the Son of a beautiful Mother.

Ver. 7. *Caſt her Eyes upon Joſeph.*] Look'd upon him Amorouſly, or rather Laſciviouſly: He being young as well as handſom.

Ver. 9. *How can I do this great Wickedneſs?* &c.] Here are three *He Hajedia's*, as the *Hebrews* call them; pointing us to ſo many remarkable things. How ſhall I commit ſuch a Wickedneſs as Adultery? Such a great Wickedneſs? Againſt ſo kind a Maſter, who ſo intirely truſts in my Integrity? Eſpecially, ſince it cannot be committed without the higheſt Offence to God.

Ver. 10. *Day by day.*] Took all occaſions to ſollicit him.

*Or to be with her.*] He avoided, as much as was poſſible, to entertain any Diſcourſe with her, ſhunning her Company, *&c.*

Ver. 11. *About this time.*] The Phraſe in the *Hebrew* (where there are again two *He's* of the ſame kind with the former) ſignifies ſome remarkable Day. *R. Solomon* and *Joſephus* think it was ſome Feſtival, when the Maſter and the reſt of the Family were gone to the Temples; and ſhe ſtaid at home, feigning herſelf not well. But the *Vulgar* tranſlates it ſimply, *upon a certain Day*. Or it may ſignify, *having the like opportunity*, as formerly, and *Joſeph* being about his buſineſs in the Houſe ſhe caught him, *&c.*

*To do his Buſineſs.*] To caſt up his Accounts; ſaith the *Chaldee* Interpreters.

*None of the Men of the Houſe were within.*] In that part of the Houſe where he was.

Ver. 12. *Left the Garment in her Hand.*] If he had ſtruggled to get the Garment away from her; the Accuſation might have been more ſpecious, that he went about to raviſh her. *Epiphanius* hath made a good Reflection upon this Example. Καταλιμπάνει τὰ ἱμάτια, καὶ τὸ σῶμα οὐκ ἀπόλλυσιν Ἀποδιδράσκει τὸν τόπον, ἵνα μὴ πέσῃ τῇ παγίδι, &c. *vid. Hæreſ.* lxxix. *n.* 9. *He left his Garment, that he might not loſe his Body. And ſhunn'd the Place, that he might not fall into the Snare.* And indeed it was dangerous to adventure himſelf in her Company; much more to touch her, leſt he ſhould fall into temptation.

Ver. 14. *She call'd unto the Men of her Houſe.*] Cried to them, who were in her Apartment, to come and help her.

*He hath brought in.*] In her Rage ſhe reflects upon her Huſband, as acceſſory to her danger, that ſhe might the more incenſe him againſt *Joſeph*. There is ſomething like this in *Apuleius*'s Story (*L.* x. *Metamorph.*) of the Step-Mother's Love to her Son-in-law which was turned into hatred, and made her contrive juſt ſuch a Lye as this, when he would not yield to her.

*To mock us.*] To abuſe our Family.

*I cried with a loud Voice.*] An improbable Story, (for no Body heard it) but was eaſily believed againſt a Servant; whom they all, perhaps, envied. If ſhe pretended it was done in *Joſeph*'s Apartment, the Queſtion might have been aſk'd her, What ſhe did there?

Ver. 17. *Came in unto me to mock me.*] To offer Violence to me (as the *Hebrew* Phraſe ſignifies) and rob me of my Chaſtity.

Ver. 18. *He left his Garment with me.*] *Philo* obſerves, that this was an Argument rather that ſhe laid Hands on him: For he could have eaſily taken his Garment from her, if he had not fled haſtily from her Importunity. But her Huſband's Jealouſy made him credulous.

Ver. 20. *Joſeph's Maſter took him,* &c.] Cauſed him to be apprehended, and carried to Priſon. During his Anger he would not hearken to the Apology, which we cannot but think he offered to make for himſelf. Unleſs we ſuppoſe (which is not unlikely) that his Maſter would not ſo much as ſee him; but ordered him immediately to be hurried to the Gaol.

*A place where the King's Priſoners were bound.*] Where the King himſelf cauſed thoſe who had offended him to be committed. This ſhows *Potiphar* was a great Man, (ſee xl. 3.) and that he look'd upon the Crime as very great: For this Priſon, we muſt think, was moſt ſtrictly guarded, that they who were thrown into it, might not eſcape Puniſhment. And it appears by what the *Pſalmiſt* ſays, cv. 18. that the Priſoners were hardly uſed: And that *Joſeph* (xl. 15.) was thruſt into the loweſt part of the Priſon: Which was the moſt diſmal; as well as of greateſt difficulty to make an eſcape out of it.

*And he was there in the Priſon.*] His Maſter proceeded no further againſt him: But there he left him. Perhaps *Joſeph* found means to let him know the truth; which made him not form any Proceſs to take away his Life, or inflict any other Puniſhment on him: And yet, to ſave his Wife's Credit, he let him lie in the Priſon.

Ver. 21. *The LORD was with Joſeph.*] The ſame Wiſdom and Virtue appeared in him, now he was in Priſon, that his Maſter diſcerned, when he came firſt into his Houſe, *ver.* 2.

*Gave him favour.*] So that he had more Liberty than the reſt, after ſome ſhort Confinement.

*Keeper of the Priſon.*] The Under-keeper it appears from xl. 4.

Ver. 22. *Committed to Joſeph's Hand,* &c.] His Favour increaſed ſo much (as it had done in his Maſter's Houſe, *ver.* 4.) that he, in effect, was the Keeper of the Priſon, not a Priſoner.

## CHAP. XL.

Ver. 1. HAD *offended their Lord.*] In the *Hebrew* is a word of the Plural Number for *Lord*, viz. *Adonim*; *ratione dignitatis*, ſaith *Bochartus*; becauſe of his high Authority. And ſo it is uſed not only when he ſpeaks of the King, but of great Men; particularly of *Joſeph*'s Maſter, xxxix. 2.

Interpreters do but gueſs at their Offence: Which might as well be an attempt upon his Life, (by Poiſon, or other ways) as any thing elſe.

Ver. 2. *Wroth againſt two of his Officers.*] They are called by the ſame Name of Dignity (*viz. Saris*) which we met withal before, xxxvii. 36. For in all Courts ſuch Officers had a principal Place. See *ver.* 4.

*Chief Butler.*] Or, *Cup-bearer* to the King, *ver.* 13. He ſimply named the *Butler* and *Baker* in the foregoing *Verſe:* But now the *Schar* (as the *Hebrew* word is) which in the next *Verſe* we tranſlate *Captain,* i. e. the Principal Officer of thoſe kinds. Which would incline one to think, that ſome Under-Butler and Baker were accuſed of a great Fault, for which the Head Butler and Baker were to anſwer: Who, perhaps, were diſcovered to have ordered them to do what they did.

*Chief Baker.*] Who took care of all baked Meats, and Confections, *&c. ver.* 17.

Ver. 3. *He put them in Ward,* &c.] To be kept cloſe Priſoners.

*In the Houſe of the Captain of the Guard,* &c.] In that Priſon, of which *Potiphar* had the chief Cuſtody. Who by this appears to have been ſuch an Officer, as we call *Lieutenant of the Tower.*

*Into the Priſon, where Joſeph was bound.*] Into that very place where *Joſeph* had been bound. For now he was at liberty, in the Priſon.

Ver. 4. *And the Captain of the Guard charged Joſeph,* &c.] By this it appears *Potiphar*'s Anger was mitigated towards him, (having heard the Truth, it is likely, before this time) and was of the ſame Mind, with the Under-Keeper of the Priſon: Who intruſted all in *Joſeph*'s Hand.

*And he ſerved them.*] Attended upon them (which ſhows they were great Perſons) to provide them what they wanted, *&c.*

*And they continued a ſeaſon.*] The *Hebrew* word is, *Jamim,* i. e. *Days:* Which frequently ſignifies a Year; as hath been obſerved before, xxiv. 55.

Ver. 5. *Each Man according to the interpretation of his Dream.*] Suitable to the Office which he had held; and to the Events, which were ſhortly to befal them.

Ver. 6. *Joſeph came unto them in the morning.*] To ſee that they were ſafe, and to know what they wanted.

*And behold they were ſad.*] It was very extraordinary, that they ſhould both of them dream, in the ſame Night, ſuch Dreams as had a great reſemblance, one to the other; and ſeemed to import a great Change in their Condition: Which made ſuch a deep Impreſſion upon them, that they were ſollicitous to know the meaning.

Ver. 8. *We have dreamed a Dream, and there is no Interpreter of it.*] *i. e.* Here in Priſon, we have not the opportunity of getting them interpreted. If they had been at liberty, there were Men in thoſe Countries who pretended to the Skill of interpreting Dreams. Which for the moſt part were not to be regarded; but ſome Dreams carried ſuch lively Repreſentations in them, and ſo ſuitable to their preſent Condition, and made likewiſe ſo great a Commotion in their Spirits; that they could not but attend to them: Nay, think God had ſent them, and therefore deſire to know the meaning of them.

Thus we find *Achilles* adviſing *Agamemnon* (in *Homer*'s *Iliad.* i.) to conſult with the Interpreters of their Gods, for what Offence they had ſent the Plague among them; ſaying, *To what Prieſt, or to what Prophet ſhall we go?*

Ἢ καὶ ὀνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν.

*Or to what Vender of Dreams? For even Dreams come from* Jupiter.

*Do not Interpretations belong to God?*] Who can ſhow the meaning of Dreams, but he that ſent them? *viz.* God. This ſhows that God did ſometime admoniſh other Nations (as we ſaw, xx. 6. xxxi. 24.) as well as the *Jews* by Dreams: until they forgot (as Dr *Jackſon* judiciouſly ſpeaks) that *Interpretations were from God,* and laboured to find out an *art of Interpreting.* Then they either ceaſed, or were ſo mixed with deluſions, that they could not be diſcerned: Or, if their Events were in ſome ſort foreſeen; yet Men, being ignorant of God's Providence, commonly made choice of ſuch means for their avoidance, as brought upon them the Events which they feared. *Book* i. *on the Creed, chap.* 9.

Ver. 12. *The three Branches, are three Days.*] *i. e.* Signify *three* Days. So he underſtood their meaning to be, rather than *Months* or *Years*; becauſe of the ſudden budding, bloſſoming, knitting, and ripening of the Grapes, *ver.* 10.

Ver. 13. *Shall lift up thy Head.*] *i. e.* Advance thee; or, as it is in the Margin, *reckon* thee; *number* thee among his Servants (as the Phraſe is uſed, *Exod.* xxxi. 12.) For there being a Roll, or Catalogue of all the Officers of the Court, with their ſeveral Salaries, they were all called over on ſome certain Day (it ſhould ſeem by *ver.* 20. before the King's Birth-Day) and ſummoned to give their Attendance. And then ſuch as the King was offended withal, were ſtruck out, and puniſhed according to their deſerts; or pardoned and graciouſly reſtored to their Places. This Expoſition beſt agrees with the Event, *ver.* 20. where the Heads of both theſe Officers are ſaid to be *lifted up:* Tho one of them only, was advanced to his former Station.

Ver. 14. *But think on me, when it ſhall be well with thee,* &c.] When my Prediction is come to paſs, I aſk no other Reward of thee, but that thou wilt be an Inſtrument of delivering me from my impriſonment. *Joſeph* was not only grown expert in interpreting Dreams, (which he was not before he came into *Egypt,* xxxvii. 6, &c.) but fully aſſured he knew the right meaning of them; as appears by this Paſſage. And ſuch kind of Predictions by Dreams were frequently in antient Times, among the *Heathen,* as well as among the *Hebrews:* Tho in after Ages they grew rare in both. For (as Dr *Jackſon* admirably ſpeaks, in the Place before-named) *the increaſe of Wickedneſs* in the World; *multiplicity of Buſineſs*; *ſollicitude of Mind* about worldly Affairs; and Mens too much *depending on Politick Devices* to accompliſh their Ends; cauſed the defect of *true Dreams, and of other Divine Admonitions, for the welfare of Mankind.*

Ver. 15. *I was ſtolen.*] Carried away by Violence, without the knowledge of my Father; and ſold for a Slave. His Brethren, in ſelling him, committed that Crime, which the *Latins* call *Plagium.* For, *Qui hominem liberum vendit, plagiarius eſt.*

*Out of the Land of the Hebrews.*] Some Men would have it thought, that theſe words were added by *Joſhua*, or ſome other, after *Moſes* his time: Becauſe *Canaan* was not called the *Land of the Hebrews* in his days, much leſs in *Joſeph's*. But they ſhould have conſidered, that *Joſeph* doth not call all the Land of *Canaan* by this Name; but only that part of it where *Abraham*, *Iſaac* and *Jacob* had very long lived, *viz.* about *Hebron*. There *Abraham* (who was the firſt that is called an *Hebrew*) ſettled with his Family, when he came out of *Chaldea*, xiii. 17, 18. There *Iſaac* dwelt alſo, xxxv. 27. and *Jacob* xxxvii. 1, 14. where it is ſaid indeed, they were *ſtrangers* or *ſojourners*, in this Country: But they were Strangers of great Note and Name (as *Jacobus Altingius* hath well obſerved) who were treated as Princes, xxiii. 6. lived by their own Laws; made Leagues, not only with private Men, but with Cities and with Kings, xxi. 22, 23. xxvi. 28. xxxiv. 6. and the Fame of them cou'd not but be ſpread abroad, both by the Victory which *Abraham* got, in a Battle, over ſeveral Kings; and by the ſacking of *Shechem*, which the Neighbours durſt not revenge. All which might well make that part of the Country wherein they had reſided for three Generations, be called *the Land of the Hebrews:* Where they were at firſt planted, by the Conſent of the Natives; who were confederated with *Abraham*, xiv. 13.

*That they ſhould put me into the Dungeon.*] Into which he was thrown at the firſt, as a great Malefactor: For this was the loweſt and darkeſt place in the Priſon, being under Ground. So the *Hebrew* word commonly ſignifies, a *Pit*, either with or without Water in it: And thence, this part of a Priſon. Which *Bochartus* well tranſlates *cryptam ſubterraneam*; and ſometimes ſignifies a *Grave*, *Pſalm* xxviii. 1. *Hierozoic. P.* i. *Lib.* iii. *cap.* 4.

Ver. 16. *The chief Baker ſaw the Interpretation was good.*] It was well the chief Butler propounded his Dream firſt, which had a good ſignification: For if this Man had ſpoken firſt, the other, it is likely, would not have propoſed his Dream.

*Three white Baſkets.*] Or, as we now ſpeak, three Wicker Baſkets, and (as the Margin hath it) the Twigs ſo twiſted, that they were *full of holes*; as ours many times are wrought.

Ver. 17. *In the uppermoſt Baſket.*] They were ſet one upon another: In the lowermoſt of which, we may ſuppoſe, was Bread; in the middlemoſt Pies; and in the higheſt, the finer ſort of Paſtes of all ſorts, Biſket, Tarts, *&c.*

Ver. 19. *Lift up thy Head.*] The ſame Phraſe, which was uſed of the other, (*verſe* 13.) but with this addition, *from off thee.* To ſignify, that his Name ſhould be called for another purpoſe; that he might not only have his Name ſtruck out of the Roll, but his Head ſtruck off from his Body. Tho there is no neceſſity ſo to underſtand it; but only ſimply, that he *ſhould loſe his Life.*

*And ſhall hang thee on a Tree.*] They that fanſy his Head was firſt cut off, will have the Body only hanged on a Gibbet. But it is more likely he was hanged by the Neck, as Malefactors are now among us, upon a Gallows.

*And the Birds ſhall eat thy Fleſh.*] He was left there, to be devoured by birds of prey.

Ver. 20. *Pharaoh's birth-day.*] Either the Day on which he was Born, or the Day on which he came to the Crown: Which was *Natalis Imperii*, the Birth-Day of his Empire. Both of them were wont to be celebrated with Rejoicing and great Feaſts; in antient time, as well as now. See the Commentators upon *Matth.* xiv. 6.

Ver. 21. *And he gave the Cup.*] His Fault, we may ſuppoſe, was of a ſmaller Nature; or, there was not evident proof againſt him; or, he had better Friends, who interceeded for him: So that he was not only pardoned, but reſtored to his Office.

Ver. 22. *But he hanged the chief Baker.*] Ordered him to be hanged, being found guilty of what he was accuſed, *&c.*

Ver. 23. *Yet did not the chief Butler remember Joſeph, but forgat him.*] He repeats it, to ſhow how very unmindful he was of him: After the manner of thoſe vain Courtiers, who have no value for Wiſdom or Virtue, but are wholly given up to their Pleaſures. It would have coſt him nothing, to mention *Joſeph* to *Pharaoh*: But he ſeems to have been one of thoſe who will ſpend their Intereſt, as we now ſpeak, for no Body but themſelves. Or, as it may be interpreted, he did not as ſoon as he came to his Place call him to mind, who foretold his good Fortune: And ſo, in proceſs of time, he quite forgot him.

## CHAP. XLI.

Ver. 1. *AT the end of two full Years* ] It is uncertain whether two Years after *Joſeph* was firſt put in Priſon, or after the chief Butler was taken out of Priſon. It ſeems to relate to the later, being connected immediately with that Hiſtory.

*Pharaoh dreamed.*] Had an extraordinary Dream, ſent from God.

*He ſtood by the River.*] Where they were wont to recreate themſelves; eſpecially in hot Weather, and when they expected its Riſe to ſuch a degree, as to give hopes of a plentiful Year.

Ver. 2. *Behold, there came up out of the River.*] This is a moſt apt and lively Figure; repreſenting things exactly conformable to the ſtate of that Country: Which was inriched by the yearly over-flowing of the River *Nilus*. Without which the Beaſts would have had no Graſs to feed them, much leſs to fatten them. But *Bochart* thinks the *Hebrew* word *Jeor* (which we tranſlate *River*) properly ſignifies, a *Cut*, as we ſpeak, or a *Canal* out of *Nile:* Of which there were many, for the drawing its Water into ſeveral Parts of the Country. *Hierozoic. P.* i. *Lib.* ii. *cap.* 42.

*Well-favoured Kine*, &c.] Or, *Oxen*. By which the Fields being ploughed, and all the buſineſs of Huſbandry managed, their fatneſs was a proper Token of Fertility; as their leanneſs was of Famine. So *Bochart* obſerves; and ſee *Voſſius de Idolol. Lib.* i. *cap.* 29.

*And they fed in a Meadow.*] This repreſented *Nile* as having over-flowed a great way; to the inriching of a Paſture, at a diſtance from the River.

Ver. 3. *Stood by the other Kine.*] This ſignified, the Events denoted hereby, to be near one to the other.

*Upon the brink of the River.*] Not feeding in a Meadow (as the former did) but picking up Graſs here and there near the River. For this was a ſign, it had not overflow'd at all, or very little: There being no Food for the Cattle, but on the River's Bank: Where, perhaps, he ſaw them eat the Flags.

Ver. 5. *Came up upon one Stalk.*] A Token of great Plenty.

Ver. 6. *Blaſted with the Eaſt-wind.*] To this Wind (which the *Hebrews* call *Kadim*) is aſcribed in Scripture, all the Miſchief that was done to Corn, or Fruit; by Blaſting, Smutting, Mildews, Locuſts, *&c.* and was more pernicious in *Egypt*, than other places, becauſe it came thro' the vaſt Deſarts of *Arabia*.

Ver. 7. *And behold it was a Dream.*] Or, *behold, the Dream* continued to run in his Mind. When he was awake, he could not put it out of his Thoughts, but it perpetually preſented it ſelf to him; as it had done, when he was aſleep. This ſhew'd it to be one of thoſe Dreams which the *Greeks* called Θεόπεμπτα, *ſent from God*: As the Interpretation and the Event, ſhewed afterward more evidently. *Bochart* notes out of *Joſephus*, *L.* xvii. a Dream of *Archelaus* (mentioned *Matth.* ii. 22.) compoſed of both theſe Figures. For he ſaw *ten* Ears of Corn very plump and ripe, devoured by Oxen. Which *Simon Eſſæus* interpreted to ſignify, that he ſhould live *ten* Years; and then there ſhould be a great turn of Affairs (becauſe Oxen turn up the Ground, by the Plough) and accordingly it came to paſs. *Hierozoic. P.* i. *L.* ii. *cap.* 41.

Ver. 8. *His Spirit was troubled.*] He could not reſt ſatisfied till he underſtood the meaning of theſe Dreams: Which he thought imported ſome great Alteration, in the State of his Country.

*Called for all the Magicians of Egypt.*] The word in *Hebrew*, (or rather *Chaldee*) for *Magicians*, had a bad ſignification in after-times: But what kind of Men they were now, we do not know: Whether they profeſſed to interpret Dreams and expound Things ſecret, by natural Obſervations; or ſuch Rules as are now found in the Books of *Oneirocriticks*; or, by conſulting *Dæmons*, or, only by the fooliſh Art of *Aſtrology*, to which they were much addicted in future Ages.

Our learned *Nic. Fuller Lib.* v. *Miſcell. Sacr. cap.* 11. thinks the *Hebrew* word *Chartummim* imports, ſuch as divined by certain Superſtitious Characters, Pictures, Images, and Figures; which they engraved with Magical Rites and Ceremonies.

*All the wiſe Men thereof.*] Theſe were the ſame, I ſuppoſe, with thoſe who were called *Philoſophers* in *Greece*. From whence ſeveral great Men went to learn of the *Egyptian* Prieſts: Who were famous for Wiſdom before it came into *Greece*.

*Told them his Dream.*] He told them both his Dreams, as appears from what follows: But *Moſes* ſpeaks in the Singular Number, becauſe they were, in effect, but one and the ſame Dream.

*But there was none that could interpret them.*] Either they were amazed, and did not attempt an Expoſition, as beyond their Skill; or, what they ſaid gave no ſatisfaction to the King. The *ſeven Kine*, and the *ſeven Ears*, it is likely, they thought had a great Myſtery in them; if the worſhip of the Planets were then among them. Which they invoked with ſecret or inutterable Invocations, Κλήσεσι ἀφθέγκτοις, (as the Oracle mentioned by *Porphyry* ſpeaks) which were invented by that *moſt excellent of all Magicians*, (ſaith the ſame Oracle) *the King of the ſeven Sounds*, *whom all Men know*, i. e. *Oſtanes* or *Hoſtanes*.

——Ἃς εὗρε Μάγων ὄχ' ἄριστος
Ἑπταφθόγγου Βασιλεὺς ὃν πάντες ἴσασιν.

By which *ſeven Sounds* (of which he was the Inventor and Governor) Mr *Selden* thinks is meant the Harmony, which the Antients ſuppoſed the Seven Planets to make. Whom theſe *Magicians* called upon ἑπτακιφώνην, with ſeven Invocations to each Planet, upon its proper Day. As he ſhows, *Lib.* iii. *de Jure N. & G. cap.* 19. But the more they laboured to find out this Myſtery, the more they were puzzled and perplexed in their Thoughts: Nor could their Prayers (if they went that way to work) help them to diſcloſe the Secret.

Ver. 9. *I do remember my faults this day.*] Call to mind the Offences I committed againſt *Pharaoh*: Or, as ſome will have it, my Ingratitude to one, who was in Priſon with me.

Ver. 11. *Each Man according to the interpretation of his Dream.*] Juſt according to the Event, was each of our Dreams.

Ver. 13. *As he interpreted to us, ſo it was.*] He repeats the thing often; to ſhow how exactly *Joſeph* hit the Truth, in his Interpretation.

*Me he reſtored to my Office*, &c.] He told me, that on ſuch a Day, I ſhould be reſtored to my Office; and he told the other he ſhould be hanged.

Ver. 14. *Brought him haſtily.*] With all ſpeed; that *Pharaoh* might not continue in ſuſpenſe.

*Out of the Dungeon.*] It is reaſonable to think, That tho he was thrown into the Dungeon at the firſt, (xl. 15.) he did not continue there, when he lookt after all the Priſoners, and did the whole buſineſs of a Keeper, xxxix. 22, 23. Therefore this Part, as is uſual, is put for the Whole: Signifying no more, than that they brought him out of Priſon, where he had been in the Dungeon.

*And he ſhaved himſelf*, &c.] It was the Cuſtom in moſt Countries, when Men were in a mournful Condition, to neglect their Hair, both of the Head and the Beard: And not to ſhift their Clothes, as in Proſperity; but to continue in a rueful Dreſs, whereby they expreſſed the Senſe they had of their Calamity.

Ver. 16. *It is not in me.*] A modeſt anſwer. I do not pretend to more Wiſdom, than thoſe thou haſt already conſulted.

*God ſhall give Pharaoh an anſwer of peace.*] But God, I doubt not, will direct me to give the King a ſatisfactory Anſwer: Nay, an Anſwer that ſhall be ſerviceable to him and to his Kingdom.

Ver. 17. *And Pharaoh ſaid unto Joſeph,* &c.] We may well ſuppoſe that *Joſeph* deſired to know the Dream: Which *Pharaoh* repeats in this, and the following *Verſes*, ſomething more fully than it is ſet down before.

Ver. 21. *When they had eaten them up, it could not be known that they had eaten them,* &c.] An Emblem of a very grievous Famine: Which is repreſented, not only by the lean Kine devouring the fat, (as much as to ſay, the barren Years conſuming all the growth of the fertile) but by their remaining Lean, as if they had eaten nothing: Which repreſents what often happens in Famine, that Men eat greedily, but are not ſatisfied becauſe God breaks the Staff of Bread; *Lev.* xxvi. 26. *i. e.* takes away its nouriſhing Virtue; as *Bochart* expounds it, *Hierozoic. P.* i. *Lib.* ii. *cap.* 41. But this ſeems to be a ſtraining of that Phraſe, *break the Staff of Bread:* Which ſignifies no more, than want of Bread to ſupport Man's Life. And all that can be gathered from this part of the Dream, is; That there ſhould be ſuch exceeding great ſcarcity, that Men ſhould have but juſt enough to keep them alive.

Ver. 25. *The Dream of Pharaoh is one.*] One and the ſame thing is repreſented, by two ſeveral Figures.

*God hath ſhewn Pharaoh what he is about to do.*] God hath in theſe Dreams revealed to *Pharaoh*, what he intends ſhortly to bring to paſs.

Ver. 26. *The ſeven good kine,* &c.] He repreſents in this, and in the following *Verſe*, how one thing is ſignified by two Dreams. Seven good Kine, and ſeven good Ears, repreſenting ſeven Years of plenty; and ſeven lean Kine, and ſeven empty Ears, as many Years of ſcarcity.

Ver. 28. *This is the thing which I have ſpoken,* &c.] I have told the King in ſhort, what the Divine Providence is about to effect.

Ver. 29. *Behold, there come ſeven Years,* &c.] I will repeat it more at large. Take notice then that in the next ſeven Years to this, there ſhall be very great crops of Corn, every where, throughout the whole Country.

Ver. 30. *And there ſhall ariſe after them,* &c.] And immediately after they are ended, ſhall follow ſeven Years as barren as the former were fruitful, the Earth bringing forth little or no Corn. Which will make ſo great a Famine, that there ſhall be no memory of the foregoing plenty; for there ſhall be no Corn left, but all eaten up, throughout all the Land of *Egypt*.

Ver. 31. *And the plenty ſhall not be known,* &c.] I ſay, there ſhall be no mark remaining of the foregoing Plenty; by reaſon of the extreme Scarcity, in the following Years, which will be very heavy.

Ver. 32. *And for that the Dream was doubled,* &c.] The repetition of the Dream ſignifies the certainty of what I ſay: God having ſo determined; who will ſhortly juſtify the Truth of my Predictions. Both here, and in the foregoing Diſcourſe, *ver.* 25, 28. he directs *Pharaoh* to look up unto God, as the Author of all theſe Events; and that not in an ordinary, but extraordinary manner. For ſuch Fertility, and ſuch Famine did not proceed from mere Natural Cauſes; but from an Over-ruling Providence. It is obſerved by *Pliny*, *L.* v. *Nat. Hiſt. cap.* 9. that when *Nile* roſe only *twelve* Cubits, a Famine followed: When *thirteen*, great Scarcity: When *fourteen*, they had a good Year: When *fifteen*, a very good: And if it roſe *ſixteen*, it made *delicias*, luxuriant Plenty: And the greateſt increaſe they ever knew, was to *eighteen* Cubits. Now that this River ſhould overflow ſo largely for ſeven Years together, as to make vaſt Plenty; and then for the next ſeven Years not to overflow its Banks at all or very little, and ſo make a ſore and long Famine; could be aſcribed to nothing but an extraordinary Hand of God; it being quite out of the courſe of Nature. And indeed the Dream ſeems to ſignify ſomething beyond that; for it is unnatural for Oxen to devour one another.

Ver. 33. *Look out a Man diſcreet and wiſe.*] One fit to manage ſo great an Affair. He that could foretel ſuch Events, was fit to adviſe what was to be done upon the foreſight of them: But it is probable, he did not preſume to give ſuch Directions, till he was aſkt his Opinion.

Ver. 34. *Let Pharaoh do this.*] When this is done.

*Let him appoint Officers.*] Let that chief Ruler appoint Officers under him, in the ſeveral Provinces of the Kingdom: Such as the *Romans* called *Præfectos Annonæ*.

*Take up a fifth part.*] Some have aſkt why not the *half*, ſince there were to be as many Years of Famine, as of Plenty. To which ſuch anſwers as theſe have been given by Interpreters: That the greater and richer ſort were wont in time of Plenty to fill their Store-Houſes; as a Proviſion againſt a ſcarcer Year, which ſometimes happened. And, *Secondly*, That in time of Famine, Men are wont to live more frugally; and not ſpend ſo much as they do in better times. And, *Thirdly*, That even in thoſe Years of greateſt Famine, ſomething might be ſown; at leaſt near the Banks of *Nile*. But the plaineſt Anſwer is, That *ten* Parts being the Tribute due to Kings in many Countries, and it is likely here, (as I obſerved upon xxviii. *ult.*) *Pharaoh* was adviſed to double this Charge, in the Years of extraordinary Plenty: When the *fifth* Part was not more than the *tenth* in other Years. Or, (which is rather to be ſuppoſed from a good King and a good Counſellor) to buy as much more as was his Tribute; which he might do at an eaſy rate, when vaſt Plenty made Corn very cheap.

Ver. 35. *Gather all the Food of thoſe good Years that come.*] The *fifth* Part of the growth of the next *ſeven* Years.

*And lay up Corn.*] In places provided for that purpoſe.

*Under the Hand of Pharaoh.*] Not to be medled withal, but kept by *Pharaoh*'s order, to be diſpenſed hereafter, as need ſhall require.

*And let them keep Food in the Cities.*] Let this Food be reſerved in the ſeveral Cities of the Kingdom.

Ver. 36. *And that Food ſhall be for ſtore.*] Shall not be ſpent; but laid up and preſerved againſt the time of Famine.

*That the Land*, &c.] The People of the Land do not periſh.

Ver. 37. *And the thing was good in the Eyes*, &c.] The King and all the Court were pleaſed with this Advice. But ſome may wonder that *Pharaoh* and his Miniſters ſhould ſo readily believe a young Man, and a ſtranger; of a Nation whom they did not converſe withal, and lately accuſed of a great Crime. But they may be ſatisfied, by conſidering, that *Joſeph* had cleared himſelf in the Opinion of the Keeper of the Priſon; where he had been known already to have interpreted Dreams exactly according to the Events, in two notorious Caſes, which the chief Butler had reported, *ver.* 12, 13. And beſides, his Expoſition of the Figures which *Pharaoh* ſaw in his Dream, was ſo natural, that it was apt to beget belief, if he had not been an Expounder of Dreams before. And above all it is to be conſidered, that God who ſent the Dreams, and made them ſtick in *Pharaoh*'s Thoughts, diſpoſed his Mind alſo to receive the Interpretation, with a deep Senſe of its Truth.

Ver. 38. *Pharaoh ſaid to his Servants.*] The great Miniſters of the Kingdom, and Officers of the Court, who ſtood about him.

*In whom is the Spirit of God.*] Without which, he could not foreſee and foretel ſuch things.

Ver. 39. *And Pharaoh ſaid unto Joſeph.*] It ſeems all his Servants were of *Pharaoh*'s Mind, and conſented to what he ſaid: Being amazed at the Wiſdom which appeared in *Joſeph*.

*Foraſmuch as God hath ſhewed thee all this.*] God wrought in him the higheſt Opinion of *Joſeph*, as a Man divinely inſpired.

*There is none ſo diſcreet as thou art.*] Thou thy ſelf art the only Perſon, whom thou adviſeſt me to ſet over the Land, *ver.* 33.

Ver. 40. *Thou ſhalt be over my Houſe.*] Be the chief Miniſter in my Court: For that is meant by his *Houſe*.

*And according to thy word.*] As thou ſhalt give Orders.

*Shall all my People be ruled.*] The Margin tranſlates it *armed*; as if he put the whole *Militia* of the Kingdom into his Hands: But this ſeems too narrow a Senſe; nor was there any thoughts of War at this time, but of the Government of the Kingdom in time of Peace. And therefore we alſo tranſlate it *kiſs*, i. e. obey, as the LXX and *Vulgar* well tranſlate it; and as it ſignifies in *Pſalm* ii. *ult. kiſs the Son*, i. e. ſubmit to him, and obey him.

*Only in the Throne will I be greater than thou.*] Thou ſhalt have no Superior, but only my ſelf.

Ver. 41. *See, I have ſet thee over all the Land of Egypt.*] He had adviſed *Pharaoh* only to ſet a Man to be the chief Inſpector of the Stores of Corn, *ver.* 33. (for which *Pharaoh* thought none ſo fit as *Joſeph* himſelf, *ver.* 39.) but he now conſtitutes him chief Governour, under him, in all Affairs of the whole Country.

Ver. 42. *Took off his Ring*, &c.] This is well explained by *Voſſius*, *Lib.* i. *de Orig. & Progr. Idolol. cap.* 9. in theſe words, *Tum ut Symbolum dignitatis, tum ad literas & diplomata publico nomine ſignandas:* Both in Token of the Dignity to which he was preferred; and that he might ſeal Letters and Patents in the King's Name.

*Veſture of fine Linen.*] So the *Hebrew* word *Scheſch* ſignifies, rather than *Silk*, (as it is tranſlated in the Margin) tho not the common Linen, but that which the Antients called *Byſſus:* Which *Pollux* ſaith was λίνȣ τι εἶδος, a ſort of Linen, very pure, and ſoft; and very dear; becauſe it did not grow every where. *Linum tenuiſſimum & pretioſiſſimum*, as *Braunius* ſhows, *Lib.* i. *de Veſtib. Sacerdot. Hebr. cap.* 6. In Garments made of this, great Men only, not the Vulgar People, were clothed: Kings themſelves, it appears by *Solomon*, being arrayed in ſuch Veſtures.

*Put a gold Chain about his Neck.*] Another Token of the higheſt Dignity.

Ver. 43. *Made him ride in the ſecond Chariot which he had.*] In the beſt of the King's Coaches (as we now ſpeak) except one, which *Pharaoh* reſerved for himſelf: And attended, no doubt, with a ſuitable Equipage, of Foot-men, and Horſe-men, perhaps, for a Guard to his Perſon.

*Cried before him, Bow the knee.*] They that went before his Chariot, to make way for him, required all to do him ſuch Reverence, as they did to the King himſelf, when he appeared: Which was by bowing their Knees or their Body. The word they uſed to this purpoſe, as they went along, was *Abrech:* Which we tranſlate *bow the knee*, deriving it from the *Hebrew* word *Barach*, which hath that ſignification. Tho others will have it to ſignify *the Father of the King:* For *Rach* in the *Syrian* Language ſignifies a King, if we may believe *R. Solomon*. Others tranſlate it, *a tender Father*, viz. of the Country which he had preſerved. (See *Voſſius*, *L.* i. *de Idol. c.* 29.) And *Hottinger* will have it as much as *God ſave the King*; or, *a Bleſſing light on you.* See *Smegma Orient. p.* 131. But unleſs we underſtood the old *Egyptian* Language, I think we had as good reſt in the *Hebrew* Derivation, as in any other; according to our own Tranſlation.

*And he made him ruler over all the Land of Egypt.*] After this manner he conſtituted him Supreme Governor of the whole Country, under himſelf: According to his Reſolution, *ver.* 41.

Ver. 44. *I am Pharaoh.*] This is my Will and Pleaſure; who am King of *Egypt*.

*Without thee ſhall no Man lift up his Hand or Foot*, &c.] A Proverbial Speech. Let no Man preſume to do the ſmalleſt thing, in Publick Affairs, without thy Order.

Ver. 45. *And Pharaoh called Joſeph's Name.*] He gave him a new Name; partly, becauſe he was a Foreigner; and, partly, to honour him; and yet to denote him to be his Subject, tho Ruler of every Body elſe. We find *Nebuchadnezzar* did the ſame in *Babylon*, *Dan.* i. 7. And it is ſtill the Cuſtom in the *Eaſtern* Countries: Where the *Mogul* never advances any Man, but he gives him a new Name; and that ſignificant of ſomething belonging to him. As not long ago, he called his Brother-in-law *Aſaph Chan*, the *gathering*, or *the rich Lord:* And his Phyſician *Macrob Chan*, *the Lord of my Health*, &c. as *Peter de la Valle* relates in his Travels, *p.* 465. where he obſerves the ſame of his Wives, *p.* 470.

*Zaphnath-Paaneah.*] Which St *Hierom* interprets, *the Saviour of the World.* But the whole Stream of Interpreters carry it for another ſignification, which is the *Interpreter of Secrets*, or *the Revealer of future things.* See *Sixt. Amama*, and *Athan. Kirker* his *Prodromus*, *cap.* v. and our Countryman *J. Gregory*, *cap.* xvi. of his Obſervations. Who, with Mr *Calvin*, thinks it is ridiculous to attempt to make this Senſe out of the *Hebrew* Language: And yet there are thoſe who think they have done it with ſucceſs. *Tzaphan* being to *hide* or *cover*; whence *Tzaphnath*, that which is *hidden*, or *ſecret*: And *Panah* ſignifying to look into or contemplate. So that *Campeg. Vitrigna* thinks *Joſephus* and *Philo* not to have ill interpreted this word, 'Ονειροκρείτης and κρυπτῶν εὑρετὴς (*Obſerv. Sacr. Lib.* i. *cap.* 5.) an *Interpreter of Dreams*, and *a finder out of things hidden.* But as *Jacchiades* obſerves upon *Dan.* i. 7. that the *Egyptian* and *Perſian* Kings gave Names, *for Honour and Glory*, (in token of their Supreme Greatneſs and Authority) ſo it was moſt for their Glory, to give them out of their own Language. And therefore if this be the meaning of *Zaphnaph-Paaneah*, the *Egyptian* Tongue and the *Hebrew* had a great affinity one to the other.

*And he gave him to Wife.*] Either the King then diſpoſed of the great Noblemens Daughters, when their Parents were dead, (as our Kings lately did of their *Wards*) or *Aſenath* was of *Pharaoh*'s Kindred, and ſo he provided her a Huſband, and gave her a Portion. Or, the meaning ſimply is, he made this match for him.

*The Daughter of Potipherah.*] This is a different Name from his, who was Captain of the Guard; and was of a different Quality. And therefore there is no reaſon, from ſome likeneſs in their Names, to think that *Joſeph* married the Daughter of him who had been his Maſter: For he would have abhorr'd to match with one, that was born of ſo lewd a Woman as his Miſtreſs; as *Voſſius* well obſerves in the place fore-named.

*Prieſt of On.*] Or, Prince of *On* (as the Margin hath it); for the word *Cohen* ſignifies both *Prieſt* and *Prince*, (ſee 2 *Sam.* viii. *ult.*) Prieſts being antiently the prime Men of the Kingdom; for Kings themſelves were Prieſts.

*On* was a famous City in *Egypt*, called afterwards *Heliobolis*: Which gave Name to one of the Νόμοι, *i. e.* Provinces of *Egypt*; whereof this *Potipherah* was Governour, or Lieutenant. Concerning which *Province*, and *Aſenath*, and *Potipherah*, ſee Mr *Selden*, *L.* iii. *de Synedriis*, *p.* 406

*And Joſeph went out over all the Land of Egypt.*] To ſee what places were fitteſt for Stores.

Ver. 46. *Joſeph was thirty Years old.*] So he had been out of his own Country *thirteen* Years; for he was but *ſeventeen* Years old (xxxvii. 2.) when he was ſold into *Egypt.* In which time, we may well think, he had learnt the Language of that Country, and gained much Experience; but never ſent to his Father; In which there is viſibly a ſpecial Providence of God; for his Father might have uſed means for his Deliverance, and then he had never come to this Greatneſs.

*When he ſtood before Pharaoh.*] When *Pharaoh* made him his Prime Miniſter. For the great Counſellors and Miniſters alone, were admitted into the King's Preſence (in the *Eaſtern* Countries, and, it's likely, the ſame State was kept here) and are ſaid *to ſtand before the King*, Dan. i. 19. and to *ſee the King's Face*, Eſther i. 14.

*And went throughout all the Land of Egypt.*] He ſeems to have only taken a general view of the Country before, *ver.* 45. but now a more particular; to give Orders for the building of Store-Houſes, againſt the plenteous Years came.

Ver. 47. *Brought forth by handfuls.*] Such large Ears, that a few of them would make a Sheaf: Which our Tranſlation ſeems here to mean by *handfuls*: For Sheaves are bound up with Mens Hands. And ſo it may be interpreted, it brought forth *Sheaves*, or *Heaps*: Or, more literally, *handfuls upon one Stalk*, *i. e.* vaſt abundance. Some conceive the Corn was laid up in Sheaves, heaped up very high; and not thraſh'd out: For ſo it would keep the longer.

Ver. 48. *And he gathered up all the Food.*] The fifth Part, as he had propoſed, *ver.* 34. *i. e.* he bought it; which he might do at a ſmall Price, when there was unuſual plenty.

*And laid up the Food in the Cities.*] It is very probable he laid it up, as it was gathered, unthraſh'd: That there might be Food for the Cattle alſo. So the Vulgar, *In manipulos reductæ ſegetes congregatæ ſunt in horrea.* And what was laid up in the firſt Year of Plenty; it is reaſonable to think was diſpenſed in the firſt Year of Famine, *&c.*

*Round every City.*] This was very wiſely ordered; for it was leſs charge to *Pharaoh* for the preſent, and more eaſy to the Country, when they wanted Proviſion.

Ver. 49. *Gathered Corn as the Sand of the Sea.*] The following words explain this Hyperbolical Expreſſion. And the reaſon of his heaping up ſo much was, that there might be ſufficient to ſupply the Neceſſities of other Countries, as well as of *Egypt.*

Ver. 51. *God hath made me forget all my toil.*] The great Affliction and hard Labour he endured in Priſon.

*And all my Father's Houſe.*] The unkindneſs of his Brethren, who were the cauſe of all his Trouble. By impoſing this Name on his Firſt-born, he admoniſhed himſelf in the midſt of his Proſperity, of his former Adverſity: Which he now thought of with Pleaſure.

Ver. 52. *In the Land of my affliction.*] In the Country where I have ſuffered much Affliction.

Ver. 53. *And the ſeven Years of plenteouſneſs were ended.*] It was beſide the intention of *Moſes* to relate any of the Affairs of that Country, but what belonged to this Matter: And therefore he paſſes over all other Tranſactions of theſe *ſeven* Years; as he doth all the things that happened in *Jacob*'s Family, ever ſince *Joſeph* came from it.

Ver. 54. *The Dearth was in all Lands.*] In all the Countries thereabouts, *Canaan*, *Syria*, &c. It ſeems there was a general want of Rain.

*But in all the Land of Egypt there was Bread.*] They did not feel the Famine preſently, becauſe they had much to ſpare from the former Years of plenty.

Ver. 55. *And when all the Land of Egypt was famiſhed.*] When they had eaten up all their own Stores: Which, we may ſuppoſe, failed in two Years time.

*The People cried to Pharaoh*, &c.] Made earneſt Petitions to the King, for relief of their Neceſſities.

Ver. 56. *And the Famine was over all the Face of the Earth.*] Grew ſtill greater in all the neighbouring Countries.

*And the Famine waxed ſore in the Land of Egypt.*] For the *Egyptians* themſelves, having ſpent all their own Stores, were ſorely pinch'd.

Ver. 57. *And all Countries came to buy Corn*, &c.] *i. e.* The neighbouring Countries, as was ſaid before, *ver.* 54. For, if the moſt diſtant had come, the Store-Houſes had been ſoon emptied.

*Becauſe the Famine was ſore in all Lands.*] It increaſed more and more, in thoſe Countries before-named: Which were grievouſly afflicted by it.

## CHAP. XLII.

Ver. 1. A*ND when Jacob ſaw that there was Corn in Egypt*, &c.] He ſaw, perhaps, ſome paſs by laden with Corn, which they had bought there. Or, one Senſe (as is frequent in Scripture) is put for another: *Seeing* for *Hearing*; as it is expreſſed, *ver.* 2.

*Why do you look one upon another?*] As idle People uſe to do, while none of them will ſtir to ſeek Relief. Or, rather, as Men that know not what courſe to take, expecting who would begin to adviſe for their Preſervation.

Ver. 2. *That we may live, and not die.*] He excites them to make no further delay, by the great Neceſſity wherein they were; no leſs than danger of periſhing.

Ver. 4. *Leſt miſchief befal him.*] He being, as yet, but young, and not uſed to travel, *Jacob* was afraid the Journey might be hazardous to him. Beſides, he could not but deſire to have ſome of their Company; tho this was not his principal Reaſon.

Ver. 5. *Came to buy Corn among thoſe that came.*] People came from all Parts thereabout, upon the ſame Buſineſs: And *Jacob*'s Sons among others; whom, perhaps, they met withal upon the Road.

Ver. 6. *And Joſeph was the Governour*, &c.] The *Hebrew* word *Schallit* ſignifies ſometimes, one that hath abſolute Power: And ſeems to be uſed here to ſet forth the high Authority which *Joſeph* exerciſed under *Pharaoh*.

*He it was that ſold to all the People of the Land.*] Appointed at what Rates Corn ſhould be ſold, in every Part of the Country. For it is not to be ſuppoſed that he in Perſon, could treat with every Man that came to buy: But he, by his Deputies, who obſerved his Orders.

*And Joſeph's Brethren came.*] It ſhould ſeem by this, that all Foreigners were ordered to come to him; in the Royal City, where he reſided: Or, at leaſt, their Names were brought to him, that he might ſpeak with ſuch as he thought fit: And thereby get the better Intelligence of the State of their ſeveral Countries; and be ſure to ſee his Brethren, who, he knew, would be conſtrained to come thither.

*They bowed themſelves before him*, &c.] Unwittingly fulfilled his Dream. This ſeems to have been done after the manner of their own and other *Eaſtern* Countries; not of *Egypt*, where they only bowed the Knee, xli. 40.

Ver. 7. *Spake roughly to them.*] Gave them hard words, as we ſpeak. Or, ſpake in a harſh Tone to them, and with a ſtern Countenance.

Ver. 8. *And they knew not him.*] They had not ſeen him in *twenty* Years: In which time a Youth alters far more than grown Men do; ſo that tho he knew them, they might not know him. Who appeared alſo in ſuch Pomp and State, that it made them not think of him: And he ſpake alſo to them by an Interpreter, *ver.* 23. Which repreſented him as a Stranger to them.

Ver. 9. *Ye are Spies.*] He did not think they were ſuch Perſons, but ſaid this to provoke them, to give an account of themſelves, and of his Father. Nor is there any reaſon to look upon this as a Lye. For they are not words of Affirmation, but of Probation or Trial: Such as Judges uſe, when they examine ſuſpected Perſons, or inquire into a Crime, of which Men are accuſed. And therefore have the force of an Interrogation; *Are ye not Spies?* Or, I muſt take you for Spies, till you prove the contrary.

*To ſee the nakedneſs of the Land are ye come.*] The weak Places of the Country; which are leaſt defenſible. Or, as others will have it, *the Secrets of the Land*: For it is the ſame word that is uſed to expreſs, the privy Parts.

Ver. 11. *We are all one Man's Sons.*] There needed no more than this to take off his ſuſpicion. For no Man would have ſent his Sons, but rather his Servants, if they had come upon an ill Deſign: Or, at leaſt, not all his Sons; or not all of them together in a Company: But diſperſed them rather about the Country. Nor was it probable, that one Man could have a Deſign upon *Egypt*; but all the great Men of *Canaan* muſt have joined in it: And then they would have ſent Men of different Families, not all of one alone.

*We are true Men.*] This was a good Argument that they ſaid true, when they told him (*ver.* 10.) they had no other buſineſs in *Egypt* but to buy Corn.

Ver. 12. *And he ſaid unto them, Nay*, &c.] Unleſs you have better Arguments than this, I muſt take you for Spies. He ſlights their Argument, as great Men ſometimes do, when they know not preſently how to anſwer it. He had a mind alſo to have them give a further account of their Family, that he might be informed what was become of his Brother *Benjamin*.

Ver. 13. *Thy Servants are twelve Brethren*, &c.] They inforce their former Argument, by relating their Condition more fully and diſtinctly. But ſtill it amounts to no more than this; That it was not likely a Parent would venture all his Children, in ſuch a Deſign, as they were ſuſpected to come about.

*The youngeſt is this Day with our Father.*] This was the thing he deſired to know.

*And one is not.*] Is dead. So they thought, becauſe they had heard nothing of him, in *twenty* Years ſpace.

Ver. 14. *This is that I ſpake unto you,* &c.] This confirms what I ſaid, and gives me juſt ground for ſuſpicion, that ye are Spies: Becauſe you pretend to have another Brother, which is not likely; for why ſhould not your Father ſend all, as well as ſo many? This was but a Cavil; but ſerved to compaſs his End: Which was to ſee his Brother.

Ver. 15. *Hereby ſhall ye be proved.*] By this very thing ſhall you be tried; whether you be honeſt Men, or no.

*By the life of Pharaoh,* &c.] As ſure as *Pharaoh* lives; or, *ita ſalvus ſit,* ſo let *Pharaoh* be ſafe and in Health, as I will keep you here, till I ſee your younger Brother. Others expound it, *If* Pharaoh *have any Authority here,* i. e. be King of this Country, you ſhall not ſtir from hence, *&c.* But moſt Authors take this for an Oath: The Original of which is well explained by Mr *Selden* in his *Titles of Honour, p.* 45. where he obſerves, that the Name of Gods being given to Kings very early, δι' ἀρετῆς ὑπερβολὴν, (as *Ariſtotle* ſpeaks, *L.* vi. *Ethic. cap.* 1.) from the excellence of their Heroick Virtue, which made them anciently great Benefactors to Mankind: Thence aroſe the Cuſtom of ſwearing by them; which *Aben Ezra* ſaith continued in his time (about 1170.) when *Egypt* was governed by *Caliphs.* If any Man ſwore by the King's Head, and was found to have ſworn falſly, he was puniſhed capitally. And when *Scach Iſmael,* the firſt *Sophi,* got the *Perſian* Empire, no Oath was held ſo Sacred (as *Leunclavius* reports) as to ſwear by his Head, *i. e.* in effect, by his Life.

But St *Baſil* will not have this to be an Oath: But a ſolemn Aſſeveration, to perſwade Belief. For ſaith he, (*Tom.* i. *Hom. in Pſal.* xv. *p.* 155.) Εἰσὶ τινὲς λόγοι σχήματα μὲν ὅρκων ἔχοντες, οὐχ ὅρκοι δὲ ὄντες, &c. There are certain Speeches which have the faſhion of Oaths, and yet are not Oaths: But θεραπεία πρὸς τοὺς ἀκούοντας, ſerve only to perſwade the Auditors. Such he takes this to be; and that of St *Paul,* Νὴ τὴν ἡμετέραν καύχησιν, *by our rejoicing,* 1 *Corinth.* xv. 31. where he ſaith the Apoſtle was not unmindful of the Evangelical Commandment, *not to ſwear:* But by a Speech, in form of an Oath, he would have them believe that his glorying in them (or rather in Chriſt) was dearer to him than any thing elſe. And the Truth is, *Judah* ſeems to have taken theſe words of *Joſeph,* only for a ſolemn Proteſtation, xliii. 3. wherein he expoſed the Life of *Pharaoh* (which was moſt dear to him) unto Execration, if he was not as good as his word. So *G. Calixtus* underſtands it.

Ver. 16. *Send one of you, and let him fetch your Brother.*] At firſt he propoſed that only one of them ſhould return home, to bring their Brother to him; and all the reſt remain, in the mean time, Priſoners in *Egypt.*

Ver. 17. *And he put them altogether into Ward,* &c.] That they might conſult one with another, which of them ſhould go to fetch *Benjamin*; about which, it ſeems, they could not agree: Every one fearing to be the Meſſenger of ſuch ſad Tidings to their Father; who might ſuſpect they were all loſt.

Ver. 18. *Joſeph ſaid unto them the third day,* &c.] I have no mind to deſtroy you: For I know there is a God, who will puniſh all Injuſtice and Cruelty. Therefore I make this new Propoſition to you.

Ver. 19. *Let one of your Brethren,* &c.] This ſhall be the proof of your Honeſty. Inſtead of ſending one of you to your Father, you ſhall all go but one; who ſhall remain bound in Priſon till you bring your younger Brother: And in the mean time carry Proviſion for your Families.

Ver. 20. *But bring your youngeſt Brother,* &c.] Fail not to let me ſee your youngeſt Brother: And ſo ſhall you juſtify your ſelves to be no Spies; and ſuffer nothing.

*And they did ſo.*] They conſented to this Propoſal.

Ver. 21. *And they ſaid one to another.*] They that had the chief Hand, in the Conſpiracy againſt *Joſeph,* began upon this occaſion to make the following Reflections on it.

*We are verily guilty,* &c.] See the Power of Conſcience, which flies in their Face and reproaches them for a Fact committed above twenty Years ago.

*In that we ſaw the anguiſh of his Soul,* &c.] We would have no pity, when he beſought us with Tears; and now nothing that we can ſay, will move this Man. They obſerve their Guilt in their Puniſhment. For, as they had thrown *Joſeph* into a Pit, ſo they had been thrown into a Priſon themſelves: And as nothing he could ſay would incline them to ſpare him, ſo now they found *Joſeph* inexorable to them.

This Anguiſh of his Soul, and his Entreaties are not mentioned before, (*Chap.* xxxvii.) but could not but be ſuppoſed, if they had not been mentioned here.

Ver. 22. *And Reuben anſwered them,* &c.] You ſhould have hearkened unto me, and then you had not come into this Diſtreſs.

*Behold alſo, his Blood is required.*] You killed him, and now you muſt pay for it with the loſs of your Lives. For he thought him to be dead.

Ver. 23. *Spake to them by an Interpreter.*] This ſhows the *Egyptian* Tongue and the *Hebrew* were different; tho in ſome words they might agree.

Ver. 24. *And he turned himſelf about from them.*] And went into ſome other Room.

*And wept.*] Natural Affection was too ſtrong for the Perſon he put on: And would not ſuffer him to counterfeit any longer.

*Returned to them, and communed with them.*] When he had vented his Paſſion, and compoſed himſelf to his former Temper, he repeated to them what he had told them before: But added withal, That if they brought *Benjamin* with them, they might traffick in the Land, *ver.* 34.

*And took from them Simeon.*] Who, the *Hebrews*, ſay was the Perſon that put *Joſeph* into the Pit: And therefore was now ſerved in his kind. This, I think, may be fairly conjectured, That *Reuben* being reſolved to ſave him, and *Judah* alſo inclined to favour him; if *Simeon* had joyned with them, their Authority might have prevailed to deliver him.

*And bound him before their eyes.*] Cauſed him to be bound in their preſence; to ſtrike the greater Terror into them.

Ver. 25. *To give them Proviſion for the way.*] That they might carry what they bought intire, for the uſe of their Family.

*And thus he did unto them.*] Thus the Perſon, to whom *Joſeph* gave that Command, did unto them.

Ver. 26. *And they laded their Aſſes with Corn,* &c.] It is not ſaid how many Aſſes they laded; but one would gueſs, by what follows, only each Man one. For they went only to fetch a preſent Supply: Not thinking of providing againſt a long Famine.

Ver. 27. *And as one of them opened his Sack,* &c.] Wherein was their Proviſion for the Way, *ver.* 25.

Ver. 28. *He ſaid unto his Brethren,* &c.] Who all preſently opened their Sacks and found their Money there. For ſo the Story is told by *Judah* at their return to *Egypt*, xliii. 21. And both by that place and this, it appears this happened to them when they came unto their Inn, to reſt themſelves, in their firſt Day's Journey.

*And their Heart failed them,* &c.] Their Guilt made them afraid; otherwiſe they would have rejoiced. But all things terrify an evil Conſcience: Which made them think ſome Deſign was laid to undo them all.

*What is this that God hath done unto us?*] Now God was in all their Thoughts, as the chief Governor of all things; whoſoever was the Inſtrument.

Ver. 30. *The Man who is the Lord of the Land.*] By this it appears *Joſeph* was little leſs than a King, *i. e.* in his Authority and Sway, which he bare in that Country.

*Took us for Spies.*] In the *Hebrew* it is, *He gave us, i. e.* treated us as Spies; by delivering us to be put in Priſon.

Ver. 34. *And ye ſhall traffick in the Land.*] Buy Corn, or any thing elſe the Country affords; without any lett or impediment.

Ver. 35. *When both they and their Father ſaw the bundles of Money,* &c.] They had ſeen the ſame before: Therefore this is ſet down to expreſs the Fear which *Jacob* himſelf was in, at the ſight of the Money; tho we may well ſuppoſe their Fear was increaſed, when they perceived him to have the ſame Apprehenſions which they had, of ſome Deſign that might be laid againſt their Lives, when they returned to *Egypt*, tho they brought their younger Brother with them.

Ver. 36. *Simeon is not.*] He lookt upon him as dead; being in the Power of ſo rough a Man, as they deſcribed the Lord of the Land to be: Eſpecially if he did not ſend *Benjamin* thither, as, for the preſent, he was reſolved not to do.

*All theſe things are againſt me.*] Or, *upon me*, as the *Hebrew* words carry it. Theſe are heavy Burdens which lie upon me, not upon you; who can be content to have *Benjamin* go, after I have loſt two of my Sons already.

Ver. 37. *Slay my two Sons if I bring him not to thee.*] Nothing could be more fooliſhly ſaid; for what Good would it do *Jacob* (nay, what an increaſe of his Affliction would it have been) to loſe two Grand-Children, after he had loſt another Son? But it was ſpoken out of a paſſionate Deſire to redeem *Simeon*, and to make more Proviſion for their Family: Being confident that *Joſeph* (who profeſſed to fear God, *ver.* 18.) would be as good as his Word.

Ver. 38. *He is left alone.*] The only Child of his Mother.

*Bring down my grey Hairs with Sorrow to the Grave.*] You will make me, who am worn away already, die with Grief.

## CHAP. XLIII.

Ver. 1. AND *the Famine was ſore,* &c.] Still increaſed to a greater Scarcity.

Ver. 2. *When they had eaten up the Corn, that they brought out of Egypt.*] So that they had nothing to live upon: but only the poor Crop that their own Country produced: Which could not long ſuſtain them.

*Buy us a little Food.*] He hoped, it is likely, the next Year would be better; and ſo only deſired a ſupply of their preſent Neceſſity.

Ver. 3. *And Judah ſpake unto him,* &c.] *Reuben* had ſpoken to him in vain, (xlii. 37, 38.) and *Levi*, perhaps, had not yet recovered his Intereſt in him, ſince the barbarous Action at *Shechem:* And therefore *Judah* took upon him to perſwade his Father; being next in Birth, and of no ſmall Authority among his Brethren.

*Ye ſhall not ſee my Face.*] But be taken for Spies; and ſo loſe their lives.

Ver. 5. *We will not go down.*] Becauſe it would not only have been to no purpoſe: But alſo indangered their lives.

Ver. 6. *Wherefore dealt ye ſo ill with me,* &c.] It was unkindly done of you, to tell him of another Brother. For what need was there to ſay any thing of one who was not with you?

Ver. 7. *The Man aſk'd us ſtraightly,* &c.] They having told him, they were *all one Man's Sons,* xlii. 11. he might well aſk them, what Man's? And whether there were any more of them? And whether their Father and Brother were yet living?

*And we told him according to the tenor of theſe words.*] Anſwered every Queſtion, as Truth required.

Ver. 8. *Send the Lad with me.*] *Truſt him with me.* He calls him *Lad*, becauſe he was the youngeſt of them all; and one of whom his Father was as tender, as if he had been a little Child: Tho indeed he had Children of his own, xlvi. 21.

*That we may live,* &c.] Theſe were very moving Arguments; the Preſervation of a whole Family;

Family, *Benjamin* and all: Who, if he went, might return in ſafety; but, if he ſtaid at home, muſt periſh with all the reſt.

Ver. 9. *I will be ſurety for him.*] Be bound in what Penalty thou pleaſeſt, to bring him back.

*Of my hand ſhalt thou require him.*] Puniſh me (who will be anſwerable for him) if he miſcarry.

*Bear the blame for ever.*] Lie under thy Diſpleaſure, as long as I live. All this ſignifies only, that he would do his utmoſt to ſecure him: And rather ſuffer the heavieſt thing himſelf, than loſe *Benjamin*.

Ver. 10. *For except we had lingred*, &c.] If thou hadſt not hindred us by theſe ſcruples about *Benjamin*, we had been there and at home again, by this time.

Ver. 11. *Take of the beſt Fruits.*] The *Hebrew* word *Mizzimrath* ſignifies *of the moſt praiſed*; or, as *Bochart* more literally interprets it, *quæ in hac terra ſunt maximè decantata*, (P. ii. Hierozoic. Lib. v. cap. 9.) *thoſe Fruits which are moſt celebrated in the Land of* Canaan: Which was as famous for the things following, as *Egypt* was for Corn. And it ſeems at this time did not want them; which might make them more acceptable in *Egypt*, where they grew at no time. For *Egypt* being a low and plain Country, and *Canaan* an hilly; it made their Products very different.

*Balm.*] Rather *Reſin*, as was obſerved on xxxvii. 25.

*Honey.*] For which this Country was famous; eſpecially in ſome parts of it, about *Tekoah*, as *Bochart* alſo obſerves. And therefore was a fit Preſent for a King, as we ſee in the Story of *David*, 2 *Sam.* xvii. 29: And was carried from hence to the Marts of *Tyre Ezek.* xxxvii. 17.

*Spices.*] The word *Necoth* ſignifies *Storax*; as was alſo obſerved before, xxxvii. 25.

*Myrrh.*] Which *Bochart* tranſlates Maſtich.

*Nuts.*] He alſo proves by many Arguments, that the word *Botnim* ſignifies thoſe Nuts we call *Piſtachioes*. Which may well be numbered among the *beſts Fruits of the Land:* Being very friendly to the Stomach and Liver; powerful againſt Poiſon; and highly eſteemed, by the ancients, as a delicious Food. And ſo *Maimonides* and *Kimchi* expound the word.

*Almonds.*] They are fitly joined with *Piſtachioes*, as he obſerves; being *fructus congeneres:* And *Dioſcorides* treats of them together; and *Theophraſtus* deſcribes the *Piſtachio* as ὅμοιον τοῖς ἀμυγδάλοις, like unto *Almonds*; vid. *Canaan*, *Lib.* i.

Ver. 12. *Take double Money.*] Other Money beſides their firſt. Which if it ſignify as much more as the firſt; the reaſon was becauſe he thought Corn might now be grown dearer.

Ver. 14. *If I be bereaved, I am bereaved.*] I ſubmit unto it, and will bear it as patiently as I am able. Or, as ſome paraphraſe it; I have been bereaved of *Joſeph* and *Simeon*, ſo now I am of *Benjamin:* No new things happen to me; but I have been uſed to ſuch Afflictions; which I may therefore bear more equally.

Ver. 15. *Stood before Joſeph.*] Preſented themſelves to him in his Office, (as we ſpeak) or, in the Place where he gave Audience to thoſe who came to petition him, or to buy Corn of him. For it is plain, by the next *Verſe*, that he was not at his own Houſe.

Ver. 16. *Bring theſe men home.*] Conduct them to my Houſe.

*And ſlay.*] The *Hebrew* Phraſe ſignifies a *great ſlaughter*; of ſeveral ſorts of Creatures perhaps; that there might be a plentiful Proviſion.

Ver. 18. *And the Men were afraid*, &c.] Every thing (as was obſerved, xlii. 28.) terrifies a guilty Conſcience.

*And fall upon us.*] *i. e.* Kill us.

*And take us for Bond-men*, &c.] Rather, *or*, take us for Bond-men and our Aſſes.

Ver. 19. *They came near to the Steward*, &c.] They deſired to ſpeak with him, before they entered into the Houſe: That they might ſet themſelves right in his Opinion.

Ver. 20. *We came at the firſt time to buy Food.*] And we paid for it what was demanded.

Ver. 21. *When we came to the Inn*, &c.] There we found that very Money, to a Farthing, in our Sack's Mouth, *&c.*

Ver. 22. *We cannot tell who put our Money*, &c.] We are ignorant how it came there; but ſuppoſe it was by ſome miſtake: And therefore have brought it again, with new Money for another Purchaſe.

Ver. 23. *Peace be to you.*] Trouble not your ſelves about that Matter.

*Your God, and the God of your Fathers*, &c.] This Steward had learnt of *Joſeph* the knowledge of the True God: To whoſe Kindneſs he bids them aſcribe this Event.

*And he brought Simeon out unto them.*] Unbound; as free as themſelves.

Ver. 24. *Gave them Water.*] Ordered Water to be brought, as the Cuſtom was, to waſh their Feet. See xviii. 4.

Ver. 26. *Bowed themſelves to the ground.*] Here again was *Joſeph*'s Dream fulfilled. See xlii. 6.

Ver. 28. *Thy ſervant our Father*, &c.] Here they made a Reverence to him, in the Name of their Father: Whereby that part of the Dream (xxxvii. 9, 10.) which concerned him, was alſo fulfilled. And they ſpeak likewiſe of him in an humble Style; ſignifying his inferiority to *Joſeph*.

Ver. 29. *Saw his Brother Benjamin.*] He had ſeen him before, *ver.* 16. but did not think fit to take notice of him at the firſt: Or, perhaps, was then full of buſineſs, when they preſented themſelves at their firſt appearance; and had not leiſure to ſpeak with them till Dinner-time.

*God be gracious unto thee, my Son.*] He bleſſed him, as Superiors were wont to do thoſe below them: Whom they called their *Sons*, with reſpect to themſelves, as Fathers of the Country.

Ver. 30. *His Bowels did yern.*] He felt a great commotion within himſelf; which he was not able to keep from breaking out: And therefore *he made haſte* out of the Room where they were; as if ſome other buſineſs called him away.

Ver. 31. *Set on Bread.*] Set the Dinner upon the Table.

Ver. 32. *And they ſet on for him by himſelf*, &c.] There ſeems to have been *three* Tables. One where he ſat alone in State: Another where his Brethren ſat: And a *third* where the great Men of *Egypt* were entertained.

*For the Egyptians might not eat Bread with the Hebrews*, &c.] Becauſe the *Hebrews* (ſaith *Jonathan)* did eat thoſe Beaſts which the *Egyptians* worſhipped. And to the ſame purpoſe writes *Onkelos*. In which regard the *Egyptians* were as ſcrupulous to eat with a *Grecian* in after-times, as now with an *Hebrew*. So *Bochart* obſerves out of *Athenæus*, *L.* vii. *Deipnoſ.* where *Anaxandrides*, a Comedian, jeers the *Egyptians* for worſhipping an Eel, as a great God, whom we, ſaith he, think to be moſt excellent Meat. And out of *Herodotus*, who in his *Euterpe*, *cap.* 41. ſaith no *Egyptian* Man or Woman would kiſs the Mouth of a *Greek*; nor make uſe of a Knife, a Spit, or a Pot belonging to them; nor take a bit of Beef cut with a *Greek*'s Knife. See *Bochart's Hierozoic. P.* i. *Lib.* ii. *cap.* 53. And Dr *Spencer*, *de Rit. Hebr. p.* 125. But tho it appear by ſuch Paſſages, that in the time of *Herodotus* and other fore-named Writers, ſeveral Animals were held ſo Sacred among the *Egyptians* that they would not eat them, yet it may well be queſtioned whether it were ſo in the Days of *Joſeph*. For there is not the leaſt ſign of it in this Story; much leſs of their worſhipping ſuch Creatures: The worſhip of the famous Ox, called *Apis*, being a much later Invention, as many learned Men have demonſtrated: And ſome of them having given probable Reaſons that *Joſeph* himſelf was the Perſon at firſt repreſented by that Figure under the Name of *Ab*, i. e. *Father* of his Country. See *Ger. Voſſius*, *L.* i. *de Idol. cap.* 29.

Therefore it is moſt likely that this Abhorrence, is to be reſolved only into the very different Manners of the *Hebrews* from the *Egyptians:* Particularly at their Meals, in the way of dreſſing their Meat, or in their eating. For we know ſome of the *Jews* themſelves afterwards ſcrupled to eat with thoſe who had unwaſhen Hands; and ſeveral Nations have avoided ſuch Familiarity with others, merely on the account of their different Cuſtoms. Of which the *Egyptians* were exceeding tenacious, as *Herodotus* himſelf informs us; particularly in their eating. For he concludes his Diſcourſe about their Feaſts with this Obſervation (in his Book before-mentioned, *cap.* 28.) Πατρίοισι δὲ χρεώμενοι νόμοισι, ἄλλον οὐδένα ἐπικτέωνται: Uſing their own Country Cuſtoms, they receive no other. And in the *Ninety firſt Chapter* of the ſame *Book*, he ſaith, that as they would uſe no *Greek* Cuſtoms, ſo (to ſpeak all in a word) μηδ᾽ ἄλλων μηδαμᾶ, &c. *Neither would they uſe the Cuſtoms of any other Men in the World whatſoever*. Nay, one Part of *Egypt* differed extremely from another: For in the *Theban* Province they abſtained from Sheep, and ſacrificed Goats; but, in the *Mendeſian*, quite contrary, they abſtained from Goats, and ſacrificed Sheep: As he tells us in his *Euterpe*, *cap.* 42. And the wiſeſt of them were ſo nicely ſuperſtitious, that ſome of them thought it unlawful to eat of the *Head* of any living Creature; others the *Shoulder-blade*; others of the *Feet*; others of ſome like part. So *Sextus Empiricus* tells us, *Lib.* iii. *Pyrrh. Hypot. cap.* 24. Αἰγυπτίων δὲ τῶν σοφῶν εἶναι νομιζομένων, οἱ μὲν κεφαλὴν ζώου φαγεῖν ἀνίερον εἶναι νομίζουσιν, &c. Upon which ſcore I no not know but ſuch kind of People might be ſo whimſical, as to refuſe to eat with one another.

Ver. 33. *They ſat before him.*] For that was the Cuſtom before the way of lying upon Beds was invented. See xxvii. 19. xxxvii 25.

*And the Men marvelled one at another.*] That they ſhould be ſo exactly diſpoſed, according to the order of their Birth: And ſo kindly treated by one that had lately uſed them very roughly.

Ver. 34. *And he took and ſent meſſes*, &c.] Ordered thoſe that waited to take and carry Meſſes from his own Table, unto theirs. For ſuch was the ancient Cuſtom, for great Men to honour ſuch as were in their Favour, by ſending Diſhes to them, which were firſt ſerved up to themſelves: From whence they were called MISSA, *Meſſes*, things ſent. The ancient way of eating alſo is to be obſerved, which was not like ours: As appears by *Plutarch* in his *Sympoſ. Lib.* ii. *Q. ult.* where he diſputes, which was the better Cuſtom, to eat out of one common Diſh, or, every one to have a Diſh to himſelf: As the manner was in old time. When all the Meat being ſet on the Table, the Maſter of the Feaſt diſtributed to every one their Portion.

*Benjamin's Meſs was five times as much*, &c.] He had five Diſhes to their one: Which was intended as a peculiar Reſpect to him. Or, as others underſtand it, there was five times as much Meat in his Meſs, as in one of theirs. Which might well be part of the cauſe of their wonder, *ver.* 33.

*And they drank.*] After they had dined, plenty of Wine was brought in, for every one to drink as much as they pleaſed. For ſuch is the Cuſtom of the *Abyſſines* at this Day; not to drink or talk at Dinner; but after the Meat is taken away: As *Ludolphus* aſſures us from *Telezius:* Who takes it to have been the ancient Cuſtom among other Nations; particularly the *Romans*: For which he alledges thoſe *Verſes* of *Virgil*, *Æneid.* i.

*Poſtquam prima quies epulis, menſæque remotæ*
*Crateras magnas ſtatuunt, & vina coronat.*

I mention *Wine* here in *Egypt:* For tho *Herodotus* ſaith in his Days they had no *Vines*, but uſed Drink made of Barley, *i. e.* ſuch as ours (*Lib.* ii. *cap.* 77.) yet in the time of *Joſeph* it ſeems to have been otherwiſe. For it is not likely the chief Butler would have dreamt of a *Vine* and *Grapes*, and *preſſing* them into *Pharaoh*'s Cup, (xl. 9, 10, 11.) if he had never ſeen them in *Egypt*.

*And they were merry with him.*] So we well tranſlate the laſt words of this *Chapter*; which ſignify their drinking plentifully; more liberally than at home: Not till they were drunk (as *R. Solomon* ſaith ſome uſed to abuſe this place, to countenance that Vice) but till they were very chearful. For they could not be ſo ſenſeleſs, as before ſo great a Man, in a ſtrange place, where they were alſo full of fear, to make themſelves drunk.

## CHAP. XLIV.

Ver. 1. FILL *the Mens Sacks with Food, as much as they can carry.*] This ſeems to be an Order, to load them more liberally than at their firſt coming, xlii. 25.

Ver. 2. *And put my Cup,* &c.] The *Hebrew* word *Gabiah* ſignifies an emboſſed Cup, (as we now ſpeak) or a *Bowl*; or *Goblet* with a great Belly: Which St *Hierom* tranſlates *Scyphus.* This he ordered his Steward to put in *Benjamin*'s Sack, that he might make a trial of his Brethren's Concern for him, and Affection both to him and to their Father: And whether they would diſcover any Envy to *Benjamin,* becauſe of his extraordinary Kindneſs to him.

Ver. 3. *The Men were ſent away.*] Had a Paſs, we may ſuppoſe, from *Joſeph*; to carry ſo much Corn out of the Country, as their Aſſes were loaded withal.

Ver. 4. *Wherefore have ye rewarded evil for good?*] Being entertained ſo kindly at my Maſter's Table, why have ye ſtole his Cup?

Ver. 5. *Is not this it, wherein my Lord drinketh?*] Did you not think this would be preſently enquired after?

*And whereby indeed he divineth?*] The *Hebrew* word *Nachaſh,* which we tranſlate *Divine,* it is very likely was anciently of an indifferent ſignification. And therefore *Grotius* thinks that *Joſeph* meant by this Speech, that he uſed this Cup in his *Drink-Offerings*; when he ſacrificed, to prepare himſelf to receive Divine Preſages. But, I think, we had better ſay, there was a kind of Divination by Cups (tho we know not what it was) as we are certain there was by many other things among the *Greeks,* (who borrowed much of their Religion from the *Egyptians*) than give this or other ſuch like Interpretation of theſe words: Particularly, their obſerving the ſparkling of the Wine in their Libations. For it ſeems plain to me, that *Joſeph,* ſpeaks of the Cup he uſed at his own Table: And it is not probable that he uſed the ſame in Sacrifices to God. Such Veſſels as were uſed in Divine Service, were not uſed in their own: Being held Sacred; and therefore ſeparated from common uſe; and kept ſo ſafe, no doubt, that it was not eaſy to ſteal them. He ſpeaks therefore of ſome Divination that was uſed at their Meals: Which doth not ſignify that *Joſeph* practiſed it, nor doth his Steward ſay he did; but only aſks ſuch a Queſtion, as might make them think he did. For, being a known Interpreter of Dreams; People, perhaps, thought he was ſkilled alſo in the Arts of Divination. But the words are ſtill capable of a more ſimple Interpretation. For *Nachaſh* ſometimes ſignifies no more than to *make an Experiment:* As in the words of *Laban,* xxx. 27. And ſo the meaning may be, (as *Aben Ezra* expounds this Paſſage) might you not have conſidered, that *my Maſter made a trial,* (ſo we interpret in the Margin) by laying this in your way, *whether you were honeſt Men or Filchers,* as you are now proved to be? Or, as others will have it, *This is the Cup wherein he drinks himſelf, and finds out what is in other Men,* when they drink liberally with him at his Table as you lately did. But the former is more likely to be the meaning.

*Ye have done evil in ſo doing.*] You have rendered your ſelves very criminal by this Fact. Or, you have done very fooliſhly in ſtealing a thing of this Nature: Which, being in continual uſe, would be ſoon miſſed.

Ver. 7. *God forbid that thy Servants,* &c.] They diſclaim the Charge, with the greateſt Vehemence.

Ver. 8. *Behold the Money,* &c.] And bring a very good Proof of their Honeſty.

Ver. 9. *Both let him die, and we alſo,* &c.] Sometimes Innocence makes Men too confident; and leſs cautious than, in Prudence, they ought to be. For their Money having been put into their Sacks, they knew not how, it was reaſonable to have ſuſpected this alſo might prove true.

Ver. 10. *Now alſo let it be according to your word,* &c.] I deſire not ſo much: But only that he with whom the Cup is found be my Bond-man; as you propound.

*My bond-man.*] He ſpeaks in the Name and Place of his Maſter; by whom he was ſent after them; and for whom he acted.

Ver. 11. *Then they ſpeedily took down,* &c.] They were deſirous to have their Innocence cleared, without delay.

Ver. 13. *Rent their Cloaths.*] As the manner was, when any ſad thing befel them, xxxvii. 29, 34.

Ver. 14. *Judah and his Brethren came,* &c.] He is mentioned by Name, tho not the eldeſt Son; becauſe he was chiefly concerned for *Benjamin,* (xliii. 9.) and, as the *Jews* fanſy, ſtood to him in this diſtreſs, when the reſt would have delivered him up as a Bond-Man: Reſolving either to ſet him free, or to be a Bond-Man with him.

*For he was yet there.*] Not gone from home, ſince he gave order to his Steward to purſue them.

*They fell before him on the ground.*] The Dream of *Joſeph* was again fulfilled. See xlii. 6.

Ver. 15. *Wot ye not that ſuch a Man as I can certainly divine?*] Could not I who foretold this grievous Famine, diſcover ſuch a Theft as this, which you have committed?

Ver. 16. *And Judah ſaid.*] He ſtanding bound, as I ſaid (*ver.* 14.) for *Benjamin* to his Father, took upon him to plead his Cauſe: Which *Benjamin,* being young, could not do ſo well himſelf. And indeed *Judah* ſeems to have been a Man of the beſt Senſe, Courage, and Eloquence among them.

*What ſhall we ſay to my Lord? What ſhall we ſpeak? or how,* &c.] A moſt pathetical beginning: And very apt to move Compaſſion.

*God hath found out the Iniquity of thy Servants,* &c.] Having made ſome pauſe, after thoſe words, [*How ſhall we clear our ſelves?*] he proceeds to an ingenuous acknowledgment, that he and his Brethren had been guilty of many Sins; for which God had now brought them hither to ſuffer the Puniſhment of them. Yet he neither confeſſes this particular Guilt, nor denies it, nor excuſes it: But acknowledging God's Juſtice, caſts himſelf and his Brethren upon *Joſeph*'s Mercy.

Ver. 18. *Then Judah came near to him.*] The Equity which appeared in *Joſeph* (expreſſed in the words foregoing) emboldened *Judah* to approach nearer to him. For he ſeems to have ſpoken the former words, as ſoon as he entred the Room: When he and his Brethren caſt themſelves down on the Ground, *ver.* 14.

*Speak a word in my Lord's Ears.*] Have a favourable Audience for a few words more. For he doth not mean to ſpeak to him privately: And by a *Word* he means all the following Speech, which he makes as ſhort as it was poſſible.

*And let not thy Anger burn againſt thy Servant.*] And be pleaſed to hear me out, with Patience.

*For thou art even as Pharaoh.*] I know before whom I ſpeak: And therefore will not impertinently trouble thee; but barely lay the ſtate of our Caſe before thee.

Ver. 20. *A little one.*] So *Benjamin* was, in compariſon with themſelves.

*He alone is left of his Mother*, &c.] We do not read, that they had ſaid this to *Joſeph* before; but only that the youngeſt was with their Father, xlii. 13, 32. But no doubt, *Judah* remembers him now of nothing, but what had been then delivered; but related more briefly than it is here.

Ver. 27. *My Wife bare me two Sons.*] He called *Rachel* his Wife; as if he had no other: Becauſe ſhe was the only Perſon he deſigned to marry; and was by conſequence his principal Wife.

Ver. 30. *His life is bound up in the Lad's life.*] It ſo depends upon the Life of this Son; that if he think he be dead, he will die with Grief alſo.

Ver. 33. *Let thy Servant abide inſtead of the Lad*, &c.] It will be the ſame to thee, (nay, I may be able to do thee more Service) and the greateſt act of Pity to our aged Father.

Ver. 34. *For how ſhall I go up to my Father*, &c.] I muſt abide here too, if thou wilt not diſmiſs him: For I am not able to ſee my Father die.

There is nothing could be ſaid more moving, than what is delivered in this Speech of *Judah*; which flowed, any one may ſee, from ſuch natural Paſſions, as no Art can imitate. Which makes me wiſh that they who think theſe Hiſtorical Books of Scripture were written with no Spirit, but that with which honeſt Men now write the Hiſtory of their Country, or the Lives of any famous Perſons; would ſeriouſly read and conſider this Speech of *Judah*'s to *Joſeph*; together with the foregoing Dialogue between *Jacob* and his Sons (from the 19th *Verſe* of the xlii. *Chapter*, to the 15th of the xliii.) and, I hope, it may make them change their Opinion: And be of the Mind of Dr *Jackſon*, *B.* i. *on the Creed*, *cap.* 4. ‘That ſeeing ſuch Paſſages are related by Men who affect no Art, and who lived long after the Parties that firſt uttered them; we cannot conceive how all Particulars could be ſo naturally and fully recorded, unleſs they had been ſuggeſted by his Spirit, who gives Mouth and Speech to Men. Who being alike preſent to all Succeſſions, is able to communicate the ſecret Thoughts of Forefathers to their Children; and put the very Words of the deceaſed (never regiſtred before) into the Mouths or Pens of their Succeſſors, for many Generations after: And that as exactly and diſtinctly as if they had been caught in Characters of Steel or Braſs, as they iſſued out of their Mouth. For it is plain, every Circumſtance is here related, with ſuch natural *Specifications* (as he ſpeaks) as if *Moſes* had heard them talk; and therefore could not have been thus repreſented to us unleſs they had been written by his Direction, who knows all things; as well forepaſt, as preſent, or to come.’

*Philo* juſtly admired this Speech, which he hath expreſſed in an Eloquent Paraphraſe: And *Joſephus* hath endeavoured to out-do him.

## CHAP. XLV.

Ver. 1. *Could not refrain himſelf.*] Tears began to run down his Cheeks; or, were ready to burſt out with ſuch Violence that he could not hinder them.

*Cauſe every Man to go out from me.*] He would not have the *Egyptians*, to be Witneſſes of his Brethren's Guilt; nor did it become his Dignity to be ſeen by them in ſuch a Paſſion: and therefore he commanded thoſe that attended him, to leave him alone with his Brethren.

Ver. 2. *He wept aloud.*] Which we expreſs very properly in our Language, *he cried.* For Tears having been long ſuppreſſed, are wont, when they break out, to be accompanied with ſome Noiſe.

*And the Egyptians, and the houſe of Pharaoh heard.*] They whom he ſent forth, being in the next Rooms heard him cry: And reported, what a Paſſion he was in, to the whole Court.

Ver. 3. *I am Joſeph.*] This word made them ſtart; as appears by the next *Verſe*.

*Doth my Father yet live?*] May I believe what you have told me? xliii. 28. He ſaith not this, becauſe he doubted of it: But to expreſs his Joy at that good News.

*And they could not anſwer him.*] Being aſtoniſhed, as it follows, at his Preſence. For they could not but reflect upon their cruel uſage of him; and now ſaw him in full Power to puniſh them.

Ver. 4. *Come near to me, I pray you.*] This, I think, ſignifies, that they had ſtarted back, as Men affrighted: And therefore he invites them kindly to approach him.

*I am Joſeph your Brother.*] This word *Brother*, added to what he ſaid before, *ver.* 3. was a Comfort to them. For it ſhowed that his Greatneſs did not make him forget his Relation.

*Whom you ſold into Egypt.*] Nor their Unkindneſs alienated his Affection from them.

Ver. 5. *Now therefore be not grieved*, &c.] Do not afflict your ſelves too much for your Sin: Becauſe God hath turned it into Good.

*God ſent me before you*, &c.] When you thought only to be rid of me, God intended another thing: Which is now come to paſs.

For he hath made me an Inſtrument of preſerving all your Lives. A moſt happy Event of a moſt wicked Deed!

Ver. 6. *Neither earing nor harveſt.*] Or, no Ploughing, Sowing, or Harveſt. For to what purpoſe ſhould they ſow, when they knew (if they believed *Joſeph*) that nothing would come of it?

Ver. 7. *And God ſent me before you*, &c.] He repeats what he had ſaid, *ver.* 5. concerning the Hand of God in this buſineſs: That by fixing their Thoughts upon his Providence, they might be the leſs oppreſſed with the weight of their own Guilt.

*To ſave your lives by a great deliverance.*] In a wonderful manner.

Ver. 8. *It was not you, but God*, &c.] He mentions this a third time, that they might ſee he did not think ſo much on their Unkindneſs, as on God's great Goodneſs: And therefore be confident, he would not remember what they had done to him; but what God had done for them all.

*Hath made me a Father unto Pharaoh.*] Given me the Authority of a Father with him: So that he honours me, and doth nothing without my Advice and Counſel. And there was very good Reaſon for it, his Wiſdom being ſo great and experienced, *Ut non ab homine ſed à Deo reſponſa dari viderentur*, (as *Trogus*, an ancient Hiſtorian among the *Heathen*, obſerves) that his Anſwers ſeemed not to be given by a Man, but by God. Which made him *Regi percharum*, very dear to the King, as the ſame Author relates: Who tells alſo the Story of his being ſold by his Brethren, who envied his excellent Wit. See *Juſtin*, *Lib.* xxxvi *cap.* 2.

*Lord of all his Houſe.*] The principal Perſon in his Court.

*And Ruler thoughout all the Land of Egypt.*] Chief Governour of the whole Country: In which were ſeveral Provinces, which had diſtinct Governours; who were all under the Government of *Joſeph*.

Ver. 10. *Thou ſhalt dwell in the Land of Goſhen.*] This was that part of the lower *Egypt*, which lay next to *Arabia* and *Paleſtine*; abounding with fair Paſtures: Being watered by many Streams from the *Nile*. Certain it is, it lay next to *Canaan*; for *Jacob* went directly thither, when he came into *Egypt*; and ſtaid there till *Joſeph* came to him, xlvi. 28.

*And thou ſhalt be near unto me.*] Therefore the Royal City (where *Joſeph* reſided, that he might be always near to *Pharaoh*) was at this time in the lower *Egypt*, at *Zoan*, *Pſal.* lxxviii. 43. which other Authors call *Tanis*. Which was ſituated, not far from that Mouth of the *Nile* which *Plutarch* calls τανιτικὸν στόμα. For that part of *Egypt* is called the *higher*, where *Nile* runs only in one Stream: That the *lower*, where it divides into many; and from its triangular Form is called by the *Greeks* Δέλτα. In the *Eaſtern* Part of which, or very near it, toward the *Red Sea*, was this Country, called the Land of *Goſhen*.

This argues the great Authority of *Joſeph*, that he makes ſuch Promiſes as theſe, before he had aſk'd the Conſent of *Pharaoh*.

Ver. 12. *And behold, your Eyes ſee*, &c.] You cannot but be convinced, by the Lineaments you ſee in my Face, and by the Language which I ſpeak, and by all the things which I have related concerning the ſtate of our Family; that indeed it is your Brother *Joſeph* who ſpeaks to you. Or, more ſimply; you have it not by hear-ſay, which might deceive you; but are Eye-witneſſes that I am alive, and ſay theſe things to you.

Ver. 13. *Tell my Father of all my glory.*] Of the great Honour which is done me in *Egypt*.

Ver. 15. *His Brethren talked with him.*] After their fright was over, and he had ſo affectionately embraced them; they converſed freely and familiarly with him: Acknowledging, it's likely, their Crime; and acquainting him with what had paſſed in their Family ſince they committed it.

Ver. 16. *And the fame thereof*, &c.] All the Court rang (as we ſpeak) with the News of *Joſeph*'s Brethren being come; and that they were to fetch their Father and ſettle in *Egypt*. For *Joſeph* (it appears by the next *Verſe*) went and acquainted *Pharaoh* with his Deſire.

*And it pleaſed Pharaoh well, and his Servants.*] No wonder that *Pharaoh*, who had raiſed *Joſeph* ſo high, was pleaſed to be kind to his Father and Family: And the Court follows the Pleaſure of the King.

Ver. 17. *Pharaoh ſaid unto Joſeph*, &c.] This no doubt, was the Anſwer *Pharaoh* made to *Joſeph*'s Petition: Wherein he grants him not only what he aſk'd; but all conducing to it.

Ver. 18, *I will give you the good of the Land*, &c.] The richeſt part of the Country, which produces the nobleſt Fruits.

Ver. 19. *Now thou art commanded.*] Now that thou haſt my Warrant for it, go about it preſently.

Ver. 20. *Regard not your ſtuff.*] If there be not Waggons enough, to bring all your Stuff, do not matter it; you ſhall have better here. But the *Vulgar* ſeems to take it in a quite contrary Senſe, as if he had ſaid, *Leave nothing behind you*; but bring all you have with you, if you think good: Tho whatſoever the Land of *Egypt* affords, is all yours.

*All the good of the Land of Egypt*, &c.] You ſhall not want when you come hither, if it be to be had in *Egypt*.

Ver. 21. *Gave them Waggons.*] And Horſes, no doubt, to draw them; with which *Egypt* abounded.

Ver. 22. *To each Man changes of Raiment.*] Two *Veſts*, or, *Robes*, as St *Hierom* tranſlates it: Otherwiſe there would not have been a change. Theſe were part of the ancient Riches, as much as Money.

Ver. 23. *After this manner.*] The *Hebrew* word *Cezoth* ſignifies, according to that which he had given to *Benjamin*, i. e. Money, and ſeveral changes of Raiment: Beſides what follows, *ten Aſſes laden with the good things of Egypt*, &c.

*Bread and Meat.*] *i. e.* All manner of Proviſion.

Ver. 24. *See that ye fall not out*, &c.] About what you have formerly done to me; or any thing,

thing elſe, that I have ſaid to you. But when you reflect upon your ſelling me, adore the Providence of God; which by that means brought about your Happineſs and mine.

Ver. 26. *His Heart fainted.*] At the mention of *Joſeph*'s Name, he fell into a ſwoon: Being fully perſwaded he was dead, and giving no Credit to what they ſaid of his being alive.

Ver. 27. *And they told him all the words of Joſeph.*] When he was come to himſelf, they related all that had paſſed between them and *Joſeph*: How great a Man he was, and how deſirous to ſee him, *&c. ver.* 13.

*And when he ſaw the Waggons.*] Had not only heard their Relation, but ſaw alſo thoſe Carriages (which, no doubt, were ſplendid, and ſuitable to *Joſeph*'s Quality) that were come to bring him into *Egypt*, he look'd upon them as a ſufficient confirmation of the good News.

*The Spirit of Jacob revived.*] Which *Bochart* tranſlates, *Priſtino vigori reſtitutus eſt*, he was reſtored to his former Vigor. Not only recovered perfectly from his fainting Fit; but raiſed to a greater Livelineſs than he had felt ſince the loſs of *Joſeph*.

Ver. 28. *It is enough*, &c.] I wiſh for no more but to live to ſee him; and then I ſhall be content to die.

## CHAP. XLVI.

Ver. 1. *CAME to Beerſheba.*] Which was in his way from *Hebron* (where he now lived, xxxv. 27.) into *Egypt*: Lying in the moſt *Southerly* Parts of *Canaan*; near that Wilderneſs thro' which the *Iſraelites* went, when they came from *Egypt*.

*And offered ſacrifice.*] Recommended himſelf and his Family unto God's Protection in his Journey to *Egypt*, and unto his Preſervation, when he came there. And he the rather called upon God in this Place, becauſe both his Father and Grand-Father had found Favour with him here, xxi. 33. xxvi. 23.

*Unto the God of his Father Iſaac.*] Who was his immediate Anceſtor, and had conferred the Bleſſing of *Abraham* upon him: And therefore he mentions him rather than *Abraham*.

Ver. 2. *In the Viſions of the Night.*] See upon xx. 3.

*Jacob, Jacob.*] He redoubles his Name to awaken his Attention; and he calls him *Jacob* rather than *Iſrael*, (as he is called in the beginning of the *Verſe*) to remember him what he was originally, and that by his Favour he was made *Iſrael*.

Ver. 3. *Fear not to go down into Egypt.*] He was afraid, perhaps, that if *Joſeph* ſhould die, his Family might be made Slaves. For which he had ſome reaſon, from what was ſaid to *Abraham*, in a like Viſion, xv. 13.

*I will make of thee a great Nation.*] He renews the Promiſe, which at the ſame time was made to *Abraham*, That his Seed ſhould be as numerous as the Stars of Heaven, xv. 5.

Ver. 4. *I will go down with thee*, &c.] Take care of thee in thy Journey, that no Evil ſhall befal thee; and preſerve thee and thy Family there.

*And bring thee up again.*] *i. e.* His Poſterity, who ſhould multiply there: For the Scripture ſpeaks of Parents and Children, as one Perſon.

*Put his Hands upon thine Eyes.*] Be with thee when thou leaveſt this World: and take care of thy Funeral, when thou art dead. For this was the firſt thing that was done, when one expired, to cloſe his Eyes: Which was performed both among *Greeks* and *Romans* (as many Authors inform us) by the neareſt Relations, or deareſt Friends. See Mr *Selden*, *L.* ii. *de Synedr. cap.* 7. *n.* 12. and *Menochius de Repub. Hebr. L.* viii. *cap.* 4. *Qu.* xi.

In ſhort, by theſe words God aſſures him, that *Joſeph* ſhould not die, while he lived, (as Mr *Selden* obſerves out of *Baal-haturim*, in his Additions to the fore-named *Chapter*, *p.* 737.) and that he ſhould die in Peace, having his Children about him.

Ver. 7. *His Daughters.*] He had but one Daughter, and therefore the Plural Number is uſed for the Singular, (as *ver.* 23. *Sons* is put for *Son*) or, elſe he includes his Grand-Daughter, who, in Scripture-Language, is called the Daughter of her Grand-Father. But the firſt ſeems the trueſt Account, if what is ſaid *ver.* 15. be conſidered. Where the whole Number of his Deſcendants from *Leah* being ſummed up, *Dinah* (under the Name of *Daughters*) muſt be taken in, to make up three and thirty; reckoning *Jacob* himſelf alſo, for one of them.

Ver. 9. *Hanoch.*] From whom came the Family of the *Hanochites*, as we read *Numb.* xxvi. 5.

*Phallu.*] From whom in like manner, ſprung the Family of the *Phalluites*; as *Moſes* there notes: And ſays the ſame of the reſt of *Reuben*'s Sons, that they were the Fathers of Families, when they came into *Egypt*.

Ver. 10. *Jemuel.*] This Son of *Simeon* is called *Nemuel* in *Numb.* xxvi. 12. and 1 *Chron.* iv. 24.

*Ohad.*] He is named among the Sons of *Simeon*, when *Moſes* was ſent to bring them out of *Egypt*, *Exod.* vi. 15. But either he had no Poſterity, or they were extinct: For ſhortly after there is no mention of him, in *Numb.* xxvi. 12. Nor is he to be found among his Sons in 1 *Chron.* iv. 24.

*Jachin.*] Is called *Jarib* in 1 *Chron.* iv. 24. and is thought by ſome to have been the Grand-Father of *Zimri*, whom *Phineas* ſlew in his Fornication with the *Midianitiſh* Woman.

Ver. 12. *Er and Onan died in the Land of Canaan.*] And therefore are not to be numbered among them, that went down into *Egypt*: But inſtead of them the two Sons of *Pharez* are ſet down, tho, perhaps, not now born; to ſupply the place of *Er* and *Onan*.

*The Sons of Pharez, were Hezron and Hamul.*] When *Jacob* went down into *Egypt*, *Pharez* was ſo young, that one can ſcarce think he had two Sons at that time: But they were born ſoon after, before *Jacob* died. And St *Auſtin* ſeems to have truly judged, that *Jacob*'s deſcent into *Egypt*, comprehends all the *ſeventeen* Years, which he lived after it. Or, we may conceive it poſſible, that their Mother was with Child of them, when *Jacob* went down into *Egypt*. For then *Pharez* is thought to have been *fourteen* Years old; at which Age it is ſo far from being incredible that he might have two Sons, that in theſe later Ages, ſome have begotten a Child when they were younger. *Jul. Scaliger*, a Man of unqueſtionable Credit, aſſures us that in his memory, there was a Boy, not quite *twelve* Years old, who had a Daughter by a Couſin of his, who was not quite *ten*. *Rem notam narro, & cujus memoria adhuc recens eſt in Aquitania.* This was a known thing, the memory of which was then freſh in *Aquitain*.

Ver. 13. *And the Sons of Iſſachar, Tola.*] Some have wondred that he ſhould give his eldeſt Son a Name that ſignifies a *Worm*. Perhaps it was (as *Bochart* conjectures) becauſe he was a poor ſhriveled Child when he was born, not likely to live. And yet it pleaſed God, that he became a great Man, from whom ſprang a numerous Offspring, *Numb.* xxvi. 23. and ſo fruitful, that in the Days of *David* there were numbred above *two and twenty thouſand* of them, 1 *Chron.* vii. 2. who were Men of Might and Valour.

Ver. 15. *Which ſhe bare unto Jacob in Padan-Aram.*] She bare the Fathers of them there: But the Children were born in *Canaan*.

*All the Souls of his Sons and Daughters*, &c.] See *ver.* 7.

Ver. 19. *Rachel Jacob's Wife.*] She was his only choice, as was noted before, on xliv. 27.

Ver. 21. *The Sons of Benjamin*, &c.] He being now but about *twenty four* Years old, we cannot well think he had all theſe Sons when he went down into *Egypt*: But ſome of them were born afterward, before *Jacob* died; as was ſaid before, *ver.* 12. Yet they are all here mention'd becauſe they were moſt of them now born, and all became the Heads of Families in their Tribe. It is poſſible he might begin ſo early to beget Children, as to have all theſe before they went into *Egypt*. See *Ver.* 12.

Ver. 26. *Come out of his Loins.*] In the *Hebrew*, *out of his Thigh*. A modeſt Expreſſion: The Parts ſerving for the Propagation of Mankind, being placed between the Thighs.

*All the Souls were threeſcore and ſix.*] *i. e.* Leaving out *Joſeph* and his two Sons (who did not come with *Jacob* into *Egypt*, but were there already) and *Jacob* himſelf, (who could not be ſaid to come out of his own Loins) they made juſt this Number.

Ver. 27. *All the Souls, which came into Egypt, were threeſcore and ten.*] There is a remarkable difference between this *Verſe* and the foregoing. There (*ver.* 26.) they only are numbred who came *with Jacob into Egypt*: Which were no more than *threeſcore and ſix*. But here are number'd all that came into *Egypt*, (*viz.* firſt and laſt) which plainly comprehend *Jacob*, *Joſeph* and his two Sons: And make up *threeſcore and ten*.

Ver. 28. *And he ſent Judah before him.*] Who ſeems by the whole Story, to have been the moſt eminent among *Jacob*'s Children, when *Joſeph* was gone; as was noted before, xliv. 14.

*To direct his way*, &c.] To give *Joſeph* notice of his coming; and to receive Directions from him, in what part of *Goſhen* he ſhould expect him.

*And they came into the Land of Goſhen.*] Into that part of it which *Joſeph* had appointed.

Ver. 29. *Preſented himſelf to him.*] With ſuch Reverence, as a Son owes to his Father: Who embraced him moſt tenderly. For ſome refer the next words to *Jacob*, *he fell on his Neck*, &c. Which expreſſes the higheſt Affection.

*And wept on his Neck a good while.*] We read before how *Joſeph* fell upon *Benjamin*'s Neck, and wept; which was anſwered by the like endearments on *Benjamin*'s part, xlv. 14. But the Affection wherewith *Jacob* embraced *Joſeph*, (as *Maimonides* underſtands it) or (as *R. Solomon Jarchi*) *Joſeph* embraced his Father, far ſurpaſſed that. For they continued longer infolded in one another's Arms; where Tears of Joy flowed ſo faſt, that for a *good while* they could not ſpeak.

Ver. 30. *And Iſrael ſaid unto Joſeph.*] Some make this an Argument, that it was *Joſeph*, who, lighting out of his Chariot, threw himſelf into his Father's Arms and wept, *&c.* Which made *Moſes* now more diſtinctly mention who ſaid the following words.

*Now let me die*, &c.] Theſe words ſignify that he now enjoyed the utmoſt Happineſs he could deſire on Earth; which therefore he was willing to leave, becauſe nothing could be added to it. Theſe were the firſt Thoughts which his Paſſion ſuggeſted to him; tho to live with *Joſeph*, and to enjoy his Converſation, was far more than barely to *ſee his Face*.

Ver. 32. *The Men are Shepherds*, &c.] He ſeems to have been afraid, leſt, *Pharaoh* ſhould have preferred his Brethren, and made them Courtiers, or Commanders in the Army, *&c.* which might have procured them the Envy of the *Egyptians*: And, beſides, have ſeparated them one from another. Whereas by profeſſing themſelves Shepherds, and Traders in Cattle, they kept all together in a Body, ſeparate from the *Egyptians*. Which two Reaſons are ſuggeſted by *Joſephus*.

Ver. 33. *What is your Occupation?*] Your way of living: For Men did not live idly in thoſe Days.

Ver. 34. *Ye ſhall ſay, Thy Servants trade hath been*, &c.] He directs them to juſtify, what he told them he would inform *Pharaoh*.

*That he may dwell in the Land of Goſhen.*] A rich Country, abounding with Paſturage, and alſo next adjoining to *Canaan*, (as was noted before, xlv. 10.) unto which, when the time came, they might the more eaſily return.

*For every Shepherd.*] Not univerſally, without limitation, but every *foreign Shepherd*. For a conſiderable part of the *Egyptian* People were *Shepherds*, as *Diodorus Siculus* tells us, (*L.* i. §. 2. *p.* 47. *Edit. Steph.*) where he ſaith the Country being divided into *three* Parts, the *Prieſts* had one, their *King* a ſecond, and the *Soldiers* a third: And there were *three* other Ranks of Men under theſe, *viz*, *Shepherds*, *Huſbandmen*, and *Artificers*. The *Huſbandmen*, he ſaith, ſerved their King, and Prieſts, and Military Men in tilling their Ground, for ſmall Wages, and ſpent all their time in it. And the like account, he ſaith, is given of their *Shepherds*, who, from their Fore-fathers, followed that way of living. Which makes it plain they could not abominate thoſe who were ſo ſerviceable to them; tho they might contemn them as mean People, who never roſe to any higher Employment. But we need not go to him for the proof of this: It being apparent from this very Book, that the *Egyptians* had Sheep, and Oxen, as well as Horſes and Aſſes, which they ſold to *Joſeph* for Corn in the time of Famine, (xlvii. 17.) and that *Pharaoh* ſpake to *Joſeph* to make ſuch of his Brethren as were Men of Skill, Rulers over his Flocks, (xlvii. 6.) which is a demonſtration they bred Cattle as well as other Nations. And therefore if we will underſtand this to be true of all Shepherds, without exception, then by *Egyptians* (to whom Shepherds are ſaid to be an abomination) we muſt not underſtand all the People of the Country of *Egypt*, (Shepherds being a part of them) but only the *Courtiers* and great Men, as in xlv. 2. the *Egyptians* are ſaid to hear *Joſeph* weep, *i. e.* thoſe that belong'd to the Court: Who, it is likely, deſpiſed Shepherds, (as *Rupertus Tuitienſis* long ago expounded this Paſſage) but that is far ſhort of abominating them, which the *Hebrew* word imports. But after all this, I do not ſee how they could be contemptible, if it be true which the ſame *Diodorus* ſaith, *p.* 58. That when they buried a Corps, and made the Funeral Encomium, they never mentioned the Parentage of the deceaſed, Ὑπολαμβάνοντες ἅπαντας ὁμοίως εὐγενεῖς εἶναι τοὺς κατ' Αἴγυπτον, *making account that all the People of Egypt were alike well-born.*

We muſt confine therefore this Aſſertion to *Foreign* Shepherds; and it is not eaſy to give the reaſon why they were an abomination to the *Egyptians*, who were Shepherds themſelves. *Onkelos* and *Jonathan*, with a great many others, think that they would not converſe (for that is meant by abomination) with the *Hebrew* Shepherds; becauſe they had no greater regard to thoſe Creatures which the *Egyptians* worſhipped, than to breed them up to be eaten. But there is no good proof that they worſhipped Sheep or Oxen in thoſe Days: And, on the contrary, it appears both out of *Herodotus*, and *Diodorus Siculus*, that they ſacrificed ſuch Creatures, in their Days, and alſo eat of the Sacrifices, when they had done. See *Herodot.* in *Euterpe*, *cap.* 40, 41. And therefore the reaſon given by others for this Abhorence is not ſolid; that the *Egyptians* did eat no Fleſh, and upon that ſcore could not endure thoſe that did. This is the Account which *Aben Ezra* gives of this Matter; who fanſies they were like the *Indians*, in his time, who abominated Shepherds, becauſe they drunk Milk; contrary to their Manners, who taſted nothing that came from any living Creature. But, as it cannot be proved that this Superſtition was ſo old as *Jacob's* time; ſo the contrary is evident from this very Book, xliii. 16. where *Joſeph* bids his Steward go home and *ſlay and make ready* a Dinner for his Brethren: Whom he did not intend to entertain after the *Hebrew* but after the *Egyptian* Faſhion; that he might not to be known by them. And ſo *Herodotus* informs us, that in his days, tho they abſtain from ſome Animals, yet they eat of others, both Fiſh and Birds: *Euterpe*, *cap.* 78. And *Diodorus* giving an account after what manner their Kings lived, ſaith they uſed a ſimple Diet, eating *Veal and Geeſe*, &c. *L.* i. §. 2. *p.* 45. *Edit. Steph.*

*Joſ. Scaliger* therefore thinks this ſort of Men were abominable, becauſe they had often raiſed Rebellion in *Egypt*, and made a King of their own; who erected that which is called the *Paſtoral Kingdom*. This is embraced by many great Men, who have only the Authority of *Menetho* for it; who ſays theſe were *Phœnician* Shepherds (as *Joſephus* tells us, *Lib.* i. *contra Appion.*) who reigned in *Egypt*, and burnt their Cities, threw down their Temples; in ſhort, omitted no ſort of Cruelties. Upon this account the famous *Bochartus* (*Lib.* iv. *Canaan*, *cap.* 4.) thinks it poſſible the *Egyptians* hated Shepherds, who had done ſo much Miſchief: And, I may add, the *Hebrew* Shepherds *Joſeph* might think would be more abominated, becauſe they came out of that very Country, from whence thoſe *Phœnician* Rovers made their Invaſion. But as it doth not appear that they who did the fore-named Miſchief, were all Foreigners: So the time which is aſſigned for this *Paſtoral Kingdom*, doth not agree with the Scripture-Story. For it is ſaid to have been in the *One thouſand one hundred and twelfth* Year before the *Iſraelites* going out of *Egypt*; in the xv*th Dynaſty*, as they call it; That is, about *Two and forty* Years after the Flood, when *Mizraim* the Father of the *Egyptians* was ſcarce born, or was very young.

Our great Primate *Uſher* endeavours to avoid this abſurdity, by placing this Invaſion (which he thinks was out of *Arabia*) *three hundred* Years after the Flood: When they took *Memphis*; over-run all the lower *Egypt*; and their firſt King there, reigned *nineteen* Years. But I have this to except; that *Abraham* coming a good while after this into *Egypt*, was well entertained there; tho he was as much a Shepherd as his Grand-Child *Jacob*. See *Gen.* xii.

From whence I conclude, That if this Story of *Manetho* be true, it happened after the time of *Abraham*; and ſo was freſh in their memory. Such a third Rebellion of the Shepherds the ſame *Manetho* mentions, within leſs than *two hundred* Years before the Children of *Iſrael*'s departure out of *Egypt*. But this ſeems to be a Story framed, from that departure of the *Iſraelites* themſelves (who were Shepherds) out of *Egypt* under the Conduct of *Moſes*. And ſo *Joſephus*, and ſeveral of the antient Chriſtians (*Tatianus*, *Juſtin Martyr*, and *Clem. Alexand.*) underſtood it. See *Uſſer. ad An. M.* 2179.

All this conſider'd, *Gaulmin* (in his Notes upon the Book called the *Life of Moſes*, *p.* 267, &c.) hath more probably conjectured, That this averſion to Shepherds aroſe from their being generally addicted, in thoſe Parts, to Robbery: Which way of life made them abominable. This he juſtifies out of *Heliodorus*, *L.* i. and *Achilles Tatius*, *L.* iii. who deſcribe the ſeat of theſe Βουκόλοι and Ποίμενες, (whom the *Egyptians* called *Hyſcb*) and the manner of their Life. To which Opinion I find *Bochart* himſelf inclined before he died, and confirms it (in his *Hierozoic.* *L.* ii.

*c.* 44. *P.* i.) by many Proofs, that Shepherds antiently were *furax hominum genus*, a thieviſh ſort of People; which made them odious. Againſt which I ſee no exception but this; that *Aulus Gellius* tells us (*Lib.* xi. *cap.* 18.) out of an ancient Lawyer, That the old *Egyptians* held all manner of Thefts to be lawful, and did not puniſh them. And *Diodorus Siculus* mentions this Law among them, That they who would live by Robbery, were to enter their Names, and bring what they ſtole, immediately to the Prieſt: Who mulct the Man that was robbed a fourth part; and gave it to the Thief. By which means all Thefts were diſcovered, and Men were made more careful, to look well after their Goods. But one cannot believe this Law was of ſuch Antiquity, as the Times of *Joſeph*: Or, if it was, thoſe *Out-Laws* (as I may call them) who robb'd upon the Borders, were not concerned in it: Nor had their Neighbours, who were no leſs addicted to Theft, the benefit of it. Particularly thoſe in *Paleſtine*, from whence *Jacob* came; one would gueſs by what we read 1 *Chron.* vii. 21, 22. were then much addicted to Robbery. For, before this Generation ended, we are told there the Men of *Gath* ſlew ſeveral of the Sons of *Ephraim*, (who himſelf was then alive) *for they came down to take their Cattle*, ſaith that Holy Writer; that is, to get what Plunder they could in *Goſhen*: Where the *Ephraimites* defending their Cattle, were ſome of them killed by the *Philiſtines*, to the great grief of their Father. The *Ethiopians* alſo are noted by *Strabo* (*Lib.* xvii. *p.* 787.) to live for the moſt part, Νομαδικῶς ϗ ἀπόρως, after a very poor, ſharking, roving manner, by feeding Cattle, where they could find Food for them. And immediately adds, Τοῖς δ' Αἰγυπτίοις ἅπαντα τἀναντία συμβέβηκε, that all things were quite contrary among the *Egyptians*, who were a more civilized People, inhabiting certain and known Places, *&c.* Which ſhows that their Manners were very different; which eaſily bred hatred. Which appears by what *Plutarch* ſaith, (in his Book *de Iſid. & Oſir.*) that the *Egyptians* avoided the Converſation of *black People*: Which was the Complexion of the *Ethiopians*. And for ſome ſuch reaſon, he ſaith, in the ſame Book, they avoided all *Mariners* (of other Nations, that is) as here *Moſes* ſays they did Shepherds, upon ſome or other of the accounts before-mentioned.

It looks like a piece of great Generoſity in *Joſeph*, not to conceal from *Pharaoh* the Quality of his Family: Tho ſuch kind of Men were under a very ill Character. He hoped they would diſtinguiſh themſelves from ſuch vile Shepherds, as had made the Name odious: And if they did not gain the Love of the *Egyptians*, they would be the more ſecured in the Love of God, by not learning their evil Manners and Superſtitions: From which they would be preſerved, by having no Converſation with them.

## CHAP. XLVII.

Ver. 1. JOſeph came and told Pharaoh, &c.] He had his Warrant ſometime ago, to ſend for his Father and his Family, xlv. 17, &c. But it was good Manners to acquaint him they were come; and to know his Pleaſure, how he ſhould diſpoſe of them.

*Behold they are in the Land of Goſhen.*] They ſtop there (which was the entrance of *Egypt*) till they know thy Pleaſure.

Ver. 2. *And he took ſome of his Brethren*, &c.] The *Hebrew* word *Miktſe* (which we tranſlate *ſome*) ſignifies in common Language, *de extremitate*, from the fagg-end, as we ſpeak, of his Brethren. Which hath made ſome imagine, he preſented the meaneſt of his Brethren to *Pharaoh*; that he might neither be afraid of them; nor think of advancing them to Employments in the Court or Camp. But this is a mere Fancy; the word here denoting only, that he took from among all his Brethren five of them: As *Bochart* obſerves, who tranſlates it *ex omnibus fratribus ſuis*; taking it to be like that Phraſe, xix. 4. where we tranſlate it, *from all Quarters*. *P.* i. *Hierozoic. Lib.* ii. *cap.* 34.

Ver. 3. *Both we and our Fathers.*] It is not an Employment we have lately taken up, but were bred to it by our Anceſtors; who followed the ſame Profeſſion. For this was the moſt antient way of living, as *Columella* obſerves in his Preface. *In ruſticatione antiquiſſima eſt ratio paſcendi, eademque quæſtuoſiſſima.* In Country buſineſs, the moſt antient, as well as moſt gainful, is the way of feeding Cattle. From whence he thinks came the name of *PECUNIA* for Money, and *PECULIUM*, for Riches, *à pecoribus*, from Cattle; becauſe the Antients had no other Poſſeſſions. *Et adhuc apud quaſdam gentes unum hoc reperitur divitiarum genus.* And to this Day, ſaith he, there is no other Riches to be found among ſome Nations. Which is ſtill true of the *Abyſſines*, eſpecially of the *Beklenſes*, as *Ludolphus* aſſures us, *L.* i. *Hiſt. Ethiop. cap.* 10. §. 8. and *Comment. in Hiſtor. L.* iv. *cap.* 4. *n.* 13.

Ver. 4. *To ſojourn in the Land are we come.*] We do not deſire to ſettle, but only to ſojourn here, during the Famine.

*For the Famine is ſore in the Land of Canaan.*] It was an high Country, in compariſon with *Egypt*; and the Graſs ſooner burnt up there, than in *Goſhen*: Which being a very low Country, they found ſome Paſture in it for their Flocks, and therefore beſeech him to ſuffer them to dwell there. For, as St *Auſtin* obſerves, from thoſe that knew the Country; there was more Graſs in the Marſhes and Fenny parts of *Egypt*, when the *Nile* did not overflow enough to make plenty of Corn. *Quæſt.* clx. *in Gen.*

Ver. 6. *The Land of Egypt is before thee.*] It is all in thy Power; diſpoſe of them as thou pleaſeſt.

*Any Man of activity.*] Vigorous and induſtrious; and that underſtands his buſineſs.

*Make them rulers over my Cattle.*] Such as *Doeg* was to *Saul*, 1 *Sam.* xxi. 7. and thoſe great Officers mentioned 1 *Chron.* xxvii. 29, 30, 31. were to King *David*. For the *Eaſtern* Kings raiſed part of their Revenue from Cattle; and ſo did the *Egyptian* (it appears by this place) who had ſome prime Officers, to overſee the lower ſort of Shepherds. This ſhows that all Shepherds were not an abomination to the

*Egyptians*, but only thoſe of other neighbouring Nations, (the *Arabians*, *Phœnicians*, and *Ethiopians*) who were either an ill ſort of People; or forbidden by the Law of *Egypt* (which abounded with Cattle) to traffick with them there.

Ver. 7. *Jacob bleſſed Pharaoh.*] Gave him Thanks for his Favour; and prayed for his Health and Safety: For that's the Bleſſing of an Inferior to a Superior. Thus *Naaman* prays *Eliſha*, *Take a Bleſſing of thy Servant*, i. e. an acknowledgment of my Obligations to thee.

Ver. 9. *Pilgrimage.*] So good Men are wont to call their Life; tho they never ſtir from their native Soil: Looking upon it as a Paſſage, not a Settlement. But *Jacob* had reaſon to call his Life ſo more literally: Having been toſſed from place to place, ever ſince he went from his Father's Houſe in *Meſopotamia*, and returned from thence into *Canaan*. Where he dwelt a while at *Succoth*; and then at *Shechem*; and after that removed to *Bethel*; and ſo to *Hebron* unto his Father *Iſaac*; from whence he was now come into *Egypt*.

*Few and evil have been the Days*, &c.] They had been *few*, in compariſon with his Fore-fathers; and *evil*, becauſe full of Labour and Care, Grief and Sorrow, upon many occaſions.

Ver. 10. *Jacob bleſſed Pharaoh.*] At meeting and at parting, ſuch Salutations were uſual. See *Ver.* 7.

Ver. 11. *In the Land of Rameſes.*] In that part of *Goſhen*, which in the days of *Moſes* was called *Rameſes*; from the Name of the City which the *Hebrews* built there for *Pharaoh*. Unleſs, perhaps, the City was called ſo from the Country of *Rameſes*, wherein it ſtood.

Ver. 12. *And Joſeph nouriſhed his Father*, &c.] Tho there was ſome Paſture in this Country for their Cattle, yet not Food enough for themſelves; which *Joſeph* therefore took care to ſupply them withal.

*According to their Families.*] According as their Children were more, or fewer, ſo he proportioned their allowance.

Ver. 13. *There was no Bread in all the Land.*] This was the *third* Year of the Famine, (xlv. 6.) in which all the Corn, which Men had ſtored up in their ſeveral Families, was wholly ſpent.

Ver. 14. *And Joſeph gathered up all the Money*, &c.] As long as the *Egyptians* had any Money left, they bought Corn of *Joſeph:* Which ſupported them all the *third*; and, it is probable, the *fourth* and *fifth* Year of the Famine.

*And Joſeph brought the Money into Pharaoh's Houſe.*] Into the Treaſury; which he filled, and not his own Coffers, as *Philo* obſerves.

Ver. 15. *And when Money failed.*] This we may probably conceive, was in the *ſixth* Year of the Famine; when they were forced to ſell their Cattle for Food.

Ver. 18. *They came the ſecond Year.*] *i. e.* The next Year after the ſale of their Cattle; which was the laſt of the Famine, as appears from the next *Verſe*.

Ver. 19. *Wherefore ſhould we die, we and our Land?*] The Land is ſaid to die, (as *Bochart* obſerves, in the beginning of his *Hierozoicon*) *cùm inculta jacet & deſolata*, when it lies untill'd and deſolate: As he ſhows by examples out of ſome Poets.

*We, and our Land will be Servants unto Pharaoh.*] We that were Free, will become the King's Bond-men: And our Land, which was our own, we will hold of him.

*And give us Seed*, &c.] This ſhows it was now the laſt Year of the Famine: They deſiring Corn not merely for Food, but alſo to Sow; in hopes to have a Crop the next Year. For *Joſeph* had told them, there ſhould be but *ſeven* Years of Famine: And it is likely *Nilus* had now begun to overflow the Country, as formerly; which confirmed his word.

Ver. 20. *And Joſeph bought all the Land of Egypt for Pharaoh.*] So the whole Country became the King's Demeſne; in which no Man had any Propriety but himſelf.

Ver. 21. *As for the People, he removed them to Cities.*] Remote from thoſe wherein they had formerly dwelt. Under the word *Cities*, are comprehended all the Villages about them.

*From one end of the borders of Egypt*, &c.] Tranſplanted them into far diſtant Parts of the Country; from whence he brought others, in like manner, into their places: That they might in time, forget the Dominion they formerly had in the Lands they had ſold; and that there might be no Combination afterward to regain them: The old Owners being ſeparated far one from another.

Ver. 22. *Only the Land of the Prieſts bought he not.*] This is commonly noted, as a great piece of Religion in *Joſeph*, that he took not away the Land of thoſe who were God's Miniſters: Tho engaged, it's thought, in Superſtitious, if not Idolatrous, Services, (for that the word *Cohanim* here ſignifies *Prieſts*, not *Princes*, as ſometimes it doth the ancient Verſions generally agree.) But it is plain they were in no neceſſity to ſell their Lands, having their Diet continually from the King: Which is given as the reaſon (in the following part of this *Verſe*) why he did not buy them. This therefore is rather to be obſerved, that the Prieſts had anciently ſome Publick Lands allotted to them for the ſupport of their Dignity. For both *Herodotus* and *Diodorus* tell us, they had a Publick Maintenance, as *Voſſius* obſerves, *Lib.* i. *de Idolol. cap.* 29. The *Prieſthood* being confined to certain Families, (as it it was in *Iſrael* to that of *Aaron*) and held in ſuch Veneration, that they were all not only ἀτελεῖς, free from paying Tributes, and δευτερεύοντες μετὰ τὸν Βασιλέα, next to the King in Honour and in Power; but received a *third* of the Royal Revenues: Out of which they maintained the Publick Sacrifices, and their Servants, and τὰς ἰδίας ἐχορήγουν, provided for their own Neceſſities. Thus *Diodorus Siculus*, *L.* i. as I find him alledged by *Jac. Cappellus*, in his *Hiſt. Sacra & Exot. ad A. M.* 2294. *Conſtantine* the Great, in part, imitated this Conſtitution, in that Law of his, which made even all the Profeſſors of Learning free from all Publick Charges of any ſort, beſides the Salary he allowed them; that they might the more chearfully follow their ſeveral Studies.

Ver. 23. *Behold, I have bought you this day, and your Land*, &c.] The Bargain could not be denied; but he would not be ſo rigid as to tie them ſtrictly to it. For in the next *Verſe*, he requires only a *fifth* part of the increaſe of their Ground for the King; and tells them, the reſt ſhould be their own. An act of great Humanity and Equity: Wherein he ſhow'd himſelf, both a good Man, and a wiſe States-Man; in taking away all matter of complaint from the People. For a *tenth* part of the increaſe was due, in all likelihood, to the King before, (xxviii. 22.) which he now only doubles: When he might have taken all; or given them but one or two parts, and kept all the reſt for the King.

Ver. 25. *Thou haſt ſaved our lives,* &c.] We owe our very Lives to thee; and therefore let us but have thy Favour, and we ſhall willingly be *Pharaoh*'s Servants. This is an high Expreſſion of their Thankfulneſs, for ſuch good Terms as he offered them; which they readily accepted, with profeſſions of their Obligation to be *Pharaoh*'s Bond-men.

Ver. 26. *Joſeph made it a Law.*] By his Advice this Law was enacted; whereby the Power of the *Egyptian* Kings was mightily increaſed; for we read not of the like Conſtitution in any other Nation. *Thucydides* indeed relates that the People of *Attica* paid to *Piſiſtratus* the *twentieth* part of their Corn; and *Appianus Alexandr.* ſays, the old *Romans* paid the *tenth* of their Corn, and the *fifth* of their Fruit: But it was the peculiar Prerogative of the *Egyptian* Kings, to have the *fifth* of all the increaſe of the Field: Which *Joſeph* procured them by his admirable Management.

Ver. 27. *And Iſrael dwelt in the Land,* &c.] *Ver.* 11.

*And they had poſſeſſions therein.*] They could have no Land of their own, (for all the Country was become *Pharaoh*'s) but the meaning is, they farmed (as we ſpeak) Land of the King, to whom they became Tenants.

*And grew and multiplied exceedingly.*] And conſequently inlarged their Habitation beyond the Territory of *Rameſes*, where they were firſt placed, into other Parts of *Goſhen*. Which we muſt not fanſy to have been a Country now empty of People: For tho', perhaps, about *Rameſes* there might be ſome vacant Ground, ſufficient for *Jacob*'s Family, when they came firſt to plant there; yet when they increaſed very much, no doubt they lived among the *Egyptians*, where they could find admiſſion. This plainly appears at their going from thence, *Exod.* xii. 22, 23. where God commands them to ſprinkle their Door-Poſts with the Blood of the Paſchal Lamb, to ſecure them from the Deſtruction, which was coming upon their Neighbours, who wanted this Mark of Safety.

Ver. 29. *If I have now found grace in thy ſight.*] This is a Phraſe uſed a little before, *ver.* 25. in a little different Senſe. For there it ſignifies the *Favour* ſhown to another: But here is as much, as *if thou loveſt me.*

*Put thy Hand under my Thigh.*] *i. e.* Swear to me, as it is explain'd in *ver.* 31. See xxiv. 2.

*Deal kindly and truly with me.*] Shew me true Kindneſs, in promiſing and performing what I deſire. See xxiv. 27, 49.

Ver. 30. *I will lie with my Fathers,* &c.] So all Men naturally deſire to do: But he had a peculiar reaſon for it. Which was his belief that the Country where their Bodies lay, was his in Reverſion; and that God, in due time, would put his Children into poſſeſſion of it. For which time they could not but the more earneſtly long, becauſe the Bodies of their Anceſtors were there buried: See l. 5. Which explains the reaſon why *Jacob* exacts an Oath of *Joſeph*; not becauſe he doubted he might not otherwiſe fulfil his Deſire; but that *Pharaoh* might be willing to let him carry his Body thither, when he found he lay under ſo ſacred an Obligation to do it.

Ver. 31. *And Iſrael bowed himſelf upon the Bed's head.*] Raiſed up his Head from his Pillow, and bowed: Either to *Joſeph*, in Thankfulneſs for his Promiſe; or to God, for the Aſſurance he had received, that he ſhould be buried with his pious Fore-fathers: Or elſe this *bowing* was the uſual Ceremony, wherewith an Oath was attended. The *Chaldee* Paraphraſt thinks the *Divine Glory* now appeared; which *Jacob* devoutly worſhipped. But, if the Author to the *Hebrews* had not underſtood his *bowing* to be an Act of Worſhip, the Interpretation of ſome modern Writers might, perhaps, have been thought reaſonable: Who tranſlate theſe words thus, *He laid himſelf down upon his Pillow*: As weak Men are wont to do; after they have ſet up a while, to diſpatch ſome buſineſs. For the *Hebrew* word *Schacab*, which ſignifies *to bow the Body*, ſignifies alſo to *fall down* upon the Earth; and therefore might be here tranſlated *lie down*. But the Apoſtle, as I ſaid, hath overruled all ſuch Conceits, if we ſuppoſe him to tranſlate this Paſſage, *Hebr.* xi. 21. Which to me indeed doth not ſeem evident. For the Apoſtle is there ſpeaking of another thing; not of what *Jacob* did now, when *Joſeph* ſware to him; but of what he did *after theſe things*, (xlviii. 1.) when he bleſſed *Joſeph*'s Sons. Then the Apoſtle ſays, *he worſhipped upon the top of his Staff*. Which is not the tranſlation of *Moſes* his words in this place: But words of his own, whereby he explains the following Story; and ſhows how ſtrong his Faith was, when his Body was ſo weak that he was not able to bow himſelf and worſhip, without the help of his Staff. This clearly removes all the difficulty, which Interpreters have made, about reconciling the words of *Moſes* here in this *Verſe*, to the Apoſtle's words in that.

But however this be, *Jacob*'s bowing here, I doubt not ſignifies worſhipping; as the *Vulgar Latin* takes it: Where the word *God* is added, (which is not in the *Hebrew*) and theſe words thus tranſlated, *Iſrael worſhipped God, turning himſelf to the bed's head.*

## CHAP. XLVIII.

Ver. 1. *AFter theſe things.*] Some time after, tho' not long, (for *Jacob* was nigh his end, when he ſent for *Joſeph* to make him ſwear he would bury him with his Fathers) he grew ſo weak, that he concluded he could not live long.

*One told Joſeph.*] A Meſſenger was ſent from his Father's Houſe, to acquaint *Joſeph* with his weak Condition. So the next *Verſe* teaches us to underſtand it.

*He took with him*, &c.] Immediately he went to receive his Bleſſing, and took with him his two Sons, that he might bleſs them alſo.

Ver. 2. *One told Jacob*, &c.] *Joſeph* ſent a Meſſenger before him, to let his Father know, he was coming to viſit him.

*Iſrael ſtrengthneth himſelf.*] This Meſſage revived him; and made him ſtir up all his Spirits to receive him chearfully.

*And ſet upon his bed.*] Leaning, it's likely, upon his Staff, for the ſupport of his feeble Body. See xlvii. *ult.*

Ver. 3. *Appeared to me at Luz.*] He appeared twice to him in this place. Firſt, when he went to *Padan-Aram*, xxviii. 13. (upon which he gave this Place the Name of *Bethel*, *ver.* 19.) and when he returned from thence, xxxv. 6, 9, &c. and, both times, made him the Promiſe which here follows; and therefore it is likely he hath reſpect to both.

*And bleſſed me.*] Promiſed to me the Bleſſing which follows.

Ver. 4. *For an everlaſting poſſeſſion.*] We do not read this in either of the Appearances, in ſo many words: But he ſaid it in effect, when he told him, in the laſt Appearance there, xxxv. 12. *The Land which I gave to Abraham, and Iſaac, to thee will I give it*, &c. Now he gave it to *Abraham* and his Seed *for ever*, xiii. 15.

Ver. 5. *And now thy two Sons*, &c.] Having aſſured him God would be as good as his Word, in giving the Land of *Canaan* to his Poſterity; he tells him what ſhare his Children ſhould have in it.

*Are mine.*] Thy two Sons ſhall be reckoned as if I had begotten them: And accordingly have each of them an Inheritance, equal with the reſt of my Sons; and be diſtinct Tribes.

*As Reuben, and Simeon, ſhall they be mine.*] He inſtances in them, becauſe they were his eldeſt Sons: Who, he ſays, ſhould have no more than *Ephraim* and *Manaſſeh*. And, perhaps, the meaning may be; theſe two ſhall be accounted as the Firſt-born of my Family. For he gives *Joſeph* the Primogeniture, (who was indeed the Firſt-born of his firſt intended Wife) and beſtows a double Portion upon him; by making his two Sons equal to the reſt of his Children.

Ver. 6. *And thy iſſue which thou begetteſt after them, ſhall be thine.*] I will make no diſtinct Proviſion for them, as I have done for theſe two: But they *ſhall be called after the Name of their Brethren in their Inheritance*, i. e. be reckoned among theſe two, *Ephraim* and *Manaſſeh*; and not make diſtinct Tribes as they ſhall, but be comprehended in them.

Ver. 7. *And as for me, when I came from Padan-Aram, Rachel died by me*, &c.] He mentions her death, (which doth not ſeem to belong to the foregoing diſcourſe) becauſe it happened preſently after that laſt Promiſe in *Bethel*, xxxv. 18.) and he thought it would be grateful to his Son, to hear him remember his dear Mother. For it is as if he had ſaid; *And now, my Son, this puts me in mind of thy Mother, who died immediately after that Promiſe of multiplying my Seed: And yet I ſee it fulfilled in thoſe Children which God hath given thee.* Or, we may look upon theſe words, as giving the reaſon why he took *Ephraim* and *Manaſſeh* to be his own Children; and the Senſe to be as if he had ſaid: *Thy Mother indeed, and my beloved Wife, died ſoon after ſhe began to bear Children; when ſhe might have brought me many more: And therefore I adopt theſe her Grand-Children*, and look upon them as if they had been born of *Rachel*. And I do it in Memory and Honour of her, *ſupplying by Adoption, what was wanting in Generation.*

*And I buried her there.*] He could not carry her to the Cave of *Machpelah*, where he deſired to be laid himſelf; becauſe ſhe died in Childbed: Which conſtrain'd him to bury her ſooner, than otherwiſe he might have done. And it is to be ſuppoſed he had not in his Travels, all things neceſſary to preſerve her Body long; by embalming her, as *Joſeph* did him.

Ver. 8. *And Iſrael beheld Joſeph's Sons*, &c.] He ſaw two others ſtand by *Joſeph*; but could not diſcern diſtinctly who they were, by reaſon of the dimneſs of his Sight, *ver.* 10.

Ver. 9. *And I will bleſs them.*] As he had juſt before promiſed, *ver.* 5.

Ver. 10. *And he brought them near unto him.*] And made them kneel down before him; as the *twelfth Verſe* ſeems to intimate.

*And he kiſſed them*, &c.] Expreſſed the greateſt Affection to them.

Ver. 12. *Brought them out from between his Knees.*] It appears by *Ver.* 2. that *Jacob* ſat upon his Bed; and his Legs hanging down, they kneeled between his Knees: From whence *Joſeph* took them. And then ſeems to have placed himſelf in the ſame poſture, *bowing himſelf with his Face to the Earth*, (as the following words tell us) to give his Father Thanks for his Kindneſs to his Children. Or, rather, we may conceive, that while *Jacob* embraced them in his Arms, and kiſſed them with more than ordinary Affection, *Joſeph* was afraid that they might lie too long, or preſs too hard upon his Father's Breaſt; and create ſome trouble to a feeble old Man: And therefore he withdrew them from thence, and diſpoſed them to receive his Bleſſing.

Ver. 13. *And Joſeph took them both*, &c.] Made them kneel down by himſelf, before *Jacob*: Placing *Ephraim* towards *Jacob*'s Left Hand, *&c.*

Ver. 14. *Stretched out his right hand, and laid it on Ephraim's head.*] Laying Hands on the Head of any Perſon, was always uſed in this Nation, in giving Bleſſings, and deſigning Men to any Office; and in the Conſecration of Publick and Solemn Sacrifices. This is the firſt time we meet with the mention of it; but in aftertimes we often read of it: particularly when *Moſes* conſtituted *Joſhua* to be his Succeſſor, God orders him to do it, by laying his Hands on him, *Numb.* xxvii. 18, 23. *Deut.* xxxiv. 9. Thus Children were brought to our bleſſed Saviour, that he might lay his Hands on them and bleſs them; and ſo he did, *Matth.* xix. 13.

15. And the Right Hand being the ſtronger, and that wherewith we commonly perform every thing; the laying that on *Ephraim*'s Head was giving him the preheminence.

*Who was the younger.*] It is obſerved by *Theodoret* upon 1 *Sam.* xvi. that God was wont from the beginning to prefer the younger before the elder. As *Abel* before *Cain*; *Sem* before *Japhet*; *Iſaac* before *Iſhmael*; *Jacob* before *Eſau*; *Judah* and *Joſeph* before *Reuben*; and here *Ephraim* before *Manaſſeh*; as afterwards *Moſes* before *Aaron*; and *David* the youngeſt of all, before his elder Brethren. Which was to ſhow that the Divine Benefits were not tied to the Order of Nature; but diſpenſed freely according to God's moſt wiſe Goodneſs.

*Guiding his Hands wittingly.*] He did not miſtake, by reaſon of his blindneſs; but foreſeeing by the Spirit of Prophecy, how much *Ephraim* would excel the other, he deſignedly and on purpoſe, thus laid his Hands acroſs: So that the Right Hand lay upon the Head of *Ephraim*, who was next to his Left, &c.

Ver. 15. *He bleſſed Joſeph.*] In the Bleſſing he beſtowed on his Children.

*All my Life long.*] The *Hebrew* word *Mehodi* ſignifies *à die quo ego ſum* (as *Bochart* interprets it, *Hierozoic. P.* i. *Lib.* ii. *c.* 14.) *ever ſince I had a being.*

Ver. 16. *The Angel which redeemed me.*] Who by God's Order, and as his Miniſter, preſerved me in all the Dangers wherein I have been. Many of the antient Fathers (as *Athanaſius L.* iv. *contra Arianos*, *Cyril* upon this place; *Procopius Gazæus*, &c.) underſtand hereby an increated Angel, *viz.* The Second Perſon of the bleſſed Trinity. ‘But the Diſcourſe is not concerning the ſending of the Son of God, in our Fleſh to redeem Mankind, but only concerning the Preſervation and Proſperity of one Man; and therefore I do not know whether it be ſafe to call him an Angel, *i. e.* a Miniſter, or Meſſenger, leſt we detract from his Divinity. For in conferring Bleſſings, he is not a Meſſenger or Miniſter; but a principal Cauſe together with the Father.’ They are the words of that famous Divine *Georg. Calixtus*; who follows St *Chryſoſtom*; who takes this *Angel* to be one properly ſo called: And thence proves the heavenly Miniſters take care of Pious People. And ſo doth St *Baſil* in no leſs than *three* places of his Works: Which ſhow it was his ſettled Opinion. But it did not enter into their Thoughts that *Jacob* here pray'd to an Angel; but only wiſht theſe Children might have the Angelical Protection, by the ſpecial Favour of God to them. For it is juſt ſuch an Expreſſion as that of *David*, to a contrary purpoſe, *Pſalm* xxxv. 6. *Let the Angel of the Lord perſecute them.* Where no body will ſay he prays to an Angel; tho' his words are exactly like theſe of *Jacob*.

*And let my Name be named on them.*] Here he plainly adopts them to be his Children, as he ſaid before he would, *ver.* 5. For to be called by one's Name, (which is the ſame with having his *Name named* on them) is as much as to be one's Children. For thus they that are ſaid to be *called by God's Name*, became his peculiar People. Therefore *Toſtatus* well interprets it, *Sint duo Capita tribuum inter Filios Jacob*: Let them be the Heads of two Tribes among the Sons of *Jacob*. But none ſo plainly as *David Chytræus*, whoſe words are theſe, *Vera & ſimpliciſſima ſententia hæc eſt*; *Iſti pueri, à me adoptati*, &c. *The true and moſt ſimple Senſe is, Theſe Youths,* Manaſſeh *and* Ephraim, *who are adopted by me, ſhall not hereafter be called the Sons of* Joſeph, *but my Sons: And be Heirs, and in the diviſion of the Inheritance of the Land of* Canaan, *receive an equal Portion with my Sons.*

*Grow into a multitude.*] The *Hebrew* word, as *Onkelos* interprets it, ſignifies *increaſe like Fiſhes*, (as we alſo in the Margin tranſlate it) which are the moſt fruitful of all Creatures, as Authors commonly obſerve. See *Bochart*, *P.* i. *Lib.* i. *cap.* 6. *Hierozoic.*

Ver. 19. *His younger Brother ſhall be greater than he.*] His Family multiplied faſter, according to the ſignification of his Name: As appears from *Numb.* i. 33, 35. And the Kingdom was afterwards eſtabliſhed in him; and all the *ten* Tribes called by the Name of *Ephraim*.

*Shall become a multitude of Nations.*] In the *Hebrew* the words are *fulneſs of Nations*, i. e. of Families. As much as to ſay, his Seed ſhall repleniſh the Country with numerous Families: For that which repleniſhes the Earth, is called the *fulneſs of the Earth*, *Pſalm* xxiv. 1. and that which repleniſhes the Sea, *the fulneſs of the Sea*, *Pſalm* xcvi. 11. *Iſai.* xlii. 10. See *L. de Dieu*.

Ver. 20. *And he bleſſed them that day.*] He concluded with a ſolemn Benediction upon them both: And when he pronounced it, worſhipped God, (as the Apoſtle tells us, *Hebr.* xi. 21.) leaning upon the top of his Staff. Whereby he was ſupported from falling; of which he would have been in danger, when he bowed, if he had not leaned on it.

*In thee ſhall Iſrael bleſs.*] When my Poſterity would wiſh all Happineſs to others, they ſhall uſe this form of Speech; *God make you like* Ephraim *and* Manaſſeh. Which continues, they ſay, among the *Jews* to this Day.

Ver. 21. *Bring you again into the Land of your Fathers.*] Where your Fathers ſojourned; and which God beſtowed upon them in reverſion.

Ver. 22. *Which I took out of the Hand of the Amorite*, &c.] He doth not mean the City of *Shechem*; which his Sons took unjuſtly and cruelly, (and not from the *Amorites*, but the *Hivites*) without his knowledge, and contrary to his will: But that piece of Land, which he bought of *Hamor* the Father of *Shechem*, *Gen.* xxxiii. 19. compared with St *John* iv. 5. Which ſeems to be the reaſon why *Joſeph* was himſelf here buried in his own ground, given him by his Father, *Joſh.* xxiv. 32. and not in the Cave of *Machpelah*. The only difficulty is, how he could ſay, that he took this Land from the *Amorite by his Sword, and by his Bow*, (which comprehend all warlike Inſtruments) when he bought it for an *hundred* Pieces of Silver of *Hamor* the *Hivite*. It is to be ſuppoſed therefore that he *took it*, i. e. *recovered it* from the *Amorites*, who had ſeized on it, after his removal to another part of *Canaan*; and would not reſtore it, but conſtrain'd him to drive them out by force. We read nothing indeed

deed in the foregoing Hiſtory, either of their invading his Poſſeſſion, or his expelling them thence: But the Scripture relates many things to have been done, without mentioning the circumſtances of Time and Place; as *Bochartus* obſerves. And among other Inſtances gives that in xxxvi. 24. where *Ana* is ſaid to have met with the *Emims* (ſo he underſtands it) in the Wilderneſs: Of which encounter we find no mention in any other place. See his *Hierozoic. P.* ii. *L.* iv. *cap.* 13. And, as I take it, we have a plainer Inſtance in the place a little before mentioned, *Hebr.* xi. 21. where the Apoſtle ſays, *Jacob*, when he was a dying, bleſſed both the Sons of *Joſeph, and worſhipped, leaning upon the top of his Staff.* Of which there is not a word in this Hiſtory, but only of his bleſſing them, *ver.* 20.

There are thoſe who, with St *Hierom*, underſtand by *Sword and Bow*, his Money: Which he calls by thoſe warlike Names, to ſignify this was the only Inſtrument he uſed to acquire any thing. Juſt as the *Romans*, when they would ſignify they had got any thing, without any other help, but their own Induſtry alone, ſay they obtained it *Proprio Marte*; uſing a ſimilitude from Military Expences and Labours. If this do not ſeem harſh, it is not hard to give an account why he calls thoſe *Amorites*, who before were called *Hivites:* For *Amorites* ſeems to have been the general Name of all the *ſeven* Nations of *Canaan*, they being the Chief; juſt as all the People of the *ſeven* United Provinces, are now commonly called *Hollanders*, who are the moſt Potent of all the reſt.

## CHAP. XLIX.

Ver. 1. *Jacob called unto his Sons.*] When he had done ſpeaking with *Joſeph*, perceiving his end approaching, he ſent one to call the reſt of his Sons to come to him.

*Gather your ſelves together.*] Come all in a Body to me. Let me ſee you all together before I die.

*What ſhall be in the laſt Days.*] The Condition of your Poſterity in future Times. *Jacob* is the firſt, that we read of, who particularly declared the future ſtate of every one of his Sons, when he left the World. But it hath been an ancient Opinion, That the Souls of all excellent Men, the nearer they approached to their departure from hence, the more Divine they grew; and had a clearer proſpect of things to come. Whence *Xenophon*, *L.* viii. makes his *Cyrus* ſay, when he was near his end, That *the Souls of Men, at the point of death, become Prophetick.* Which never was univerſally true; for Prophecy is not a natural thing; nor were all excellent Men partakers of it; and God communicated it in what meaſures he pleaſed, to thoſe who had any thing of it; and to *Jacob* more than had been beſtowed upon his great Anceſtors. For theſe laſt words of his, may be called *Prophecies* rather than *Benedictions:* Some of them containing no Bleſſing in them; but all of them Predictions.

Ver. 2. *Gather your ſelves together.*] This is repeated, to haſten them; as the two next words, *hear* and *hearken*, are uſed to excite their attention. It was the manner of good Men among the *Hebrews* to call all their Children before them, and give them good Counſel, together with their Bleſſing, when they drew near to their end: The words then ſpoken, being likely to ſtick faſt in their Mind.

Ver. 3. *Reuben*, &c.] It is commonly obſerved, that the Style wherein he ſpeaks to his Sons is much more lofty than that hitherto uſed in this Book. Which hath made ſome fanſy that *Jacob* did not deliver theſe very words; but *Moſes* put the Senſe of what he ſaid into ſuch Poetical Expreſſions. But it ſeems more reaſonable to me, to think that the Spirit of Prophecy now coming upon him, raiſed his Style as well as his Underſtanding: As it did *Moſes*'s alſo; who delivered his Benedictions (in *Deut.* xxxiii.) in a ſtrain more ſublime, than his other Writings.

*Thou art my firſt-born.*] So we read xxix. 32. To whom the *Jews* commonly obſerve belonged three Prerogatives, a double Portion of the Father's Eſtate, the Prieſthood, and the Kingdom, (as they ſpeak) *i. e.* chief Authority among his Brethren. The firſt of theſe, ſaith the *Chaldee* Paraphraſt, was given to *Joſeph*, the ſecond to *Levi*, the third to *Judah*, becauſe *Reuben* had forfeited all the Rights of his Primogeniture, by his inceſt with his Father's Wife. But Mr *Selden* himſelf (who gives a full account of the *Jews* Opinion in this matter) acknowledges the Prieſthood was not confined to the Firſt-born before the Law, as appears by *Abel*'s offering Sacrifice as well as *Cain*, and *Moſes* being a Prieſt as well as *Aaron*, (*Pſal.* xcix. 6.) unleſs we underſtand thereby the Office of Chief Prieſt. And ſo *Jonathan* here reports the antient opinion of the *Jews*, that *Reuben* loſt the *High-Prieſthood. L.* i. *de Synedr. cap.* 16. *pag.* 643, &c.

*My might.*] Whom I begot, when I was in my full Vigour.

*The beginning* (or the *firſt-fruits*) *of my ſtrength.*] The ſame thing, in more words. Or, it may be interpreted, *the prime ſupport of my family.* The Firſt-born is called, *the beginning of ſtrength*, in *Deut.* xxi. 17. *Pſal.* cv. 36.

*The excellency of dignity.*] Who hadſt the Preheminence among thy Brethren, (being the Firſt-born) if thou hadſt not fallen from it by thy Folly; as it follows afterwards.

*And the excellency of Power.*] Who waſt born to the higheſt Authority among them. The *Hebrews* refer *Dignity* to the Prieſthood, and *Power* to the Kingdom. But there being no ſolid ground to think the Prieſthood, as I ſaid before, was confined to the eldeſt Brother; I take *Dignity* to ſignify the double Portion of the Eſtate; and *Power*, Authority among them, while they remained in one Family.

Ver. 4. *Unſtable as Water.*] The *Hebrew* word *Pachaz* ſignifying *haſte*, and in the *Chaldee* having the ſignification of *leaping*; the Interpretation of St *Hierom* ſeems moſt reaſonable; which is, *poured out* like Water out of a Veſſel upon the Ground. And then it denotes *Reuben*'s falling from his Dignity, and loſing his Preheminence; as Water ſuddenly diſappears, when it is poured out on the Earth, and ſuckt up into it. Many refer it, particularly *Ca. Vitringa* in his late *Sacred Obſervations* (*Lib.* i. *cap.* 12.) to his unbounded Luſt: but that is taken notice of in the latter part of this *Verſe*, and given as a reaſon

ſon of his being degraded. Others therefore tranſlate the *Hebrew* word *Pachaz* by the *Latin* word, *Levis*, a *light* or *vain* Perſon, (as we ſpeak at this day) and then the meaning ſtill is, *Water is not more prone to flow, when it is poured out, than thou waſt to loſe thy Dignity.* So *Georg. Calixtus.*

*Thou ſhalt not excel.*] There is nothing Great ſaid to be done by this Tribe in Scripture. And they were not ſo numerous (to which the *Vulgar Latin* refers this) by more than a third part, as the Tribe of *Judah* (to whom God gave part of *Reuben*'s Prerogative) when *Moſes* by God's Command took the Sum of all the Congregation, *Numb.* i. 21, 27.

*Becauſe thou wenteſt up to thy Father's bed.*] Committedſt Inceſt with my Wife, xxxv. 22.

*Then defiledſt thou it: He went up to my Couch.*] Or, rather, *When thou defiledſt my Couch, it vaniſhed*, i. e. his Excellency departed. For the word *Halah*, which is here tranſlated to *go up*, ſignifies often in Scripture, to *vaniſh* or *periſh*. As in *Pſal.* cii. 25. *Iſai.* v. 24. which makes the eaſieſt Senſe of this place, in this manner; ‘*Ex quo polluiſti thorum meum, aſcendit ut vapor aut fumus excellentia & dignitas tua*, i. e. *dilapſa eſt, extincta eſt, evanuit.* From the time that thou defiledſt my Couch, thy Excellency and Dignity went up like a Vapour or Smoke, *i. e.* it ſlid away, it was extinct, it vaniſhed.’ They are the words of the fore-named *Calixtus*; who well obſerves that this is explained in 1 *Chron.* v. 1.

Ver. 5. *Simeon and Levi are Brethren.*] So were all the reſt; but the meaning is, they are alike in their Diſpoſitions, and link'd together in the ſame wicked Deſigns: For ſo the word *Brother* ſometimes ſignifies, a *Companion*, or *Aſſociate*, that agrees in the ſame Inclinations or Undertakings with others. As *Prov.* xviii. 9.

*Inſtruments of cruelty are in their habitations.*] The word *Mecheroth* (which we tranſlate *Habitations*) is no where elſe found; nor is there any root in the *Hebrew* Language, from whence it may derive that ſignification. Therefore *Lud. de Dieu*, from the *Æthiopick* Language, tranſlates it *Counſels:* For ſo the Word ſignifies in that Tongue; and in an ill Senſe, Conſpirations, Machinations, or miſchievous Devices. This *Job Ludolphus* approves of, and tranſlates this Sentence after this manner, *Conſilia eorum nihil ſunt niſi vis & arma:* Their Counſels are nothing, but Force and Arms. Vid. *Comment. in Hiſtor. Ethiop. Lib.* i. *cap.* 15. *n.* 106. *Aben Ezra* is not much different, who tranſlates it, their *Compacts:* As *G. Vorſtius* notes upon *Pirke Elieſer, cap.* 38. where there are other various Interpretations: With which I ſhall not trouble the Reader, becauſe I have given that which I think moſt natural.

Ver. 6. *O my Soul, come not thou*, &c.] He utterly diſclaims all knowledge of their wicked Fact before-hand; or, approbation of it afterward. For by *Soul* is meant himſelf; and ſo the word *Honour* or *Glory* ſeems to mean, in the following words; which are but a repetition of this, Or, elſe it ſignifies the *Tongue*, as in many places of Scripture, (particularly *Pſal.* xxx. 12.) and the meaning is, He never in Thought, much leſs in Word, aſſented to what they did. They gloried in the ſlaughter they made; but God forbid that I ſhould ſo much as approve it.

*Secret* ſignifying the ſame with *Aſſembly*, is, in reaſon, to be interpreted a *ſecret place*, or *Cloſet*; where Cabals (as we now ſpeak) are wont to be held.

*Slew a Man.*] i. e. *Shechem*; a great Man: Or, the Singular Number is put for the Plural.

*In their ſelf-will.*] The *Hebrew* word *Ratſon* may well be tranſlated *Humour*. When they were in a fit of Rage.

*They digged down a Wall.*] Broke into *Hamor*'s Houſe, where *Shechem* was. In the Margin we tranſlate it *houghed Oxen:* And indeed the *Hebrew* word *Schor* ſignifies an *Ox*, not a *Wall*; which they call *Shur*. Yet the *Vulgar*, the *Syriack*, *Arabick*, *Chaldee*, and a great Number of the *Hebrew* Authors interpret it a *Wall*. And tho the LXX tranſlated it ἐνευροκόπησαν ταῦρον, *they hamſtring'd an Ox*; yet the Author of the *Greek Scholion* (as *Bochart* acknowledges) tranſlates it ἐξεῤῥίζωσαν τεῖχος, *they undermined a Wall.* The truth is, we read of neither in the Story, but only of their *taking their Sheep and their Oxen*, xxxiv. 28. which ſignifies not their *houghing* them; but their driving them away. Perhaps, they both broke down a Wall to come at their Flocks; and alſo houghed thoſe, which they were afraid would otherwiſe have eſcaped their Hands and got away.

Ver. 7. *Curſed be their Anger.*] Their Fury was moſt execrable, and deteſtable; and brought a Curſe upon them.

*For it was fierce.*] Outrageous; or, as the *Vulgar* tranſlates it, *pertinacious*. Not a ſudden, impetuous Paſſion, that was ſoon over: But a ſettled, inflexible Rage. So he condems them upon a double account. *Firſt*, that they had ſuch an implacable deſire of Revenge; and *then*, that their Revenge was too cruel.

*I will divide them in Jacob*, &c.] This is the Puniſhment, which by a Prophetick Spirit he foretels God would inflict upon them: That they who were aſſociated in Wickedneſs, ſhould be disjoined one from another; when his Children came to inherit the Land of *Canaan*. And ſo it fell out; for *Simeon*'s Poſterity had not a ſeparate Inheritance by themſelves, but only a Portion in the midſt of the Tribe of *Judah*, as we read *Joſh.* xix. 1, 9. and accordingly we find them aſſiſting one another, to enlarge their Border, *Judg.* i. 3. 17. And their Portion being too ſtrait for them, we read how in after-times they acquired Poſſeſſions where they could, far from the reſt of their Brethren: *Five hundred* of this Tribe, under ſeveral Captains, going to Mount *Seir*, and there ſettling themſelves, 1 *Chron.* iv. 39, 42. It is a conſtant Tradition alſo among the *Hebrews*, (as *P. Fagius* obſerves) that a great many of this Tribe wanting a livelihood, applied themſelves to the teaching of Children; and were employed as School-Maſters in all the other Tribes of *Iſrael:* Where few followed this Employment but *Simeonites*. If this be true, it is a further Proof of their ſcattered Condition.

As for the Tribe of *Levi*, it is manifeſt they had no Inheritance allotted to them, among their Brethren; but were diſperſed among all the Tribes: Having certain Cities aſſigned to them, with a little Land about them. This indeed did not prove a Curſe to them; they having the Tenth of all the increaſe of the Land, throughout the whole Country. For this Curſe ſeems to have been taken off, upon that eminent Service they did in falling upon the Worſhippers of the Golden Calf; and thereby conſecrating themſelves unto the LORD, *Exod.* xxxii. 26, 29. Upon which account *Moſes* bleſſes this Tribe, a little before he died, *Deut.* xxxiii. 9. whereas he gives no Bleſſing at all to the Tribe of *Simeon*; but leaves them under this Curſe: A great Ring-leader of the Idolatry which *Baal-Peor*, being a Prince of this Tribe; whom *Phineas*, of the Tribe of *Levi*, ſlew in his Zeal for the LORD, *Numb.* xxv. 11, 14.

Ver. 8. *Judah, thou art he whom thy Brethren ſhall praiſe.*] Or, thou art *Judah*; and well mayſt thou be ſo called, for thy Brethren ſhall praiſe thee. The Name of *Judah* ſignifies Praiſe, unto which his Father alludes. It was given him by his Mother, in thankfulneſs to God for him, xxix. 35. and now his Father gives another reaſon of his Name; becauſe all his Brethren ſhould applaud his worthy Acts, and praiſe God for them. Which is not ſpoken of *Judah*'s Perſon; but of his Family, or Tribe: Who in future times were very famous.

*Thy Hand ſhall be in the Neck of thy Enemies.*] To overthrow them, and bring them under: Which was eminently fulfilled in *David*, as he himſelf acknowledges, *Pſal.* xviii. 40. And ſo were the foregoing words; when all the Daughters of *Iſrael* came forth of their Cities ſinging his Praiſes in ſuch an high ſtrain, as offended *Saul*, 1 *Sam.* xviii. 6, 7.

*Thy Father's Children ſhall bow down to thee.*] Acknowledge thee their Superior.

Ver. 9. *Judah is a Lion's whelp*, &c.] He ſets forth in this *Verſe*, the warlike Temper of this Tribe; and their undaunted Courage, and Terribleneſs to their Enemies. And he ſeems to expreſs the beginning, increaſe, and full growth of their Power; by a *young Lion*, a *Lion*, and a *Lioneſs*; which is the fierceſt of all other.

*A Lion's whelp.*] This Tribe gave early proof of their Valour; being the firſt that went to fight againſt the *Canaanites*, after the death of *Joſhua*, *Judg.* i. 1, 2. And *David*, who was of this Tribe, when he was but a Youth, killed a Lion, and a Bear, and the great Giant *Goliah*.

*From the prey, my Son, thou art gone up.*] He ſpeaks as if he ſaw them returning in Triumph; with the Spoils of their Enemies: Alluding unto Lions, who having gotten their prey in the Plain, return ſatiated to the Mountains. As *Bochartus* obſerves, *P.* i. *L.* iii. *cap.* 2. *Hierozoic.*

*He ſtoopeth down, he coucheth as a Lion.*] The *Hebrew* word *Ari* ſignifies a *grown Lion*, come to his full ſtrength. By whoſe *ſtooping down* (bending his Knees, the *Hebrew* word ſignifies) and couching to take his reſt, (which all four-footed Beaſts do, but the Lion is obſerved, to ſleep whole Days in his Den, or in Thickets, that he may be freſher for his prey in the Night) *Jacob* ſets forth the Eaſe and Quiet that *Judah* ſhould enjoy after their Victories, without any fear of Diſturbance.

*And as an old Lion.*] I think *Bochart* hath plainly demonſtrated that *Labi* ſignifies a *Lioneſs*: Which is rather fiercer than a *Lion*; as he obſerves out of *Herodotus*, and other Authors, *P.* i. *Hierozoic. Lib.* iii. *cap.* 1.

*Who ſhall rouſe him up?*] Having overcome his Enemies, he ſhall live in ſecure Peace; free from their Incurſions: None daring to invade him; no more than to ſtir up a ſleepy Lion.

Ver. 10. *The Scepter ſhall not depart from Judah*, &c.] That the firſt word *Schebet* is rightly tranſlated *Scepter*, we have the unanimous Teſtimony of the three *Targums* of the antient Book *Rabboth*, with a great many of the modern *Rabbins*, (ſuch as *Caſkuni*, *Bechai*, *Abarbinel*, &c.) who all think the word ſignifies a *Scepter*, and not a *Tribe*, as ſome few would have it; Whom ſome Chriſtians follow; particularly *Jac. Altingius* hath lately aſſerted it in his *Schilo*; but, in my judgment, againſt the cleareſt evidence for the other ſignification. For, as *Schebet* doth not originally ſignify a *Tribe*, but a *Rod*, or *Wand* ſhooting from the root of a Tree, (from whence it was tranſlated to ſignify a *Tribe*, who ſprings out of a common Stock, *i. e.* the Father of a Family) ſo the *Verſe* foregoing being a plain Prediction of *Judah*'s Dominion, not only over external Enemies, but over his Brethren, what can we ſo reaſonably think to be the Deſign of this *Verſe*, as to foretel the Continuance and Duration of that great Power and Authority promiſed in the foregoing? It is obſervable alſo that the very ſame Phraſe is uſed, in this Senſe, and cannot have another, *Zechar.* x. 11. *The Scepter of Egypt ſhall depart away:* Where there are two of the words here uſed; ſignifying the Dominion, which the *Egyptians* then exerciſed over the poor *Jews*, ſhould quite ceaſe. And if *Moſes* had meant a *Tribe* in this place, he would not have ſaid the *Tribe ſhall not depart from Judah*, but the *Tribe of Judah ſhall not ceaſe:* For the former looks like a tautology.

The meaning of this word then being ſettled, it is manifeſt *Jacob* here gives *Judah* the higheſt Superiority over his Brethren; and informs them, that from the time his Authority ſhould be eſtabliſhed, there ſhould continue a Form of Government in this *Tribe*, till the coming of the *Meſſiah*. The word *Scepter* is more uſed in antient Times (as Mr *Selden* obſerves in his *Titles of Honour*) to ſignify Kingly Power, than either *Crown* or *Diadem*, which have been uſed more in later times. And therefore the LXX tranſlate it Ἄρχων, of whoſe Authority the *Rod*, *Staff*, or *Scepter*, was the Enſign. And accordingly in the Prophecy of *Amos* i. 5. *He that holdeth the Scepter*, is uſed abſolutely for a *King*. Now this Regal Power began in the Tribe of *Judah*, when *David* was King over all *Iſrael*, 1 *Chron.* xxviii. 4. and his Poſterity held it, till the Captivity of *Babylon*.

But then the next word in this *Verſe*, *Mechokek* (which we tranſlate *Law-giver*) ſignifies a diminution of this Dignity, before the finiſhing of this Prophecy. For *Mechokkim* were not of equal Power with Kings; and therefore we tranſlate the word elſewhere *Governors*, *Judg.* v. 9, 14. who were not indued with an abſolute

Power, but depended on the Power of another. And thus *R. Solomon Jarchi* expreſsly ſays (in his *Commentaries* on the *Sanhedrim)* that as *Schebet* ſignifies the higheſt Authority, ſo *Mechokek* ſignifies a leſſer Magiſtrate or Ruler; who was ſet over the People by the Authority and Licence of the Kings of *Perſia*. For this kind of Power was ſettled among them, at their return from *Babylon*, when *Zerobabel* was made their Governor. And after they were invaded by the *Seleucidæ*, this Authority was recovered and maintained by the *Maccabees*; till they were deprived of it by *Herod* and the *Romans*. At which time Chriſt came; when it is evident they were become Subjects to the *Romans*, by the very enrolling that was made of them at the Birth of our Saviour: Which was a publick Teſtimony of *Auguſtus*'s Sovereignty over them. So that the meaning of this Prophecy is; *There ſhall be either Kings, or Governors among the* Jews *till Chriſt come.* So *J. Chriſtoph. Wagenſeil* (who hath diſcuſſed this place, with great exactneſs) gives the Senſe of theſe words; and it is literally true: Till the Captivity they had Kings; after their return they had Governors, under the *Perſians*, *Greeks*, and *Romans.* See his *Confut. Carm. Memorialis Libri Nitzachon. R. Lipmanni, pag.* 293, &c.

To ſtrengthen which Interpretation he makes this judicious Remark, in another place of the ſame Book, *pag.* 373. That the whole time, from the beginning to the end of *Judah*'s Authority, was well nigh equally divided between *Kings*, and *Governors.* For, according to *Joſephus*, *L.* xi. *Antiq. cap.* 4. they lived under Kings, from *David*'s time to the Captivity, *Five hundred thirty two* Years; and under the *Mechokkim* or *Governors*, after the Captivity much about the ſame number of Years. For there being *Five hundred eighty and eight* Years from the Captivity to our Saviour's Birth; if *ſeventy* Years be deducted (which was the time their Captivity laſted) and *ten* be added, (in which after the Birth of Chriſt, *Herod* and his Son *Archelaus* reigned in *Judæa*, and it was not yet reduced into the form of a Province) there were juſt *Five hundred twenty and eight* Years; that is, the ſpace in which they were under Kingly Authority, and under ſubordinate Governors, was in a manner, of the ſame length. Which makes it the more wonderful, that *Jacob* ſhould ſo many Ages before exactly divide the whole Power he foreſaw would be in *Judah*, between them that wielded a Scepter, and thoſe who were only ſubordinate Governors.

That the Letter *Vau* before the word we tranſlate *Law-giver*, hath the force of a *Disjunctive*, and is not a mere *Copulative*, all allow: And there are many Examples of it in other places, particularly, in the Tenth *Commandment*, *Exod.* xx. 14. The greateſt Objection that I can find againſt this Interpretation is, That tho *Zerobabel*, the firſt *Governor* after the Captivity, was of the Tribe of *Judah*; yet the *Maccabees*, who were their *Governors* moſt of the time after the Captivity, were of the Tribe of *Levi*, But it is to be conſidered, that the Prophecy doth not ſay theſe *Rulers* or *Governors*, ſhould be of the Tribe of *Judah*; but only in that Tribe, which had a Government of their own, till the coming of Chriſt. Beſides, by *Judah* is not to be underſtood merely the People of that Tribe; but all thoſe that were called *Jews*, conſiſting alſo of the Tribes of *Benjamin* and *Levi*; who were incorporated with them: And were all called *Judah*, in oppoſition to the Kingdom of *Iſrael.* For *Benjamin* it is evident, was ſo near to *Judah*, that they were reputed the very ſame. Whence it is that *Mordecai*, who was of the Tribe of *Benjamin*, is called *Iſch Jehudi*, *a Jew*, in *Eſther* ii. 5. becauſe that Tribe was comprehended under *Judah*, from the time that the reſt rent themſelves from the Houſe of *David*. When *Jeroboam* alſo ſet up the meaneſt of the People for Prieſts; who were not of the Tribe of *Levi*, 1 *Kings* xii. 33. This made the *Levites* fly to *Judah* and become one with them. And therefore the *Maccabees* were, in effect, *Jews*, who held the chief Authority among them, till *Antigonus* was driven out and killed by *Herod*: Who was an *Edomite*, ſet over them by the *Romans.*

*From between his Feet.*] The common Interpretation every body knows, which is, *of his Seed*, or Poſterity: But *Ludolphus* inſtead of *Raglau*, Feet, would have us read *Daglau*, Banners, according to the *Samaritan* Copy. Which is well confuted by the fore-named *Wagenſeil*, *p.* 269. of the fore-named Book: Where he tranſlates theſe words thus, *Even to the laſt end of that State.* For ſo the People *at the Feet* ſignifies (*Exod.* xi. 8. 2 *Kings* iii. 9.) thoſe that bring up the Rear, as we now ſpeak. And ſo ſome antient Interpreters in the *Talmud*, he ſhows expound it here, of *the laſt Poſterity of Judah*, and the times when their Commonwealth was coming to a concluſion.

*Until Shiloh come.*] Let the Original of this word *Shiloh* be what it will, (which ſome tranſlate *to be ſent*, others *his Son*, or *Child*, or *his Seed*, others *Quiet*, *Peaceable*, *Pacifick*, *Proſperous*, and conſequently *Renowned*, *Auguſt*, to whom *Gifts* or *Offerings* ſhall be made, as *R. Solomon* takes it; others, *whoſe is*, *viz.* the Kingdom) the *Meſſiah* or Chriſt is certainly hereby meant: As all the three *Targums* agree; and the *Talmud* in the Title *Sanhedrim*, *cap.* xi. and *Baal-Hatturim*, *Bereſchit-Rabba*, and many other antient and modern *Jews.* I will mention only the words of *R. Bechai*; who confeſſes, *It is right to underſtand this Verſe of the Meſſiah, the laſt Redeemer.* 'Which is meant when it ſaith, 'till Shilo come, *i. e.* his Son, proceeding from 'his Seed. And the reaſon why the word *beno* 'is not uſed in this Prophecy, but *Shilo*, is, be'cauſe he would emphatically expreſs a Son, 'who ſhould be brought forth of his Mother's 'Womb, after the manner of all thoſe, that 'are born of a Woman.' Of this Interpretation they are ſo convinced, that to evade the Argument we argue from hence to prove the *Meſſiah* is come, they have inverted a great many Tales of the Power they have ſtill in ſome remote Parts of the World. There is a Book written on purpoſe, called, *The Voice of glad Tidings*, wherein they labour to prove, they have a Kingdom ſtill remaining. Which, if it ſhould be granted, ſignifies nothing; for this Prophecy is concerning their Government in their own Country, the Land of *Canaan*: As they themſelves very well know; which makes them ſo deſirous to return thither again, that the Hand of *Judah* may be upon the Neck of his Enemies, and he may go up from *the prey like a Lion*, and *tie his Aſs to the Vine*, and *waſh his Garments in Wine*, &c. as the words are in the reſt of this Prophecy. And whatſoever ſome of them are pleaſed to ſay concerning their Power, no Body knows where; they are ſometimes in a contrary humour: For in the *Gemara Sanhedrim* they ſay, *Cap.* xi. §. 32. *There ſhall not be the leaſt Magiſtrate in Iſrael, when the Meſſiah comes.*

*Unto him ſhall the gathering of the People be.*] So this Clauſe is expounded by *Abarbinel* himſelf, whoſe words are, *The People of the Nations ſhall be gathered to worſhip him*, i. e. the *Meſſiah*. See *L'Empereur* in *Jacchiad. p.* 164. and *Codex Middoth, p.* 106, 107. *Wagenſeil* indeed thinks the moſt literal Interpretation to be this, *To him ſhall be the Obedience of the People:* Which is the Interpretation of *Onkelos* and the *Hieruſalem* Paraphraſt. *Kimchi* alſo (*Lib. Radic.*) ſo expounds it, *The People ſhall obey him*; taking upon *them to obſerve, what he ſhall command them.* And in *Prov.* xxx. 17. which is the only place beſides this, where this word *Jikkah* is found, it ſeems to ſignify Obedience.

See *Confut. Carm. R. Lipmanni, p.* 295. where *Wagenſeil* after the examination of every particular word in this *Verſe*, thus ſums up the Senſe of it in this Paraphraſe.

*That Royal Power and Authority which ſhall be eſtabliſhed in the Poſterity of* Judah, *ſhall not be taken from them; or, at leaſt, they ſhall not be deſtitute of Rulers and Governors, no not when they are in their declining Condition: until the coming of the* Meſſiah. *But when he is come, there ſhall be no difference between the* Jews *and other Nations: Who ſhall all be obedient unto the* Meſſiah. *And after that the Poſterity of* Judah *ſhall have neither King, nor Ruler of their own: But the whole Commonwealth of* Judah *ſhall quite loſe all Form; and never recover it again.*

The Truth of this Expoſition appears exactly from their Hiſtory: Of which it will be uſeful here to give an account. For from *David* to the Captivity of *Babylon* they held the *Scepter*, for *five* whole Ages and more, as I obſerved above. After which, when *ſeventy* Years were finiſhed in that Captivity, they lived by their own Laws in their own Country: But had no abſolute Authority of their own, independent upon others; nor ever enjoyed a full Liberty. For they were at firſt under the *Perſian* Monarchs: Afterwards, upon the Conqueſt made by *Alexander*, under the *Greeks*: And then under the Kings of *Aſia Minor* and *Egypt*; till the *Roman* Yoke was impoſed upon them. Yet all this time, while they were under the Empire of others, they enjoyed *Governors* or *Rulers* of their own: who adminiſtred their Affairs, under thoſe Monarchs. The firſt was *Zerobabel*, called the *Captain*, or *Prince of Judah*, Haggai i. 1. After him *Ezra* and *Nehemiah*. And before them it is likely there were ſome others, as *Joſ. Scaliger* gathers from *Neh.* v. 15. After the death of *Nehemiah* the Government came into the Hands of the High-Prieſts, as appears from *Joſephus L.* xi. *cap.* 8. where he ſhows how *Jaddus* the High-Prieſt met *Alexander* in his Expedition againſt *Perſia*: Which Power was confirmed in that Order, by the *Maccabees*, as we commonly call them. It began in *Mattathias*; and was continued in his Sons. The third of which, *Simon*, raiſed it to ſuch a ſplendor, that he looked like a *Prince*, as the Reader may ſee it deſcribed in 1 *Maccab.* xiv. From whence his Grand-child *Ariſtobulus* ſeems to have taken occaſion to affect the Name of *King*; tho' he had but the Shadow of that Power. Yet his Poſterity kept that name, to the time of *Herod*; who ſtript them of all their Power, and deſtroy'd their Family. After his death the Kingdom was divided by *Auguſtus* into *Tetrarchies*: *Archelaus* being made *Tetrarch* of *Judea*; and the reſt of the Country divided between *Philip* and *Antipas*. But *Archelaus* miſbehaving himſelf, he was deprived of his Government, and baniſhed to *Vienne* in *France*: And then *Judea* was reduced into the Form of a Province, and ruled by *Roman* Governors. After which there was no *King*, nor *Ethnarch* of *Judea*: So that after this time we may ſafely conclude, the *Jews* loſt even their *Mechokkim* or Governors, as they had long ago loſt the *Scepter*; and had no power remaining among them of adminiſtring the Affairs of their Commonwealth.

Now at this time our bleſſed Lord and Saviour, *Jeſus Chriſt*, the true *Shiloh* came; who was the Founder of a new and heavenly Kingdom. And nothing more was left to be done for the fulfilling of this Prophecy, but after his crucifying, to deſtroy *Jeruſalem* and the *Temple*, and therewith the whole Form of their Government, both Civil and Sacred. Then all Power was intirely taken from *Judah*, when Chriſt had erected his Throne in the Heavens, and brought many people, in ſeveral parts of the Earth, unto his Obedience, and made them Members of his Celeſtial Kingdom. Till which time this Prophecy was not compleatly fulfilled: Which may be the reaſon poſſibly, that it is not alledged by Chriſt and his Apoſtles; becauſe the *Jews* might have ſaid, We have ſtill a Government among us: Which could not be pretended after the deſtruction by *Titus*. Which is now above *Sixteen hundred* Years ago: and there is not the leaſt ſign of their reſtitution. Which ſo perplexed *R. Samuel Moraccanus*, that it made him write thus to a Friend of his, above *Six hundred* years ſince.

*I would fain learn from thee, out of the Teſtimonies of the Law, and the Prophets, and other Scriptures, why the* Jews *are thus ſmitten in this Captivity wherein we are: Which may be properly called, the* PERPETUAL ANGER OF GOD, *becauſe it hath no end. For it is now above a thouſand Years, ſince we were carried captive by* TITUS; *and yet our Fathers who worſhipped Idols, kill'd the Prophets, and caſt the Law behind their back, were only puniſhed with a ſeventy Years Captivity, and then brought home again: But now there is no end of our Calamities, nor do the Prophets promiſe any.*

If this Argument was hard to be anſwered then in his Days, it is much harder now in ours; who ſtill ſee them purſued by God's Vengeance: which can be for nothing elſe but rejecting, and crucifying the *Meſſiah*, the Saviour of the World.

Ver. 11. *Binding his Foal unto the Vine*, &c.] This *Verſe* ſets forth the great Fertility of *Judah*'s

Country (abounding with Vineyards and Paſtures) by two hyperbolical Expreſſions. *Firſt*, That Vines ſhould be as common there, as Thorn-hedges in other places; ſo that they might tie Aſſes, with their Colts to them: Or, as ſome will have it, lade an Aſs with the Fruit of one Vine. *Secondly*, That Wine ſhould be as common as Water; ſo that they ſhould have enough, not only to drink, but to waſh their Cloaths in it. Which doth not imply, that they made it ſerve for that uſe; but only denotes its plenty: Which was ſo very great, that in treading the Grapes, and preſſing out the Juice, their Garments were all ſprinkled with Wine; which one might wring out of them.

*Choice Vine.*] The Vine of *Sorek* (which we here tranſlate *choice*, and in *Jerem.* ii. 21. *noble* Vine) was the moſt excellent in all that Country. For *Sorek* was a place, not above half a Mile from the Valley of *Eſchol*; from whence the Spies brought the large Bunches, as a Sample of the Fruitfulneſs of the Country. See *Bochart. P.* i. *Hierozoic. Lib.* iii. *cap.* 13.

Ver. 12. *His Eyes ſhall be red with Wine*, &c.] This Verſe ſets forth the Healthfulneſs and Vigour of the Inhabitants of that fertile Country. But Dr *Caſtell* thinks this not to be a good Tranſlation; becauſe it can be ſaid of none but a Drunkard, that his *Eyes are red with Wine*. And therefore it ought to be tranſlated, *his Eyes* (or *his Countenance*, for ſo *Eyes* ſometimes ſignifies) ſhall be *brighter* and more *ſhining than Wine*. So the word we render *red* ſignifies in the *Arabic* Tongue, as he ſhows in his *Oratio in Schol. Theolog. p.* 31. and in his *Lexicon*. Yet the ſame word in the *Proverbs*, xxiii. 29. cannot have any other ſignification than *red*; and the *red* Colour of the Eyes, anſwers very well here to the *whiteneſs* of the Teeth, which follows; and there is no more reaſon to think he means, they ſhould make their Eyes red with drinking Wine, than that they ſhould *waſh their Cloaths* in it: but it may only expreſs the great abundance of Wine; to ſerve not only their neceſſity, but exceſs.

*And his Teeth white with Milk.*] Milk doth not make the Teeth white; but gives ſuch an excellent Nouriſhment, that they who live upon it are healthy and ſtrong: And their Teeth not ſo apt to rot, as theirs who feed upon greater Dainties. So the meaning is, the rich Paſtures in that Country, ſhould feed great Flocks, and conſequently they ſhould have abundance of Milk, ſo good and nouriſhing, that the Teeth of the Countrymen who lived upon it, ſhould be as white as the Milk they drank. Or, if the foregoing words be tranſlated, *His Eyes ſhall be brighter than Wine*; theſe are to be tranſlated, *His Teeth whiter than Milk.*

Out of theſe *three Verſes* foregoing, *Bochartus* thinks the whole Story of *Silenus* was forged by the Poets. See his *Canaan*, *Lib.* i. *cap.* 18. *p.* 482.

Ver. 13. *Zebulon ſhall dwell at the Haven of the Sea.*] Near the Lake of *Tiberias*; called in Scripture the *Sea of Galilee*.

*He ſhall be an Haven for Ships.*] The Lot that fell to him extended from thence to the *Mediterranean*; where there were Ports for Ships.

*His Border ſhall be unto Zidon.*] He doth not mean the City of *Zidon*; for the Tribe of *Zebulon* did not extend themſelves beyond Mount *Carmel*, which is *forty* Miles at leaſt from thence: But the Country of *Zidon*, i. e. *Phœnicia*, (as *Bochart* obſerves in his *Phaleg. L.* iv. *cap.* 34.) which the *Zebulonites* touched. For as the *Phœnicians* were called *Syrians* from *Sur*, i. e. *Tyre*: ſo they were called *Sidonians* from *Sidon*, as *Heſychius* tells us, who interprets Σιδόνιοι, by Φοίνικες. Whence the LXX have *Phœnicians* for *Sidonians*, Deut. iii. 9. and *Phœnice* for *Sidon*, Iſai. xxiii. 2.

It is very much to be admired, That *Jacob* ſhould foretel ſo many years before-hand, the Situation of his Poſterity in the Land of *Canaan*; when their ſeveral Portions fell to them by Lot, and not by their own choice, *Joſh.* xix. 10, 11. This could not have been, but by the Spirit of Prophecy. And it is remarkable alſo, that he mentions *Zebulon* before *Iſſachar*, who was his elder Brother, (xxx. 11.) for no other reaſon, that I can diſcern, but becauſe *Zebulon*'s Lot was to come up before *Iſſachar*'s, in the Diviſion of the Land: His being the *third*, and *Iſſachar*'s the *fourth*, Joſh. xix. 10, 17. By this they were taught that their Habitation in the Land of *Canaan*, was the Gift of God; and did not come by chance: their Forefather having ſo long before, predicted the very portion they ſhould inherit.

Ver. 14. *Iſſachar is a ſtrong Aſs.*] As he compared *Judah* to a *Lion*, becauſe of his Valour, ſo he compares *Iſſachar* to an *Aſs*, and a *ſtrong Aſs*, becauſe he foreſaw they would be very patient and unwearied in ruſtical Labours: In which Aſſes were principally employed in thoſe Countries.

*Couching down between two burdens.*] There are various Opinions about the ſignification of that word, which we tranſlate *Burdens*. But none ſeem to me ſo apt as that, to expreſs the great Strength of an Aſs; which lies down, with its Load hanging down on both ſides. Whence a ſhe Aſs is called *Athon* (as *Bochart* obſerves) from the word *Ethan*; which ſignifies *ſtrength*: Becauſe no Beaſt of that bigneſs can carry ſuch heavy burdens.

Ver. 15. *And he ſaw that reſt was good.*] Or, as ſome will have it, their *reſting place*; the Country that fell to their ſhare in the Land of *Canaan*; no part of which was more fruitful, than ſome parts of *Iſſachar*'s Portion. Which way ſoever we take it, he ſeems to foretel they would chuſe to follow Huſbandry rather than Merchandize (as *Zebulon* did) and love Quiet and Peace, as Huſbandmen do: Eſpecially when they live in a rich Soil, as this Tribe did. For ſo it follows.

*And the Land that it was pleaſant.*] The famous Valley of *Jezreel* was in this Tribe: whoſe border extended as far as *Jordan*; where there was a very pleaſant Country, *Joſh.* xix. 18, 22.

*Bowed his Shoulder to bear.*] Taking any pains to till the Land; and to carry in the Corn, with other Fruits of the Earth.

*And became a Servant unto Tribute.*] Submitting to the heavieſt Taxes, rather than loſe their Repoſe. For the preſervation of which they were content to give any Money; that they might redeem their Services in the Wars or otherways by large Contributions.

Ver. 16. *Dan ſhall judge his People*, &c.] In the word *Judge* he alludes to the Name of *Dan*: Which ſignifies *Judging*, i. e. Ruling and Governing. A great many follow *Onkelos*, who expounds it thus: *A Man ſhall ariſe out of the Tribe of* Dan, *in whoſe Days the People ſhall be delivered*, &c. And accordingly we read that *Sampſon*, who was of this Tribe judged *Iſrael* twenty Years. So the meaning is, the Tribe of *Dan* ſhall have the Honour to produce a *Judge*, as well as other Tribes. But there is this exception to this Interpretation, that all the Tribes did not produce *Judges*; And all *Iſrael* (whom the *Judges* governed) cannot be ſaid to be *Dan*'s People. But by *his People* (whom he is ſaid here to judge) are properly meant thoſe of his Tribe. And therefore *Jacob*'s meaning is, that tho he were the Son a of Concubine, yet his Poſterity ſhould be governed by a Head of their own Tribe; as the other Tribes of *Iſrael* were. So by this he took away all diſtinction between the Sons of his Concubines (of whom *Dan* was the firſt) and thoſe which he had by *Leah* and *Rachel*.

Ver. 17. *Dan ſhall be a Serpent by the way*.] The next words ſhow, what kind of Serpent he ſhould be like, *An Adder in the Path*. The *Hebrew* word *Schephiphon*, ſome take for a *Baſiliſk*; others for an *Aſp*, or a *Viper*; others a *Snake*, or *Adder*, &c. The *Vulgar* tranſlates it *Ceraſtes*, which is a kind of Viper: And *Bochartus* (in his *Hierozoicon*, *P.* ii. *L.* iii. *c.* 12.) hath confirmed this Tranſlation; by ſhowing how well it agrees to the Characters which Authors give of it: That it lies in Sand, and in the Ruts, which Cart-wheels make in the High-way; and ſo is ready to bite Travellers, or their Horſes. Which is the harder to be avoided, becauſe it is of a ſandy Colour; ſo that οἱ πολλοὶ α γνοοῦντες πατοῦσι, many tread upon it unawares: And *Nichander* ſays, the Poiſon of theſe Serpents is chiefly felt in the Thighs and Hams of thoſe they bite. Which perfectly agrees with what *Jacob* ſaith in the following words.

*That biteth the Horſe-heels, ſo that his Rider ſhall fall backward*.] The Horſe not being able to ſtand, when the Venom works in his Legs, the Rider muſt needs fall with him. All this ſome make to be a deſcription of *Sampſon*, who led no Armies againſt his Enemies, but overthrew them by Subtlety and Craft. But it rather belongs to all the *Danites* (as what was ſaid before to all the *Zebulonites* and *Iſſacharians*) who *Jacob* foreſaw would, *aſtu potius, quam aperto Marte rem gerere*, manage their Wars rather by Cunning and Craft, than by open Hoſtility, as *Bochart* ſpeaks. An Example of which we have in *Judg*. xviii. 27.

Ver. 18. *I have waited for thy Salvation, O LORD*.] They that refer the foregoing words to *Sampſon*, make an eaſy Interpretation of this *Verſe*. Which is, That *Jacob* foreſeeing his great Atchievements for the Deliverance of his Children, prays that God would upon all Occaſions, vouchſafe to ſend ſuch Deliverers unto them, from their Oppreſſors. And the *Chaldee* Paraphraſts make him look beyond ſuch Deliverers unto Chriſt, the great Saviour of the World. For theſe are the words of *Onkelos* (in the *Complutenſian* Edition, for they are not to be found in *Buxtorf*'s or *Bomberg*'s) *I do not wait for the Salvation of* Gideon *the Son of* Joaſh, *which is temporal Salvation*; *or of* Sampſon *the Son of* Manoah, *which is alſo a tranſitory Salvation*; *but I expect the Redemption of Chriſt*, *the Son of* David, *&c.* *Jonathan* and the *Hieruſalem Targum* ſay the ſame. And if we take all this Prophecy to belong to the whole Tribe, (as I believe it doth) that doth not exclude ſuch a Senſe. But *Jacob* foreſeeing the Diſtreſſes wherein they would be, (*Joſh*. xix. 47. *Judg*. i. 34.) prays God to help them, and deliver them, and teach them to look up to him in all their Straits and Neceſſities: And eſpecially to wait for the *Meſſiah*. Yet after all, I think, the words may have another meaning, which is this. *Jacob* perceiving his approaching death, and his Spirits beginning to fail him, in the middle of his Speech to his Sons, breaks out into this Exclamation, (which belongs to none of them) ſaying, *I wait*, *O LORD*, *for a happy Deliverance out of this World*, *into a better Place*.

And then having reſted himſelf a while, to recover his Strength, he proceeded to bleſs the reſt of his Sons.

Ver. 19. *Gad, a Troop ſhall overcome him*.] Or invade him. There is an alluſion in every word to the Name of *Gad*: Whoſe Inheritance being in a Frontier Country beyond *Jordan*, was very much expoſed to the Incurſions of the *Ammorites*, and *Moabites*, and the reſt of thoſe envious Neighbours, that dwelt in or near *Arabia*. And ſome think the word *Troop* hath a great Propriety in it; ſignifying not a juſt Army, but a Party, as we ſpeak, a Band of Men, that came ofttimes, to rob and ſpoil. But it appears by the Prophet *Jeremiah*, xlix. 1. that the *Ammonites* ſometime poſſeſſed themſelves of the Country of *Gad*, or, at leaſt, of ſome part of it, and exerciſed great Cruelties there, *Amos* i. 13. Long before which the Book of *Judges* informs us, how they were oppreſſed by this People for *eighteen* Years together, x. 8. and came with a great Army and encamped in *Gilead*, (*ver.* 17.) which was in the Tribe of *Gad*.

*But he ſhall overcome at the laſt*.] This was eminently fulfilled, when *Jephthah* the *Gileadite*, fought with the Children of *Ammon*, and *ſubdued them before the Children of Iſrael*, Judg. xi. 33. and when this Tribe (together with their Brethren of *Reuben* and *Manaſſeh*) made War with the *Hagarites*, and poſſeſſed themſelves of their Country: Which they kept till the Captivity, *becauſe the War was of God*, 1 *Chron*. v. 22.

Ver. 20. *Out of Aſher*.] i. e. Of his Country.

*His Bread ſhall be fat*.] Shall be excellent Proviſion, of all ſorts, for the ſuſtenance of human Life. For *Bread* comprehends not only Corn, but Wine and Oil, and all ſorts of Victuals, xxi. 14.

*And he ſhall yield royal dainties*.] His Country ſhall afford not only all things neceſſary; but the choiceſt Fruits, fit to be ſerved up to the Table of Kings. For part it of lay about *Carmel* (*Joſh*. xix. 26.) where there was a moſt delicious Valley.

Ver. 21. *Naphtali is a Hind let looſe.*] As he had compared *Judah* to a *Lion*, and *Iſſachar* to an *Aſs*, and *Dan* to a *Serpent*; ſo he compares this Son to a *Hind*, which is not confined within Pales or Walls; but runs at large, whither it it pleaſeth. Whereby is ſignified that this Tribe would be great lovers of Liberty.

*He giveth goodly* (or *pleaſing*) *words.*] Which denotes their Addreſs (as we now ſpeak) charming Language and Affability, to win the Favour of others; and thereby preſerve their Peace and Liberty. *Mercer* makes this *Verſe* to ſignify their ſpeed and ſwiftneſs in diſpatch of Buſineſs; and their ſmoothneſs in the management of it: which might render them acceptable to all Men. There are no Inſtances indeed in Scripture to make out this Character: For *Barak* who was of this Tribe was very ſlow in undertaking the Deliverance of *Iſrael.* Nor do we read they were more zealous Aſſerters of Liberty than others. But yet this will not warrant us to alter the punctation of the words (as *Bochart* doth *P.* i. *Hierozoic. L.* iii. *cap.* 18.) to make a quite different Senſe, which is this: *Naphtali is a well-ſpread Tree, which puts out beautiful Branches.* For we do not find that they were either more beautiful, or numerous than other Tribes: But we find, quite contrary, that *Simeon*, *Judah*, *Iſſachar*, *Zebulon*, and *Dan*, were all more numerous than they, when *Moſes* took an account of them, *Numb.* i. 23, 27, 29, 31, 39. Beſides, this Interpretation makes this *Verſe*, in a manner, the very ſame with the next concerning *Joſeph*. Therefore tho the LXX agree to *Bochart*'s Verſion, we had better ſtick to our own; which makes a Senſe clear and proper enough.

Ver. 22. *Joſeph is a fruitful Bough.*] Or young Plant. It is an Alluſion to his Name; which imports growth and increaſe: And may well be underſtood of the great Dignity to which he was riſen in *Egypt*. Unto which he was advanced in a ſhort time, after *Pharaoh* took notice of him: Like a Bough or young Plant, which ſhoots up apace; and thence compared in the next words to

*A fruitful Bough by a well.*] Or Spring of Water: Which in thoſe dry Countries, made the Plants which were ſet near them, to grow the faſter, and to a greater heighth (*Pſal.* i. 3.) and therefore ſignifies his extraordinary advancement.

*Whoſe Branches run over the wall.*] Cover the Wall that ſurrounds the Spring; or the Wall againſt which the Tree is planted. Which ſeems to denote the two Tribes of *Ephraim* and *Manaſſeh*; which ſprang from him, and were very flouriſhing: As appears from *Joſh.* xvii. 14, 17. where they tell him, they were *a great People*, whom the *LORD had bleſſed hitherto.* And *Joſhua* there acknowledges as much, ſaying, *Thou art a great People, and haſt great Power:* And therefore aſſigns them a larger Portion of Land, than they had at firſt. The *Hebrew* word *Banoth*, which we tranſlate *Boughs*, literally ſignifying *Daughters*; ſome think that as he ſpeaks of the *Sons* of *Joſeph* in the foregoing part of the *Verſe*; ſo in this he ſpeaks of his *Daughters* that they ſhould *go to the Wall*, i. e. ſaith Dr *Lightfoot*, *even to the Enemy*: To repair the hoſtile Tribe of *Benjamin*; which otherwiſe had decayed for want of Wives. For ſo the word *Schur* ſignifies, and is tranſlated by us an *Enemy*, *Pſal.* xcii. 11. And *D. Chytræus* underſtands here by *Daughters*, the *Cities* of the Tribe of *Ephraim* which ſhould be well governed, tho ſome ſhould ſet themſelves againſt it.

Ver. 23. *The Archers.*] In the *Hebrew* the word *Baale chitſim* ſignify Maſters in the Art of Shooting; and therefore denotes thoſe here ſpoken of, to be ſkilful in doing Miſchief: Such were his Brethren, who were full not only of Envy, but Hatred to him, xxxviii. 4, 5, 11. Some refer it alſo to *Potiphar*'s Wife; who wickedly ſlandered him: And others to the whole Tribe of *Ephraim*; who were incompaſſed with *Enemies* (who in general are meant by *Archers*) when the Kingdom was ſettled in them, over the ten Tribes.

*Have ſorely grieved him.*] By their unkind, or rather churliſh Behaviour towards him; for *they could not ſpeak peaceably to him*, (xxxviii. 4.) and, it's likely, they reviled him, and threw out bitter words againſt him: Which are properly compared to *Arrows*, *Pſal.* lxiv. 3.

*And ſhot at him.*] Deſigned to deſtroy him; and did actually throw him into ſore Afflictions, xxxviii. 22, 24, 28.

*And hated him.*] Which aroſe from their hatred to him.

Ver. 24. *But his Bow abode in ſtrength.*] He armed himſelf with invincible Patience; having nothing elſe to oppoſe unto their malicious Contrivances. It ſeems to be a Metaphor from thoſe Soldiers, who have Bows ſo well made, that tho often, never ſo often bent, they neither break, nor grow weak. Such was the Temper of *Joſeph*'s Mind.

*And the Arms of his Hands were made ſtrong.*] i. e. He was ſtrengthned and ſupported: Being like to a ſtrenuous Archer, the Muſcles and Sinews of whoſe Arms are ſo firm and compact, that tho his Hands draw his Bow continually, he is not weary.

*By the Hands of the mighty God of Jacob.*] Which Fortitude he had not from himſelf, but from the Almighty; who had ſupported *Jacob* in all his Adverſities; and made all that *Joſeph* did (when he was ſold and impriſoned) to proſper in his Hands, xxxix. 3, 22, 23. The *Hebrew* word *Abir*, which ſignifies *Potent* or Powerful, and we tranſlate *mighty One*, is as much as *the LORD of Jacob.* For from Power it comes to ſignify *Poteſtas*, Authority and Dominion alſo, as *Bochart* obſerves.

*From thence.*] From the Divine Providence over him, before-mentioned.

*Is the Shepherd.*] *Joſeph* became the Feeder and Nouriſher of his Father, and of his Family, and of their Flocks and Herds: Preſerving them all from being famiſhed.

*And the Stone of Iſrael.*] Who upheld them all, and kept them from being ruined. Or, *Shepherd* may ſignify his being made Governor of all the Land of *Egypt*; *and the Stone of Iſrael*, the ſupport of his Family. For *Shepherd* is a Name of Dignity and Authority: And *Stone* ſignifies *the Foundation* (as *Abarbinel* here expounds it) upon which the whole Building relies:

lies: As *Jacob* and all his Children did upon *Joſeph* for their ſuſtenance.

Some I find (particularly *D. Chytræus*) refer the words *from thence* unto *Joſeph*: And then by *the Shepherd and Stone of Iſrael*, underſtand thoſe excellent Men, who by their Wiſdom and Valour ſupported the Commonwealth of *Iſrael*. Such as *Joſhua*, the Captain of the Lord's Hoſt, and *Abdon*, one of the Judges, who were of the Tribe of *Ephraim*: And *Gideon*, *Jair*, and *Jephthah*, who were of the Tribe of *Manaſſeh*. But the following words incline rather to the former Senſe.

Ver. 25. *Even by the God of thy Father.*] Or *from* him that bleſſed me; and advanced thee to be the ſupport of my Family. For it refers to all that went before.

*Who ſhall help thee.*] Having ſaid what God had already done for him; he now foretells what he would do hereafter: Which relates to all his Poſterity; whom God would protect and defend.

*And by the Almighty.*] Or, from him who is *all-ſufficient*; by which Name he revealed himſelf unto *Abraham*, when he entred into Covenant with him and with his Seed, xvii. 1.

*And bleſs thee with the bleſſings of heaven above, bleſſings of the deep that lieth under.*] The meaning ſeems to be, that his Poſterity ſhould be planted in a very fertile Soil: Watered from above with the Dew of Heaven and with Showers of Rain; and watered beneath with Springs and Rivers. As *G. Voſſius* well interprets it, *Lib.* i. *de Idolol. cap.* 77.

*Bleſſings of the Breaſts, and of the Womb.*] A promiſe of a numerous and thriving Progeny. Or, of a vaſt increaſe of Cattle, ſo well fed, that they ſhould bring up their young proſperouſly, as well as bring them forth abundantly.

Ver. 26. *The bleſſings of thy Father.*] Either the Bleſſings beſtowed by God upon *Jacob*; or the Bleſſings *Jacob* conferred on his Son *Joſeph*.

*Have prevailed.*] Are greater.

*Above the bleſſings of my progenitors.*] Than the Bleſſings God beſtowed upon *Abraham* and *Iſaac*: Who had not ſo many Sons, as God had bleſſed him withal: Upon every one of whom alſo he conferred a ſhare in the Inheritance of the Land of *Canaan*; whereas *Iſhmael* was excluded by *Abraham*, and *Eſau* by *Iſaac*. Or, the meaning may be, *I have done more for thee, than they for me*, i. e. thou ſhalt be happier than I. For *Jacob* led an unſettled life: but *Joſeph* flouriſhed in great Splendor in *Egypt*, to the end of his days.

*Unto the utmoſt bounds of the everlaſting Hills.*] As long as the World ſhall laſt. For perpetuity is expreſſed in Scripture by the durableneſs of Mountains, *Iſai.* liv. 10. And here he ſeems to allude to the noble Mountains, which fell to be the Portion of *Joſeph*'s Children, *viz. Baſhan* and Mount *Ephraim*. But there are thoſe who think, he hath not reſpect to the durableneſs of theſe Mountains; but to their fruitfulneſs; tranſlating the *Hebrew* word *Tavath* not *Bounds*, but *Deſires*, as the *Vulgar Latin* doth. And then the Senſe is, *Unto all that is moſt deſirable, in thoſe ancient Hills*; which abounded with the moſt excellent Fruit. And this Tranſlation is grounded on *Moſes*'s Bleſſing, which ſeems to be an Interpretation of *Jacob*'s, *Deut.* xxxiii. 15. where he bleſſes him; *for the chief things of the ancient Mountains, and for the precious things of the laſting Hills.*

*Of him that was ſeparate from his Brethren.*] The word *Nazir*, which we tranſlate *ſeparate*; ſignifies one that is ſeparated from others, *vel Voto, vel Dignitate*, (as *Bochart* obſerves, *P.* ii. *Hierozoic. L.* v. *cap.* 6.) *either by a Vow, or by his Dignity.* And in the later Senſe *Joſeph* is called *Nazir*, becauſe of his eminent Dignity; whereby he was advanced above all his Brethren: Being the Vice-Roy of *Egypt*.

Ver. 27. *Benjamin ſhall raven as a Wolf.*] This ſets forth the warlike Temper of this Tribe: A Wolf being both a ſtrong and undaunted, and alſo a very rapacious Creature: And thence in after-times dedicated to *Mars*. From whence Wolves are called *Martii* and *Martiales* in *Virgil* and in *Horace*: And warlike Men are called by the *Greeks* Λυκόφρονες, of a Wolf-like Temper. And the Hiſtory juſtifies this Character: The Tribe of *Benjamin* alone maintaining a War with all the other Tribes; in which they overcame them in two Battles, tho they had ſixteen to one againſt them. And they killed then more Men of *Iſrael*, than they had in their whole Army. See *Bochart*, *P.* i. *Hierozoic. L.* iii. *cap.* 10.

*In the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil.*] This doth not ſignify (as the fore-named Author obſerves, in the ſame place) the whole *Day*, but the whole *Night*: One part of which is the *Evening*, and the other the *Morning*. And therefore the Particle *and* ſignifies here as much as *after*: And this is the Senſe. *The Tribe of* Benjamin *ſhall be like a ravening Wolf: Who ſhall have his Prey to eat till Morning-light; after he hath divided it in the Evening.* For the diviſion of the Prey, goes before the eating of it. This Paſſage is like that *Joſh.* vii. 25. *They burnt them with Fire, and ſtoned them with Stones*, i. e. burnt them, after they had ſtoned them; as we there rightly tranſlate it. And this applied to *Benjamin*, ſignifies ſuch ſucceſs in their Wars, that they ſhould come home loaded with the Spoils of their Enemies.

I omit the fancy of the *Talmudiſts*, who imagine *Benjamin* is compared to a *Wolf*; becauſe the Altar of Burnt-Offering, where the Morning and Evening-Sacrifices were daily conſumed, ſtood in this Tribe. They that would know what they ſay of this, may look in *Codex Middoth*, *cap.* iii. §. 1. And *L'Empereur*'s Annotations there.

Ver. 28. *All theſe are the twelves Tribes of Iſrael.*] From theſe ſprang the Twelve Tribes of *Iſrael*: Or, theſe are the Bleſſings of the Twelve Tribes: For theſe words plainly ſhow, that what he had ſaid, was not to be fulfilled in their Perſons but in their Poſterity.

*And bleſſed them; every one according to his bleſſing, &c.*] He did not give them a new Bleſſing after all this: But the meaning is, he bleſſed them (in the manner foregoing) every one acccording to the Bleſſing deſigned by God for them,

them. There ſeems indeed to be no Benediction beſtowed on the *three* firſt Tribes; but that is to be underſtood only comparatively: For he provided for them all a Portion in the Land of *Canaan.*

Ver. 29. *I am to be gathered to my People.*] Muſt die ſhortly.

*Bury me with my Fathers,* &c.] The reaſon of this Injunction is well explained by *Mercer:* To whom I refer the Reader.

Ver. 30. *In the Cave that is,* &c.] He deſcribes the place ſo particularly, in this and the two next *Verſes*; becauſe he would not have them miſtake it, when they went to bury him: And that he might ſhow his Title to it, if the Inhabitants of *Canaan* (from which he had been abſent ſome Years) ſhould diſpute the laying his Body there.

Ver. 33. *When Jacob had made an end of commanding his Sons.*] Concerning his Burial; which he briefly added to his Prophecy.

*He gathered up his Feet into the Bed.*] The *Hebrews* think that out of Reverence to God he ſat up when he pronounced a Bleſſing on his Sons: His Feet hanging down upon the Ground. And indeed it is very probable he endeavoured to put himſelf into a Poſture of Authority at leaſt: And therefore *ſat* on his Bed-ſide while he ſpake. And now the Prophetick Spirit, which had raiſed his Natural Spirits above their ordinary pitch, departing from him, they preſently ſunk ſo much the lower; and in a ſhort time he expired.

*Yielded up the Ghoſt.*] The *Hebrews* will have it to expreſs an eaſy death.

*And was gathered to his People.*] To his Anceſtors. From whence there are ſome (particularly *Theodoret*) who infer the belief they had, in thoſe Days, of another Life: In ſociety with thoſe who were departed out of this Life. For Brutes are never ſaid to be gathered to thoſe of their Kind, that died before them.

## CHAP. L.

Ver. 1. JOſeph fell on his Father's Face.] He was tranſported by his Affection, to the tendereſt Expreſſions of it: Tho he was a Man in great Dignity and Authority.

*And kiſſed him.*] It is likely he firſt cloſed his Eyes, as God promiſed he ſhould do, xlvi. 4. (and as the Cuſtom was) and then parted from his Body with a Kiſs. Of which we find many Examples both among Heathen and Chriſtian People: But they will not warrant us to ſay that it was done by every Body; for all that I have obſerved were ſuch near Relations as *Joſeph* was to *Jacob.* Thus *Ovid* repreſents *Niobe* as kiſſing her ſlain Sons; and *Meleager*'s Siſters kiſſing him when he lay dead: And *Corippus* repreſents *Juſtin* the younger falling upon *Juſtinian,* and weeping, and kiſſing him, juſt as *Joſeph* did here:

> *Ut prius ingrediens corpus venerabile vidit;*
> *Incubuit lachrymans, atque oſcula frigida carpſit*
> *Divini patris.*

Yet *Dionyſ. Areopag.* cap. vii. *Eccleſ. Hierarch.* deſcribing the Funerals of Chriſtians, ſaith, the Biſhop prayed over the Corps when it was brought into the Church, and after Prayer, 'Αυτὸς ἀσπάζεται τὸν κεκοιμημένον, &c. *Both he himſelf kiſſed the dead Perſon, and after him all that were preſent did the ſame:* So it ſeems to have been their taking a ſolemn leave of the Dead, till they met in another World.

Ver. 2. *His Servants the Phyſicians.*] Great Men antiently, among other Servants that waited on them, had a Phyſician. And *Joſeph,* being Vice-Roy of *Egypt,* may well be ſuppoſed to have kept more than one in his Retinue.

*To embalm his Father.*] Of which there was now the greater neceſſity; becauſe his Body was to be carried a great way to its Sepulchre. And both *Herodotus* and *Diodorus Siculus* tell us there were thoſe in *Egypt* who profeſſed the Art of Preſerving Bodies from Corruption. Which, it is likely, was part of their Phyſicians Employment: For the word *Ropheim* (which we tranſlate *Phyſicians)* conſtantly ſignifies in Scripture, ſuch as cure or heal ſick Bodies. But the LXX here aptly enough tranſlate it ἐνταφιαστὰς, (thoſe that prepared and fitted Bodies for their Interment, by embalming them, as we tranſlate it) becauſe this now was their proper buſineſs. Whence it is that *Pliny* ſaith, *Lib.* xi. *cap.* 37. *Mos eſt Egyptiis cadavera aſſervare medicata,* it is the Cuſtom of the *Egyptians* to preſerve dead Bodies ordered by the Phyſician's Art. In which Art they excelled all other People: Bodies of their Embalming remaining to this Day; and are often brought into theſe Countries, under the Name of *Mummy:* Concerning which a late *German* Phyſician (*Joach. Struppius*) hath written a peculiar Treatiſe.

*And the Phyſicians embalmed Iſrael.*] The forenamed Authors (*Herodotus* and *Diodorus Siculus*) tell us the manner how it was performed; and at what Rates: There being three ſeveral Prices, according to the Coſt that Men would beſtow upon their Friends. Upon the Firſt Rank of Funerals they ſpent a Talent of Silver: The Second coſt about twenty Pound: About the Third they made ſmall Expence, as *Diodorus* expreſsly tells us, *L.* i. *§.* 2. *p.* 57. *Edit. Hen. Steph.* And *Herodotus* in three diſtinct Chapters, ſhows how they ordered the Bodies of the better, middle, and meaner ſort, ſo as to preſerve them; and yet with greater or leſſer Expence. Vid. *Euterpe, cap.* 86, 87, 88. If things were thus in *Joſeph*'s Days; it is not to be thought that he would ſpare any coſt; but had his Father's Body embalmed in the nobleſt manner.

Ver. 3. *And forty Days were fulfilled for him.*] That is, for his Embalming: Which could not be finiſhed in a little time. For *Diodorus* tells us of ſeveral Officers who were employed about it, one after another: And ſays expreſsly they ſpent more than *thirty* Days in it. Which differs ſomething from what is here related: But, it is likely, in future Times (when *Diodorus* lived) they might have attained to a greater Perfection in this Art; and made their Spices penetrate the whole Body in leſs than *forty* Days, but more than *thirty.* And *Herodotus* doth not really differ from this, when he ſaith, in the place before-named, Ταῦτα ποιήσαντες, when they had done theſe things, (ſtuft the Body with *Myrrh*, *Caſſia*, and other Spices, except *Frankincenſe*) ταριχεύουσι νίτρῳ, κρύψαντες ἡμέρας ἑβδομήκοντα, they pickled it in Nitre, where it lay ſoaking *ſeventy* Days. That is, *thirty* Days more; till the *forty* were made up *ſeventy*: Longer than which neither the Bodies of the better, nor the meaner ſort were to be ſalted. But after that, they were wrapped in fine Linnen and Gums; to make it ſtick like glue: And ſo they delivered the Body to the Kindred of the deceaſed intire (as *Diodorus* writes, *p.* 58.) in all its Features, the very Hairs of the Eye-lids being preſerved.

There have been ſome ſo moroſe, as to cenſure *Joſeph* for following the preverſe Cuſtoms, as they call them, of the *Egyptians*: Who ſpent too much upon dead Bodies. But they ſhould have conſidered how much more preverſe it is, not to follow the decent Cuſtoms of the Country where we live: And that dead Bodies, eſpecially of the Faithful, are not to be neglected but treated (as St *Auſtin* ſpeaks, *L.* i. *de Civ. Dei*, *cap.* 13.) as the Organs of the Holy Ghoſt: Which the Antients, he thinks, did well to carry to their Funerals, *officioſâ Pietate*.

*And the Egyptians mourned for him ſeventy Days.*] i. e. All that time they were preparing his Body, in the manner before related, for its Funeral: Which *Herodotus* ſays, was juſt *ſeventy* Days. He alſo and *Diodorus* deſcribe their manner of Mourning; and ſay that they daubed their Heads with Mud (as the *Jews* ſprinkled Aſhes on their Heads) and went about lamenting till the Corps was buried: Abſtaining from Bathing, and from Wine, and from all delicate Food, or fine Clothes. Which later part of their Mourning, it's likely, might be in uſe in *Joſeph's* time; tho not the former, of beſmearing their Heads and Faces with Mud. But it is ſufficient to ſay that they appeared in the Habit of Mourners, (all the time the Body was Embalming) which was very various in different times and places: And continued in ſome Countries a great many Days longer, than in others. This time of *ſeventy* Days may ſeem to ſome too long: But *Jacobus Capellus* propoſes this to their Conſideration (*Hiſt. Exot. & Sacra*, *ad A. M.* 2310.) that *Joſeph* being next to their King, the *Egyptians* honoured his Father with a Royal Funeral, and a Mourning of *ſeventy* Days: Which he thinks is a round Number for *Seventy two*: For *Diodorus* ſays ſo many were the Days of Mourning for their King. 'It ſeeming reaſonable to them, that 'as they gave the *Fifth* part of the increaſe of 'their Land, to their King when he was alive; 'ſo they ſhould beſtow the *Fifth* part of the 'Year upon him, in Mourning for him when 'he was dead: Which was juſt *Seventy two*, not 'reckoning the five odd Days, which did not 'come into their account. As to thoſe who 'object, that this was immoderate Mourning, 'having more of Ambition, than Piety in it; 'his Anſwer is, That (granting it to be true) '*Joſeph* did not bring in this Cuſtom; and had 'peculiar reaſon to follow what he found in uſe 'there: That they might be the more condemned who vexed the innocent Poſterity; 'on whoſe Parent they had beſtowed Royal 'Honours. Beſides, there is ſomething due to 'Kings and great Men, to diſtinguiſh them 'from the Dregs of the People.

Ver. 4. *And when the Days of mourning were paſt.*] That is, the *ſeventy* Days before-named.

*Joſeph ſpake unto the Houſe of Pharaoh.*] To the great Officers of the Court; unto whom, it is moſt probable, he ſpake by a Meſſenger: Strict Mourners (ſuch as *Joſeph* was) uſing to keep cloſe in their Chambers, and not to appear in publick, or make viſits. At leaſt it was againſt the Cuſtom to appear in the Court (if the ſame uſage was there in theſe Days, which was in the *Perſian* Court in *Mordecai's* time; and ſuch rational Cuſtoms one cannot but think were very antient) in the Habit of a Mourner, *Eſth.* iv. 1, 2. For which reaſon he did not go himſelf to make the following Requeſt to *Pharaoh*: They who were in the ſtate of Mourning being look'd upon as defiled.

Ver. 5. *My Father made me ſwear*, &c.] See xlvii. 29, 30. where *Jacob* engaged him by an Oath to carry his Body into *Canaan*, to be buried there: That he might keep up ſome Claim to that Country, by Virtue of the Sepulchre, which his Grand-Father had there purchaſed; and where his Father *Iſaac* lay buried.

*Which I have digged for me.*] In the Cave that *Abraham* had bought, *Gen.* xxiii. (which was a large place) *Jacob* it ſeems had taken care to have a Grave digged for himſelf. From which and ſuch like Examples St *Auſtin* argues (in the place quoted above, on *Ver.* 3.) the Bodies of the dead, eſpecially of good Men, are to be treated with ſuch a Regard, as they themſelves thought was due to them.

Ver. 6. *According as he made thee ſwear.*] The Religion of an Oath, it appears from hence, was in thoſe Days ſo Sacred, that the King who had not ſworn himſelf, would not have another Man violate it, for his ſake: Who might have pretended he could not ſpare *Joſeph* ſo long from his Buſineſs, being his chief Miniſter in the Land of *Egypt*. Such Heathen Kings as theſe will riſe up in Judgment againſt thoſe Chriſtian Princes, who make a Jeſt of their Oaths.

Ver. 7. *All the Servants of Pharaoh.*] This ſeems to be explained by the next words, the *Elders of his Houſe*; the principal Officers of Court. For the word *all* muſt be underſtood with ſome limitation, as uſually in Scripture: Some being left behind, no doubt, to wait upon the King. Thus in *Matth.* iii. 5. *all Judea* is ſaid to have gone out to *John*'s Baptiſm, *i. e.* a great many.

*The elders of his Houſe*, &c.] I have obſerved before on xxiv. 2. that *Elder* is a Name of Dignity: As the *Hieruſalem Targum* there expounds it inſtead of *his Servant the Elder of his Houſe*, having theſe words, *His principal Servant, who was ſet over all the reſt, as their Governor.* And it appears by this place that this was uſed not only by the *Hebrews*, but by the *Egyptians*, long before *Moſes*'s time, as a Title of Honour, and Dignity: As it hath ſince been by all Nations whatſoever. See Mr *Selden*, *Lib.* i. *de Synedr. cap.* 14.

*All the Elders of the Land of Egypt.*] The Principal Perſons in Authority and Dignity, throughout the whole Country, as well as thoſe of the Court: Such as were Governors of Provinces, and Cities, and Counſellors, *&c.* Which Honour they did to *Jacob*, in all likelihood, by *Pharaoh*'s Command: For how well ſoever they might ſtand affected to *Joſeph*, they could not of their own accord deſert their Charge.

Ver. 8. *All the houſe of Joſeph*, &c.] Their whole Family; except ſuch as were neceſſary to look after their little Ones and their Flocks, *&c.* This *Verſe* alſo ſhows, the word *all* muſt have a limited Senſe.

Ver. 9. *And there went up with him both Chariots and Horſemen.*] As a guard to him; which, it is likely, always attended him, as Vice-Roy of the Kingdom: But now might be neceſſary for his Safety, as he paſſed thro' the Deſarts, in caſe he ſhould meet with any oppoſition, when he came to challenge his burying-place. Tho it is probable that Matter was ſettled beforehand with the *Canaanites*; who were in no Condition to oppoſe the Kingdom of *Egypt:* Which was grown very rich, and they very poor by the late Famine.

*And it was a very great company.*] That he might appear in greater State, at ſuch a Solemnity.

Ver. 10. *And they came to the threſhing-floor of Atad.*] Some take *Atad* for a Place, and tranſlate the word before it in the ſame Senſe, as if he had ſaid they came to *Goren-Atad.* But *Forſterus* in his *Lexicon* thinks *Atad* was the proper Name of a Man, who was eminent in that Country for his Threſhing-floor. Tho there are thoſe who take it for a *Bramble*, with which that Floor was fenced in: For ſo the word ſignifies, *Judg.* ix. 14. And the *Africans* called a Bramble *Atadim* (as *Bochart* obſerves, *L.* ii. *Canaan*, *cap.* 15.) which is the Plural Number of *Atad.* But the *Talmudiſts* are ſo fanciful, that not ſatisfied with ſuch reaſons, they ſay *Jacob*'s Coffin was here ſurrounded with Garlands (Crowns they call them) juſt like a Threſhing-floor, which is hedged about with Thorns. For the Tradition, they ſay is, that the Sons of *Eſau*, *Iſhmael*, and *Keturah* all met here; and ſeeing *Joſeph*'s Crown hanging over the Coffin, they all pull'd off theirs, and hanged them up in the ſame manner. So the *Excerpt. Gemaræ in Sota*, *Cap.* i. §. 45.

*Beyond Jordan.*] Some tranſlate it, *On this ſide Jordan.* Both are true, with reſpect to ſeveral Places: For it was *on this ſide Jordan* with reſpect to thoſe in *Canaan:* But *beyond Jordan* with reſpect to thoſe who came unto *Canaan*, thro' the Deſarts; as *Joſeph* did now, and the *Iſraelites* afterward. Why *Joſeph* paſſed this way, which was very much about; and not the direct Road, which was a great deal ſhorter, is hard to tell. Perhaps it was a better way for Chariots: For it is not probable they feared any oppoſition from the *Philiſtines*, or *Edomites*; with whom the Matter might have been concerted (as we now ſpeak) beforehand, if they had apprehended their paſſage would meet with any hindrance from them.

*There they mourned*, &c.] Wherein this *great and ſore lamentation* conſiſted, we are not able to give a certain account: But in after-times, they ſat with their Faces covered; having Aſhes ſprinkled on their Heads; crying out with a mournful Voice; ſometimes wringing, ſometimes clapping their Hands together; ſmiting their Breaſts, or their Thighs; with many other expreſſions of Grief and Sorrow. But why they made this Lamentation at the Floor of *Atad*, rather than at the Grave, is harder to reſolve. Perhaps it was a more convenient place to ſtay in *ſeven* Days, than that where he was to be buried: And the Mourning being made in the Country where the Body was laid, was the ſame as if it had been made at the Grave. Or, it was the Faſhion, perhaps, at the very entrance of the Country, where they carried a Corps to be buried, to fall into a Lamentation: And they made the ſame again, when they came to the Place where it was interred: Tho there is nothing of that here mentioned.

*Seven Days.*] That that was the time of Publick Mourning among the *Jews* in ſucceeding Ages, it appears from many Inſtances: Particularly 1 *Sam.* xxxi. 13. *Eccluſ.* xxii. 13. *Judith* xvi. 29. And juſt ſo long their Joy laſted at ſolemn Weddings; as we read in xxix of this Book, *ver.* 27.

Ver. 11. *This is a grievous mourning to the Egyptians.*] By this it appears this was a ſolemn Publick Mourning, in which the *Egyptians* themſelves joyned, tho not related to him. And therefore, it's likely, conſiſted in ſuch Wailings, and outward Expreſſions of Sorrow, as were made even by thoſe who had no inward Grief. For in following times there were a ſort of Men called ספדנים, *Lamenters*, (from the *Hebrew* word *Saphad* uſed in the foregoing *Verſe*) who had a Publick Office, as our *Bearers* have, to attend upon Funerals and make doleful Lamentations. See *Buxtorf. Lex. Talm. f.* 1524.

*Abel-Mitzraim.*] This ſhows the Lamentation was exceeding great, that it changed the very Name of the Place where it was made: Or, at leaſt, gave a Name to it.

Ver. 14. *And Joſeph returned into Egypt*, &c.] They had a proſperous Journey: And there is no ground for what ſome *Jews* bid us here note; that not one Man was loſt, tho they had a Battle with the *Edomites* in their way to *Canaan.*

Ver. 15. *Joſeph will peradventure hate us*, &c.] Their Guilt was ſo great, that it continued to make them ſuſpicious.

Ver. 16. *And they ſent Meſſengers unto Joſeph.*] The ſame Guilt made them fearful to go themſelves: But they firſt tried how he would anſwer a Meſſenger they ſent to him (for it doth not appear there was more than one) in all their Names; with a Letter, perhaps, confirming what he delivered by word of Mouth. Some think this Meſſage was ſent before they went to bury their Father; while the time of Mourning laſted: When *Joſeph*'s Heart, they thought was tender, and his Father freſh in memory. But this is not a ſufficient reaſon, to make us think, it was not done in order of time, as it is here placed in the Story.

*Thy Father commanded before he died.*] This was a feigned Story: For we do not find that *Joſeph* had acquainted his Father with their

their uſage of him. Or, if he did, it would have been more proper to have left this Charge with *Joſeph*, than with them; or, rather, he knew him ſo well, that he needed not to command him to take no Revenge.

Ver. 17. *Forgive the treſpaſs.*] So we well tranſlate the *Hebrew* Phraſe, *Take away the Treſpaſs*: Which is uſed elſewhere in this Book, xviii. 24, 26. and in *Hoſea* xiv. 2. And by *forgive* is meant, *Remitte pœnam, quam ab illis poſſis jure exigere propter peccatum in te commiſſum*: As *Bochart* well explains this Paſſage, *P.* i. *Hierozoic. Lib.* ii. *cap.* 41. *Remit the Puniſhment, which thou may'ſt juſtly exact of them, for the Offence they committed againſt thee.*

*Of the Servants of the God of thy Father.*] They urge beſides the Command of their Father, and the Relation they had to him as his Brethren; that they were of the ſame Religion with him: Which makes the greateſt conjunction of Minds and Affections, if it be rightly underſtood and practiſed. For how can the Worſhippers of the ſame God, hate one another? There are thoſe who think they call themſelves *the Servants of God*, not merely upon the account of their Worſhipping the True God; but becauſe they were Teachers alſo of the True Religion: For this made them, above other *Iſraelites*, to be the *Servants of God.* So *Jac. Alting. L.* iii. *Shilo, cap.* 14.

*And Joſeph wept when they ſpake unto him.*] By their Meſſenger. Which ſhows he was ſo far from being angry at them, that he pitied them, and had a tender Affection to them.

Ver. 18. *And his Brethren alſo went,* &c.] The Meſſenger acquainting them, how he ſtood affected to them; and, it's likely, carrying back a kind Meſſage from him, and an Invitation to come to him; they went to his Houſe, and humbled themſelves at his Feet. In which *Joſeph*'s Dream was ſtill further fulfilled.

*We are thy Servants.*] They had not yet overcome their Fear (ſo cloſe did their Guilt ſtick to their Conſciences) and therefore call themſelves his *Servants* not his *Brethren.* They had ſold him to be a Servant; and now they offer themſelves to be ſo to him.

Ver. 19. *For am I in the place of God?*] His Father *Jacob* had ſaid the ſame to *Rachel*, xxx. 2. to perſwade her to ſubmit to Divine Providence: Which ſeems to be the ſcope of the words here, *Shall I preſume to oppoſe my ſelf to what is come to paſs; as if I were God, and not He, who hath ordered things ſo much for our good?* This appears to be the Senſe by what follows: And may be thus expreſſed: *Shall I puniſh you for that* (for that may be meant by being in the *place of God*, to whom Vengeance belongs) *which God hath turned ſo much to all our Advantage?* Tho the words may be ſimply rendered, *I am in the place of God* without an Interrogation. As much as to ſay, *I have nouriſhed and ſuſtained you all this while, and can you think I will now do you hurt?*

Ver. 20. *But as for you, ye thought evil againſt me,* &c.] It is true indeed, ye thought to deſtroy me: But God deſigned by that very evil contrivance of yours, to bring about the greateſt Good both to you and me.

*To bring to paſs as it is this Day,* &c.] To accompliſh what you now ſee, the Preſervation of our whole Family: Which he underſtands by *much People*, in the next words, who by this means were *ſaved* from periſhing. Herein appears the wonderful Wiſdom of God's overruling Providence: Which, contrary to the Nature of Sin, and the Will of Sinners, turns the Evil they do into Good; and directs it to the moſt excellent Ends.

Ver. 21. *Now therefore fear you not.*] He again incourages their Hope; by repeating what he had ſaid, *ver.* 19.

*I will nouriſh you,* &c.] I will ſtill take care of you all, as I have done hitherto.

*And he comforted them,* &c.] With ſuch Diſcourſe as this, he raiſed up their drooping Spirits: For he ſpake moſt kindly to them.

Ver. 22. *And Joſeph dwelt in Egypt,* &c.] He continued in *Egypt*; and ſo did his Brethren, to their dying Day. And, no doubt, made his word good to them: Being one of the greateſt Examples of heroick Virtue; to which none can arrive, unleſs they be meek and placable as he was. For, *Nihil eſt magnum, quod non idem ſit placidum*; as *Seneca* truly ſaid.

*Joſeph lived an hundred and ten Years.*] Not ſo long as his Fore-fathers; for he was the Son of his Father's old Age, and lived a great part of his time full of Thought and Care: having the Weight of a great Kingdom's Affairs lying on him. For *eighty* of theſe Years he ſpent in *Egypt* (being but *thirty* Years old when he firſt ſtood before *Pharaoh*) in great Poſperity indeed; but in no leſs ſolicitude to diſcharge ſo great a Truſt as was committed to him.

Ver. 23. *Ephraim's Children of the third Generation.*] *i. e.* His great Grand-children. In which *Jacob*'s Prediction began to be fulfilled, xlviii. 19, 20. xlix. 25. We find indeed that after *Joſeph*'s death (I ſuppoſe) *Ephraim* had ſome of his Children ſlain, 1 *Chron.* vii. 21, &c. But God ſo bleſſed thoſe who remained, that when *Moſes* took an account of them after their coming out of *Egypt*, they were increaſed to above *eight thouſand* more than the Children of *Manaſſeh*, *Numb.* i. 33, 35.

*Brought up upon Joſeph's Knees.*] He lived to embrace and dandle them (as we now ſpeak) in which old Men and Women much delight. *Machir* had only *Gilead* by his firſt Wife; but he had more Children by a ſecond, as we read 1 *Chron.* vii. 16. All which were born before *Joſeph* died; and, perhaps, by *Children* he means the Children of his Grand-Children.

*Joſeph*'s great Authority, and his Children's great Increaſe, over-awed his Brethren ſo that they never durſt diſpute their Father's Will: In which he gave a double Portion unto them. Which one would gueſs by their Temper, was as diſpleaſing to them, as their Father's Kindneſs to *Joſeph* antiently had been: But they durſt not oppoſe it; nor do we find they quarrelled at it.

Ver. 24. *God will ſurely viſit you.*] He explains his meaning by what follows; *and bring you out of this Land,* &c. For the word *viſit* is uſed indifferently either for beſtowing good things, or inflicting evil. Thus he died in the ſame Faith with his Anceſtors; that God would make good his Promiſes to them.

Ver. 25. *And Joſeph took an Oath.*] As his Father had done of him, xlvii. 30, 31.

*Of the Children of Iſrael.*] Not only of his Brethren mentioned before, *ver.* 24. but of all their Family, who were to ſucceed them; and might live (when his Brethren were dead) to carry his Body out of *Egypt*; which he deſired, for the ſame reaſon his Father had done.

*Carry up my Bones from hence.*] He did not deſire to be carried immediately after his death, as his Father was when his embalming was finiſhed; but that they ſhould carry him when they themſelves returned to *Canaan*: By which time he knew his Fleſh would be quite dried up, and nothing left but Bones. The reaſon why he did not deſire to be carried away preſently, was, that his Body remaining with them, they might look upon it as a Pledge and ſecurity of the Promiſe God had made, of giving them the Poſſeſſion of that Land, wherein he deſired to be buried, or not buried at all. But he had repeated it twice, that God would *ſurely viſit them*, (*ver.* 24, 25.) and was ſo confident of it, that he deſired to be kept unburied, till the time of that Viſitation. Perhaps alſo he conſidered that they could not be of ſuch Authority, as he had been; to prevail to have his Body carried to *Canaan*, as his Father's was: And therefore deſired them not to think of laying him there; till that time came, when they ſhould make a ſolemn and univerſal departure thither.

We read nothing what became of the reſt of his Brethren, but *Joſephus* ſaith they were all carried into the Land of *Canaan* to be buried: For they had the ſame deſire, in all likelihood, and gave the ſame charge concerning their Bodies; to keep Poſterity in hope, that God would certainly bring them thither. Which the words of St *Stephen* alſo may ſeem to import; when he ſaith, *Acts* vii. 15, 16. *Jacob died, and our Fathers, and were carried over into Sychem*, &c. Tho we read of none of their Fathers beſide *Joſeph*; yet it ſeems the Tradition was, that they were all carried thither, after his Example. And ſo St *Hierom* ſaith, That he ſaw at *Sychem* the Sepulchres of the twelve Patriarchs. *Epitaph. Paulæ*, *cap.* 6.

Ver. 26. *So Joſeph died.*] After he had taken the fore-named Oath of them, and aſſured them again of the Truth of God's Promiſe: Which were the laſt things he did.

Some, perhaps, may thing it ſtrange that ſo wiſe and great a Man as *Joſeph*, whoſe dying words, one cannot but think, would have left a deep impreſſion upon his Brethren, ſhould not give them abundance of good Council at his departure from this World: And lay ſome other Charge upon them, beſides this of carrying up his Bones to the Land *Canaan*. But *Moſes* did not intend to write all that excellent Men ſaid and did: And we may very well think, when he declared his ſtedfaſt Faith in the Promiſe made to *Abraham* (which the Apoſtle takes notice of, *Hebr.* xi. 22.) and aſſured them God would perform it; he enlarged himſelf on that Subject, in more words than are here related.

*Being an hundred and ten Years old.*] This was ſaid before, *ver.* 22. but here repeated to ſignify he did not live a Year beyond it; and ſo died juſt *fifty four* Years after his Father; and an *hundred forty four* Years before their departure our of *Egypt*.

*And they embalmed him.*] His Brethren took the ſame care of his Body, that he had done of his Father's, *ver.* 2. See there. For that *Joſeph* died before any of his Brethren, the *Jews* gather from *Exod.* i. 6. where 'tis ſaid, *Joſeph died, and all his Brethren.* He firſt, and they followed him. But not content with this, ſome of them adventure to tell us how many Years every one of them lived; nay, the very Month and Day of their Birth, as may be ſeen in *R. Bechai. Reuben*, for inſtance, they ſay was born the 14th Day of *Ciſleu*, and died when he was 125 Years old, *&c.*

*And he was put in a Coffin in Egypt.*] To be preſerved in that *Cheſt* or *Ark* (as the *Hebrew* word is commonly tranſlated) till they themſelves went from thence. *Herodotus* in the Book above-named (*Euterpe cap.* 86, 90.) ſpeaks of the θῆκαι, *Cheſts* wherein dead Bodies were incloſed after their embalming: Which they laid ἐν οἰκήματι θηκαίῳ, in the Houſe or Cell where theſe Cheſts were repoſited, reared againſt the Wall of it. Whether *Joſeph*'s Coffin was put into ſuch a common Repoſitory, or rather preſerved in a place by it, we cannot determine. But the *Chaldee* hath an odd Conceit (as *G. Schikkard* obſerves in his *Jus Regium*, p. 159.) that it was kept in the River *Nile*. Which aroſe perhaps, from a miſtake of the relation which that Author had met withal, of the Place where they laid their Bodies: Which were let down very deep *Wells*, or *Vaults* ſome call them (ſome of which were not far from the River *Nile*) and ſo put into a *Cave*, which was at the bottom of thoſe *Wells*. For ſo *F. Vanſleb* and others, who have gone to ſearch for *Mummies*, deſcribe the Place where they lie: And tell us they found ſome of the *Coffins* made of Wood (not putrefied to this Day) and others of Clothes paſted together, *forty* times double; which were as ſtrong as Wood, and not at all rotten.

The Reader cannot but obſerve, That from the time of *Joſeph*'s advancement to the Government, till the time of his death, *i. e.* for 80 Years, there is no mention of the death of any King in *Egypt*. For it was not *Moſes*'s Intention to write the Hiſtory of that Kingdom, or to give us the Series of their Kings: But only to acquaint us with the Series of the Patriarchs, and give ſome account of them, from the Creation to his own time. All other things muſt be learnt out of other Authors. And, according to *Euſebius*, whom *Jac. Capellus* follows, the firſt King of the 18th *Dynaſty* (when the *Egyptian* Hiſtory he makes account ceaſed to be fabulous) was *Amos*: Whoſe Dream *Joſeph* interpreted, and was by him preferred. After he had reigned 25 Years he left the Kingdom to *Chebros*; who reigned 13 Years. Next to whom was *Amenophis* (as much as to ſay, a Servant of *Noph*, i. e. *Memphis*) who reigned 21 Years: And then left the Kingdom to *Mephres*, who held it 12 Years. To whom *Joſephus*, out of *Manetho*, ſubſtitutes *Amerſis*, and ſays he reigned 22 Years. And then ſucceeded *Mephramuthoſis*, who reigned 26 Years: In the beginning of whoſe time *Joſeph* died.

*The End of the Book of* GENESIS.

V.der Gucht Sculp.

# A COMMENTARY UPON THE Second Book of *MOSES*, CALLED EXODUS.

## CHAP. I.

THIS Book hath its Name from the principal Subject of it, *viz.* the departure of the Children of *Iſrael* out of *Egypt*. For ſo the *Greek* word Ἔξοδος ſignifies, *going out*, or *departing* from one place to another. It contains an Hiſtory of about an *hundred forty and five* Years (ſome make it *two* or *three* Years leſs) from the death of *Joſeph*, to the building of the *Tabernacle*. For it treats of ſeveral Things which went before their *Departure*; and which followed after it: but they all relate to that, and depend upon it.

Ver. 1. *Now theſe are the Names of the Children of Iſrael which came into Egypt*, &c.] Being to relate the departure of the Children of *Iſrael* out of *Egypt*, it was very proper firſt to ſet down the Number of thoſe who came into it; and the Heads of them: Whereby it might the better appear alſo how God had fulfilled his promiſe to *Abraham*, of multiplying his Seed: Which *Moſes* had recorded in his firſt Book (*Geneſis*) where he ſhows this Promiſe was made at that very time, when he declared, after a long Affliction in *Egypt*, he would conduct his Poſterity into *Canaan*, *Gen.* xv. 5, 13, 18.

Ver. 2, 3, 4. *Ruben*, *Simeon*, &c.] He doth not ſet down their Names (in theſe three Verſes) according to their Birth: but firſt the Children of *Leah*; then one of *Rachel*'s; and then thoſe of his Handmaids: and laſt of all (in the next Verſes) *Joſeph*, who was in *Egypt* before.

Ver. 5. *And all the Souls.*] i. e. Perſons.

*Who came out of the Loins.*] In the *Hebrew*, out of *the Thigh*, which ſignifies that part whereby Mankind is propagated: as was obſerved upon *Gen.* xlvi. 26. And ſo the Author of the *Tripartite* Hiſtory uſes the word *femur*, when he ſpeaks of the Martyrdom of *Benjamin* (as *Bochart* obſerves, *P.* ii. *Hierozoic. L.* v. *cap.* 15.) *Alium rurſum acutum Calamum in ejus femur*; *unde humana origo deſcendit*, *juſſit immitti.*

*For Joſeph was in Egypt already.*] In the *Hebrew* the Particle *Vau* (which we commonly tranſlate *and*, and here *for*) ſometimes alſo ſignifies *with*: See *Gen.* iv. 20. And ſo it doth in this place: which ſhould be tranſlated *ſeventy Souls, with Joſeph; who was in Egypt already.* For *Joſeph* is not to be added to the *ſeventy*, but reckoned among them; to make up that number: as appears from *Gen.* xlvi.

Ver. 6. *And Joſeph died.*] See *Gen.* l. 26.

*And all his Brethren, and all that Generation*] All that came with *Jacob* into *Egypt*.

Ver. 7. *And the Children of Iſrael were fruitful,* &c.] Here are ſeveral words for the ſame thing; to ſhow their extraordinary Increaſe, beyond what was uſual in that or any other Country. And becauſe there are ſix words in all, to expreſs this great Increaſe, ſome of the *Hebrews* conclude they brought forth ſix Children at a Birth. Which others of them gather from the ſecond word here uſed *Jiſchretzu*: which is a word whereby the Increaſe of Fiſhes is expreſſed in *Gen.* i. 20. So *Theodorick Hackſpan* obſerves out of *Baal-hatturim* and *Jalkut*, and thinks the Tradition is not to be rejected, becauſe they bring frivolous Conceits to ſupport it. For *Ariſtotle* ſaith, *L.* vii. *Hiſtor. Animal. c.* 4. the *Egyptian* Women were ſo fruitful, that ſome of them at four Births brought *twenty* Children. No wonder then, if ſome of the *Iſraelites* brought *ſix* at a time, by the extraordinary Bleſſing of God upon them. For *Caſpar Schottu* names the Wife of a Citizen in *Florence*, who had *two and fifty Children*, and never brought leſs than *three at a Birth*; *L.* iii. *Phyſ. Curioſæ, cap.* xxix. where he hath collected a vaſt number of Examples of ſuch ſtrange fruitfulneſs.

But no body hath explained this Verſe more ſoberly and unexceptionable than *Abarbinel*; who conſiders every one of the words here uſed, very judiciouſly; and ſhows they are not multiplied in vain. For as the firſt word,

*Were fruitful.*] Signifies, he thinks, that none among them were barren; but brought forth every Year, as Trees are wont to do. So the next word,

*And increaſed abundantly.*] Signifies, that they commonly brought forth more than one at a time, as *creeping* things do; to which this word alludes. And becauſe when more than one are born at a Birth, they are frequently very weak, and not long-lived. Therefore he adds,

*And multiplied.*] Which ſignifies, that they grew up to be Men and Women; and lived to have Children of their own. And thoſe not feeble, but luſty and ſtrong; as the next words, he thinks, imports, *waxed exceeding mighty*: of which more preſently.

Now this vaſt increaſe began at their firſt coming into *Egypt*, *Gen.* xlvii. 27, 28. and ſo continued till the death of all that Generation, mentioned in the foregoing Verſe. When it began to be taken notice of by the *Egyptians*; who thought it might prove dangerous to them: for the *Iſraelites* having *multiplied exceedingly*, during the ſpace of 17 Years, that *Jacob* lived in *Egypt*; there is no doubt they increaſed proportionably in the ſpace of 54 Years more, which *Joſeph* lived after the death of his Father. And ſo in 64 Years more, from the death of *Joſeph* to the Birth of *Moſes*, muſt needs be grown ſo numerous, as to *fill the Country*. So that in 80 Years more, they were increaſed to *ſix hundred thouſand Men beſides Children*, Exod. xii. 37. And the next Year their Number being taken, they were found to be *ſix hundred and three thouſand, five hundred and fifty Men*, from twenty Years old and upward; as we read, *Numb.* i. 45, 46. And therefore reckoning Women, Children, and Youths under the age of *twenty*; we cannot but think they were *three* times as many: or perhaps *two Millions.* Which is not incredible, by a moderate Computation, if we conſider how many might ſpring from 70 Perſons, in the ſpace of *two hundred and fifteen* Years, (which the fore-named Sums make) as *Bonfrerius*, and ſeveral others from him in our own Language, have been at the pains to demonſtrate.

*And waxed exceeding mighty.*] This is commonly thought to ſignify, that they were not only numerous, but robuſt and ſtrong. And it may as well denote, that their vaſt Numbers made them very formidable to the *Egyptians*: who began, it appears by the Sequel, to be jealous of their *power*, if they ſhould have a *will* to attempt any thing againſt them.

*And the Land was filled with them.*] i. e. The Land of *Goſhen*; and perhaps ſome other Parts of the lower *Egypt*.

Ver. 8. *Now there aroſe up a new King over Egypt.*] Some by a *new King* underſtand a King of another Family, or Race (as *Joſephus* interprets it) nay, a Stranger, of another Nation: juſt as *new Gods* are ſtrange Gods, in Scripture Language. Thus Sir *John Marſham*; and then it is no wonder, that he knew not *Joſeph*, as it here follows. But this is not certain: and the Conceit whereby *Aben Ezra* juſtifies it (which is, that the word *roſe up* implies as much) is juſtly cenſured by *Abarbinel* as frivolous; it being the common word, which is uſed every where, when a new King ſucceeds his Predeceſſor. It is moſt likely therefore that *Moſes* means no more, but that the King in whoſe time *Joſeph* died, being dead likewiſe (whom many take to have been *Mephramuthoſis*) and another after him, whom they call *Thutmoſis*; the next Succeſſor in the Throne (*Amenophis*) either had heard nothing of *Joſeph*; or did not mind what was ſaid of him. Our great Primate of *Ireland* gives a different account of the Succeſſion of the *Egyptian* Kings; and takes this King to have been *Ramaſſes Miamum*: but ſtill ſuppoſes him to have been of the old Line, and not a Stranger.

*Who knew not Joſeph.*] There is no doubt that *Joſeph* died, as he lived, in high Eſteem and great Reputation in that Country: and that his Memory continued precious, as long as any of that Generation laſted. For *Diodorus Siculus* ſaith (*L.* i.) that the *Egyptians* above all other People, ἐυχαρίςως διακεῖσθαι πρὸς πᾶν τὸ ἐυεργετȣ̃ν, were diſpoſed to be grateful to all thoſe who had any way merited of them: looking upon the requital of the kindneſs of Benefactors, to be one of the greateſt Supporters of human Life. And ſomething to the ſame purpoſe is noted by *Clemens Alexandrinus* (L. i. *Strom.* p. 303.) where having ſaid that barbarous Nations highly honoured ἀυτῶν νομοθέτας ϗ διδασκάλȣς, their *Lawgivers* and *Inſtructors*, whom they called Gods; he preſently adds, that the *Egyptians*, ἐθεολόγησαν ἀκριβῶς were very careful to deify ſuch Perſons. But if this was their inclination, in times ſo antient as theſe of *Moſes*, we muſt not think them all to have been ſo diſpoſed; or that Time did not obliterate the Memory of Benefits. For this Prince (whom *Artapanus* in *Euſebius*, *L.* ix. *Præp. Evang. c.* 27. calls *Palamanothes*; ſo uncertain is his Name) not having ſeen *Joſeph* himſelf; nor having any knowledge perhaps of the Benefits his Country had received by his means, did not treat his Kindred ſo kindly, as they had been uſed, in former times. But this Phraſe, *he knew not*, is commonly interpreted *he regarded not* the Services which *Joſeph* had done; of which, he is ſuppoſed, not to have been ignorant. For words of Knowledge in Scripture, include the Affections alſo. As God is ſaid *to know* thoſe whom he loves; and *not to know* thoſe whom he doth not love, *Pſalm* i. 6. *Matth.* vii. 23. Whence the *Jews* have raiſed this Obſervation, That *he who forgets the Benefits he hath received from other Men, at laſt forgets thoſe he hath received from God.* For he of whom it is ſaid here, That *he knew not Joſeph*; ſaid not long after, *I know not the Lord*, *ver.* 2. But this is grounded upon a miſtake; for it was another *Pharaoh*, long after this King, who ſpake thoſe words.

Ver. 9. *And he ſaid unto his People.*] He called a Council of the great Men of the Nation: to whom he repreſented how neceſſary it was to leſſen the Number, and weaken the Power of the *Iſraelites*.

*Behold, the People of the Children of Iſrael are more and mightier than we.*] This was not true (unleſs he meant that no part of of *Egypt* of that bigneſs, had ſo many People and ſo ſtrong, as the *Iſraelites* in *Goſhen*) but he ſaid it to awaken his People to conſider how to ſuppreſs them. And perhaps he was afraid of their Power, or out of popularity would in the beginning of his Reign, give a proof of his Care of his People, by ſuppreſſing Foreigners.

Ver. 10. *Come on.*] The *Hebrew* word *habah* is ſometimes uſed in *Petitions* (*Pſalm* lx. *ult.*) but moſt commonly in *Exhortations*; when Men excite and ſtir up one another, not to be ſlack in any Buſineſs. See *Gen.* xi. 3.

*Let us deal wiſely with them.*] He would not go about to deſtroy them by force, being loth to loſe ſo many Subjects; but was deſirous to diminiſh them by ſubtle Devices.

*Leſt they multiply.*] Grow ſtill more numerous and mighty.

*Leſt when there falls out any War.*] With the *Arabians*, *Ethiopians*, or other neighbouring Nations. For I ſee no reaſon to believe that he means the antient *Egyptians* (with whom the *Iſraelites* had lived in great Friendſhip, but now were expell'd by the *Shepherd Kings*) and the People of *Thebais*; who at length made War with thoſe Kings, who reigned in the lower *Egypt*. This is Sir *J. Marſham*'s Conjecture (in his *Canon Chron. Sec.* viii.) which I thought good to mention, tho I do not follow it.

*They join alſo to our Enemies, and fight againſt us.*] As it was natural for Men to do, who were under grievous Oppreſſions; and hoped thereby for relief.

*And ſo get them out of the Land.*] They had heard the *Iſraelites* diſcourſe, it is likely, that they never meant always to ſtay there; their Fathers coming only to ſojourn in *Egypt*: and the nearer the time approached, when God promiſed to bring them from thence, the more, we may well think, they ſpeak of it. Which raiſed this Jealouſy, that in caſe of any War, they would join with their Enemies; that by their Aſſiſtance they might be delivered.

Ver. 11. *Therefore they did ſet over them Taſkmaſters*, &c.] This was the Reſult of the Council; that they ſhould be brought low by laying heavy Taxes upon them, to ſqueeze them of their Money; and by making them labour very hard, whereby they thought to weaken their Bodies. For the *Hebrew* word *Miſſim*, coming from *Mas*, which ſignifies *Tribute*, it may be reaſonably thought, that theſe *Taſkmaſters* (as we call them) exacted great Sums of Money of them, as well as *afflicted them with their burdens*, i. e. hard Labours of all ſorts, as the Eaſtern Writers expound it.

*And they built for Pharaoh.*] They did not labour for themſelves, but for the King; who, it is likely, gave them no Wages; but uſed them as mere Slaves.

*Treaſure Cities.*] Fortified Cities, wherein he had his Magazines (as we now ſpeak) of all ſort of Ammunition, and Stores of Corn, and publick Proviſions; as well as Treaſures of Money. For ſo we tranſlate this word *Miſkenoth*, 2 *Chron.* xvi. 4. xvii. 12. *Storehouſes:* and xxxvi. 28. *Storehouſes for Corn, and Wine, and Oil.* There was great Labour, no doubt, imploy'd in building ſuch Cities; ſurrounded with Walls, and Towers, and deep Ditches, *&c.*

*Pithom.*] This is thought by *Bochart* to be the City which *Herodotus* calls Πάτουμος (*L.* ii. *c.* 158.) but *Herodotus* there ſaith it was πόλις τῆς Ἀραβίας, a City of *Arabia*. And therefore Sir *J. Marſham*'s Conjecture ſeems more reaſonable, who takes it for *Peluſium*: which was the moſt antient fortified Place in *Egypt*; called by *Ezekiel* xxx. 15. *the ſtrength of Egypt*; and by *Suidas*, long after him, κλεῖς τοῦ Αἰγύπτου, *the Key of Egypt*: becauſe it was the Inlet from *Syria* into this Country. Which was the reaſon, as *Diodorus* ſaith, (*Lib.* xv.) that they moſt of all fortified τὸ Πελουσιακὸν στόμα, as his words are. And this agrees with the ſignification of *Hithom*, if *D. Chytræus* gueſſes aright, which is as much as *Pi* and *tehom*, i. e. the *Mouth of the Deep*: being ſeated near the Sea, at the Mouth of one of the Streams of *Nile*. And thus I find it expounded in the *Talmud*, *Tit. Sota*, in the *Gemara*, *cap.* i. *ſect.* 32.

*And Rameſes.*] It is an ignorant Conceit of *Benjamin Tudelenſis* that this city is that called *Ein-Alſchemes*, i. e. *the Fountain of the Sun*; in Greek *Heliopolis*. (See his *Itiner. p.* 120. and *L'Empereur's Annot. p.* 223.) for the City was in the upper *Egypt*; whereas *Rameſes* was in the lower, in the Land of *Goſhen*; and gave name to the whole Country where the *Iſraelites* dwelt, *Gen.* xlvii. 11. And it is moſt likely, it was a Frontier Town, which lay in the entrance of *Egypt* from *Arabia*, or ſome of the neighbouring Countries. They that take the name of the King who now reigned, to have been *Rameſſes*, think this City had its Name from him, and the other called *Pithom* (as *Mercator* thinks) from the Name of his Queen.

Ver. 12. *But the more they afflicted them, the more they multiplied and grew.*] Here is a new word, different from all the former (*ver.* 7.) to expreſs their extraordinary Increaſe; for ſo *jiphrots* ſignifies, *breaking out*; as Water doth which burſts out with a greater force, when it hath been pent up. This, as St *Auſtin* obſerves, (*L.* viii. *de Civ. Dei. c.* 6.) is to be aſcribed to the Divine Bleſſing; for naturally tireſome Labours would have diſpirited them, and made them leſs fruitful.

*And they were grieved becauſe of the Children of Iſrael.*] It vexed them to ſee this Device prove ſo unſucceſsful, that it promoted what they thought to hinder.

Ver. 13. *And the Egyptians*; rather *therefore.*] The *Egyptians* reſolved to take a more ſevere Courſe with them.

*Made the Children of Iſrael to ſerve with rigour.*] Uſed them more tyrannically and cruelly; without any Mercy: whereby their ſtrength, in all likelihood, would be broken, as the *Hebrew* word ſignifies. Some of the *Jews* think they beat and ſcourged them ſorely.

Ver. 14. *And they made their Life bitter.*] The *Hebrews* call all things *bitter*, which extreamly grieve and afflict the Soul, *Gen.* xxvii. 34. *Lament.* iii. 15. Whence *Naomi* bids her Daughters call her no more by that pleaſant Name, but call her *Mara*, i. e. *bitter:* becauſe of the very great Afflictions ſhe had endured in a ſtrange Country.

*With hard Bondage.*] Such Drudgery as if they had been mere Bondſlaves.

*In Mortar and in Brick.*] Πηλὸν εἰς πλίνθον σχηματίζοντες, by making Clay into Bricks (as *Philo* well interprets it, *L.* i. *de Vita Moſis*) or in working the Clay, and then turning it into Bricks. And ſo *Bochart* expounds it, by the figure of ἓν διὰ δυοῖν, *lateribus ex luto conficiendis.* There was great ſtore of Clay in that place; *Peluſium* (one of the Cities which they built) having its name from thence, both in the *Greek* and in the *Hebrew* Languages. For *Sin* ſignifies the ſame with πηλος, Clay or Dirt.

*And in all manner of Service in the Field*, &c.] Not merely in Ploughing, *&c.* but in digging Trenches, to convey the Water of *Nile* into their Ground (as *Philo* expounds it) and in cleanſing thoſe Trenches that had been formerly made; and in carrying Dung, as others add, into the Field; and ſuch like naſty Services. And all theſe, *Moſes* adds, were *rigorouſly* exacted of them: *i. e.* they did all they could to *break their hearts*, as we ſpeak.

Ver. 15. *And the King ſpake to the Hebrew Midwives.*] The former Device failing him, or contributing little to his end; he betakes himſelf to one that, if it were purſued, could not but prove effectual. Some will have theſe *Midwives* to have been *Egyptians*, but called *Hebrew*, becauſe the Women of that Nation made uſe of their Aſſiſtance, when they were in Labour. But it is not likely that the *Hebrews* had not Midwives of their Nation; or that *Pharaoh* would impoſe his Midwives upon them, and let them have none elſe: for that would have too plainly diſcovered his drift; whereas he intended to hide it, and to act cunningly againſt them, *ver.* 10.

*The name of the one was Siphrah*, &c.] We cannot well think there were only two *Midwives*, to ſerve the whole Nation: but theſe were the chief; who had the reſt under their government, and gave orders and directions to them. So *Aben Ezra*; whom *Abarbinel* contradicts; but with ſlight reaſons, to advance a ſubtle rather than ſolid Conceit of his own; that every Woman in *Egypt* had two *Midwives*, and thoſe were the comman Names of them, ſignifying what each of them were to do for the Women in Travel. There are thoſe among the *Jews* who have fanſied *Jochebed* the Mother of *Moſes* to be one of thoſe here named: and ſome of them, who are pleaſed with ſeeming ignorant of Nothing, ſay ſhe is the perſon here called *Siphrah*: her Daughter *Miriam* being the other, called *Puah:* So the *Hieruſalem Targum.*

Ver. 16. *When ye do the Office of a Midwife*, &c.] Are called to their Aſſiſtance in their Labour.

*And ſee them upon the Stools.*] The *Hebrew* word *obanajim*, which we tranſlate *Stools*, is ſo obſcure, that the LXX content themſelves to tranſlate this Paſſage thus, *When you ſee them delivered*: which fully expreſſes the ſenſe; and muſt be ſuppoſed to be the meaning, if we take *Stools* for ſuch Seats as are purpoſely contrived for labouring Women to ſit on, that the Midwives might the better do their Office. For they could not tell whether they brought forth Male or Female, till they were delivered: unleſs the *Hebrew* Doctors ſay true, who conſtantly affirm, That Boys come into the World with their Faces downward, and Girls with their Faces upwards; whereby they might know what Sex a Child was of before it was quite born. See *Tit. Sota* in the *Gemara.* cap. i. Sect. 33.

*If it be a Son, then ye ſhall kill him.*] The *Egyptians* feared the Men of *Iſrael* only; without whom they could have no Children at all, but ſuch as would be half *Egyptians*; and in time be wholly ingrafted into that Nation.

*But if it be a Daughter, then ſhe ſhall live.*] For as *Clemens Alexandr.* well obſerves, (*L.* i. *Stromat. p.* 343.) ἀσθενὲς εἰς πολεμὸν γυνή, *Women are feeble and unfit for War*; therefore they had no fear of them, but reſerved them to increaſe the *Egyptian* Breed.

Ver. 17. *But the Midwives feared God*, &c.] They that take them for *Egyptians*, ſay theſe Midwives were *Proſelytes* to the Jewiſh Religion. But ſuch Faith in God, as made them not fear a great King, is hardly to be expected from any but thoſe who had been always bred up in a deep ſenſe of his Divine Majeſty. Which gave them ſuch Courage, that, as *Chytræus* expreſſeth it in *Herodotus*'s Phraſe (which is in a manner the ſame with St *Peter*'s, *Acts.* v. 29.) τὰ τοῦ Θεοῦ πρεσβύτερα ἐποιεῦντο ἢ τὰ τῶν ἀνθρώπων, they made account the things of God were to be preferred before thoſe of Men: and therefore would not obey the King's Command, by doing contrary unto God's.

Ver. 18. *And the King called for the Midwives.*] Sent out a Summons to appear before him.

*And ſaid unto them, Why have ye done this thing*, &c.] Their being queſtioned for their Diſobedience, made their Conſtancy the more remarkable.

Ver. 19. *For they are lively, and are delivered ere the Midwives come in unto them.*] It doth not appear that theſe Midwives told a lye, but only concealed ſome of the Truth: which is not unlawful, but commendable, when it is to preſerve the Innocent. For many of the Hebrew Women might be ſuch as they are deſcribed, tho not every one of them. The Hebrew word *chajoth* ſignifies *three* things; either *vivaces*, i. e. *lively*, or *obſtetrices*, *Midwives* (as *Kimchi* tells us) or *animantia*, *living Creatures.* The LXX follow the firſt notion, and ſo do we, which is very proper. *Aquila* follows the ſecond, who tranſlates this Paſſage thus, Μαῖαι γὰρ εἰσι, καὶ πρὶν ἐλθεῖν τὰς Μαίας τίκτουσιν; they can do the office of Midwives themſelves, and are brrought to Bed before we can get to them. Thus the *Vulgar* alſo take it, *They have ſkill in Midwifery.* And the Author of the Life of *Moſes*, (as ſeveral other *Jews* do) take it in the third ſenſe, expounding it thus; *They are like other living Creatures, who do not need any Midwives to help their young ones into the world.* And ſo *Raſi* alſo, and *Theodotion*, who thus tranſlates it ζωογονοῦσιν αὗται, which doth not ſignify (as *Gualmyn* obſerves) they bring forth living Children, but *adinſtar animantium pariunt*, *they bring forth like Animals.* Such lively Women undoubtedly there have been, and are ſtill in ſome Parts of the World. For *Varro* reports (*L.* ii. *de R. R. cap.* 10.) that the Women of *Illyricum*, when they found their Pangs coming, were wont to go a little aſide from the Work they were about, and preſently were delivered of a Child, *quem non peperiſſe, ſed inveniſſe putes*; which one would think they had found, not brought forth out of their Womb. Which place our *Gataker* mentioning in his *Cinnus*, *p.* 213. ſaith it is credibly reported, by thoſe who had lived there a great while, that the *Iriſh* Women ſometimes riſe from Table, and are delivered, and return to the Company again before all be taken away.

Ver. 20. *Therefore God dealt well with the Midwives*, &c.] He rewarded their Service; whereby the Children of *Iſrael* ſtill more *multiplied, and waxed very mighty.*

Ver. 21. *Becauſe the Midwives feared God, he made them Houſes.*] Theſe words ſeem to declare, wherein God rewarded them; which was in *making them* Houſes. Some indeed (particularly Mr *Calvin*) refer this to the *Iſraelites*; becauſe the word *them* is of the Maſculine Gender: and therefore cannot, they think, be meant of the Midwives; but muſt be interpreted, *by this means the Children of* Iſrael *were exceedingly increaſed.* But, beſides that this was ſaid juſt before, it is not unuſual in Scripture, when the Speech is of Women, to uſe the Maſculine Gender. Thus *Ruth* (i. 8.) prays for her Daughters-in-law in theſe words, *the LORD deal kindly with you*; where in the *Hebrew* the Maſculine Gender is uſed, and not the Feminine. But we need go no further for an inſtance of this than the very next Chapter to this, (*Exod* ii. 17.) where *Moſes* is ſaid to *water their Flock*, ſpeaking of *Jethro*'s Daughters, and the word for *their* is of the Maſculine Gender. It agrees alſo beſt with the whole ſtory, to take it ſo here; that God made the Midwives Houſes, (ſo the *Chaldee* and the LXX underſtand it) that is, gave them a numerous Offſpring, out of which aroſe many Families, which in Scripture Language are called *Houſes*, *Gen.* xxx. 30. *When ſhall I make myſelf an Houſe?* (the ſame Phraſe with this) *i. e.* take care of my own Family, *Deut.* xxv. 9. *Ruth* iv. 5. Or elſe the meaning may be, *he increaſed their Eſtate*, and gave them great Riches: which the *Pſalmiſt* may be thought to mean, when he ſaith, *Except the Lord build the Houſe*, (*i. e.* preſerve and increaſe the Eſtate of a Family) their labour is in vain that endeavour it. See alſo 2 *Sam.* vii. 11. *Pſalm.* cxiii. 9. Some that take theſe Midwives to have been *Egyptian* Women, proſelyted to the Jewiſh Religion, think the ſenſe may be, that they married to *Iſraelites*, and God made their Families eminent in *Iſrael.*

Ver. 22. *And Pharaoh charged all his People, ſaying, every Son*, &c.] Not being able to effect his end by the Midwives, he commanded every body to inform his Officers when any *Hebrew* Woman fell in Labour, and appointed Searchers (it's likely) to examine whether they were delivered of Male or Female, and to act according to what is here ordered. Some that underſtand the foregoing words of the *Iſraelites*, make this the ſenſe of the two laſt Verſes: *Becauſe the Midwives feared God, and thereby the Families of the* Iſraelites *were increaſed, not diminiſhed*; Pharaoh *took a new Courſe, and charged all his People to ſee that done, which the Midwives refuſed.* The *Jews* (in the Book called, *The Life of* Moſes) ſay that many of their People, upon this Decree of *Pharaoh*, reſolved not to marry, or not to come near their Wives: and thoſe who did, were forced to have them brought to Bed alone, and throw their Children into the Fields, where the Angels took care of them, *&c.* But this is confuted by what follows in the next Chapter. And yet they are ſo fond of ſuch Fables, that in one of their *Medraſchim* (or Books of Homilies) they ſay, God made Milk to come out of one Stone, and Honey out of another, to ſuckle them, while they lay hid in the Earth. See *Buxtorf.* of the Education of their Children, *Synag. Judaic.* cap. vii.

## CHAP. II.

Ver. 1. AND *there went a Man of the Houſe of Levi*, &c.] We are told both the Man's Name, and the Woman's whom he married, *Exod.* vi. 20. *Numb.* xxvi. 59. Where *Amram*, Grandſon of *Levi*, is ſaid to have been *Moſes*'s Father; and *Jochabed*, Daughter of *Levi*, to have been his Mother. So *Amram* married his Father's Siſter (as the Text expreſly tells us) which *Moſes* was ſo ingenuous as not to conceal, tho it might not be for his credit in future Ages: when ſuch Marriages were forbidden by that Law which he gave them from God; tho practiſed before the giving of his Law. See *Selden*, *L.* v. *de Jure N. & G. c.* 9. The *Jews* alſo, fancying his Mother *Jochabed* to have been born as ſoon as the *Iſraelites* came into *Egypt*, make the Birth of *Moſes* a Miracle: becauſe ſhe muſt be, by that account, an *hundred and thirty* Years old, when he was born. But it may as well be thought, that he was born to *Levi* in his old Age, by another Wife; and ſo ſhe was younger than her Nephew *Amram*, and but his half Siſter. Which makes their Marriage no more ſtrange, than *Abraham*'s Marriage with *Sarah*. Beſides, it is not certain ſhe was his Father's Siſter, (in the ſtrict ſenſe of that word) but might be only one of his Couſins, who in Scripture are frequently called *Siſters*. And then when it is ſaid ſhe was *a Daughter of Levi*, the meaning muſt be, his *Grand-daughter*, or the Child perhaps of one of his Grand-daughters: who, in theſe Writings, are commonly called *Daughters*. And ſo, all the Objections againſt this Marriage vaniſh; and the firſt words of this Verſe expound the laſt: *A Man of the Houſe of Levi, took to Wife a Daughter of Levi*; that is, one of the ſame Houſe or Family. But ſee vi. 20.

Ver. 2. *And the Woman conceived and bare a Son.*] She had one before this, *viz.* *Aaron*; who, it is probable, was born before this Perſecution begun; being three Years elder than *Moſes*, vii. 7.

*And when ſhe ſaw him, that he was a goodly Child.*] His goodly Aſpect (which ſeems to have been an early indication of future Greatneſs) is taken notice of by Strangers; particularly by *Juſtin*, out of *Trogus* an antient Heathen Hiſtorian, *L.* xxxvi. *c.* 2. where he ſaith, That beſides the Inheritance of his Father's knowledge (whom he takes to have been *Joſeph*) *etiam formæ pulchritudo commendabat*, the gratefulneſs of his Perſon recommended him to others. Inſomuch that the whole Fable of *Adonis* among the Heathen, was framed (as *Huetius* conjectures) out of this Story of *Moſes*. For *Apollodorus* relates (*L.* iii.) how *Venus*, admiring the great Beauty of the Infant, took him away privily, without the knowledge of the Gods; and hiding him in an Ark, delivered him to *Proſerpine*, &c. See *Demonſtr. Evang. Propoſ.* iv. cap. iii. n. 3.

*She hid him three Months.*] *R. Simeon*, in *Pirke Elieſer*, cap. xlviii. ſaith, ſhe hid him in a Vault under ground. But in *Sota* they ſay (in the *Gemara*, *Cap.* i. *Sect.* 38.) he being hid in a ſecret inner Room of their Houſe, was in danger to be detected by his crying; when ſome of the *Egyptians* came into the outer Room, and brought a crying Child with them on purpoſe; ſuppoſing the *Iſraelites* Infants would anſwer, if any were in the Houſe. But there is no certainty of this.

Ver. 3. *And when ſhe could no longer hide him.*] Some diſcovery being made of him, by ſome means or other, by their Neighbours; or the ſearch after new-born Children being now more narrow and diligent; ſhe thought he could be no longer concealed, and therefore reſolved to expoſe him, in the manner following.

*She took for him an Ark of Bulruſhes.*] Or of *Wicker*: for *Kimchi* obſerves the *Hebrew* word *Gome* ſignifies the lighteſt Wood. *Patricides*, an *Arabian* Writer, ſaith it was made of that which the Antients call *Papyrus*: and ſo the LXX, and *Joſephus* and *Clemens Alexandrinus* (*Strom* i. *p.* 343. ἐν βίβλου τῆς ἐγχωρίου σκεῦός τι ποιησάμενοι) which was a *frutex* that grew particularly upon the Banks of *Nile*, as *Salmaſius* ſhows in *Solin. p.* 1002, *&c.*

*And daubed it with Slime and with Pitch.*] Of this word *Slime*, ſee *Gen.* xi. 3. It is moſt imporbable, that this was uſed within, and Pitch without, to keep the Water from coming into the Ark. And ſo I find in the *Gemara* of that Title, in the *Talmud* called *Sota* (Cap. i. Sect. 29.) where this is ſaid to have been an antient Tradition. Only they ſay, as many of the Rabbins do, that *Chemar* ſignifies *Plaiſter*, not *Bitumen*: becauſe the bad ſmell of that, they think, would have been noiſome to the Child. *R. Solomon*'s opinion is, that it was *pitcht* both within and without; and plaſtered within over the Pitch.

*And ſhe laid it in the flags by the River's brink.*] That it might not be carried away with the Stream; but ſhe might come in the Night and ſuckle it. Some think that the Ark, notwithſtanding, was made below in the form of a Boat, that, if it ſhould chance to be carried from among the Flags upon the Shore, it might ſwim in the River. For it is certain the *Egyptians* made Ships of the forenamed Reed, as we find in *Pliny* and *Solinus*, who both mention *Papyraceæ Naves*; and in *Theophraſtus*, who mentions Πλοῖα ἐξ αὐτοῦ, ſpeaking of *Papyrus*: as *Salmaſius* obſerves in his *Plin. Exercit. p.* 1003, 1115, 1116. *Herodotus* alſo mentions, Πλοῖα ἐκ τῆς ἀκάνθης ποιεύμενα, in his *Euterpe*, *Cap.* xcvi. See *Iſa.* xviii. 2.

Ver. 4. *And his Siſter ſtood afar off, to wit what,* &c.] By her Mother's order no doubt; that ſhe might not ſeem to be ſet there, on purpoſe to watch him. We read of no other Siſter he had but *Miriam*, *Numb.* xxvi. 59. who therefore is thought to be the Perſon.

Ver. 5. *And the Daughter of Pharaoh.*] Called *Thermutis* by *Joſephus* (*L.* ii. *Antiq. c.* 5.) but by *Artapanus*, in *Euſebius*'s *Præpar. Evang.* (*L.* ix. *c.* 27.) called *Meris* or *Merris*. Which is her name (as *Jacobus Capellus* obſerves) in his *Faſti Siculi*. The ſame *Artapanus* there ſays, ſhe was married to *Cenephres* King of the Country above *Memphis*; but had no Child by him. *Clemens Alexandrinus* ſays the ſame, that ſhe was not only a married Woman, but had been long married, without being with Child, τέκνον δὲ ἐπιθυμοῦσα. but very deſirous to have one, *L.* i. *Strom. p.* 343.

*Come down to waſh herſelf at the River.*] Not for *Pleaſure*, but for *Purification*: this being an antient Rite of Religion in all Nations, to cleanſe themſelves, by waſhing their Bodies, after any Defilement. Thus *Philo* ſeems to underſtand it, in his Book of the *Life of Moſes*: where, ſpeaking of this matter, he uſes the word περιῤῥαντήρια, which is proper to Sacred Cleanſing. And it ſeems far more probable, than that the ſcorching heat of the Weather (cauſed by an extraordinary hand of God) made her betake herſelf to the cool Streams for her Refreſhment, (as the Tale is told in the *Hebrew* Book, called, *The Life of Moſes)* or that the deſire of Children carried her hither; the Waters of *Nile* being thought to make Women fruitful. *Clemens Alexandrinus* ſeems to have put both theſe together, Refreſhment and Religion; when he ſaith ſhe came hither, λουτροῖς ϗ περιῤῥαντηρίοις χρησαμένη *L.* i. *Strom. p.* 343. It is ſtill a further fetch of *Jonathan*, who would perſuade us that at this time God had ſmote the *Egyptians* with a burning Ulcer; which made their Fleſh ſo hot, that they could not endure it, but run to the River to cool their Bodies. And in *Pirke Elieſer, cap.* xlviii. this Inflammation is ſaid to have ſeized on *Pharaoh's* Daughter, whom he calls *Bathia.* Which is indeed the name of a Daughter of one *Pharaoh*, 1 *Chron.* iv. 18. but to make her the Daughter of *Pharaoh* King of *Egypt* (as *G. Vorſtius* obſerves they do, in *Schemoth Rabba*, and *Vaijra Rab.)* is altogether ſenſeleſs. And yet it is upon that ground they make her a Proſelyte alſo, and ſay in the Title of the *Talmud* before-mentioned, called *Sota* (*cap.* i. of the *Gemara, Sect.* 40.) that ſhe went into the River to *purge herſelf from the Idolatry of her Father's Houſe*: i. e. to become a *Proſelyte*, who was received (in following times) into the *Jewiſh* Religion by *Baptiſm.*

*And her Maidens walked along by the River ſide.*] While ſhe waſhed herſelf, in a private place, which, no doubt, was made by the King for that purpoſe. For it is not to be imagined, that ſhe waſhed herſelf publickly in the River; but in ſome Incloſure, whereby ſhe was ſeparated from the ſight of Company. For *Zoan* (or *Tanis)* the Royal City, it is certain, lay near the River; and it is likely the King's Gardens extended themſelves to the very Bank of it; where convenient *Bathing-houſes* were contrived for himſelf, and the Royal Family, to bathe in the River when they pleaſed. *Patricides* ſeems to ſay, that the River run thro' the City, or by the ſide of it; for ſo the words are: *The Ark was put in the Banks of the River* Nile, *where the Water was ſhalloweſt, in the City of* Tzana, *which was the Metropolis of that part of the Country.* And to the ſame purpoſe *Elmacinus*, another *Arabian* Writer, as *Hottinger* obſerves in his *Smegma Orientale*, L. i. c. 8. p. 400.

*And when ſhe ſaw the Ark among the flags.*] In ſuch a Bathing-houſe, as I ſuppoſe her to have now been, there were *Latices* thro' which ſhe could ſee what was done in the River, tho no body could ſee her. And ſhe ſpying an unuſual Veſſel among the Flags, commanded it to be brought to her. *Patricides* ſaith, ſhe heard the Child cry. And *Chuſkuni* obſerves, it was more eaſy for her who was in the River, to eſpy the Ark, than for her Maidens who walked above upon the Banks.

*She ſent her maids to fetch it.*] The *Hebrew* word *Amatha*, which we tranſlate *Maid*, is much different from that for *Maidens* mentioned juſt before: ſignifying one that waited immediately upon her, whom we call an *Handmaid:* the other properly ſignifying only young Women; who were ſuch, perhaps, as we now call *Ladies of Honour.*

Ver. 6. *And when ſhe had opened it, ſhe ſaw the Child.*] And together with him the SCHECHINAH or Divine Majeſty, as *Rabbi Joſe* ſaith in *Sota:* which is agreeable to their opinion, who make her to be now proſelyted; but hath no other foundation.

*And behold the Babe wept.*] There is nothing ſtrange in this, that a Babe (which perhaps had been a good while without the Breaſt) ſhould weep: But it is remarkable, that *Pharaoh's* Daughter ſhould not find it, till Tears ran down its Cheeks; becauſe this helpt to move her *compaſſion* towards it, as it here follows.

*And ſhe had compaſſion on him.*] Reſolved to preſerve him, contrary to her Father's Order.

*And ſaid, this is one of the Hebrews Children.*] None elſe, ſhe thought, would expoſe ſo goodly a Child; and ſhe was confirm'd in her opinion, when ſhe found he was circumciſed, as the ſame *R. Joſe* conjectures. And the truth is, we have no good reaſon to believe, that the *Egyptians* had, as yet, received *Circumciſion.*

Ver. 7. *Then ſaid his Siſter to Pharaoh's Daughter*, &c.] We cannot think his Siſter would be ſo imprudent as to ſtep in immediately, upon the finding of the Child, and aſk if ſhe ſhould call a Hebrew Nurſe for it: but ſtaid ſome time (that ſhe might not ſeem to know any thing of him, but what ſhe heard them ſay) till they had tried other Nurſes (as the *Hebrew* Doctors in *Sota* underſtand it, *cap.* i. *Sect.* 43.) whoſe Breaſts the Child refuſing to ſuck, ſhe took the opportunity to aſk if ſhe might ſee for a Nurſe among the Hebrew Women. *Joſephus* ſaith the very ſame.

Ver. 8. *And Pharaoh's Daughter ſaid unto her, Go.*] It is likely that *Miriam* addreſſed herſelf to her ſo diſcreetly, that it moved her eaſily to agree to her Propoſal. Tho a ſingular Providence of God guided this whole buſineſs.

*And the Maid went and called this Child's Mother.*] Whoſe Breaſt the Child readily taking (having been uſed to it) ſhe was inſtantly accepted to be his Nurſe. So it follows in the next Verſe.

Ver. 9. *Take this Child away, and nurſe it for me*, &c.] Thus by the wonderful Providence of God, *Jochabed* had the pleaſure of ſuckling her own Child; and was alſo well paid for her pains.

Ver. 10. *And the Child grew, and ſhe brought him unto Pharaoh's Daughter.*] The *Hebrew* Writers ſay, that when he was *two* Years old, he was taken from her: which is not ſo likely, as that he continued with her till he was grown capable to be inſtructed in true Religion, and to underſtand and remember whoſe true Child he was; whereby he was diſpoſed to behave himſelf accordingly, when he came to live at Court.

*And he became her Son.*] She having no Child of her own, adopted him for her Son, with the conſent, no doubt, of *Pharaoh:* Not to ſucceed in the Throne, as ſome have fancied; but to be the Heir of her private Eſtate. And accordingly ſhe gave him a Princely Education, and took care he ſhould be inſtructed in all *the Wiſdom of the Egyptians*, as St *Stephen* hath remembred, *Acts* vii. 22. and, as *Philo* (in *The*

*Life of* Moſes) would have it believed, ſent for the ableſt Maſters out of *Greece* (as well as out of *Aſſyria*, and other Eaſtern Countries) to teach him their Learning. Which is a piece of *Jewiſh* Vanity; for there was no Learning among the *Greeks* in the days of *Moſes*, who was antienter, not only than their *Philoſophers* and *Poets*, but than moſt of their Gods, as *Clemens Alexandrinus* demonſtrates, Καὶ Θεῶν ἀρχ. τῶν πλείστων παρ' Ἑλλήνων οὐ μόνον τῶν λεγομένων σοφῶν τε καὶ ποιητῶν ὁ Μωσῆς πρεσβύτερος, *L.* i. *Strom. p.* 323. And what Learning there was now in *Egypt* is not certain; for there is no Evidence that the *Wiſdom* St *Stephen* ſpeaks of, comprehends the Knowledge of ſo many things, as ſome learned Men are pleaſed to aſcribe to them in thoſe days.

*And ſhe called his name Moſes.*] The reaſon of this Name is given in the following words:

*And ſhe ſaid, becauſe I have drawn him out of the Water.*] This Name ſeems to be derived from the *Hebrew* word *Maſhah*, which is never uſed in the Bible, but for drawing out of the Water, 2 *Sam.* xxii. 17. *Pſalm* xviii. 17. *Iſa.* lxiii. 11. And therefore there is no need to have recourſe to any other Language for the original of his Name; which *Philo*, *Joſephus*, and *Clemens Alexandrinus*, will have to be derived from the word Μῶ, which in the *Egyptian* Tongue, they ſay, ſignifies *Water*, and Ἰωσῆς, which ſignifies *ſaved*. So that it is as much, as *ſaved from the Waters*, or preſerved from drowning. It may be ſaid indeed, that it is not likely ſhe ſhould give him a Name from any other Language than her own: but it is to be conſidered, that the word *Maſhah* (from whence this Name muſt naturally flow, and to which ſhe herſelf ſaid ſhe had reſpect) might have the ſame ſignification in her Language, that it had in *Hebrew*; there being a great affinity between theſe two Tongues. See *Gen.* xl. 45. *Alexandrinus* ſaith, that the Name he had given him by his Parents at his Circumciſion was *Joachim*. Which he had, I ſuppoſe, out of ſome fabulous Book; for, in the ſame place, he ſpeaks of the Name that was given him after he was tranſlated to Heaven, *L.* i. *Strom. p.* 343.

Ver. 11. *And it came to paſs in thoſe days when Moſes was grown.*] When he was not only arrived at Man's eſtate, but was full *Forty* Years old, as St *Stephen* obſerves, (*Acts* vii. 23.) and may be gathered from this Hiſtory.

*That he went out unto his Brethren*, &c.] He had a motion from God (as St *Stephen* there ſeems to interpret it) to go, and acquaint himſelf with the Condition of his Brethren; and to own himſelf, more than he had done hitherto, to be one of them. The *Jews* tell many Tales what paſſed between him and *Pharaoh* till this time; but there is no more credit to be given to them, than to what *Artapanus*, an Heathen Hiſtorian, relates of his Military Exploits in a War with the *Ethiopians*, againſt whom *Cenephres* ſent him as General of his Forces: Tho this is remarkable, that his Name and ſeveral Paſſages of his Life (mixed with ſome Fables) were known to other Nations, and by them magnified and admired. As appears by what *Euſebius* hath extracted out of *Artapanus*, *Eupolemus*, *Demetrius*, and other Heathen Writers, *L.* ix. *Præpar. Evang. c.* 26, 27, *&c.*

*And looked upon their burdens.*] Which he did very often, (as *Philo* underſtands it, *L.* i. *de Vita Moſis*) and not without great Grief and Heavineſs; that he was neither able to hinder their Oppreſſion, nor to help them under it. But he exhorted *Pharaoh*'s Officers to moderate their Severity; and the *Iſraelites* to be patient, in hope of Deliverance.

*And he ſpied an Egyptian, ſmiting an Hebrew.*] The Cauſe of it is reported (in *The Life of* Moſes, in *Hebrew*, and in *Schalſchalah Hakkabalah*) that this *Egyptian* had broken the *Hebrew*'s Houſe, and bound him, and raviſhed his Wife, and now endeavoured to murder him. But this looks like a Tale; which is a little better told by the Author of *Schemoth Rabba*, and others mentioned by Mr *Selden*, L. ii. *de Synedr.* c. 1. who ſay, that this *Egyptian* was one of the Taſkmaſters, who called this Man out of his Bed in the Night, to go to work, and then took his opportunity to ſlip into it, and lie with *Selomith* his Wife, who took him for her Huſband. The plaineſt account and moſt likely, is this of *Philo* (in the place above-mentioned) that ſome of *Pharaoh*'s Officers, little differing from the moſt furious Beaſts, not at all mollified, but more exaſperated by Intreaties; one of them, of the moſt violent temper, fell in an outrageous manner upon an *Hebrew*, becauſe he did not do his work ſo faſt as he would have him, beating him moſt cruelly till he had almoſt killed him.

*One of his Bretheren.*] All the *Hebrews* were his Brethren; but this Man, was of his own Tribe, and one of the Children of *Kohath*, as the fore-named Authors take it.

Ver. 12. *And he looked this way and that way*, &c.] Round about him; that he might not run into danger himſelf, by delivering his Brother from it.

*He ſlew the Egyptian.*] Being ſtirred up to it by a divine motion: otherways he could not have juſtified this Fact, to God and his own Conſcience. And therefore St *Stephen* plainly makes this an Indication to the Children of *Iſrael*, that God intended to deliver them by his means; and ſays, *Moſes* thought they would have ſo underſtood, *Acts* vii. 25. Nay, *Maimonides* himſelf gives this account of it, (*Pars* ii. *cap.* xlv. *More Nevochim*) where, he making this the firſt Degree of *Prophecy*, when a Man is moved and animated by God to ſome great and heroick Enterprize (either for the Preſervation of the whole Church, or the Deliverance of eminent Men from Oppreſſion) he reckons *Moſes*, among others, as an Inſtance of it, in theſe words: *Moſes was endued with this Power, when he grew up to be a Man; by the impulſe of which he ſlew the* Egyptian, *and checked him who unjuſtly ſtrove with one of his Brethren*, &c. The *Hebrews* generally ſay that *Moſes* did not kill this Man with a Sword, or any other Weapon, but merely by the word of his Mouth, pronouncing him dead in the name of God. Which Tradition is ſo old, that it is mentioned by *Clemens Alexandrinus*, L. i. *Strom.* φασὶ δὲ οἱ Μύσται λόγῳ μόνῳ ἀνελεῖν τὸν Αἰγύπτιον, *&c.* They that pretend to Secrets, ſay, that he killed the *Egyptian* with his word alone, as *Peter* afterwards, in the *Acts*, killed *Ananias* and *Sapphira*.

*And hid him in the Sand.*] An inacceſſible Deſart lay on the Weſt of *Egypt*, as *Diodorus Siculus* obſerves; and there was another alſo on the Eaſt of it: So that if this hapned upon the Borders, there was Sand enough wherein to bury him.

Ver. 13. *And when he went out the ſecond day.*] Having begun to act by the Divine Commiſſion, he ſeems to have reſolved every day to give proofs of his Authority; and awaken the People to expect deliverance by his means. And therefore went out, among them, this day, as he had done the day before.

*Behold, two Men of the Hebrews ſtrove together.*] He was ſurprized to find two of his Brethren contending one with another; when they were ſo grievouſly oppreſſed by the *Egyptians*.

*And he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow?*] He had no leſs Authority to admoniſh and reprove his Brethren, than to chaſtiſe their Oppreſſors.

Ver. 14. *And he ſaid, Who made thee a Prince and a Judge over us?*] It is plain by this that he acted as one that had Authority; but this Man queſtioned from whence he had it.

*Intendeſt thou to kill me, as thou killedſt the Egyptian?*] It is not likely the Man thought he had any ſuch intention, but meant only to fright *Moſes* from meddling in his matters, by letting him know that what he had done already, was not ſuch a ſecret as he thought it.

*And Moſes feared.*] He had not yet received a Commiſſion from God to act publickly as their Governour, and therefore durſt not ſtay to anſwer a Charge againſt him (which he thought might be poſſibly brought) for what he had done privately. Some have troubled themſelves to reconcile this with what the Apoſtle ſaith, *Hebr.* xi. 27. that *be feared not the wrath of the King*; which doth not ſeem to agree with what is ſaid here, that *Moſes feared*. But there he may very well be thought to ſpeak, not of his flight out of *Egypt*, but of his laſt departure with the whole body of the *Iſraelites*. Tho if we ſhould allow *Moſes*, and the Apoſtle, to ſpeak of the ſame thing, there would be no contradiction between them. For he might ſo fear, as to make him cautious, and conſult for his Safety; rather than baſely either deny, or excuſe what he had done, or aſk pardon for it; unto which no *fear of the wrath of the King* could have moved him.

Ver. 15. *Now when Pharaoh heard this thing.*] Which was ſoon brought to his Ears, as *Moſes* ſuſpected; and aggravated extremely by the great Men of the Court, as *Philo* repreſents it, *L.* i. *de Vita Moſis*.

*He thought to ſlay him.*] Not ſo much becauſe he had killed the Man, as becauſe he pretended to aſſert the Liberty of the *Iſraelites*, and to be their Deliverer. *Demetrius* bears witneſs to this Story, juſt according to what is here related, in *Euſebius*'s *Præpar. Evang. L.* ix. *c.* 29.

*And Moſes fled from the face of Pharaoh.*] Wiſely foreſeeing the Danger, he avoided it by flight into another Country, where he was out of his reach. For tho the time of *Iſrael*'s Deliverance was not yet come, he was aſſured, that God intended to work it by his hand: and therefore thought it prudent to reſerve himſelf till he received a further Commiſſion from God. But tho this flight of *Moſes* be here ſo plainly affirmed, yet the *Jews* are ſo fond of their own Conceits, and ſo bold in their Invention, that they ſay he was not only condemned to have his Head cut off, but brought to the Block; and when the Executioner came to do his Office, his Sword would not enter; *Moſes*'s Neck being, by a Miracle, turned into a Pillar of Marble; and from thence he called his Son *Eliezer*, &c. So the Tale is told by the Author of *Moſes's Life*. What *Pharaoh* this was is not certain; but *Euſebius* calls him *Orus* (who ſucceeded *Amenophis*, in whoſe time *Moſes* was born) and he is ſaid to have reigned two and forty Years.

*And dwelt in the Land of Midian.*] Where ſome of *Abraham*'s Poſterity were ſettled (*Gen.* xxv. 2.) in a part of *Arabia Petræa*. And therefore *Philo* only ſaith, ὑπανεχώρησεν εἰς τὴν ὅμορον Ἀραβίαν, he withdrew into the neighbouring *Arabia*. Into which Country he choſe to flee, both becauſe his eſcape was eaſy thither, and becauſe they were deſcended from the ſame Stock with himſelf; and continued ſtill good People; or at leaſt had ſome good Governours, and Families among them, as appears by what follows.

*And he ſat down by a Well.*] To refreſh himſelf; and expecting, it's likely, to meet ſome Company there, at the time when the Flocks came to water.

Ver. 16. *Now the Prieſt of Midian.*] Or *Prince*, as it is in the Margin. For the word *Cohen* indifferently ſignifies either *Prieſt*, or *Prince*: but moſt antiently it ſignifies the latter (a *Prince*) for ſo it is uſed in the Book of *Job* xii. 19. He leadeth *Cohenim* (*Princes*) *away ſpoiled*. And in after times it continued to have the ſame ſignification; *David*'s Sons being called by this Name of *Cohenim*, 2 *Sam.* viii. 18. which in 1 *Chron.* xviii. 17. is expounded, *were chief at the hand of the King*. And ſo *Ira* is called, 2 *Sam.* xx. 26. *Cohen*, a chief Ruler about *David*. And ſo I think it is to be taken here, for a *Ruler* or *Governour* (ſee *Gen.* xli. 50.) not of the whole Country of *Midian*, but of ſome Province of it. And it may be moſt truly rendred *a Prince* (*i. e.* one of the Princes, or Rulers) of *Midian*. But in antient time Princes executed the Prieſthood alſo, as *Plato* obſerves they did among the *Egyptians*; and the Conſuls and Emperours of *Rome* were ambitious of the ſame Dignity: by which means the word *Cohen* came to ſignify both. Tho where the Place or Territory of which any Perſon was *Cohen* is mentioned, there it always ſignifies him to have been Prince or Civil Governour of that place. So *S. Jarchi* obſerves, *The word* COHEN *always denotes ſome Divine Miniſtry or Function, except where there is an addition of ſome particular Principality to it, as* COHEN *of* Midian, *and* COHEN *of* On (referring to this place, and that I now mentioned in *Geneſis*) where it ſignifies a Prince, tho the Prieſthood might be joined with it. And ſo *Artapanus* in *Euſebius*, *L.* ix. *c.* 27. relating *Moſes*'s Flight into *Arabia*, ſaith he came to *Raguel*, τῷ τῶν τόπων ἄρχοντι, *the Ruler of thoſe parts.* And the *Jews* in their *German* Tranſlation of the Bible, call him *Heer*, *Lord of Midian.* See our moſt learned *Selden*, *L.* i. *de Synedr. c. ult. p.* 648. I ſhall only add, that it is moſt likely that this *Prince* (or *Prieſt*) was a Worſhipper of the true God, and not an Idolater: for *Moſes*, we may be confident, would not have married his Daughter, if ſhe had been bred in a falſe Religion.

*Had ſeven Daughters, and they came and drew Water*, &c.] He was but a ſmall Prince it appears by this; tho it muſt be acknowledged it was a noble Employment in old time (as I obſerved upon *Geneſis*) to look after Sheep: and we muſt not imagine, theſe young Women drew the Water themſelves, but had Servants to attend them and obey their Orders.

Ver. 17. *And the Shepherds came and drove them away.*] Some rude ane idle Shepherds would have made uſe of the Water, which they had drawn; and had the benefit of their pains, without any labour of their own. This looks like an Argument that their Father was not a *Prince*, for then, one would think, theſe Shepherds would not have dared to conteſt with them. But it is as much an Argument that he was not a *Prieſt*; for they were great Men alſo in thoſe days. And it ſeems probable to me, that theſe were the Shepherds of ſome other greater Prince, in thoſe Countries; who made thus bold with *Jethro*'s Daughters and their Servants. For one cannot think, as I ſaid, that they alone look'd after his Flock, but were Overſeers of thoſe that did, like *Rebekah* and *Rachel.* See *Gen.* xxix. 9.

*But Moſes ſtood up and helped them*, &c.] This was an act (as *Maimonides* ſuggeſts) of the ſame Heroick Spirit, mentioned before, *ver.* 12. which ſtill reſted on him, and moved him here, as it had done in *Egypt.* And thus *Philo* alſo repreſents him as ἐνθουσίᾳ μεταμορφούμενος, tranſported by ſuch an Enthuſiaſm when he ſpake to the Shepherds, that it afrighted them from their attempt. Tho it is not certain that he overcame them by Perſuaſions, but the whole Diſcourſe ſeems rather to imply that he forced them to deſiſt: which he could not do alone, but at the head of thoſe ſervants that belong'd to theſe young Women: And it is not improbable he had ſome Servants of his own, who attended him in his Flight. Certain it is, that the *Arabians* great Imployment was feeding of Cattle, as *Philo* there notes, (*L.* i. *de Vita Moſis*, κτηνοτροφοῦσιν Ἄραβες, *&c.*) ' and that not only Men, ' but Women, young Men and Virgins looked ' after them; and not thoſe only of the meaner ' ſort, ἀλλὰ καὶ τῶν ἄγαν ἐπιφανῶν, but they that were ' of Noble Families.

Ver 18. *And when they came to Reuel their Father.*] He is thought to be the ſame with *Jethro*, iii. 1. or was *Jethro*'s Father; and ſo the Grandfather of theſe young Women: which *Druſius* thinks moſt probable, *Miſcell. Centur.* 2. *c.* 69.

*He ſaid, How is it you are come ſo ſoon to day?*] It ſeems *Moſes* not only valiantly defended and protected them; but ſo vigorouſly aſſiſted them alſo in all their Buiſneſs, that they diſpatch'd it ſooner than they were wont to do.

Ver. 19. *And they ſaid, An Egyptian.*] So they took *Moſes* to be by his Speech and his Habit; and perhaps he told them he came out of that Country.

*Delivered us out of the hand of the Shepherds.*] This juſtifies what I ſaid (*ver.* 17.) that theſe Shepherds belonged to ſome other Prince in thoſe parts, who were wont, it ſeems to infeſt thoſe that were weaker; and that *Moſes* by his extraordinary Courage drove them away.

*And alſo drew water enough for us*, &c.] They had drawn water before (*ver.* 16.) which the Shepherds took from them: and he now did it with greater Expedition, and in great Plenty.

Ver. 20. *And he ſaid unto his Daughters, Where is he?*] This is a form of chiding, as *Philo* obſerves, or upbraiding for their Ingratitude; as appears by what follows.

*Why is it that ye have left the Man?*] Suffered him to remain in the Field. Ye ought (as *Philo* explains it) to have invited him to my Houſe; and if he had declined it, to have intreated and urged him to it.

*Call him, that he may eat Bread.*] Go back (as he goes on) with all ſpeed, and pray him to come and refreſh himſelf; and receive my Thanks, which are due to him. This ſhows *Moſes* had done them ſome conſiderable Service.

Ver. 21. *And Moſes was content to dwell with the Man.*] After ſome Converſation with him, *Raguel* liked *Moſes* ſo well that he offered him ſuch terms as he accepted, and became one of his Domeſticks.

*And he gave Moſes Zipporah his Daughter.*] The Divine Writers do not relate all the paſſages of a Story (as other Authors delight to do) but only the moſt material. Therefore we are to ſuppoſe a great many things to have preceeded this: which was not accompliſhed preſently after he was entered into *Reuel*'s Houſe, but after he had had ſuch Experience of *Moſes*'s other Virtues, as well as of his Valour. Tho the Obſervation of *Philo* here is not to be ſlighted, that Ἀείδηλοι αἱ μεγάλαι φύσεις, καὶ οὐ μήκει χρόνου γνωριζόμεναι. *Men of a great Genius quickly ſhow themſelves, and are not made known by length of time.* ' And therefore, he thinks, that *Reuel* ' being ſtruck firſt with admiration of his goodly ' Aſpect, and then of his wiſe Diſcourſe, ' immediately gave him the moſt beautiful of ' all his Daughters to be his Wife: not ſtaying ' to enquire of any body what he was, for ' his own moſt excellent Qualities ſufficiently ' recommended him to his Affection, *L.* i. *de* ' *Vita Moſis, p.* 611.'

Ver. 22. *And ſhe bare him a Son, and he called his Name Gerſhom*, &c.] This word *Gerſhom* ſignifies a *deſolate Stranger*; which he made the Name of this Child, becauſe he was born, not only in a Foreign Country, remote from his own People; but in a place where he had nothing but what he earned by his Labour. For it is not to be thought, that in an haſty Flight he could bring any great matter with him into *Midian.* Either this Son was born long after his Marriage, or he did not marry till he had been long in this Country: For when he left it, after 40 Years ſtay in it, his Children were but young, as appears from iv. 20.

Ver. 23. *And it came to paſs, in proceſs of time.*] After many Days (as it is in the *Hebrew*) *i. e.* Years: For this King reigned a long time. See *ver.* 15.

*The King of Egypt died.*] That King from whom *Moſes* fled, *viz. Orus.* After whom *Euſebius* makes *Acenceres* to have reigned; and after him *Achrois:* both which died before *Moſes* returned into *Egypt.*

*And the Children of Iſrael ſighed by reaſon of the Bondage.*] Their cruel Servitude did not end with the Life of *Orus*; but the new King, who ſucceeded him, was ſo far from giving them any eaſe, that he laid more heavy Burdens upon them.

*And they cried.*] This ſignifies they lay under the moſt grievous Oppreſſion; which grew intolerable.

*And their Cry came up unto God.*] A Cry that *comes up unto God,* ſignifies in the Holy Language, the loudeſt and ſoreſt Cry. See *Gen.* xix. 13.

*By reaſon of the Bondage.*] This may be referred both to their *Cry*, and its *coming up to God:* who reſolved ſpeedily to free them from ſuch unſupportable Burdens.

Ver. 24. *And God heard their groaning, and God remembred his Covenant,* &c.] There are *four* different words in theſe *two laſt Verſes,* (viz. *heard*; *remembred*; *looked upon them*; *had reſpect unto them*) which, every one of them, ſignify God's kind Intentions toward them; but ſeem alſo to me to denote, that the Divine Providence determined to proceed gradually in the Deliverance of the Children of *Iſrael* from their cruel Servitude. For when he ſaith, *God heard their groaning*; the meaning is, he favourably condeſcended to grant their Petition; which was the *firſt* ſtep to their Deliverance. And then,

*He remembred his Covenant with Abraham,* &c.] This gives the Reaſon of it, becauſe he was mindful of his antient Promiſes to their Forefathers; which was a further aſſurance of his Favour. And then he

*Looked upon them.*] *i. e.* Took notice of their Affliction and hard Labour, (as *Maimonides* explains it, *More Nevoch. P.* i. *c.* 48.) which was another Motive to relieve them. And in the laſt place,

*God had reſpect to them.*] Which imports that he determined to *have mercy upon them* (and that includes all Bleſſings in it). For ſo this Phraſe *to reſpect* another ſignifies, as *Bochart* hath ſhown from many Inſtances, particularly *Pſal.* xxv. 12. *Iſai.* lxvi. 2. *Hierozoic. P.* 1. *L.* ii. *c.* 49.

## CHAP. III.

Ver. 1. NOW *Moſes kept the Flock.*] So *Moſes* was taken from the Sheepfold (as *David* was in after-times) to be the Ruler of God's People, *Pſal.* lxxvii. 70. 'For as hunting of wild Beaſts (ſaith *Philo*) is proper to 'Men of a Martial Genius, and fits Men to be 'Captains and Generals of Armies; ſo the feeding of Sheep is Μελέτη ϗ προγυμνασία βασιλείας, &c. 'the beſt Exerciſe and Preparation for a Kingdom, and the gentle Government of Mankind.' *Clemens Alexandrinus* hath the ſame Notion, and the ſame words, *L.* i. *Strom. p.* 345. God's Power alſo herein appeared the more wonderful, that he delivered his People from the *Egyptian* Tyranny, by one that was contemptible, or rather abominable to that Nation, *viz. a Keeper of Sheep.*

*Of Jethro.*] It is moſt likely that *Reuel* mentioned in the foregoing Chapter, *ver.* 18. was now dead; to whom *Jethro* his Son ſucceeded in that Principality where he ruled: For it was now *forty* Years ſince *Moſes* came firſt into *Midian.*

*His Father in Law.*] This ſhows that the ſeven Daughters ſpoken of, ii. 16. were the Children of *Jethro* and *Reuel* their Grandfather: unleſs we will ſay, as a great many do, that *Jethro* had two Names. Nay, they fancy he had three, being called *Hobab* they think, *Judg.* iv. 11. where *Hobab* is ſaid to *be the Father-in-law of* Moſes. But the word *Son* is there to be ſupplied (which in other places is ſometimes to be underſtood) he ſeeming to be *Jethro*'s Son, Brother to *Zipporah*: And accordingly is ſaid, *Numb.* x. 29. to *be the Son of Raguel the Midianite,* i. e. of *Jethro*, as many underſtand it. See there.

*And he led the Flock to the backſide of the Deſart.*] Or as St *Hierom* underſtands it, *ad interiora deſerti,* to the inner parts of the Deſart (where there was better Paſture, than in the place where he was before) to which he was conducted by the Providence of God, who intended here to reveal himſelf more fully to him.

*And came to the Mountain of God even to Horeb.*] Sheep delight to feed on Mountains, as *Bochart* obſerves out of *Theocritus* and *Virgil.* Whence ſuch mountainous Places are often called in *Homer* οἰπόλα, *Sheep-walks*; they being wont to feed there, as *Euſtathius* and *Heſychius* interpret it: See *Hierozoic. P.* i. *L.* ii. *c.* 46. And this is called *the Mountain of God,* becauſe when *Moſes* wrote this Book, there had been a Divine Appearance upon *Horeb*; which St *Stephen* calls *Sinai, Acts* vii. 30. For *Horeb* and *Sinai* ſeem to have been two tops of one and the ſame Mountain: Which it is plain by this was not far from the Country of *Midian.* We underſtand alſo by St *Stephen*'s words when this fell out, *viz.* after he had dwelt forty Years in *Midian:* For ſo long, it is certain, he continued there, *Exod.* vii. 7. But how he imployed all that time, we are not told. No doubt, in ſomething elſe than mere feeding Sheep. For, being learned in all the *Egyptian* Wiſdom, we may well think he both taught others, and made alſo great Improvements himſelf in ſtudying the Records of that, and all other neighbouring Countries: And beſides, received it is likely, Divine Revelations. There are thoſe likewiſe, who think he now wrote the Book of *Job*, to comfort the *Iſraelites*, by the example of his admirable Patience, under their heavy Oppreſſions in *Egypt*: and the Book of *Geneſis* alſo; that they might the better underſtand what Promiſe had been made to their noble Anceſtors, *Abraham*, *Iſaac*, and *Jacob*;

and that the Time drew near when they would be fulfilled.

It is noted by *Ludovicus Capellus* in his *Chronol. Sacra*, that the Number *Forty* was much obſerved in the Adminiſtrations of Divine Providence: *Moſes* being 40 Years old when he fled into *Midian*, and ſtaying there another 40 Years, and then leaving the World in the end of the next 40 Years of his Age. It was ſo many Years before the *Iſraelites* got to *Canaan*, after they were delivered out of *Egypt*. *Forty* days *Moſes* continued with God in the Mount, both the firſt and ſecond time of his going up thither. So many days the Spies were in ſearching out the Land: and the *Iſraelites* had juſt ſo many Manſions in the Wilderneſs. Their firſt Judge governed juſt 40 Years, and the next twice as many. *Deborah*, *Barak*, *Gideon*, *Eli*, all judged 40 Years: and ſo long *David* reigned.

Ver. 2. *And the Angel of the LORD appeared to him.*] So St *Stephen* alſo, *Acts* vii. 30. By which ſome underſtand the eternal WORD, the Second Perſon in the Bleſſed Trinity. But I think he is not called ſimply an *Angel* any where, but with ſome addition, as the *Angel of the Covenant*: For it would be a dangerous Inſinuation, that he was but a mere Creature. Yet I believe he is not here to be excluded: for I take this to have been the Appearance of the SCHECHINAH; which comprehended both the LORD himſelf, and the Angels that attended him as his Miniſters. One of which now appeared ſo gloriouſly, that he ſhowed God to be preſent: and accordingly we find, in the following words, that he himſelf ſpake to *Moſes*. And thus the LORD is ſaid to have ſent his Angel, when they cried to him, and brought them out of *Egypt*, *Numb.* xx. 16. Which Angel is called *Michael*, by *Menachem*; and the ſame which they alſo call *Goel*, who redeemed *Jacob* from all evil, *Gen.* xlviii. 16.

*In a flame of fire.*] The Glory of the LORD (as the SCHECHINAH is frequently called) appeared in a flaming manner like fire: exceeding bright, and with an amazing Splendor. So it appeared, tho not ſo bright, when the firſt Promiſe was made of their Deliverance, *Gen.* xv. 17, 18.

*Out of the midſt of a Buſh.*] To ſhow, ſay the *Jews* in *Pirke Elieſer*, *Cap.* xl. that God was preſent with them, in their great Affliction and Tribulation: which was repreſented by this Buſh of Thorns or Briars (for ſo the *Hebrew* word ſignifies, ſuch a Buſh as pricks thoſe that touch it) or, as the Prophet *Iſaiah* ſpeaks, lxiii. 9. *in all their affliction he was afflicted*. And by his Providence ordered things ſo, that their Affliction did not conſume them, but rather multiplied and increaſed them; for, as it there follows, *the Angel of his preſence ſaved them*. And thus *Euſebius* tells us (in the later end of *L.* v. *Demonſtr. Evang. c.* 13.) ſome Chriſtians underſtood it, αἰνίττεσθαι δὲ φασι, τὴν μὲν βάτον, τὴν τῶν Αἰγυπτίων ἀγρίαν καὶ ἀπηνῆ καὶ ἀνήμερον μοχθηρίαν, &c.

This fire alſo in the Buſh might be intended to ſhow, that God would there meet with the *Iſraelites*, and give them his Law in Fire and Lightning; and yet not conſume them. For this is the place, where God, after they came out of *Egypt*, delivered the Law to them: which thence was called *Sinai* (ſaith the fore-named Author in *Pirke Elieſer*) from this Buſh; which in *Hebrew* is *Sene*, and ſignifies in *Arabick* a Thorn-buſh: whereas before this it was called *Horeb*, from its dryneſs and barrenneſs, as that word imports.

*And behold the Buſh burnt with fire, and the Buſh was not conſumed.*] The Heathens had either read, or heard of this wonder, as appears by *Artapanus* who mentions it (in *Euſebius*, *L.* ix. *Præpar. Evang. c.* 27.) but he diſguiſes it and miſreports it; ſaying it was a Fire which ſuddenly broke forth out of the Earth, and flamed, μήτε ὕλης μήτε ἄλλης τινὸς ξυλείας οὔσης ἐν τόπῳ when there was no Matter, nor any kind of Wood in the place to feed it. But in the next Chapter but one, an antient *Tragedian* reports it exactly, ſaying juſt as *Moſes* doth here, That *the Buſh burnt in a great fire, and yet remained intire and green in the flame*, which he calls τεράστιον μέγιστον, the greateſt Miracle. The meaning of which I have already explained, in the foregoing Obſervation. There is a Story ſomething like this in *Dion Pruſæus*, *Orat.* xxxvi. where he ſaith the *Perſians* relate concerning *Zoroaſter*, that the Love of Wiſdom and Virtue leading him to a ſolitary Life, ſeparate from Company, upon a Mountain, he found it one day all in a flame, ſhining with celeſtial Fire: out of the midſt of which he came without any harm, and inſtituted certain Sacrifices to God, who then he made account appeared to him. Which *Joh. Henricus Urſinus* a good while ago endeavoured to prove, was nothing elſe but a corruption of this Apparition to *Moſes*. And *Huetius* lately (in his *Demonſtr. Evang. Propoſ.* iv. *cap.* 5.) hath made ſuch a laborious compariſon between what is ſaid of *Moſes* and of *Zoroaſter*, as is ſufficient to make it probable the antient *Perſians* derived their Religion from theſe Books of *Moſes*.

Ver. 3. *And Moſes ſaid, I will now turn aſide.*] It ſeems this glorious Appearance, was not directly before him, but on one ſide of him, and ſome diſtance from him.

*And ſee this great ſight.*] This wonderful Appearance; or, as *Philo* tranſlates it, ἐκπληκτικώτατον, this moſt ſtupendous and aſtoniſhing Sight or Viſion.

*Why the Buſh is not burnt.*] A Fire which did not burn (that is conſume what it laid hold on) was very amazing. Yet the *Gentiles* did not think ſuch things incredible, as appears out of *Seneca* in his *Thyeſte*, where he ſpeaks of a Forreſt which appeared all on a Flame, without Fire: and out of *Lucan*, and divers other Authors, among the Pagans, produced by the Learned *Huetius* in his *Quæſtiones Alnetanæ*, *L.* ii. *cap.* xii. *n.* 10.

Ver. 4. *And when the LORD ſaw that he turned aſide*, &c.] It is plain by this, that the LORD himſelf was here preſent: his Angels being but Attendants, as I ſaid, upon his Majeſty. See *Gen.* xii. 11, 15.

*God called unto him out of the midſt of the Buſh.*] He now calls him *God*, whom juſt before he called LORD. Both which are ſometimes put together, as comprehending all the Divine Attributes. *Maimonides*, who makes *eleven* Degrees of Prophecy (or Divine Communications to Men) juſtly thinks this the very higheſt of all, and it was peculiar to *Moſes*, to hear God himſelf ſpeaking to him in a Viſion, when he was intirely awake.

*And ſaid, Moſes, Moſes.*] He repeats his Name, to excite his attention. And ſome take it for a token of Familiarity. See *Gen.* xlvi. 2. This is called by *Gregor. Nyſſen.* (*de Vita Moſis*, p. 172.) ἡ τοῦ φωτὸς φωνή, &c. a *Voice of that Light*, or Splendor: *i. e.* of the Divine Majeſty which appeared to him.

*And he ſaid, here am I.*] A common Expreſſion of readineſs to hearken and to obey.

Ver. 5. *And he ſaid, draw not nigh hither.*] He commands him to keep his diſtance, and not to approach nearer to him. This, and what follows, plainly demonſtrate what I ſaid before, that this was an Appearance of the SCHECHINAH, or Divine Majeſty; to whom he could not pay too great a Reverence.

*Put off thy Shoes from off thy feet.*] Many frivolous Reaſons have been given of this Precept, as may be ſeen in *Braunius*, *L.* i. *c.* 3. *de Veſtitu Sacerd. Hebr.* But the plain reaſon is immediately added in the Text, becauſe the place where he ſtood was *holy*: into which it was irreverend to enter with their Shoes on; becauſe thereby it might be defiled with the dirt that adhered to them. Certain it is, that in the Temple afterwards, the Prieſts officiated barefoot; and all the Eaſtern People came into their holy Places in the ſame manner: which *Juſtin Martyr* thinks they learnt from this Example of *Moſes*. But Mr *Mede*'s Opinion ſeems truer, That *Moſes* did not give the firſt beginning to this Rite; but it was derived from the Patriarchs before him, and tranſmitted to future Times from that antient general Tradition. For we find no Command in the Law of *Moſes*, for the Prieſts performing the Service of the Tabernacle without Shoes; but it is certain they did ſo, from immemorial Cuſtom: And ſo do the *Mahometans* and other Nations at this day. See Mr *Mede*, *Book* ii. *p.* 442, *&c.* and *p.* 516. And *Huetius* in his *Demonſtr. Evang. Propoſ.* iv. *cap.* xi. *Sect.* 2.

*The place whereon thou ſtandeſt is holy Ground.*] It was made holy by the ſpecial Preſence of God, which was now there, who is moſt holy, and makes every thing relating unto him to be holy alſo. For thus the Tabernacle, the Temple, and the Utenſils thereof, with all things deſtined to the Divine Service, were called *holy*.

Ver. 6. *Moreover he ſaid, I am the God of thy Father.*] i. e. Of *Amram*: who it ſeems was a very pious Man.

*And the God of Abraham, the God of Iſaac, and the God of Jacob.*] Who were ſo dear to him, that he made a Covenant with every one of them (which is the reaſon he is diſtinctly called the God of each of them) as *Maimonides* obſerves, *More Nev. P.* iii. *c.* 51. from *Lev.* xxvi. 42. And this Covenant was that he would be *their God* after a peculiar manner. For otherwiſe, he was the God of *Noah*, and of all the holy Patriarchs before him: but he is called the God of *Abraham*, *Iſaac* and *Jacob*, for a peculiar reaſon, becauſe of the Promiſe made to theſe *three* of the bleſſed Seed which ſhould ſpring from them; in oppoſition to the Pretenſions of other neighbouring People; who (as the Learned Dr *Allix* obſerves) were their Rivals in that Hope. Theſe words being as much as if he had ſaid, the *God of Abraham*, and not of *Lot*, as the *Ammonites* and *Moabites* pretended: the *God of Iſaac*, and not of *Iſhmael*, as his Poſterity pretended: the *God of Jacob*, and not of *Eſau*, as the *Edomites* boaſted.

*And Moſes hid his Face.*] In token of Humility, Submiſſion and Reverence. So *Elijah* did in after times, 1 *Kings* xix. 12. Nay, the Angels cover their Faces in the preſence of God, *Iſa.* vi. 2.

*For he was afraid to look upon God.*] The Splendor of the Divine Majeſty was ſo great, that it dazzled his Eyes; and he was not able to behold it. For tho he ſtirred not a ſtep further, after God prohibited him to come nearer; yet we may ſuppoſe him to be now nearer to it, than he was at the firſt, (*ver.* 3.) and its Glory alſo was much increaſed.

Ver. 7. *And the LORD ſaid, I have ſurely ſeen the affliction*, &c.] To *ſee* ſignifies more than to obſerve and take notice; including in it ſuch Reſolutions of divine Providence, as would certainly produce their Deliverance. For the doubling of the Expreſſion (*Seeing I have ſeen*, as it is in the *Hebrew*) denotes there was no doubt of it.

*And have heard their Cry.*] Both this and the next Phraſe, *know their ſorrows*, ſignify more than the ſimple words *hear* and *know* import, *viz.* ſuch a regard to their miſerable Condition, as moved him to order ſpeedy Relief to be given them.

Ver. 8. *And I am come down to deliver them.*] I now appear unto thee, for that purpoſe.

*Out of the hand of the Egyptians.*] From their tyrannical Power.

*And to bring them up out of that Land.*] Where they are Strangers, and uſed as Slaves.

*Into a good Land.*] A fruitful Country of their own.

*And a large.*] Where they ſhall not be pent up ſo as they are in *Goſhen*. And if it were conſidered according to the Extent of the Original Promiſe, it was large and ſpacious indeed, even from the River of *Egypt* unto *Euphrates*, *Gen.* xv. 18.

*Unto a Land flowing with Milk and Honey.*] By which Phraſe the *Poets* expreſs the greateſt Plenty; as *Bochart* ſhows out of *Euripides*, *Horace*, *Ovid*, &c. *Hierozoic. P.* ii. *L.* iv. *c.* 12. For abundance of *Milk* and *Honey* argue a Country to be well watered, fruitful, full of fair Paſtures and Flowers: from whence the Flocks may fill their Duggs with Milk, and the Bees their Cells with Honey. *Ælian. L.* iii. *de Hiſt. Animal. c.* 35. ſaith, *the Goats of* Syria (which includes this Country) *afford ſuch plenty of Milk, as is in no other Country.*

*Unto the place of the Canaanites*, &c.] See concerning all theſe People here mentioned, *Gen.* xv. 19, *&c.*

Ver. 9. *Now therefore behold, the cry of the Children of Iſrael is come up to me*, &c.] This was ſaid before, *ver.* 7. but here repeated, as a reaſon of the Commiſſion he intended immediately to give to *Moſes*, to go and deliver them.

Ver. 10. *Come now therefore, and I will ſend thee unto Pharaoh*, &c.] Leave thy Flock; for I have another more weighty Buſineſs, wherein I will imploy thee. For thou ſhalt go with my Authority to *Pharaoh*; and command him not only to releaſe my People out of their Servitude, but to let them go alſo out of *Egypt*. He had called them by the Name of *his People*, ver. 7. and now mentions it again, to incourage their hope, that he would take care of his own.

What *Pharaoh* this was (it being a common Name to all the *Egyptian* Kings) is very much diſputed. The common opinion is, that after *Orus* (in whoſe time *Moſes* fled into *Midian*, *Acenceres* (or *Acherres*) reigned *twelve* Years; and after him *Achoris* reigned *ſeven* Years more; and then ſucceeded *Cenchres*, the worſt of them all, to whom *Moſes* was now ſent. But *Clemens Alexandrinus* tells us that *Appion* (a great Enemy of the *Jews*, and who wrote againſt them) mentioning their going out of *Egypt* (in his *fourth* Book of his Hiſtory of *Egypt*) ſaith, it was in the reign of *Amoſis*. For which he quotes *Ptolomæus Mendeſius*, an *Egyptian* Prieſt, who wrote *three* Books about their Affairs, in which he ſaith, κατ' Ἄμωσιν Αἰγύπτου βασιλέα, Μωυσέως ἡγουμένου, γεγονέναι Ἰουδαίοις τὴν ἐξ Αἰγύπτου πορείαν, *L.* i. *Stromat. p.* 320. But *Tacitus* calls him *Bocchoris*, or, as ſome read it, *Occoris*, *L.* v. *Hiſt. c.* 3.

*That thou mayeſt bring forth my People*, &c.] From this time we are to conſider God as the *King* of this People: Not in general only, as he is Lord of the whole World; but in a proper and peculiar manner. For whatſoever Authority or Power of Juriſdiction the Kings of other Nations did exerciſe over their Subjects (as Power of Life and Death, of making Laws and Leagues, *&c.*) the ſame Prerogative did the Lord of Heaven and Earth reſerve to himſelf alone, over the Children of *Iſrael*. Upon which ground, as Dr *Jackſon* well obſerves, *Moſes* was delegated to be his Ambaſſador to the King of *Egypt*; and conſtituted (it appears by the whole Story) his Deputy or Viceroy over *Iſrael*.

Ver. 11. *And Moſes ſaid unto God, Who am I, that I ſhould go unto Pharaoh*, &c.] He modeſtly declines the Service, conſidering how mean a Perſon he was, in compariſon with *Pharaoh*; and how unable to do any thing for the *Iſraelites*. He had felt ſome extraordinary motion in himſelf, *forty* Years ago; which he took to be an indication, that God would uſe him as an Inſtrument of their Deliverance, (ſee *Chap.* ii. *v.* 11, 12.) but at that time he was a far greater Man than now; and had more intereſt at Court: the Princeſs who adopted him for her Son being then perhaps alive, or having left him what made him very conſiderable. In ſhort, he was then the Son of *Pharaoh*'s Daughter; but now a poor Shepherd.

Ver. 12. *And he ſaid, Certainly I will be with thee.*] In anſwer to his Objection, God bids him depend on this; that he would preſerve him by a ſpecial Providence, from being hurt by *Pharaoh*. So *Maimonides* ſhows this Phraſe (*I will be with thee*) ſignifies in Scripture, *More Nev. P.* iii. *c.* 18. And the confidence which God wrought in him of this, gave him Courage and Reſolution: which is alſo denoted by this Phraſe, as he ſhows, *P.* ii. *c.* 38. For all the Prophets were endued with an extraordinary Fortitude and Magnanimity; which was in *Moſes* above all the reſt: he encountering a great King, and all his Court and People, barely with a Staff in his hand.

*And this ſhall be a Token to thee that I have ſent thee; when thou haſt brought forth the People out of Egypt, ye ſhall ſerve God upon this Mountain.*] This could not be a Token to him now, but was afterward: when God by his power brought them to this very place, to worſhip him, according to this Promiſe, upon this Mountain. In the mean time, there were many other Tokens God gave him (as we find in this Hiſtory) which were all confirmed by this at laſt.

Ver. 13. *And they ſhall ſay unto me, What is his Name? What ſhall I ſay unto them?*] This doth not argue that they knew not what the Name of their God was; for they and their Fathers had been long acquainted with him: and they cried unto him, and he heard them (ii. 23, 24.) But *Moſes* being the firſt that ever ſpake to Men in the Name of God, (none of the Patriarchs, either before the Flood or after it, having ſaid any ſuch words as theſe; *God hath ſent me to you: the Lord commands me to bid you do ſo or ſo*, as *Maimon.* obſerves in ſeveral places of his *More Nevoch.* P. i. c. 63. P. ii. c. 39.) it was natural for the *Iſraelites* to aſk him by what Name, or peculiar Attribute, God had made himſelf known unto him, ſo as to authorize him to ſpeak to them, as never any Man before did. He had ſpoken unto *Noah* and unto *Abraham*, &c. but it was only for their own Inſtruction; he never bid them deliver any Meſſage unto others: and yet it is obſervable, that upon particular occaſions, he ſtill made himſelf known to them by different Names or Titles. As he ſaith to *Abraham*, *Gen.* xv. 7. *I am Jehovah, who brought thee out of* Ur *of the Chaldees*. But xvii. 1. he ſaith, *I am El-ſhaddai*. And to *Iſaac* he ſaith, *I am the God of thy Father* Abraham, xxvi. 24. To *Jacob* he adds, *I am the LORD God of thy Father* Abraham, *and the God of* Iſaac, xxviii. 13. And after this, *I am the God of* Bethel, xxxi. 13. No wonder then that *Moſes* ſhould think the People would expect, upon ſo great an occaſion, when he came to them as an Ambaſſador from Heaven, that the God of their Fathers ſhould ſpeak to them in a new Style, beyond all that had been known in former days.

Ver. 14. *And God ſaid unto Moſes, I AM THAT I AM.*] That is, ſaith *Maimonides*, in the place above-named; *He that neceſſarily exiſts*. He who ſo is, that he muſt needs be. Or as ſome tranſlate it, *I will be what I will be*; i. e. the Eternal Immutable Being, (ſo *Elmacinus* interprets it, *the Eternal that never dies*) who am faithful to my Promiſes; and will be to you, what I told your Fathers I would be. Whatſoever I ſaid in the days of *Abraham*, concerning the giving the Land of *Canaan*, I will certainly perform; for I change not.

*Thus ſhalt thou ſay to the Children of Iſrael, I AM hath ſent me unto you.*] The former words were a Declaration of God's Nature to *Moſes*; and in theſe he bids him, in brief, only ſay to the *Iſraelites* that he was ſent by him *Who is.* That is (as was ſaid before) neceſſarily Exiſts: *always was, and ever will be.* Who alters not; but by whatſoever Name he makes himſelf known, is ſtill the very ſame God. Which was a Name not unknown to the Gentiles, as one would think by the word *E I*; which was inſcribed in the front of the *Delphick* Temple (as *Plutarch* tells us) and was nothing elſe but the contraction of *E I M I*, which ſignifies, *I AM.* Or if we take *E I* to be an intire word (as it is commonly thought) ſignifying *thou art*, *Ammonius* rightly underſtood it to be αὐτοτελῆ τοῦ Θεοῦ προσαγόρευσιν καὶ προσφώνησιν, (as *Plutarch* reports his words in a Treatiſe on this Subject) *the moſt abſolutely perfect Name and Compellation of God.* For God, ſaith he, in the other Inſcription on the Temple, ſpeaks to us who approach him, ſaying to every one *KNOW THY SELF:* and we are taught to anſwer to him again, in the words of this Inſcription, *THOU ART:* aſcribing to him ὡς ἀληθῆ καὶ ἀψευδῆ, &c. *that true undoubted, and only Appellation which belongs to him alone.* For he only is; we are not, *&c.* Thus he declares this word, to expreſs moſt perfectly the Divine Eſſence; which is diſtinguiſhed hereby from all falſe Gods. See *Euſebius*, *L.* xi. *Præp. Evang. c.* 11. and in the two foregoing Chapters; where he takes a deal of pains to ſhow that *Plato* borrowed this Notion of τὸ ὂν ἀεὶ, γένεσιν δ' οὐκ ἔχον, *a Being that is always, but had no beginning*, from theſe words of *Moſes.* And *Numenius* a *Pythagoræan* ſpeaks it more plainly, when he ſaith, τὸ γὰρ ὂν, ἀΐδιον βεβαιόν τε ἐστὶν, ἀεὶ κατὰ ταυτὸν καὶ ταυτὸν, *that which is; is eternal and ſtedfaſt, always the very ſame without variation.* And no wonder theſe Men, if they met with this Paſſage in *Moſes*, were highly pleaſed with it; for St *Hilary* himſelf tells us, that he lighting upon theſe words (as he was muſing about God and Religion) before he was a Chriſtian, was ſtruck with admiration: there being nothing ſo proper to God as *to be.* And therefore he thought it worthy of God, to ſay of himſelf, I AM THAT I AM, and HE THAT IS (ſo he tranſlates the laſt words) *hath ſent me unto you*; *L.* i. *de Trinitate.*

Ver. 15. *And ſaid moreover unto Moſes, Thus ſhalt thou ſay*, &c.] For a further Explication of what he had now ſaid, and a further Satisfaction of their Minds.

*The LORD God of your Fathers, the God of Abraham*, &c.] The Name JEHOVAH (as we pronounce it) ſeems to be in ſenſe the ſame with *Ehjeh*, before mentioned. Which, as it declares his Nature, ſo the word *God* added to it, expreſſes his Favour, Care and Providence. And conſequently he bids *Moſes* tell the Children of *Iſrael*, that He who is *the Eternal*, was the God of their Fathers, of *Abraham*, *Iſaac*, and *Jacob:* To whom he had made many Promiſes that he would be gracious to their Poſterity. This was ſufficient for them to know of him.

*This is my Name for ever, and this is my Memorial*, &c.] Some refer the firſt words (*this is my Name*) to the foregoing Verſe, I AM: and the next, (*this is my Memorial*) to thoſe which immediately preceed, *the LORD God of your Fathers:* which in truth include the whole, *Jehovah* being the ſame with *I am.* And the meaning is, I will be for ever remembered, celebrated, praiſed and invoked, by the Name of *the LORD God of your Fathers*, &c.

Ver. 16. *Go, and gather the Elders of Iſrael together.*] The word *Elders* in theſe Books, ſometimes ſignifies the Men of the great *Sanhedrin*, as they ſpeak in after-times (or the Judges in the higheſt Court) *Deut.* xxi. 2, &c. Sometimes the Judges in the lower Courts, *Deut.* xix. 12. xxii. 15. Sometimes it only ſignifies the Heads of the Tribes, as here in this place: For now there were no ſuch Courts of Judicature conſtituted. See *Selden*, *Uxor. Hebr. L.* i. *cap.* xv. Some indeed (particularly *Corn .Bertram*) think it reaſonable to ſuppoſe that the *Iſraelites* had Judges among them, all the time they dwelt in *Egypt*, tho not mentioned in Scripture; as they had, no doubt, a Form of Religion, tho we read nothing of it. And *Moſes*, he thinks, is here ordered to ſend for theſe, who were their Rulers, and adminiſtred publick Affairs among them. But there is this Argument againſt it, that after this time, when *Moſes* had brought them out of *Egypt*, there were no ſuch *Judges* among them, but *Moſes* (as we find *Exod.* xviii.) judged all himſelf, to his exceeding great trouble. And therefore by *Elders* we are here to underſtand only the wiſeſt and graveſt Men of the Nation, who were in greateſt eſteem among them (as Mr *Selden* afterwards ſpeaks, *L.* i. *de Synedr. cap.* xv. *p.* 523, &c.) or, as was ſaid before, the *Heads of their Tribes.* The famous *H. Grotius* confirms this, by a nice Obſervation, that both here and *ver.* 18. they are barely called *Zikne*, not *Hazikne*, becauſe there was not as yet, *certum Collegium, ſed ſola qualitas denotatur* (as he ſpeaks *L. de Imp. Sum. Poteſt. circa Sacra. cap.* xi. *n.* 15.) *a certain College or Society of them, but their quality only is denoted.* And no doubt the word always ſignified Men of Dignity, or chief Rank among others, both among the *Iſraelites*, and among the *Egyptians*; as I have obſerved on *Gen.* xxiv. 2. l. 6.

*And ſay unto them, the Lord God of your Fathers*, &c.] See this explained, *ver.* 6.

*Hath appeared unto me.*] ver. 2, 4.

*Saying, ſurely I have viſited you.*] So *Joſeph*, when he died, aſſured them God would do, *Gen.* l. 24. where I obſerved to *viſit them*, was *to bring them out of Egypt.* And ſo it ſignifies here, as is evident from what God ſaid to *Moſes* when he appeared to him, *ver.* 8. *I am come down to deliver them out of the hand of the Egyptians.* Which was not yet actually done, but ſo abſolutely decreed in the Mind of God, that he might ſay he had already done it. Or the word *Pakad* may be tranſlated here, as it is elſewhere, *I have remembred you*, (1 *Sam.* xv. 2.) that is, ſo as to reſolve to deliver them. And then the next words may depend on this.

*And that which is done to you in Egypt.*] For the word *Seen* is not in the Original: But either way, it relates to what God ſaith to *Moſes*, *ver.* 7, 9.

Ver. 17. *And I have ſaid.*] Determined, or reſolved.

*I will bring you out of the affliction of Egypt, into the Land of the Canaanites,* &c.] See *ver.* 9.

Ver. 18. *And they ſhall hearken to thy voice.*] A great incouragement to carry this Meſſage to the Elders of *Iſrael:* which God promiſes to incline their hearts to receive and obey.

*The LORD God of the Hebrews hath met with us.*] We have received a ſpecial Command from the Eternal God, whom we, and our Forefathers, worſhip: who hath appeared to us.

*And now let us go* (*we beſeech thee*) *three days journey into the Wilderneſs.*] They intended to go quite away; but at firſt are directed to demand only to go as far as Mount *Sinai:* which was but *three* days Journey from *Egypt*, if they went the neareſt way to it. For this they were humble Petitioners; which is implied in thoſe words, *We beſeech thee.*

*That we may ſacrifice to the LORD our God.*] When they delivered this Meſſage to *Pharaoh* (*ver.* 1.) they call it *holding a Feaſt to him:* which was to be made upon the Sacrifices that they offered. For *ver.* 3. of that Chapter, they ſpeak in the ſame Phraſe, which is uſed here.

Ver. 19. *And I am ſure the King of Egypt will not let you go.*] God underſtood before-hand the hardneſs of his heart; and that he would not yield; no not to let them depart for *three* days, much leſs for altogether.

*No not by a ſtrong hand.*] In the Margin, *But by a ſtrong hand*; i. e. by cutting off all the Firſtborn in the Country: till which, he knew *Pharaoh* would be obſtinate.

Ver. 20. *And I will ſtretch out my hand.*] As the *hand* of God ſignifies his Power, ſo the *ſtretching it out*, ſeems to ſignify the exerting of that Power in mighty Deeds.

*Smite Egypt with all my Wonders.*] The *Hebrew* word for Wonders, comes from a Root, which imports ſomething *ſingular*, and not *common.* Such were all the Plagues God ſent upon *Egypt*, which made them the more wonderful.

*After that he will let you go.*] They grew ſo terrible, at laſt, that he was aftraid the next ſtroke would be upon his own Perſon: which made him content to diſmiſs them.

Ver. 21. *And I will give this People favour in the ſight of the Egyptians,* &c.] Diſpoſe their hearts to be kind to them, ſo that they ſhould readily furniſh them with any thing they deſired.

Ver. 22. *But every Woman ſhall borrow.*] The word *Shaal* is of a doubtful meaning: for it ſignifying, in general, to *aſk* or to *pray*, one may pray another, either to *give* or to *lend.* And if the *Iſraelites* aſkt their Neighbours to beſtow ſuch things upon them, as are here mentioned, and they out of a deſire to be rid of them, or hoping ſpeedily to recover their Goods, granted their Requeſts; no wrong was done to them. And if they borrowed them of the *Egyptians*, it was by the Authority of God, whoſe the World is and the fulneſs thereof: and who doth no Man any wrong when he is pleaſed to transfer what he enjoys, unto another. See more xi. 2. xii. 35.

*Of her Neighbour, and of her that ſojourneth in her Houſe.*] By this it appears that the *Egyptians* were intermixed with the *Hebrews*, in the Land of *Goſhen:* and ſo might the more eaſily go along with them when they left *Egypt*; as many of them did, xii. 38.

*Jewels of Silver,* &c.] Rather, *Veſſels of Silver*, &c. Which were of greater uſe to them than *Jewels*; unleſs they pretended to deck up themſelves for the Feaſt they were to keep. See more xi. 2. xii. 36.

*And ye ſhall ſpoil the Egyptians.*] Not by Rapine or Stealth, but by their own Conſent.

## CHAP. IV.

Ver. 1. BUT *behold they will not believe me, nor hearken to my voice,* &c.] This ſeems directly to contradict what God had ſaid unto him, iii. 18. *They ſhall hearken to thy voice.* Which *Maimonides* endeavours to reconcile, by ſaying, that *Moſes* was ſatisfied they would believe that he told them concerning the *Name* of God who ſpake to him; but not believe, without further proof, that he was *ſent* by him. *P.* i. *More Nevoch. c.* 63. But the plaineſt Anſwer is, that God did not mean they would hearken to *Moſes* immediately: but that he would ſo convince them by undeniable ſigns and tokens, that they ſhould give credit to him, when he ſaid he came from God to them: ſuch ſigns he now aſks, and God grants; that they might believe the LORD appeared to him, and gave him Commiſſion to deliver them.

Ver. 2. *And the LORD ſaid unto him, What is that in thy hand?*] He aſks this queſtion to make way for what follows; and to move his attention to it.

*And he ſaid a Rod.*] His Shepherd's Staff, it is moſt likely. For he takes occaſion from what was in his Hand to confirm his Faith; and he was now feeding his Father-in-law's Sheep, when God appeared unto him. The *Jews* have a world of fabulous Stuff about this *Rod*, not worth the remembring.

Ver. 3. *And he ſaid, Caſt it on the ground,* &c.] As he was to do when he came before *Pharaoh* (vii. 10.) that it might not be thought *Moſes*'s Hand contributed any thing to the Change; but it might appear to be wrought by the Power of God.

*And it became a Serpent.*] 'Αυτίκα ψυχωθεῖσα εἷρπε (as *Philo* ſpeaks) immediately it was inlivened and crawled about. The word *Nachaſh* comprehends all ſorts of *Serpents*; and *R. Elieſer* takes it to have been a *flying Serpent:* but our Doctor *Lightfoot* either thinks it was a *Crocodile*; for which there is ſome reaſon. For that which is here called *Nechaſh* (which moſt think ſignifies a common Snake, or Serpent) when he threw down his Staff before *Pharaoh* (vii. 10.) is called *Tannin:* which ſignifies a Serpent of the largeſt Dimenſions (ὑπερμεγέθης δράκων, *Philo* here calls it) and as I proved upon *Gen.* i. 21. includes in it *Crocodiles*, which *Iſaiah* calls the *crooked Serpent*, xxvii. 1. unto whoſe devouring Jaws *Pharaoh* had expoſed the *Hebrew* Infants, when he commanded them to be caſt into the River *Nile*, (i. 22.) which abounded with *Crocodiles.*

*And Moſes fled from before it.*] It being a very frightful ſight; enough to diſmay the moſt courageous Man on Earth: as God himſelf deſcribes the Crocodile in the Book of *Job*, xli. 14, 15. *His Teeth are terrible round about: When he raiſes up himſelf, the Mighty are afraid.*

Ver. 4. *And the LORD ſaid unto Moſes, put forth thy hand and take it by the tail*, &c.] This ſhows *Moſes*'s Faith to have been great, which overcame his Fear. Moſt think this to have been an apt Repreſentation of the Condition of the *Iſraelites* in *Egypt*, and of their Deliverance there. *R. Elieſer* in his *Pirke*, *cap.* xl. hath hinted the beſt Explication of it, if it have any ſuch meaning, when he ſaith; As a Serpent bites and kills thoſe on whom it ſeizes, ſo did *Pharaoh* and his People bite and kill the *Iſraelites:* Or rather he ſhould have ſaid; ſo ſhall the *Egyptians* be afflicted and tormented by the Rod which *Moſes* carries in his hand.

Ver. 5. *That they may believe that the LORD God of their Fathers*, &c.] The meaning is; Thou ſhalt do thus before them, if they doubt whether I have appeared to thee (as he feared they would, *ver.* 1.) to convince them of it.

Ver. 6. *And the LORD ſaid furthermore unto him*; *Put now thy hand into thy boſom*, &c.] He did not aſk for a new ſign; but the LORD was graciouſly pleaſed to grant him a further Confirmation of his Faith; or rather, of the Faith of the *Iſraelites*.

*And he put his hand into his boſom, and when he took it out, behold it was leprous as Snow.*] It was a wonderful thing that out of the ſame place ſhould come both the Diſeaſe and the Cure (as we read in the next Verſe, that by putting his hand into his boſom again, it became ſound) and it was the greater wonder, becauſe the Leproſy was a Diſeaſe, that was very hard to be cured. *R. Elieſer*, in the place forenamed, doth not give ſo good a reaſon for this ſign, as for the former: tho it is not a bad one. For, he making a Queſtion, Why God ſhould give them a ſign by an unclean thing, and not by a clean? makes this Anſwer to it; Becauſe as a *Leper* is unclean, and makes others ſo, in like manner *Pharaoh* and the impure *Egyptians* had defiled the *Iſraelites:* but God ſhewed by *Moſes*'s drawing his hand out of his boſom again pure and clean, that he would deliver and purge the *Iſraelites* from the filthineſs of the *Egyptians*. I ſhould think rather, that the Leproſy repreſented God's ſmiting the *Egyptians* with his Plagues; and the Cure of it, God's removal of thoſe Plagues at *Moſes*'s Prayer. But there is no end of ſuch Conceits. Therefore I ſhall rather obſerve, that God commanding him to work *all theſe wonders before* Pharaoh, (*ver.* 21.) it is very probable, this gave occaſion to the fabulous Story which was invented in future Ages; that *Moſes* was a *Leper*, and the *Iſraelites* infected with that, and other ſcabby Diſeaſes. For ſo *Joſephus* tells us (*L.* i. *contra Appion.*) the Tale was told in *Manetho*'s Hiſtory, and thence deſcended unto others, that *Moſes* was driven out of the Country, διὰ τὴν λέπραν, (See *Juſtin. L.* xxxv. *c.* 2. *Tacitus* L. v. *Hiſtor. c.* 3.) *becauſe he had the Leproſy*. Which, as *Manetho*, perhaps, did not maliciouſly deviſe out of his own head, ſo thoſe Hiſtorians from whom he borrowed his Work, might have but an imperfect Tradition of the Truth, derived from this Paſſage of *Moſes* appearing with a leprous Hand before *Pharaoh:* which was preſently noiſed about the Country, without the other part, of his being immediately cured. And thus *Helladius Beſantinus* an *Egyptian* Writer, in his *Chreſto-Mathia*, mentions one who ſaid *Moſes* was called Αλφα, becauſe his Body τοῖς ἀλφοῖς κατάστικτος ἦν *was markt with white leprous ſpots*. And to this lie he calls *Philo* to be a Witneſs. The very ſame is affirmed by *Philemæus Hephæſtionis*, as *J. Meurſius* obſerves in his Notes upon the forenamed Author.

Ver. 7. *And he plucked it out of his boſom, and behold it was turned again as his other fleſh.*] A manifeſt token (as *Con. Pellicanus* rightly takes it) that God could, with as much eaſe, reſtore his oppreſſed People to perfect Liberty.

Ver. 8. *And it ſhall come to paſs, if they will not believe thee, nor hearken to the voice of the firſt ſign.*] Here he gives the reaſon, why he was pleaſed to add another ſign to the former; that he might overcome the incredulity, which he foreſaw would be in many of them.

*That they will believe the voice of the latter ſign.*] Yield their conſent to that which is plainly taught them by both theſe ſigns, *viz.* that God had appeared to him, and ordered him to ſay what he did. And he ſaith they would *believe*; becauſe it was rational to ſuppoſe they would: tho he likewiſe ſuppoſes in the next Verſe, ſome might ſtill remain incredulous; and therefore he adds another.

Ver. 9. *Thou ſhalt take of the Water of the River, and pour it upon the dry Land*; *and the Water ſhall become Blood.*] This ſign was not wrought now, when God talked with him, as the two former were: for he was in the Deſart, far from the River here ſpoken of, and near no River at all. Therefore, in caſe the *Iſraelites* did not believe upon the ſight of the two former ſigns, this is ordered to be wrought, when he came into *Egypt*, for their Conviction; by taking the Water of *Nilus*, and turning it into Blood. Which might be well looked upon as an Indication that God was able to ſpoil that Water, which was the great Inſtrument of the fertility of that Country, and make their Land barren. And alſo put them in mind that the cry of the innocent Blood of their Infants, which had been drowned in that River, was come up to God.

There was a neceſſity that *Moſes* ſhould be inſtructed with all theſe Powers, becauſe he came with an unuſual Commiſſion: which would not have been credited, if he had not brought ſuch extraordinary proof of it. All the Prophets after him did not work Miracles, which were neceſſary only when ſome great Change was to be made in the World; as there was now at their bringing out of *Egypt*. After which they were to be put into a new form and order, by a body of peculiar Laws, both Civil and Religious: which when they were notoriouſly violated, God was pleaſed by ſuch wonders as *Moſes* wrought, to turn their hearts back again; as he did in the days of *Elijah*, 1 *Kings* xviii. 37.

Ver. 10. *And Moſes ſaid unto the LORD, O my Lord.*] This is a form of Speech, whereby he declines this great Imployment; and deſires to be excuſed. The Reaſon of which follows.

*I am not Eloquent.*] In the Hebrew, *Am not a man of words*; i. e. not a good Speaker; or, not accuſtomed to make Speeches; or, as ſome take it, a Man of few words: and therefore unfit to be ſent to the *Iſraelites*; and much more to the King of *Egypt*, to whom none but great Orators make Addreſſes. *Clemens* in his Epiſtle to the *Corinthians*, make this an Argument of *Moſes*'s Humility, and ſaith, he added theſe words (from I know not what Author) ἐγὼ εἶμι ἀτμὶς ἐκ χύθρας, *I am a reek from a Pot.*

*Neither heretofore, nor ſince thou haſt ſpoken unto thy Servant.*] This hath been always my Imperfection, that I could not ſpeak fluently: nor do I find that I am altered, ſince thou haſt been pleaſed to appear to me, and give me this Commiſſion.

*But I am ſlow of ſpeech, and of a ſlow tongue.*] Cannot bring forth my words readily; nor pronounce them well. The *Jews* think he had ſome impediment in his Speech; ſo that he could not pronounce ſome Letters or Words exactly; at leaſt, not without ſuch difficulty, that it was long before he could bring them forth. But the LXX underſtand theſe words *ſlow of ſpeech*, as if he had but a weak, ſmall, or ſlender voice; ſpeaking *voce gracili & exile* (as it may be tranſlated in Latin) which made him very unfit, he thought, to be an Ambaſſador. And this doth not diſagree with what St *Stephen* ſaith, that he *was mighty in words*, as well as Deeds, *Acts* vii. 22. for the ſenſe of what he ſpake was great and weighty; tho his pronounciation was not anſwerable to it. Nor did his ill or weak pronounciation, nor his ſlowneſs in bringing forth his words, hinder him from being an excellent Judge, and deciding Cauſes from Morning to Night; as we read *Exod.* xviii. In the determination of which there was no need of Oratory; but of a quick Apprehenſion, exact Judgment, and proper Language; which he never wanted. One would think alſo, that by Uſe and Exerciſe he grew prompt in the delivery of his Mind; for he made ſeveral very long Speeches to the People, and eſpecially an incomparable Diſcourſe before his departure out of the World, in the beginning of the Book of *Deuteronomy*. In the later end of which, his *Song* ſhows that he wanted no eloquent words, when he pleaſed to uſe them.

Ver. 11. *And the LORD ſaid unto him, who hath made mans mouth*, &c.] Cannot I, who formed all the Organs of Speech, and made the reſt of mens Senſes, and when I pleaſe deprive them of their uſe, take away this Impediment of which thou complaineſt, and make thee to ſpeak as roundly and gracefully, as any Man living? The Author of *the Life of Moſes* (who makes *Pharaoh* to have condemned *Moſes* for killing the *Egyptian*, &c. ſee ii. 15.) fanſies, that God puts him in mind of his Deliverance at that time: As if he had ſaid, Who taught thee to make thy Defence, when thou waſt arraigned before *Pharaoh?* Who made the King dumb, that he could not urge and preſs thy Execution? Who made the Executioner deaf, that he could not hear the Sentence when pronounced? And who made them all blind, that they could not ſee, when thou madeſt thy eſcape? Which is very ingeniouſly invented; but we have no aſſurance of the truth of this Explication.

Ver. 12. *Now therefore go, and I will be with thy mouth, and teach thee what thou ſhalt ſay.*] Excuſe thyſelf no longer, but obey the Commiſſion I have given thee: and I will both help thy Speech, and ſuggeſt to thy Mind what thou ſhalt deliver. This doth not ſignify, as I take it, that if he had without further diſputing gone about his Buſineſs, God would have given him a better Elocution: but that he would have made his words as powerful, as if they had been pronounced with the greateſt advantage. Or the meaning may be, that he ſhould never want either words or thoughts, to inſtruct his Brother *Aaron*, whom God always intended to ſend along with him.

Ver. 13. *And he ſaid, O my Lord.*] The ſame form of Speech with that *ver.* 10.

*Send, I pray thee, by the hand of him whom thou wilt ſend.*] The *Vulgar Latin* having tranſlated the word SCHILO, *Gen.* xlix. 10. *qui mittendus eſt*, him that is to be ſent, it hath inclined ſeveral great Men to think, that *Moſes* here deſires God to ſend the MESSIAH. And ſeveral of the antient Fathers (*Juſt. Mart. Tertull.* and St *Cyprian*, &c.) were of this mind: as many later Interpreters, both of the *Roman* and of the *Reformed* Churches, have been. Particularly *Flaccius Illyricus* (in his *Clavis* upon the word MITTO) thus explains this Paſſage, '*Manda id functionis*, &c. commit this Office 'to the true *Meſſiah, or bleſſed Seed*; *whom thou haſt reſolved to ſend:* who will diſcharge this 'Truſt far better than I can do, &c.' But there have been and are other very conſiderable Perſons, who think *Moſes* means no more than this; *Send a more proper Perſon, one fitter for this Imployment than I am.* And the truth is, ſuch Speeches as theſe in Scripture, do not denote any certain Perſon or Thing; but ſignify ſomething indefinite, and in general. Examples of which we have in 1 *Sam.* xxiii. 13. 2 *Sam.* xv. 20. upon which Phraſe [*Vado quo vado*] *I go whither I may*, the ſame *Flaccius* obſerves, that it denotes an uncertain motion. In like manner *Moſes* here determines his deſire to no particular Perſon: but only wiſhes God would ſend any Body rather than himſelf. And that he did not think of the *Meſſiah*, there is this Argument: that he had no reaſon to believe he was now born: and yet God's Promiſe was to ſend one immediately to relieve the *Iſraelites*. Upon which Errand alſo, if he had prayed God to ſend him, it would argue *Moſes* to have been in the ſame Error with the preſent *Jews*, that the *Meſſiah* was to be a Temporal Deliverer.

Ver. 14. *And the Anger of the LORD was kindled againſt Moſes.*] Theſe words ſeem to import, that God was highly diſpleaſed with him; and conſequently that he had very much offended him. Yet ſome of the Fathers, particularly St *Hierom* and St *Baſil*, impute his backwardneſs to ſerve in this Imployment, to his great

Modeſty, Humility, and a deep Senſe of his own Infirmities: of which the wiſeſt and beſt Men are far more ſenſible than other Perſons. And then this Anger amounts to no more than ſuch a Diſpleaſure as a Father hath at his Child, when he is too diffident, notwithſtanding all that he hath ſaid and done to breed in him a juſt confidence. And therefore no Puniſhment followed his Anger (unleſs we think, as *R. Solomon* doth, that becauſe of his backwardneſs God preferred *Aaron*'s Family above his, or that this was the cauſe he would not cure his Imperfection of Speech) but only a chiding: which we may ſuppoſe went before the following Queſtion, *Is not Aaron the Levite thy Brother?* which carries ſomething of ſharpneſs in it. And indeed this may be ſaid in *Moſes*'s Excuſe, That the moſt excellent Perſons, are the leaſt forward to embrace the Offers of great Advancement. According to the obſervation of *Plato, L.* i. *de Republ.* (which I find *Euſebius* alſo hath noted out of him, *L.* xii. *Præp. Evang. c.* 9.) that no Magiſtracy being deſigned for the profit of him that governs, but of thoſe that are governed; I muſt needs conclude, ſaith he, μηδένα ἐθέλειν ἑκόντα ἄρχειν, that *no Man* (who is conſiderate he means) *will voluntarily take upon him the Government of a People:* but he muſt be hired to it; or he muſt be puniſhed if he will not undertake it. For he that will uſe his Power well, οὐδέποθ' ἑαυτῷ τὸ βέλτιστον πράττει, ἀλλὰ τῷ ἀρχομένῳ; *never doth that which is beſt for himſelf, but for thoſe whom he governs.* Such a one was *Moſes*, who ſought not his own Profit or Glory (as thoſe that now ſeek for great Places, by which they deſign a Benefit to themſelves, and not to their Neighbours) and therefore was not eaſily perſuaded to accept of the high Authority, which was offered to him.

*Is not Aaron the Levite thy Brother?*] One would think by this, that *Aaron* was now a principal Perſon, and of moſt eminent Quality in the Tribe of *Levi:* as may be concluded alſo from his Marriage with the Siſter of the *Prince* of the Tribe of *Judah*, vi. 23. For it is but a fancy of *R. Solomon*'s that he is therefore called the *Levite*, becauſe the *Levitical* Order ſhould have proceeded from him, and the *Prieſthood* been entailed on *Moſes*'s Family: but becauſe of *Moſes*'s backwardneſs to ſerve God in this preſent Employment, he in anger quite changed his Intention, and advanced *Aaron* to the Prieſthood.

*I know that he can ſpeak well.*] Is eloquent, and can deliver his Mind in fluent words. There are two things which compleat a Commander, as *Pericles* ſpeaks in *Thucydides*; σύνεσις καὶ δύναμις ἑρμηνευτική· *Wiſdom* and *Eloquence*; which do not often meet in one Perſon: but God is pleaſed to diſtribute theſe Gifts, as he did to theſe two Brethren. So *Polydamas* in *Homer* tells *Hector:* God's way is not to give all Accompliſhments to one Man; but ſome to one, and ſome to others. *Iliad.* xiii. *ver.* 730.

> Ἀλλ' οὔπως ἅμα πάντα δυνήσεαι αὐτὸς ἑλέσθαι·
> Ἄλλῳ μὲν γὰρ ἔδωκε θεὸς πολεμήϊα ἔργα, &c.
> Ἄλλῳ δ' ἐν στήθεσσι τιθεῖ εὐρύοπα Ζεύς, &c.

which he expreſſes admirably again, *Odyſſ.* Θ. *v.* 168.

> Οὕτως οὐ πάντεσσι θεὸς χαρίεντα δίδωσιν
> Ἀνδράσιν, οὔτε φυὴν, οὔτ' ἂρ φρένας, οὔτ' ἀγορητύν.

*Behold he cometh forth to meet thee,* &c.] By God's direction no doubt, who ſuggeſted to him that *Moſes* was coming by his order towards *Egypt:* which was ſuch comfortable News to him, that when he ſaw him (after ſuch a long Separation) it could not but be a very joyful meeting. The fulfilling of this Prediction, was a new ſign to *Moſes*, that God would be with him.

Ver. 15. *And thou ſhalt ſpeak unto him, and put words in his mouth.*] Tell him from me, what he is to ſpeak.

*And I will be with thy mouth, and with his mouth.*] Thou ſhalt have Directions from me what to ſay to him: and I will enable him to ſpeak to the People and to *Pharaoh.*

*And will teach you what you ſhall do.*] Inſtruct you in all your Proceedings.

Ver. 16. *And he ſhall be thy ſpokeſman to the People.*] Acquaint them with what thou haſt to deliver to them.

*And he ſhall be, even he to thee.*] He doubles the words, to denote that he ſhould need no other Aſſiſtance but *Aaron:* who being his Brother, he might the more ſecurely rely on his fidelity.

*Inſtead of a mouth.*] To ſpeak what thou canſt not ſo well deliver thyſelf.

*And thou ſhalt be to him inſtead of God.*] Deliver my Mind and Will to him. The *Chaldee* tranſlates the *Hebrew* word *Elohim*, in this place, a *Prince* or a *Judge:* who hath the Power of Life and Death; (ſee *Grotius* in *Acts* vii. 35. and *L. de Dieu* in vii. 1.) For *Moſes* by God's order and appointment executed all thoſe Judgments upon *Pharaoh*, which *Aaron* pronounced. See *Selden L.* i. *de Synedr. cap. ult.* If *Juſtin Martyr* did not miſapprehend *Diodorus Siculus*, he ſaith the *Jews* called *Moſes* a *God.* For ſo he reports *Diodorus*'s words (*Adhort. ad Græcos, p.* 10.) παρὰ τοῖς Ἰουδαίοις Μωυσῆν τὸν καλούμενον Θεόν: which now are otherways in the Books of *Diodorus* (*Edit. Steph. p.* 59.) where mentioning ſeveral Lawgivers, that pretended to receive their Laws from God, or ſome good Angel, names *Moſes* among the reſt, παρὰ δὲ τοῖς Ἰουδαίοις Μωυσῆν τὸν Ιαω ἐπικαλούμενον Θεόν· who received his from the God called *Jao:* So they pronounced that Name which we call *Jehovah.*

Ver. 17. *And thou ſhalt take this Rod in thy hand.*] The Rod mentioned *ver.* 2. which is *ver.* 20. called *the Rod of God*; becauſe it was an Enſign of Divine Authority and Power; by which all the Wonders were wrought.

*Wherewith thou ſhalt do ſigns.*] By ſtretching out ſo mean a thing as this Rod, at God's Command, great Miracles followed: which demonſtrated the Power of God and not of Man.

Ver. 18. *And Moſes went and returned.*] From *Horeb*, where he had all this Converſe with God, he returned to the place where his Father-in-law lived. See *ver.* 1.

*To Jethro.*] In the *Hebrew* his Name is written *Jether.* And the Tradition is, in *Semoth Rabba*, that he was once a *Gentile*, and then his Name was *Jether:* but being proſelyted to the true Religion, there was a Letter added to his Name, as there was to *Abraham's*, and he was called *Jethro*. And Mr *Selden* obſerves he is called a proſelyte in the *Gemara* of *Babylon*; and the firſt we find mentioned in Scripture, *L.* ii. *de Jure N. & G. c.* 2.

*And ſaid unto him, let me go, I pray thee.*] He did not think it honeſt to leave his Service, without his conſent; eſpecially ſince he entertain'd him, and gave him his Daughter, when he was a Stranger to him.

*And return unto my Brethren, which are in Egypt.*] To his Kindred and Countrymen, (who called one another Brethren) whom he had not ſeen many years.

*And ſee whether they be yet alive.*] He concealed his main deſign from *Jethro*; not thinking it ſafe, perhaps, to truſt him (who tho a good Man, was not an *Hebrew*) with his Commiſſion; or, fearing that he might diſcourage him from undertaking, which he had already too much declined, but now was fully reſolved upon: and therefore loth to be again diſheartned.

It may ſeem ſtrange that *Moſes* in ſo long a courſe of time, as forty Years, ſhould not have heard of the ſtate of his Relations and Friends: But it is to be conſidered; that as he was afraid, perhaps, it ſhould be known where he was; ſo intercourſe with Nations, tho not very far diſtant, was not ſo eaſy then, as it is now a-days.

*And Jethro ſaid to Moſes, go in peace.*] He diſmiſt him kindly, and wiſh'd him a proſperous Journey.

Ver. 19. *And the LORD ſaid to Moſes in Midian.*] Some tranſlate it, *the LORD had ſaid*, &c. to ſhow the Reaſon why he now deſired to have leave to viſit his Friends in *Egypt*. However that be, it is plain, this was a diſtinct Appearance of God to him from that in *Horeb*: for this was in *Midian*. Where God (who had ſet him no preciſe time before) enjoins him to be gone preſently; and aſſures him, that there were none left in *Egypt*, who deſigned to be revenged of him for the ſlaughter of the *Egyptian*. So it follows:

*For all the men are dead which ſought thy life.*] This is an incouragement, which God reſerved as a Reward of his Obedience: having ſaid nothing of it, during the time of his Heſitancy and Reluctance.

Ver. 20. *And Moſes took his Wife and his Sons.*] We read hitherto but of one Son born to him: but it is plain he had another, from xviii. 4. He carried his whole Family with him, to let his Brethren ſee he was ſo confident of their Deliverance, that he ventured not only himſelf, but his deareſt Relations in their Society.

*And ſet them upon an Aſs.*] One Aſs could not carry them all, with every thing neceſſary for their removal: therefore the ſingular Number (as is very uſual) is put for the Plural. Tho one Aſs might perhaps carry her and two Children, one of which, if not the other, was very ſmall: See *Druſius, Quæſtiones per Epiſtol.* 86. and *Simeon de Muis* in his *Varia Sacra*: Aſſes are vile Creatures here with us, but they were not ſo in thoſe Countries: for the nobleſt Perſons antiently rode on them; as appears by a great many places of Holy Scripture, *Gen.* xxii. 1. *Numb.* xxii. 21. 2 *Sam.* xix. 6. and ſeveral others, which are reckoned up by *Bochart*, *P.* i. *L.* ii. *cap.* 13. *Hierozoic.*

*And he returned to the Land of Egypt.*] Set out, and began his Journey to that Country.

*And Moſes took the Rod of God.*] So called, becauſe God ordered him to carry it with him, (*ver.* 17.) and had appointed it to be the Inſtrument wherewith he ſhould work wonders.

*In his hand.*] As a ſign of his Authority. So *Conr. Pellicanus* hath not unfitly explained it: *he returned* with the Rod of God, *ſigno Apoſtolatus & Ducatus*, a ſign or token of his Embaſſy and Government.

Ver. 21. *And the LORD ſaid unto Moſes, when thou goeſt to return into Egypt.*] When thou art come thither.

*See that thou do all thoſe wonders before Pharaoh.*] The Signs mentioned in the beginning of this Chapter, with which he was to begin.

*Which I have put in thy hand.*] Given thee power to do.

*But I will harden his heart*, &c.] The meaning is not, that God would harden his heart at the firſt, as ſoon as *Moſes* began to work his Signs: no more than that he would, at the firſt, *ſlay his Firſt-born*, as he threatens, *ver.* 23. But, as at laſt he intended to ſlay his Firſt-born, if he would not be humbled by other Plagues; ſo in concluſion he reſolved to harden his heart, after *Pharaoh* had often hardened it himſelf. There are *three* diſtinct words uſed in this Story, about this matter. The firſt is *Chazak*, the next is *Kaſhah*, and the third is *Cavad*. Which ſeem to ſignify a gradual increaſe of his Obſtinacy, till at laſt it grew very grievous. For the laſt word (*Cavad*) intends and increaſes the Senſe, whether it be in good or evil qualities.

Ver. 22. *And thou ſhalt ſay unto Pharaoh*] In this God begins to fulfil his Promiſe to *Moſes*, that he would *teach him what he ſhould ſay*, *ver.* 12, and 15, 16.

*Thus ſaith the LORD.*] This ſhows he came to *Pharaoh* in the Name and by the Authority of God.

*Iſrael is my Son, even my Firſt-born.*] Moſt dear to me, and beloved above all People (as the *Firſt-born* Son commonly is above the reſt of the Children) God having choſen and adopted them to be his peculiar People; on whom he beſtowed ſingular Privileges and Bleſſings. Thus God ſpeaks of *David*, *Pſalm* lxxxix. 28. And *Aben Ezra*'s interpretation of this Phraſe is not improper; That *their Anceſtors from the beginning had been Worſhippers of him the true God.*

Ver. 23. *And I ſay unto thee.*] I command and require thee (ſo the word *ſay* here ſignifies).

*Let my Son go, that he may ſerve me.*] Not to keep my People in thy Servitude any longer; but to diſmiſs them that they may worſhip me, as my Servants ought to do.

*And if thou refuſe to let him go, behold I will ſlay thy Son, even thy Firſt-born.*] Not upon his firſt refuſal (ſee *ver.* 21.) but after a long courſe of other Judgments, which would end, if he were not reformed by them, in this at laſt. With which he therefore terrifies him, that he might prevent it.

Ver. 24. *And it came to paſs by the way.*] To *Egypt*, *in the Inn* where they took up their Lodging at Night.

*That the LORD met him.*] The SCHECHINAH I ſuppoſe, appeared to him, from whence an Angel was diſpatched, to do as follows. And ſo both the LXX and the *Chaldee* interpret it, *The Angel of the LORD:* becauſe the LORD ſent an Angel to execute what is here related.

*And ſought to kill him.*] Appeared in ſuch a manner, as if he intended to fall upon him (with a drawn Sword perhaps, as he did to *Balaam* and *David*) which threatening Poſture could not but very much affright him, and put him into diſorder. Others imagine he inflicted a ſudden Diſeaſe upon him; or made as if he would ſtrangle him. They that interpret this of killing his *Child*, as many do (ſee Mr *Selden*, *L.* i. *de Synedr. cap.* vi. *p.* 88.) ſeem to me to have no reaſon on their ſide: there being no mention of a Child in the foregoing Story, but only of his Sons. Therefore *Chaſkuni* hath rightly obſerved that this Verſe is connected with the laſt words of the 20th, (the *three* following coming by a *Parentheſis*) and can refer to none but *Moſes*. All the difficulty is to find, why the Angel of the Lord ſhould put him in fear of preſent death; when he was going upon God's Meſſage. The Reſolution of which ſeems to be contained in the following words.

Ver. 25. *Then Zipporah.*] His Wife preſently apprehended what was the Cauſe of *Moſes*'s danger, *viz.* becauſe her Child (of which ſhe is ſuppoſed to have been not long ago delivered) was not circumciſed. And therefore ſhe immediately diſpatch'd that work: her Huſband being in ſuch a Conſternation, that he could not do it himſelf; but (as *Kimchi* will have it) called to her to do it; or ſhe of her ſelf went about it, having been the Cauſe that it was not done before.

*Took a ſharp Stone.*] Or a ſharp Knife made of a Flint: for ſuch they uſed; which *Juſtin Martyr* (in his Dialogue with *Trypho*) calls πετρίνας μαχαίρας. And ſo the LXX: and the *Jews* ſay, that ſuch Knives were commonly uſed in this work.

*And cut the foreſkin of her Son.*] But how came *Moſes* to neglect this Duty? Moſt ſay his Wife was unwilling to it: not becauſe ſhe abhorred this Rite, as cruel and unnatural (for ſhe was of a Race, which came from *Abraham*, who firſt received this Command of Circumciſing all his Children; and ſhe underſtood, it appears, how to do it readily, without endangering the Child, which had ſcarce been poſſible, if ſhe had been a Stranger to it) but becauſe the *Midianites* perhaps did not circumciſe ſo ſoon as the *Iſraelites*; but imitated their Neighbours the *Iſhmaelites*, who deferred it till their Children were *Thirteen* years old, at which Age *Iſhmael* was circumciſed (*Gen.* xvii. 25.) or rather, becauſe they were about to make a Journey, when ſhe thought it might be omitted; till they came to be ſettled among the *Iſraelites*. And truly, this ſeems to have been a good reaſon, to defer Circumciſion beyond the *Eighth* day; motion being dangerous, when the Child was ſore. But ſuch a Man as *Moſes* ſhould have truſted God to take care of his Child; and not have been afraid of the Conſequence, if he had performed his Duty. And becauſe he followed the tender Inclination of his Wife, rather than a plain Precept (*Gen.* xvii. 12, 13, &c.) he fell into this great danger. Many other accounts are given of this, (for the truth is, the whole matter is very obſcure) but I ſee none more probable, than what I have mentioned.

*And caſt it at his feet.*] It is uncertain at whoſe feet ſhe caſt it: whether at her *Huſband*'s, or the *Child*'s, or the *Angel*'s. The firſt ſeems moſt probable; if the next words be ſpoken to *Moſes*, as they ſeem to me to be.

*And ſaid, ſurely a bloody Huſband art thou to me.*] If the foregoing Interpretation be true, theſe are not the words of an angry Woman; but ſpoken with great affection: ſignifying that ſhe had eſpouſed him again; having ſaved his Life by the Blood of her Son. Our famous Mr *Mede* indeed, (Diſcourſe xiv.) carries the Senſe quite another way: becauſe an Huſband, he ſaith, is never called *Chatan* after the Marriage Solemnity was over. Which, if it be true, makes nothing againſt what I have ſaid; becauſe ſhe look'd upon her ſelf as a ſecond time *eſpouſed* (or married) to him by this act: which had reſtored him to her, when his Life was in danger. It muſt be granted that the word *Chatan* doth not ſignify only a *Spouſe*; but ſometimes a *Son-in-Law*: but why *Zipporah* ſhould call her *own Child* by this Name, I do not ſee. Yet ſo Mr *Mede* underſtands it; and adds that the *Rabbins* tell us, it was the Cuſtom of the *Hebrew* Women to call their Children, when they were circumciſed, by the Name of *Chatan*, (i. e. *Spouſe*) as if they were now eſpouſed unto God. And indeed *Aben-Ezra* ſaith ſo: but I cannot find that this was an antient Notion among them. If it were, his Interpretation might be the more eaſily embraced, which is this: That theſe were a ſolemn form of words uſed at Circumciſion; ſignifying as much, as *I pronounce thee to be a Member of the Church by Circumciſion.* Thus *Val. Schindler* alſo expounds it (in his *Lexic. Pentaglot. p.* 677.) a Child was called *Chatan* upon the Day of his Circumciſion, *becauſe then he was firſt joined to the People of God, and as it were eſpouſed unto God.* And he thinks the *Targum* countenances this Senſe, when it thus expounds theſe words, *by this Blood of Circumciſion a Spouſe is given to us.* Which may as well be underſtood of *Moſes* being given to her, as of the Child: for he was, as I ſaid, reſtored to her and to his Family, upon the Circumciſion of the Child. So it follows in the next Verſe. They that have mind to ſee the Senſe of an eminent Writer of our Church, concerning this Paſſage, may conſult *Hooker*'s *Eccleſiaſtical Polity*, Book v. in the later end of the lxii. Section, where he thus far agrees with me, that theſe words were ſpoken *out of the flowing of abundance of Commiſeration and Love,* with her hands laid under his feet. For ſo he thinks theſe words, *She caſt it at his feet*, import.

Ver. 26. *So he let him go.*] *i. e.* The Angel no longer threaten'd *Moſes* with death: but his Wife, to her great Joy, ſaw him reſtored to her in ſafety. From which in after times ſprang the φαλλοφόροι, which were ſo famous among the *Greeks* and *Egyptians*, in the Feaſts of *Bacchus* and *Oſiris*: whoſe Stories *Huetius* hath lately ſhown were framed out of this of *Moſes*. From whence alſo, as he probably conjectures, they uſed Remedies for Diſeaſes, *in forma faſcini*, which they hung, as Amulets, about their Childrens Necks, *Demonſtrat. Evang. Propoſ.* iv. *Cap.* iv. *n.* 3.

*Then ſhe ſaid*, or when ſhe ſaid, *a bloody Huſband thou art*, &c.] *i. e.* As ſoon as *Zipporah* had circumciſed the Child, and thrown the Foreſkin at her Huſband's Feet, and ſaid theſe words, *Moſes* was delivered from his danger. Or (according to our Tranſlation) as ſoon as her Huſband was ſafe, ſhe repeated the foregoing words, ſaying, *I have redeemed thy life, by circumciſing thy Son.* They that make theſe words to have been ſpoken in a rage, becauſe ſhe was forced to do what ſhe did, ſuppoſe her to have had little kindneſs for her Huſband; and as little regard to Circumciſion. I ſhould rather tranſlate the words, *So ſhe let him go*; i. e. let *Moſes* go to *Egypt*; and went back her ſelf to her Father; only repeating theſe words before ſhe went, *Remember me, how I have ſaved thy Life, and made thee my Huſband again (when Death was at hand) by the Blood of thy Son, whom I have circumciſed.* There is only this Exception to it, that the *Hebrew* word for *let him go* is of the Maſculine Gender: which is of no great weight, becauſe it is uſual in this Language, when they ſpeak of Females, (as I obſerved on i. 21.) and it is certain ſhe returned to her Father; but whether in this manner no Body can certainly determine. For we are not told any where, upon what occaſion ſhe went back to *Jethro* (unleſs it be here inſinuated) as we find ſhe did (xviii. 2.) together with her Children. But it is very probable, that ſhe fearing ſome other danger, into which ſhe and her Children might fall by the way, or in *Egypt*, might deſire *Moſes* to ſend her home again, till he had finiſhed the work he went about: unto which he conſented.

Ver. 27. *And the LORD ſaid unto Aaron.*] In *Egypt*, I ſuppoſe, he received this order from God: but we do not know how: whether by an Apparition of the Divine Majeſty to him, or in a Dream or otherways.

*Go into the Wilderneſs to meet Moſes.*] The Wilderneſs was a wide place: therefore he directed him, no doubt, into what part he ſhould go.

*And he went and met him in the Mount of God.*] He went almoſt to *Midian*; that he might have the more time to hear what *Moſes*'s Commiſſion was, before they came to *Egypt*.

Ver. 28. *And Moſes told Aaron all the words of the LORD*, &c.] Mentioned iii. 6, 7, 8, &c. and in this Chapter 14, 15, 16, &c.

*And all the Signs*, &c.] See *ver.* 2, 3, &c. which he told him to confirm his belief, that God had ſpoken thoſe words to him.

Ver. 29. *And Moſes and Aaron went.*] Came into *Egypt*.

*And gathered together all the Elders of the Children of Iſrael.*] The chief Perſons in every Tribe, who bore a great ſway among them. See iii. 16.

Ver. 30. *And Aaron ſpake all the words which the LORD had ſpoken unto Moſes.*] According to what God had promiſed, *ver.* 15, 16.

*And did the ſigns.*] The Signs are done by *Moſes*, as the Words were ſpoken by *Aaron*, *ver.* 17.

*In the ſight of all the People.*] Who came along with the *Elders*.

Ver. 31. *And the People believed.*] All the reſt of the People alſo, (to whom the *Elders* reported what they had heard and ſeen) believed that God had ſent *Moſes* to be their Deliverer.

*And when they heard that the LORD had viſited*, &c.] See iii. 7, 16, 17.

*Then they bowed their heads and worſhipped.*] Moſt humbly acknowledged the Goodneſs of God, and his Faithfulneſs to his Word.

## CHAP. V.

Ver. 1. *AND afterward Moſes and Aaron went in and told Pharaoh.*] When they had convinced the *Elders* of *Iſrael* of their Commiſſion, they deſired Audience of *Pharaoh*. Which having obtained, they went to Court; taking ſome of the *Elders* along with them, to attend them. Which is not a mere Conjecture, from the decency of the thing, that they ſhould not go alone on ſuch a ſolemn Embaſſy; but ſo they were commanded to do, *Exod.* iii. 18. and it will appear, from *ver.* 3. of this Chapter, that ſo they did.

I have obſerved before, iii. 10. that this *Pharaoh* is commonly thought to be him called *Cenchres*.

*Thus ſaith the LORD God of Iſrael, Let my People go*, &c.] Theſe words contain only the Subſtance of what they ſaid: which was deliver'd, we may well ſuppoſe, in a longer Oration. Wherein they declar'd they had received a Commiſſion from their God, the LORD of Heaven and Earth, to make this Addreſs to him.

In all Nations there were ſome Perſons, who pretending to greater familiarity with their Gods, than other Men, were highly reverenced, both by their own Countrymen, and by Strangers. And therefore it is no wonder *Pharaoh* offer'd no Violence to them, when they came to make this Demand; becauſe their Perſons were held Sacred; as thoſe of Ambaſſadors now are, who come from one Prince to another. This is a better account, than that which ſome of the *Jews* (in *Schalſchalah-Hakkabalah*) give of it; who ſay, that when they came into *Pharaoh*'s Preſence, they appeared in ſuch Majeſty, as daunted him: being like the Angels of the Miniſtry; and raiſed to a taller Stature than they had before; and having a ſplendor in their Countenances, like that of the Sun, *&c.* In which they ſeem to imitate the Story of St *Stephen*, whoſe Face ſhined like that of an Angel, when he appeared before their Council.

*That they may hold a Feaſt unto me in the Wilderneſs.*] In order to which, it was neceſſary they ſhould offer Sacrifice, (*ver.* 3.) which they could not do in *Egypt*: and therefore deſired to go into the Wilderneſs; where they might uſe their own Rites and Ceremonies of Religion, without offence to the *Egyptians*. Every word hath its weight in it: For a *Feaſt* denotes an extraordinary Service; and *to me* ſignifies ſuch peculiar Rites of Worſhip, as ſhould be preſcribed and inſtituted by the LORD, in whoſe Name they ſpake: For which, *the Wilderneſs* was moſt proper, becauſe there was no Concourſe of People likely to be in that place, to diſturb them in their Solemnity.

Ver. 2. *And Pharaoh ſaid, who is the LORD?* &c.] Theſe are not Atheiſtical words; for he owned ſuch Gods as the *Egyptians* worſhipped: but ſlighted that God whom *Moſes* called JEHOVAH; to whom he ſaith, he owed no Obedience, becauſe he did not know who they meant by him. He ſpeaks alſo with too much Scorn; his Pride and Paſſion not ſuffering him to aſk ſeriouſly who *Jehovah* was.

*I know not the LORD*, &c.] Nor did he deſire to know; being ſo tranſported with Anger that he would not examine their Commiſſion; but only reſolved he would not obey it.

Ver. 3. *And they ſaid the God of the Hebrews.*] They gave him no other account (ſince he was ſo haughty and huffing) but that they came in the Name of him, whom they and their Anceſtors, had for many Generations worſhipped. Whom they had at firſt called (*ver.* 1.) *the LORD God of* Iſrael. Τὸν τῆς οἰκουμένης Δεσπότην, as *Artapanus* in *Euſebius* expounds it, *the Lord and Governour of the Univerſe.*

*Hath met with us.*] Appeared to us, and given us this Commiſſion, when we thought of no ſuch thing. For they would not have him think that they ſought this Embaſſy; but were put upon it by the Divine Authority, which they durſt not diſobey.

*Let us go we pray thee, three days Journey into the Deſart.*] Theſe are the very words in which God commanded *Moſes* to deliver his Meſſage, iii. 18. And as their Deſire was moderate (to go but *three* days Journey) ſo it was very modeſtly delivered; by humble intreaty; and with ſuch a Reaſon as they thought might move him to grant their Requeſt.

*And ſacrifice unto the LORD our God.*] That he may be propitious to us.

*Leſt he fall upon us with the Peſtilence, or with the Sword.*] Send a Plague among us (for our neglect of him) or ſome foreign Enemy to infeſt us, and cut us off. Whereby *Pharaoh* (they ſecretly ſuggeſt) would loſe the benefit of their Labours, more than by their going for a little time into the Wilderneſs. See viii. 27.

It is obſervable that they neither wrought any Miracle, nor threatned any Puniſhment to *Pharaoh*, at their firſt Application to him; but only told him the danger they themſelves were in, if they did not obey their God: Which was a very ſubmiſſive way of treating with him. *Artapanus* indeed (in *Euſeb. Præp. Evang. L.* ix. *c.* 27. and in *Clem. Alex. L.* i. *Strom.*) tells us of ſeveral miraculous things which *Moſes* did at this Audience; whereby *Pharaoh* and his Servants were aſtoniſhed and frighted from doing them any hurt; nay, he aſk'd *Moſes* the Name of his God, which he whiſpered in *Pharaoh's* Ear. But he had all this out of ſome ſuch fabulous Author, as him I mentioned above, (*ver.* 1.) and I mention him, only to ſhow that the Heathen had the knowledge of this Hiſtory, and report it as a Truth: tho with ſome mixture of Human Invention.

Ver. 4. *Wherefore do ye, Moſes and Aaron, let the People from their Works?*] Inſtead of anſwering their Reaſons, he tells them, That he lookt upon them two, as Diſturbers of the Peace of the Kingdom; and Hinderers of his Buſineſs.

*Get you unto your Burdens.*] This ſeems to be ſpoken unto the *Elders*, which they had brought along with them.

Ver. 5. *Behold the People of the Land now are many.*] They are very numerous, notwithſtanding all their Labours: to what will they grow, if they have nothing to do? Or, as ſome expound it, they will think of nothing but Sedition, now they are ſo numerous, if they be ſuffered to ceaſe from their Burdens. *Gajetan* hence gathers, that the Law for throwing their Infants into the River, was aboliſh'd, as infamous; or he could not get it put in Execution.

*And you make them reſt from their Burdens.*] Which was the Courſe he took to make them leſs numerous. Perhaps this was the *Sabbath-day*; on which they had been wont to reſt, when they had their Liberty.

Ver. 6. *And Pharaoh commanded the ſame day, the Taſk-maſters of the People, and their Officers.*] The *Taſk-maſters* were the chief Exactors of their Labours, being *Egyptians*, who had *Officers* under them to execute their Orders, and to give an account how they were obeyed: And it appears from *ver.* 14, 15, &c. that they were *Iſraelites*.

Ver. 7. *Ye ſhall no more give the People ſtraw to make brick, as heretofore*, &c.] Inſtead of eaſing them, he increaſed their Burdens, and made them intolerable. What the uſe of *Straw* was in making Bricks, is variouſly conjectured. Some think it was mixed with the Clay, to make the Bricks more ſolid. Others, that they only heated their Kilns with it, to burn the Bricks. Others, (who think they were not baked in a Kiln) imagine it ſerved only to cover them; that they might not be crackt by the violent heat of the Sun, wherein they were baked. For ſo *Vitruvius* tells us, that the beſt Bricks were made in the *Spring* and in the *Autumn, ut uno tenore ſicceſcant*, that they might dry by an equal heat: they that were made at the *Solſtice* being ſuddenly cruſted over by the Sun, and left too moiſt within, *L.* ii. *de Architect. c.* 3.

Ver. 8. *And the tale of the Bricks, which they did make heretofore, you ſhall lay upon them*, &c.] It appears from *ver.* 13, 14. that there was a certain quantity exacted from them every day.

*For they be idle, and therefore they cry, ſaying, Let us go and Sacrifice to our God.*] They have not work enough, to employ their Thoughts: which makes their Mind wander after other things.

Ver. 9. *Let there more work be laid upon the Men.*] Or, make it *heavy upon them* (as it is in the Margin.)

*That they may labour therein.*] Have no time to think of any thing elſe.

*And let them not regard vain words.*] So he calls the Meſſage of *Moſes* and *Aaron*; who, he pretends, were mere Deceivers, and fed their Hope with Lyes, (for ſo it is in the *Hebrew*, *words of falſhood*, or *lying words*) or, at leaſt, he reſolved their words ſhould not prove true; for he would not let the People go.

Ver. 10. *Thus ſaith Pharaoh, I will not give you Straw.*] The Taſk-maſters with their Officers, proclaimed the King's Order, that every Body might take notice of it.

Ver. 11. *Go, get you Straw where you can find it,* &c.] A heavy Sentence; importing that whether they could find any or no, no abatement would be made of the number of Bricks that was expected from them. This was to drive them to Deſperation, by demanding things impoſſible. And added (as *Conradus Pellicanus* obſerves) to the Burdens on their Bodies, very ſore Anguiſh of Mind. For it tempted them to doubt of the Goodneſs of their God, who they thought had ſent a Deliverer to them (iv. 31.) by whom they were now reduced into a more miſerable Condition.

Ver. 12. *So the People were ſcattered abroad, throughout all the Land of Egypt,* &c.] Some part of them were forced to go, and pick up Straw or, for want of it, Stubble (and ſometimes travel a great way for it), while the reſt were working in the Brick-kilns without their help, which they were wont to have: whereby they were diſabled from making ſo many Bricks, as formerly they had done.

Ver. 13. *And the Taſk-maſters haſted them,* &c.] Quickned them in their work; when they ſaw they were likely to fall ſhort of their wonted Taſk.

Ver. 14. *And Officers of the Children of Iſrael,* &c.] By this it appears (as I ſaid *ver.* 6.) that theſe *Officers* were *Iſraelites.* And from this place *Bonavent. Bertram* concludes (*Lib. de Rep. Hebr. Cap.* iv.) that there was a Civil Government among the *Iſraelites* all the time they were in *Egypt*: and that theſe *Schoterim* (as they are called in *Hebrew*) were Men of the greateſt Note among the Elders; who executed all their Decrees; and conſequently of high Authority among the People. For which reaſon *Pharaoh*'s Taſk-maſters choſe them, to overſee and direct the Labours of their Brethren. But Mr *Selden L.* i. *de Synedr. Cap.* 15. hath made it appear, that there was no ſuch Judicature among them at this time; and when there was, this was the Name of thoſe who executed the Sentence of the Judges; being like to our *Apparitors*, and ſuch like under Officers. See *p.* 621, &c.

*Were beaten.*] With Sticks; or ſcourged with Rods.

*Wherefore have ye not fulfilled your Taſk, both yeſterday,* &c.] They puniſhed the Officers, as if they had been negligent in not preſſing the People to their Duty. Yet it ſeems they forbore them one day, to ſee if they would mend their Fault the next.

Ver. 15. *Then the Officers of the Children of Iſrael came and cried unto Pharaoh, ſaying,* &c.] They had ſome hope this Oppreſſion might proceed from the *Taſk-maſters*, and not from the King himſelf: and therefore they repreſented their Caſe to him, and petitioned for Relief. It is ſaid inded *ver.* 6. that *Pharaoh* laid this Command, both upon the *Taſk-maſters* and their *Officers*: but it is not unlikely that he gave it immediately only to the Taſk-maſters, who were his own Miniſters, and by them to the Officers.

Ver. 16. *Thy Servants are beaten, but the fault is in thine own People.*] This ſhows that they thought ſuch inhumane Uſage was the effect of the Taſk-maſters Cruelty.

Ver. 17. *But he ſaid, ye are idle, ye are idle,* &c.] He ſoon made them underſtand it was by his Decree, and not his Servants pleaſure, that they were thus uſed. And, which was worſe, they ſaw he was fixed in his Reſolution; being void of all pity; and mocking at their Complaints. For nothing could be more ſarcaſtical, than to tell them they were idle when they ſunk under their Burdens.

Ver. 18. *Go, therefore now and work,* &c.] Do not ſpend your time in making Complaints to me; but return immediately to your Labours, and continue at them, till my Commands be executed: and expect no mitigation.

Ver. 19. *And the Officers did ſee that they were in evil Caſe,* &c.] By this Anſwer they found themſelves reduced to ſuch Straits, that now they deſpaired of all Relief; the King himſelf being ſet againſt them.

Ver. 20. *And they met Moſes and Aaron who ſtood in the way, as they came forth from Pharaoh.*] They had placed themſelves there on purpoſe, to hear what Succeſs the Officers had in their Petition.

Ver. 21. *And they ſaid, the LORD look upon you and judge.*] This ſeems to be an Imprecation: or, at leaſt, the Officers bid *Moſes* and *Aaron* expect, that God would take them to taſk (as we ſpeak) for bringing his People into ſo bad a Caſe.

*Ye have made our Savour to be abhorred in the Eyes,* &c.] Made us odious; as this Phraſe ſignifies, *Gen.* xxxiv. 30.

*To put a Sword into their hand to ſlay us.*] Who may take an occaſion from hence, and make this a pretence, for the deſtroying our whole Nation.

Ver. 22. *And Moſes returned unto the LORD.*] This plainly intimates, that the LORD had appeared to *Moſes* ſince he came to *Egypt*: as he did at Mount *Horeb*: and that he appeared in ſome ſettled place, where he might upon all Occaſions reſort to him.

*And ſaid, LORD, wherefore haſt thou ſo evil intreated this People?* &c.] It was to no purpoſe to anſwer the Officers who expoſtulated with him; for they were too much exaſperated; and thereby prejudiced againſt any thing he could ſay. And therefore he choſe rather to repreſent to God the Complaints they had made to him: that he might be directed what Satisfaction to give them. For he was not able of himſelf, to give an account, why the LORD ſhould ſuffer their Condition to grow worſe, rather than better, ſince he delivered his Meſſage to *Pharaoh*: No, nor why he ſhould ſend him on an Embaſſy, which was not at all regarded.

Ver. 23. *For ſince I came to Pharaoh to ſpeak in thy Name, he hath done Evil to this People; neither haſt thou delivered thy People at all.*] He might have remembred that God told him more than once, that *Pharaoh* would not obey him at the firſt, iii. 19. iv. 21. But the bitter Reflections which the Officers of the Children of *Iſrael* made upon his Conduct, had ſo diſturbed his Mind, that he forgot himſelf ſo far, as to aſk the undecent Queſtions mentioned in the foregoing Verſe, and complains here that God had done Nothing to fulfil his Promiſe of Deliverance to his People.

## CHAP. VI.

Ver. 1. AND *the* LORD *ſaid unto Moſes.*] The SCHECHINAH, I ſuppoſe, appeared to him (ſee *ver.* 12.) as it had done often before, ſince he was firſt ſent upon this Buſineſs, (iv. 22.) and graciouſly condeſcended to ſatisfy his two Complaints, in the latter end of the foregoing Chapter. Where he complains, *firſt* of all, that he had ſent him about a fruitleſs Meſſage: for, *ſecondly*, he had not at all delivered his People. To the *laſt* of theſe he anſwers in the firſt place, here in this Verſe; where he tells him.

*Now thou ſhalt ſee what I will do to Pharaoh.*] That is, be patient and wait a while; and thou ſhalt ſee *Pharaoh* compelled to diſmiſs my People.

*For with a ſtrong hand ſhall he let them go,* &c.] I will ſo terribly ſcourge him, that he ſhall not only let them go, but thruſt them out of *Egypt*; and be glad to be rid of them.

Ver. 2. *And God ſpake unto Moſes, and ſaid unto him, I am the* LORD.] He alſo anſwers here to his firſt Queſtion [*Why haſt thou ſent me?*] by telling him, I am *JEHOVAH*; and have ſent thee to make known this great Name, that is, my ſelf; who am conſtant to my word, and will faithfully perform all my Promiſes.

Ver. 3. *And I appeared unto Abraham, unto Iſaac, and unto Jacob, by the Name of God Almighty,*] Or *God All-ſufficient*, as the word *El-ſhaddai* may be interpreted (ſee *Gen.* xvii. 1.) God infinite in Power and Goodneſs: of which he gave their Fathers abundant proofs by delivering them in many and great Straits.

*But by my Name JEHOVAH was I not known to them.*] This *Name of four Letters*, as the *Jews* ſpeak, is by the Antients called the *ineffable Name:* For they would never pronounce it. Not becauſe they could not, as *Druſius* well obſerves (*L.* i. *Obſervat. cap.* i.) *Sed quod religione & ἐυλαβεία quadam ab eo efferendo abſtinerent*, but becauſe out of a Religious Reverence they abſtained from it. And this reſpect to it all the antient Interpreters obſerve, even St. *Hierom* himſelf: tho in ſeveral of the antient Fathers (as *Irenæus*, *Clem. Alexandrinus*, *Epiphanius* and *Theodoret*) and in ſome of the antient Heathens (as *Macrobius* and *Diodorus Siculus*) it is expreſſed by *Jaho*, and Ἰαὼ as the *Greek* writes it. Which Name (however it be pronounced) ſome of the Jews imagine, was concealed till *Moſes* his time; who was the firſt, to whom it was revealed. But this is evidently falſe, as appears from the whole Book of *Geneſis*; and particularly from xv. 7. where (before he calls himſelf *El-ſhaddai*) he ſaith to *Abraham*, *I am Jehovah which brought thee out of Ur of the Chaldees.* In ſhort, the Opinion of *Reuchlinus* (in his *Verb. Mirificum*) is far more juſtifiable; which is, that it was revealed to our firſt Parents, at the ſame time that God breathed into them the breath of Life. For as ſoon as *Eve* brought forth her Firſt-born, ſhe ſaith, *I have got a Man from the* LORD, *Gen.* iv. 1. which Name deſcended in a perpetual Succeſſion from *Seth* to *Abraham*: who when he went by God's Direction out of his own Country into *Canaan*, the LORD *appeared to him there*, and there *he built* an Altar to the LORD *Gen.* xii. 7, 8. And it is to be noted, that he doth not ſay to *Moſes* in this place, *My Name Jehovah was not known to them*; but *I was not known to them by this Name.* That is, by that which it imports; *viz.* the *giving being* (as we may ſay) to his Promiſes by the actual performance of them: *i. e.* by bringing them into the Land of *Canaan*; and in order to it, delivering them out of *Egypt*. Both which he had promiſed in the fore-named Chapter (*Gen.* xv. 14, 18.) and now intended to make good. And thus *R. Solomon* interprets this place, as *P. Fagius* notes; *I have promiſed, but have not yet performed.*

The like Expreſſion we find in the Prophet *Iſaiah*, as *Theodorick Hackſpan* hath obſerved (*Diſput. de Nominibus Divinis*, N. 15.) *Iſa.* lii. 5, 6. where the Lord ſaith, *My Name is blaſphemed every day continually: therefore my People ſhall know my Name; therefore they ſhall know in that day, that I am he that doth ſpeak; behold, it is I.*

Which cannot ſignify that the Jews did not then know, that this was one of the Names of God: but that all who blaſphem'd him ſhould be confuted by ſenſible Proofs which he would give, of his own unchangeable Reſolution to fulfil his Promiſes, in bringing them out of *Babylon*: which fully demonſtrated that he was JEHOVAH.

Which word, ſome think, includes in it, not only his Eternal Exiſtence, and Immutable Truth; but his Omnipotent Power, which gave being to all things. The laſt of which, was now made known, ſo as it had never been to *Abraham*, *Iſaac* and *Jacob*; for *Moſes* was the firſt that wrought Miracles and Prodigies: God was known to the Fathers, by Viſions and Dreams; but not by Signs and Wonders. *Moſes* made him known by theſe unto the World. And therefore upon the whole *Maimonides* well concludes from this place, that the Prophetical Spirit on

*Moſes*, was more excellent than that which had been upon any before him, *More Nev. P.* ii. *c.* 35.

Ver. 4. *And I alſo*, &c.] The *Hebrew* word *vegam* may be better tranſlated *altho*. Which makes a clear connexion of this Verſe with the former; and explains the meaning of the Name *Jehovah*. By which he was not known in former times, *altho'* he had made a Covenant with *Abraham*, *Iſaac* and *Jacob*, to give them the Land of *Canaan*; and often ratified, confirmed (and *eſtabliſht* as he here ſpeaks) this Covenant, *Gen.* xvii. 7, 8. xxvi. 3, 4. &c. But now he not only declares himſelf mindful of that Covenant, (*ver.* 5.) but, becauſe he was the LORD, (*ver.* 6.) would deliver them from the *Egyptian* Bondage, and that with a miraculous Power. Which ſhould make them know more of him than their Fathers did, (*ver.* 7.) both by his delivering them out of *Egypt*, and by bringing them into the Land which he ſwore he would give to their Fathers, *ver.* 8.

This is the ſenſe of theſe *five* Verſes.

*The Land of their Pilgrimage*, &c.] So it is often called, when he ſpeaks to *Abraham*, *Gen.* xvii. 8. and ſo *Iſaac* calls it, xxviii. 4. and *Jacob*, alſo, xxxvii. 1. And ſo it might be called, not only with reſpect to *Abraham*, *Iſaac* and *Jacob*, but alſo to their Poſterity: becauſe of the near Union that is between Fathers and Children. Thus God is ſaid to have given to theſe three Patriarchs (as the famous Primate *Uſher* obſerves) the Land of *Canaan* for an Inheritance, *Pſal.* cv. 11. which was not fulfilled to them, but to their Poſterity. And as the Poſſeſſion of Poſterity is attributed to the Fathers: ſo, upon the ſame ground, he thinks, the Peregrination of the Fathers, is attributed here to the Children, *Chronol. Sacra*, *cap.* viii.

Ver. 5. *And I have alſo.*] This Verſe alſo begins with the ſame Particle *vegam*; and muſt be tranſlated *altho'*, if the former Interpretation be right. Or elſe thoſe words [*by my Name Jehovah was I not known to them*] muſt come in by a *Parentheſis*: and both theſe Verſes be connected with what goes before, [*appeared unto* Abraham, Iſaac, *and* Jacob, *by the Name of God Almighty*] to whom he ſo appeared, as to make a Covenant with them, which he perfectly remembred, and having taken notice to what condition they were reduced, was now come to deliver them.

Ver. 6. *Say unto the Children of Iſrael, I am the* LORD.] Tell them, I will now ſhow, that I am what this Name imports, *ver.* 2.

*And I will bring them from under the burdens of the Egyptians.*] The heavy Oppreſſions under which you groan, *ver.* 5.

*And I will rid you of their bondage.*] They were mere Slaves, and lay alſo under ſuch inſupportable Loads, as made it impoſſible for them to deliver themſelves: but it was to be the ſole work of God.

*And I will redeem you with a ſtretched out Arm.*] This word *redeem* implies their Servitude; from which he reſcued them by a Power ſuperiour to *Pharaoh*'s, or any Power on Earth; as appears by the following Story.

*And with great Judgments.*] When God firſt promiſed this Deliverance, which *Moſes* was about to effect, he told *Abraham*, *I will judge that Nation*, which oppreſſed them, *Gen.* xv. 14. That is, puniſh them (which is one Office of a *Judge*) according to their Deſervings. This now he intended to perform (and thereby ſhow himſelf to be *Jehovah*) and that in a moſt terrible manner; by inflicting not only very grievous, but many Plagues upon them. For *Greg. Nyſſen* obſerves, that all the Elements, the *Earth*, the *Water*, the *Fire*, and the *Air*, were all moved againſt the *Egyptians*, οἷον τις στρατὸς ὑποχείριος, as an Obedient Army, *L. de Vita Moſis*, *p.* 173. Thus *Judgments*, and to *Judge*, are uſed in many places for Puniſhing; *Pſal.* ix. 17. *Prov.* xix. 29. 2 *Chron.* xx. 12.

Ver. 7. *And I will take you to me for a People.*] By the right of Redemption before mentioned.

*And I will be to you a God.*] He was ſo before; but now after a peculiar manner.

*And ye ſhall know that I am the* LORD *your God*, &c.] By ſeeing my Promiſes to *Abraham*, *Iſaac* and *Jacob* fulfilled.

Ver. 8. *And I will bring you unto the Land, concerning which, I did ſwear to give it*, &c.] Two things were promiſed to *Abraham* in that *Viſion* mentioned *Gen.* xv. *Firſt*, That he would deliver his Seed from this Nation which oppreſſed them, *ver.* 14. And *ſecondly*, That he would bring them into the Land of *Canaan*, *ver.* 16. Both theſe he now declares ſhould be fulfilled, (the former in the foregoing Verſe, and the later in this) and thereby they ſhould be convinced, that he was indeed *Jehovah*, true and conſtant to his word.

*I am the* LORD.] He concludes as he began: having ſaid this twice before, *ver.* 2, 6.

Ver. 9. *And Moſes ſpake ſo unto the Children of Iſrael.*] He delivered this Meſſage, as he was commanded: which one would have expected, ſhould have raiſed their drooping Spirits. But quite contrary.

*They hearkened not unto Moſes.*] They did not believe, or receive what he ſaid, (ſo *Maimon. More Nev. P.* i. *cap.* 45.) or it made no Impreſſion upon them. The Reaſon follows,

*For anguiſh of Spirit.*] In the Hebrew, becauſe of *ſhortneſs of Breath*. They were ſo extremely oppreſſed, that they could ſcarce fetch their Breath, as we ſpeak. Or, had no heart ſo much as to think of Deliverance, much leſs hope for it; but ſunk under their burdens.

*And for cruel Bondage.*] Common Slaves, tho they cannot deliver themſelves, rejoyce to hear the good News that they are likely to be delivered by thoſe, who have power and will to do it. But in this Slavery, they were uſed ſo cruelly, that they were quite dejected, and uncapable of any Comfort. So the LXX tranſlate the foregoing words (*for anguiſh of Spirit*) ἐξ ὀλιγοψυχίας, out of *faint-heartedneſs*: they being quite diſpirited.

Ver. 10. *And the* LORD *ſpake unto Moſes, ſaying.*] It is likely that *Moſes* finding the *Iſraelites* ſo regardleſs of what he ſaid, went to the uſual place, where he was wont to have recourſe to the Divine Majeſty, (ſee *ver.* 22.) to receive new Directions what to do.

Ver. 11. *Go in, ſpeak unto Pharaoh King of Egypt*, &c.] The LORD bids him go again to *Pharaoh*, and renew the Demand he made before, *ver.* 1.

Ver. 12. *And Moſes ſpake before the LORD.*] This Phraſe, *liphne Jehovah*, before the LORD, plainly denotes that God appeared to him in a viſible Majeſty, as I obſerved above, *ver.* 1. and ſee xi. 4.

*Behold, the Children of Iſrael have not hearkened to me, how then ſhall Pharaoh hear me?*] Their faint-heartedneſs diſheartened *Moſes* alſo, and made him unwilling to renew his Addreſs to *Pharaoh*. And there ſeems to be good reaſon in what he ſays; if the Children of *Iſrael*, whoſe intereſt it was to give ear to him, did not believe him; what hope was there that *Pharaoh* ſhould comply againſt his intereſt?

*Who am of uncircumciſed Lips.*] This Reaſon he had alledged before, and was fully anſwered (iv. 10, 11, *&c.*) and therefore ought not to have been repeated now. For his being *of uncircumciſed Lips* ſignifies no more than that he was an ill Speaker, and wanted Eloquence: It being the manner of the *Hebrews* to call thoſe Parts *uncircumciſed*, which are inept to the uſe for which they were deſigned, and cannot do their Office. Thus *Jeremy* ſaith of the *Jews*, that their *Ear was uncircumciſed*; and adds the Explication, *they cannot hearken*, Jer. vi. 10. In like manner *uncircumciſed Lips*, are Lips that cannot utter words; as *uncircumciſed in heart*, Jer. ix. 26. are ſuch as cannot underſtand. St *Stephen* puts both together, *uncircumciſed in Heart and Ears*, Acts vii. 51. Perhaps *Moſes* thought it ſome diſparagement to him, that he was not able himſelf to deliver his Mind in a handſom manner to *Pharaoh*; and therefore mentions this again, to move the Divine Majeſty to *circumciſe his Lips*, (as they ſpeak) that is, remove this impediment.

Ver. 13. *And the LORD ſpake unto Moſes and unto Aaron.*] Here is no expreſs Anſwer made to his Objection, but it ſeems to be included in God's ſpeaking *to Moſes and to Aaron*; whereas before he had ſpoken only to *Moſes*, ver. 1, 10. And it is likely *Moſes* was admoniſhed, that the LORD having giving him *Aaron* to ſupply his defect, he ought to be ſatisfied therewith; and go with him, and renew his Addreſs, both to the Children of *Iſrael*, and alſo to *Pharaoh*. So theſe words have reſpect to both parts of the foregoing Objection.

*And gave them a Charge unto the Children of Iſrael.*] He laid his Commands upon them ſtrictly requiring them to obey him. Which is a higher Expreſſion than we meet with before in the foregoing Injunctions (either in *ver.* 6, or 11.) and makes me think this Verſe is not a mere recapitulation of what had been ſaid, as ſome take it; but an inforcement of what he had before commanded.

*And unto Pharaoh King of Egypt, to bring the Children of Iſrael out of the Land of Egypt.*] I ſuppoſe he now gave them authority to threaten him, if he did not obey.

Ver. 14. *Theſe are the Heads of their Fathers Houſes.*] The principal Perſons of the ſeveral Families of *Iſrael*.

*The Sons of Ruben, the firſt-born*, &c.] See Gen. xlvi. 9. where the Sons of *Ruben* are reckoned up in this very order; in which they are here mentioned again, to introduce the *Genealogy* of *Moſes* and *Aaron*. Who being choſen by God to be the Deliverers of his People, it was fit to ſhow that they were of the ſame Stock, tho not of the eldeſt Family, of the Children of *Iſrael*. To whom God promiſed, when he went down into *Egypt*, that he would *ſurely bring him up again*, Gen. xlvi. 4. that is, in his Poſterity: Which would not have been ſo manifeſtly the Work of God, if they that were the Inſtruments of it, had not been of his Poſterity.

Ver. 15. *The Sons of Simeon*, &c.] They are mentioned for the ſame reaſon, and in the ſame order that they were in *Gen.* xlvi. 10.

Ver. 16. *Theſe are Names of the Sons of Levi*, &c.] Having briefly ſet down the Heads of the *two* Eldeſt Families of *Iſrael*, he enlarges now upon the *third*, from which he himſelf was deſcended.

*Gerſhon, Kohath, and Merari.*] Theſe *three* are mentioned alſo in *Gen.* xlvi. 11. as coming with *Jacob* into *Egypt*.

*And the Years of the Life of Levi were an hundred thirty and ſeven Years.*] He is thought to have lived the longeſt of all the Sons of *Jacob*: none of whoſe Ages are recorded in Scripture, but only his and *Joſeph*'s; whom *Levi* ſurvived *twenty ſeven Years*, tho he was much the elder Brother. *Kohath* alſo the ſecond Son of *Levi*, attained near to the ſame Age with himſelf, *ver.* 18. And his Grandſon, *Moſes*'s Father, lived juſt ſo long as *Levi* did, *ver.* 20. Next to *Levi*, the longeſt Liver of all *Jacob*'s Sons was *Naphthali*, if we may believe the Tradition in *R. Bechai*, who ſaith he lived to the Age of an hundred thirty and three Years; which was the Age of *Kohath*.

Ver. 17. *The Sons of Gerſhon, Libni and Shimi*, &c.] Theſe were born in *Egypt*, from whom deſcended two Families mentioned afterwards, *Numb.* iii. 18, 21.

Ver. 18. *The Sons of Kohath, Amram*, &c.] He had the moſt numerous Offspring of all *Levi*'s Sons, *Numb.* iii. 28. from the eldeſt of which *Moſes* came.

*And the Years of the Life of Kohath, were an hundred thirty and three Years*, &c.] He ſets down the Age of none but only of *Levi* his great Grandfather, and *Kohath* his Grandfather, and of *Amram* his Father. And Primate *Uſher* makes account that *Kohath* was thirty Years old when *Jacob* came into *Egypt*, and live there an *hundred* and three Years; and died *thirty two* Years before *Moſes* was born. See *Chronolog. Sacra*, cap. xi.

Ver. 19. *The Sons of Merari, Mehali.*] From this *Mehali*, it is thought, ſprung the famous Singer *Heman*, who compoſed the 88th *Pſalm*, 1 *Chron.* vi. 33.

*And Muſhi.*] From whom deſcended *Ethan*, who compoſed the 89th *Pſalm*, 1 *Chron.* vi. 44.

Ver. 20. *And Amram took him Jochabed his Father's Siſter to wife.*] It muſt be acknowledged that the *Hebrew* word *Dod* ſignifies an Uncle: and therefore ſome would have the word *Dodah*, in this place, to ſignify only his *Uncle's Daughter*. So the *Vulgar*, and the LXX tranſlate it. But *Moſes* tells us ſo expreſly that ſhe was *born to*

*Levi in Egypt*, (*Numb.* xxvi. 59.) that it unavoidably follows ſhe was Siſter to *Amram*'s Father. Which the forenamed great *Primate* maintains (*Cap.* viii. of the ſame Book) againſt *Scaliger* and *Peirerius*, who would have *Jochabed* called *Levi*'s Daughter, only as *Ephraim* and *Manaſſeh* are called *Jacob*'s Sons. Which would make a very eaſy Senſe (as I obſerved, ii. 1.) if it would conſiſt with thoſe words in *Numb.* xxvi. 59. *whom her Mother* (for that muſt be underſtood) *bare to Levi*; which ſhow ſhe was his Daughter. And thus *R. Solomon* underſtood it; and ſo did *Toſtatus* and *Cajetan*, and divers others, whom our *Uſher* there mentions. And ſee our moſt Learned *Selden*, *L.* v. *de Jure N. & G. Cap.* ix. *p.* 584. Which ſhows how ſincere a Writer *Moſes* was, who doth not ſtick to relate what might be thought in after Ages (when the Law againſt ſuch Marriages was enacted) a blot to his Family. And it is obſervable, that he doth not ſay one Syllable in commendation of his Parents; tho their Faith deſerved the greateſt Praiſe, as the Apoſtle to the *Hebrews* ſhows, xi. 23. But *Moſes* (as *Jac. Capellus* truly obſerves, *ad A. M.* 2481.) did not write for his own Glory, but for the Service of God and of his Church.

*And ſhe bare him Aaron and Moſes.*] This ſhows, that God exactly fulfilled his Promiſe of delivering the *Iſraelites* out of Servitude in the *fourth* Generation, *Gen.* xv. 16. (*i. e.* the fourth from their Deſcent into *Egypt*) for *Moſes* was the fourth from *Levi*; being his great Grandſon.

*And the Years of the Life of Amram were an hundred and thirty and ſeven Years.*] The very ſame Age with his Grandfather *Levi*, ver. 16.

Ver. 21. *And the Sons of Izhar, Korah*, &c.] He gives an account of his Uncle's Sons, but ſaith not one word here of his own. Who were not to ſucceed him in his Place and Dignity, nor to be advanced to any other Office. Such was his Humility, and generous Love to his Country, that he only ſought the Good of that; but nothing for his own Family.

Ver. 22. *And the Sons of Uzziel*, &c.] This was another of his Uncles; whoſe Poſterity he mentions, that it might be ſeen how God bleſſed the tribe of *Levi*: notwithſtanding the Sin he had commited at *Schechem*, and the Puniſhment his Father denounced againſt him for it, *Gen.* xlix. He ſaith nothing of *Hebron*, another of his Father's Brothers; becauſe perhaps he died childleſs; or his Children had no Iſſue.

Ver. 23. *And Aaron took him Eliſheba, Daughter of Aminadab, Siſter of Naaſhon, to wife.*] Tho he ſays nothing here of himſelf, yet he relates particularly what concerned *Aaron*; who, he ſhows, was matcht into an honourable Family, with the Siſter of a Prince of the Tribe of *Judah*, chief Commander of their Hoſt when they were come out of *Egypt*, Numb. i. 7. ii. 3. The knowledge of this, he thought might breed in Poſterity a greater Reverence to the Prieſthood; which was ſettled in the Family of *Aaron*.

*And ſhe bore him Nadab and Abihu.*] Theſe two periſhed in the very firſt Sacrifice which their Father offered; becauſe they did not take Fire from the Altar, but offered with ſtrange Fire, *Lev.* x. 1, 2.

*Eleazar.*] Who ſucceeded his Father in the Prieſthood, (*Numb.* xx. 25, *&c.*) and aſſiſted *Joſhua* in the Diviſion of the Land of *Canaan*, Joſh. xiv. 1. xix. 51. xxi. 1. From him ſprung *Zadok* and the following High-Prieſts, till the Deſtruction of *Jeruſalem*, 1. Chron. vi. 4, &c.

*And Ithamar.*] From whom came *Eli*, and *Abimelech*, and *Abiathar*, (in the time of *David*) in whom this Family was extinct.

Ver. 24. *And the Sons of Korah*, &c.] Tho he himſelf periſhed in his Rebellion againſt *Moſes*, who was his Couſin-German; yet his Family remained (*Numb.* xxvi. 58.) and were famous in the days of *David*; being often mentioned in the Book of *Pſalms*.

Ver. 25. *And Eleazar took one of the Daughters of Putiel to wife.*] Who this *Putiel* was, is not certain. Dr *Lightfoot* thinks he was an *Egyptian* Convert, whoſe Daughter *Eleazar* married. But I ſee no good ground for this Opinion, but rather think it more likely, *Eleazar* would marry one of the Race of *Abraham*; being Son to the High-Prieſt. He was married indeed before his Father was promoted to that Dignity; yet *Aaron* was ſo great a Man in his own Tribe, (ſee iv. 14.) and married into ſo honourable a Family in *Iſrael*, ver. 23. that it is not probable he would ſuffer his Son to match with an *Egyptian* Proſelyte.

*Theſe are the Heads of the Fathers of the Levites*, &c.] The great Perſons, from whom ſprung the principal Families among the *Levites*. He ſaith nothing of the other Tribes; becauſe his intention was only to derive his own Pedigree and his Brother *Aaron*'s from *Iſrael*.

Ver. 26. *Theſe are that Moſes and Aaron, to whom the Lord ſaid, bring out the Children of Iſrael*, &c.] Theſe are the two Perſons, to whom God gave Commiſſion, to be the Deliverers of their Nation out of the *Egyptian* Bondage. He had mentioned, juſt before their Genealogy, the Charge God gave them, both to the Children of *Iſrael* and to *Pharaoh*, ver. 13. And now he goes on to ſhow that they were the Men, who were peculiarly choſen by God to diſcharge that Office; firſt by going to the Children of *Iſrael*, which he mentions here; and then to *Pharaoh*, which he mentions in the next Verſe.

*Bring out the Children of Iſrael from the Land of Egypt.*] Aſſure them of their Deliverance, notwithſtanding the Preſſures under which they groan.

*According to their Armies.*] Not by a diſorderly Flight; but every Family in ſuch good order, as an Army keeps, *Exod.* xii. 41, 51. xiii. 18.

Ver. 27. *Theſe are they that ſpake to Pharaoh*, &c.] Who carried the Meſſage from God to *Pharaoh*, requiring him to let *Iſrael* go out of *Egypt*, v. 1, 2, *&c.* vi. 13.

*Theſe are that Moſes and Aaron.*] He repeats it again, that all Generations might mark who were the Men that God imployed, in this great and hazardous Work of demanding the Liberty of the Children of *Iſrael* from *Pharaoh*'s Servitude; and effecting it in ſuch manner, as is afterward related in this Book.

There have been Critical Wits, who made this an Argument, that *Moſes* was not the Author of theſe Books: becauſe it is not likely, they imagine, he would write thus of himſelf. But no body but theſe Criticks can ſee an Abſurdity in it, that he and his Brother, being the Inſtruments in God's hand of effecting ſuch wonderful things, ſhould not let Poſterity be ignorant of it; but take care not only to record it, but to ſet a ſpecial Note upon it, that none might rob them of the Honour God beſtowed on them; and He (by whoſe direction this was written) might have the glory of working ſuch mighty things, by ſuch inept Inſtruments, as *Moſes* often acknowledges himſelf to have been. Nor is this more than *Ezra*, *Nehemiah* and *Daniel* ſay concerning themſelves: and St *John* may as well be denied to be the Author of the Goſpel which bears his Name, becauſe he ſaith, *This is the Diſciple that teſtifieth theſe things*, &c. xxi. 24. And beſides this, the Hiſtory of ſucceeding Ages ſhows us the neceſſity of this, which *Moſes* hath ſaid of himſelf. For if he had not told us what his Progeny was, we ſee by what we read in *Juſtin* and *Corn. Tacitus*, and ſuch like Authors, what falſe Accounts we ſhould have of him: for *Juſtin*, from *Trogus Pompeius*, makes him (as I obſerved before) the Son of *Joſeph*. Nay, the *Jewiſh* Writers have been ſo fabulous, that we ſhould have learnt as little Truth from them, if *Moſes* had not told it us himſelf.

Ver. 28. *And it came to paſs on the day when the Lord ſpake unto Moſes*, &c.] Having finiſhed the Account he thought fit to give of himſelf and of his Brother, whom God was pleaſed to imploy in this great Embaſſy; he reſumes the Relation of it, which he broke off at the end of *ver.* 13.

Ver. 29. *That the LORD ſpake unto Moſes, ſaying I am the LORD*, &c.] This and the next Verſe, ſeem to be a Recapitulation of what God ſaid in his laſt Appearances to him, *ver.* 2, 10, &c. and of his deſire to be excuſed from the Employment on which he was ſent; urged by two Arguments, *ver.* 12, 13. where they are related ſomething more largely than they are here, in the laſt Verſe of this Chapter. In which he mentions them again; that there might be a clearer Connexion, with what God further added for his Encouragement, when he gave him the forenamed Charge, *ver.* 13. to deliver a new Meſſage to *Pharaoh*.

Ver. 30. *And Moſes ſaid before the LORD.*] We read the very ſame, *ver.* 12. which makes me think this is not a new Objection; but merely a Recital of what he had objected there. See what I have ſaid on the foregoing Verſe.

*Behold I am of uncircumciſed Lips*, &c.] See *ver.* 12.

## CHAP. VII.

Ver. 1. AND *the LORD ſaid unto Moſes.*] He received new Orders from the SCHECHINAH, or Divine Maieſty; before whom he ſtood, vi. 12, 30.

*See.*] Mark what I ſay, in anſwer to all thy Objections.

*I have made thee a God to Pharaoh.*] Therefore why ſhouldeſt thou fear to appear before him, who is but a Man? *Moſes* is not called abſolutely *a God*; but only *a God unto* Pharaoh: Which denotes that he had only the Authority and Power of God over him: or rather, he was God's Ambaſſador to ſpeak to him in his Name; with a Power ready to execute all that he deſired, for the humbling of *Pharaoh*, and puniſhing his Diſobedience to his Meſſage.

*And Aaron thy Brother ſhall be thy Prophet.*] Let therefore the *Uncircumciſion of thy Lips*, be no longer an Objection: for he ſhall interpret thy Mind, as Prophets declare the Mind of God.

Some ſlight Wits have from this place alſo drawn an Argument, that this Book was not written by *Moſes*; but by ſome other Author long after his time. Becauſe the word *Nabi*, they fanſy, was not now in uſe to ſignify a Prophet: as appears, ſay they, from 1 *Sam.* ix. 9. where it is ſaid, *He that is now called* (*Nabi*) *a Prophet, was before time called* (*Roeh*) *a Seer.* Which ſeems to ſignify that the word *Nabi* (which *Moſes* here uſes for a *Prophet*) was but newly come into uſe, in *Samuel*'s days. But this is very far from *Samuel*'s meaning: whoſe plain Senſe is this, that he who foretold things to come, or diſcovered ſecrets, was antiently called a *Seer*, not a *Prophet*. Which ſignified heretofore only an Interpreter of the Divine Will: but now they began in *Samuel*'s days, to apply the word *Nabi* (or *Prophet*) to thoſe who could reveal any Secret, or foreſee Things future. Which had not been the uſe of the word formerly: but it ſignified, as I ſaid, one that was familiar with God, and knew his Mind, and delivered it to others: as I obſerved upon *Gen.* xx. 7. where God himſelf calls *Abraham* a Prophet; as he here calls *Aaron*. And what holy Writer would dare to alter the word which God himſelf uſed? Which is far more proper alſo to this purpoſe than either *ROEH* or *CHOSEH* (which theſe Men fanſy were the words in uſe in *Moſes*'s time, not *Nabi*) for they do not anſwer the intention of God in this Speech concerning *Aaron*. Who was not to ſee, and divine, or to receive Revelations from God; but to be a Mouth to *Moſes*; to utter what God revealed to him, not to *Aaron*. Which is the original ſignification of the word *Nabi*: there being no derivation of it ſo natural, that I can find, as that of *R. Solomon*'s, from the word *Nub*, which ſignifies to utter, or to bring forth, *Prov.* x. 31.

Ver. 2. *Thou ſhalt ſpeak all that I command thee*, &c.] This explains the later end of the former Verſe: that *Moſes* ſhould deliver God's Mind to *Aaron*; and *Aaron* ſhould deliver it to *Pharaoh*: requiring him from God to diſmiſs the Children of *Iſrael* out of his Country.

Ver. 3. *And I will harden Pharaoh's heart.*] Or, *but* I will harden, &c. which *Avenarius* tranſlates, *I will permit his heart to be hardened.* Tho there is no need of it: for God here only foretels what *Pharaoh* would force him to do, (ſee iv. 21.) after ſeveral Signs and Wonders had been wrought to move him to Obedience. For he was ſo ſtupid, and hardened his heart ſo often, (viii. 15, 32.) that in concluſion God hardened him, by withdrawing all good motions from him. And therefore, the firſt time that *Jehovah* is ſaid to harden his heart, there is a ſpecial remembrance of this, that the LORD had foretold it, ix. 12.

*And multiply my Signs and my Wonders,* &c.] The firſt Plagues that were inflicted on him proving ineffectual; it was neceſſary to ſend more and greater, that if it had been poſſible, his heart might have been mollified.

Ver. 4. *But Pharaoh will not hearken unto you.*] Or rather, *and Pharaoh* ſhall not hearken to your demands. For this was the effect of his hardening.

*That I may lay my Hand upon Egypt.*] Smite all their Firſt-born: upon which immediately followed their march out of *Egypt*.

*And bring forth mine Armies,* &c.] All the Tribes of the Children of *Iſrael:* which were ſo multiplied, that every one of them ſingly made an Army. See vi. 26.

*By great Judgments.*] That is, grievous Plagues; which he inflicted on them, one after another. And thereby made good his word, that *Moſes* ſhould be *a God to Pharaoh, ver.* 1. that is, a Judge, as the word *Elohim* ſometimes ſignifies. See vi. 6.

Ver. 5. *And the Egyptians ſhall know that I am the LORD,*] Be convinced, or made ſenſible that none can withſtand me.

*When I ſtretch forth my hand againſt Egypt,* &c.] This was moſt eſpecially fulfilled, when he ſmote their Firſt-born, which made them look upon themſelves as loſt Men, if they continued diſobedient, xii. 33.

Ver. 6. *And Moſes and Aaron did as the LORD commanded them, ſo did they.*] He repeats what he ſaith of their Obedience to God's Commands, becauſe from this time forward, they no longer diſputed, nor made any Objection; but roundly went about their buſineſs.

Ver. 7. *And Moſes was fourſcore years old,* &c.] The *Iſraelites* were under an heavy Perſecution when *Moſes* was born; and God exerciſed their Patience (it appears by this) a very long time, that their Deliverance might be for ever remembred with the greater Thankfulneſs and Obedience. Such grave perſons as theſe were fitteſt to be employ'd as God's Commiſſioners in this Affair: for they could not well be thought to be hot-headed Men, who thruſt themſelves forward into this Embaſſy, without a Warrant. So ſome of the *Jews* very judiciouſly have obſerved, that God made choice of aged Men to work all his Miracles before *Pharaoh*, and to receive his Revelations, becauſe they were not apt to invent, nor to be under the power of Fancy, at thoſe years. See *Sepher Coſri, L.* i. *Sect.* 83. where *Buxtorf* notes, that *Aben Ezra* obſerves upon this place, That *none beſides* Moſes *and* Aaron *ever propheſied in their old Age*; becauſe they were more excellent than all the Prophets.

Ver. 8. *And the LORD ſpake unto Moſes and Aaron, ſaying.*] When they were about to renew their Addreſs to *Pharaoh*, God was pleaſed again to appear, and give them his Directions in their Proceedings.

Ver. 9. *When Pharaoh ſhall ſpeak unto you, ſaying, ſhew a Miracle for you.*] It was likely that *Pharaoh* would, when he was not in a Paſſion, aſk, How ſhall I know that you come from God with this Meſſage to me? give me ſome proof of your Authority: And ſuch a proof as can be done by none, but by the Power of God. And therefore God directs *Moſes* what to do in this caſe.

*Say unto Aaron, Take thy Rod.*] The ſame Rod, is ſometimes called the *Rod of God,* (iv. 20.) ſometimes *Moſes*'s Rod, and ſometimes *Aaron*'s: as we find it in many places, *ver.* 10, 19. of this Chapter; and viii. 5, 19, &c. Becauſe God wrought all the following Miracles by this Rod; which ſometimes *Moſes* and ſometimes *Aaron* held in their hand. But commonly *Moſes* delivered it unto *Aaron*, as an Agent under him, to ſtretch it out for the effecting of Wonders. For he tells *Pharaoh*, in this very Chapter, that with the Rod, which was in his hand, he would *ſmite the Waters,* &c. *ver.* 17. And immediately the LORD bad him *ſay unto Aaron, Take thy Rod, and ſtretch out thy hand upon the Waters of Egypt, ver.* 19. By which it appears he had delivered the Rod unto *Aaron*. For a *Rod* being the Enſign of Authority, Prophets were wont to carry one in their hand, in token of their Office. And ſo did the *Egyptian* Magicians alſo, who had every one their Rod ready to throw down, *ver.* 12. And *Mercury* whom the *Egyptians* counted a Prophet (and thence called him *Anubis*) was repreſented with a Wand in his hand.

*And caſt it before Pharaoh.*] As God had before directed *Moſes*, iv. 3, 21.

Ver. 10. *And Moſes and Aaron went in unto Pharaoh, and did ſo as the LORD commanded them.*] At their firſt Addreſs to *Pharaoh* they only delivered their Meſſage; but did nothing to confirm it, v. 1, &c. Nor were they commanded now to work any Miracle, unleſs *Pharaoh* demanded one. Which it is likely he did; this ſecond Addreſs to him, moving him to aſk, how ſhall I know that you come from God?

*And Aaron caſt down his Rod before Pharaoh and before his Servants.*] The great Men of the Court, who are always ſuppoſed to be preſent where the King was; tho not mentioned in the foregoing Verſe.

*And it became a Serpent.*] See iv. 3. where we read that *Moſes* himſelf, when this Change was firſt made, *fled from before it*; the ſight of it was ſo terrible. And therefore it is highly probable, that *Pharaoh* and his Servants were no leſs ſtartled, at the firſt appearance of it. *Artapanus* relates ſeveral other Miracles beſides this, in *Euſebius*'s *Præpar. Evang. p.* 434, 435, and 441. which I mention to ſhow that the Fame of *Moſes*'s Miracles was ſpread among the Heathen, who were ſo far from diſbelieving them, that they gave credit to other falſe Reports, which ſome ill people had mingled with them.

Ver. 11. *Then Pharaoh alſo called the Wiſe men.*] When he had recovered the fright in which we may well ſuppoſe him to have been, he ſent ſome of his Servants, to call in thoſe who he thought could cope with *Moſes* and *Aaron* in wonderful works.

*Wiſe men.*] This word is ſometimes uſed in a good ſenſe: and therefore to ſhow they were ſuch as we now call *Cunning-men*, he joins another word to it, which is never taken in a good Senſe, *viz.*

*Sorcerers.*] Which moſt take to be ſuch as we call *Jugglers*; who caſt miſts, as we ſpeak, before Mens Eyes; and make things appear otherwiſe than they really are. For the *Hebrew* word *Ciſcheph* (from whence comes *Macaſchephim*, which we tranſlate *Sorcerers)* ſignifies to delude the Sight with falſe Appearances. Sir *John Marſham* puts theſe two words together, and (by the figure of ἓν διὰ δυοῖν) tranſlates them, *accerſivit peritiſſimos artis magicæ*, he called the moſt ſkilful Perſons in the Magical Art, *Chron. Can. Secul.* ix.

*Now the Magicians of Egypt.*] This is a third word, which ſeems to be of worſe import than the two former. Some tranſlate it *Necromancers:* but it being a foreign word, we cannot determine its particular meaning: tho in general, no doubt, it ſignifies Men, that by evil Arts, performed amazing things: Such as *Simon Magus* and *Elymas* in after-times. See *Gen.* xli. 8. and *Bochart* in his *Hierozoicon* (*P.* ii. *L.* iv. *Cap.* 18.) where he hath a large Diſcourſe, about the meaning of this word *Chartumim:* which, after all that others have ſaid about it, he thinks comes from the word *Retan:* which in *Arabick* and *Chaldee* ſignifies to *murmur*, as Magicians were wont to do in their Incantations. So *Hartun* is properly ἐπαοιδὸς an *Inchanter.* And the Name of Ἄρτεμις (the ſame with *Hecate)* he thinks alludes to it; whom Magicians were wont frequently to invoke.

The Names of the principal Magicians at this time among the *Egyptians*, were *Jannes* and *Jambres*, as not only St *Paul*, 2 *Tim.* iii. 8. but ſeveral, both *Jewiſh*, *Greek*, and *Roman* Writers tell us. I will mention but one, the Author of *Schalſch-Hakkabalah*, who calls them by theſe names; and ſaith that in our Language we would call them *Johannes* and *Ambroſius.* The Reader may find a great many more, if he pleaſe, in Primate *Uſher*'s *Annals*, *ad A. M.* 2513. and in *Bochart*'s *Hierozoic. P.* i. *L.* ii. *c.* 53. *p.* 645. *Artapanus* in *Euſebius* calls them ἱερεῖς ὑπὲρ Μέμφιν, Prieſts at *Memphis*, whom *Pharaoh* ſent for to oppoſe *Moſes.*

The Original of which ſort of Men ſeems to have been this; that God being pleaſed to admit the holy Patriarchs to familiar Colloquies with him, the Devil endeavoured to imitate him; that he might keep Men in his Obedience, by pretending Diſcoveries of ſecret things to them. And when God was pleaſed to work Miracles for the confirmation of the Truth, the Devil directed theſe Men, who were familiar with him, how to invoke his help, for the performance of ſtrange things, which confirmed them in their Errors.

*They alſo did in like manner with their Inchantments.*] If the *Hebrew* word come from *labat* which ſignifies a *flame*, (See *Gen.* iii. 24.) it ſeems to denote ſuch Sorcerers as dazled Mens eyes, and then impoſed on them by ſhows and appearances of things, which had no real being. But it may be derived from *labat*, which ſignifies *hidden* and ſecret; and then denotes thoſe that uſed ſecret *Whiſpers* or *Murmurs*, as Inchanters did (as *Bochartus* in this place now mentioned interprets it) or ſuch as had ſecret Familiarity with *Dæmons*; as it is expounded in the *Gemara Sanhedrin*, *Cap.* vii. *n.* 10. where there are many Examples of the former ſort of Inchantments, by the deception of the Sight. For inſtance, *R. Aſche* relates that he ſaw a Magician blow his Noſe, and bring pieces of Cloth out of it. And *R. Chajah* ſaw one cut a Camel in peices with his Sword, and then ſet it together again: which was nothing, ſaith he, but the deluſion of the Eye. Several other Stories are told of the ſame Nature.

Ver. 12. *For they caſt down every Man his Rod.*] They were ſent for to confront *Moſes*, and therefore attempted to do the very ſame thing that he had done. For they took him for a mere Magician, like themſelves; and it was a common thing in antient times, for ſuch kind of Men to contend one with another. And their great ſtudy was (as *Gaulmyn* hath obſerved in his Notes upon *The Life and Death of* Moſes, written by a *Jew*, *p.* 241, &c.) to find out the *Genius* that attended their Oppoſer; whom they ſtrove to gain to their ſide; or to terrify him by a greater and more powerful Angel. And they only were inſuperable who had a *Deity* to their *Genius*; as *Porphyry* ſaith *Plotinus* had. Who contending with *Olympius* an *Egyptian*, when his *Genius* was called εἰς αὐτοψίαν, to appear viſibly; there came a *God* and not a *Dæmon.* Which made the *Egyptian* cry out, Μακάριος εἰς θεὸν ἔχων τὸν δαίμονα, *he is happy who hath a God for his Genius*, as I ſuppoſe it ſhould be interpreted. And thus the *Jewiſh* Author of *The Life and Death of* Moſes, fanſies that theſe Magicians who reſiſted *Moſes*, turned over all their Books to find out the Name of that Deity, by which he did Wonders, ſo much ſuperior to theirs, &c.

*And they became Serpents.*] Not real Serpents, but ſeeming, as *Joſephus* underſtood it, and ſeveral Chriſtian Writers: Particularly *Sedulius*, *L.* iv. Carm.

*——————imagine ficta,*
*Viſibus humanis Magicas tribuere figuras.*

I omit other antient Authors, who ſuppoſe that as Spirits can aſſume Bodies like to Men, ſo they can as eaſily, out of the ſame Air, make the appearance of a Serpent; juſt as *Circe* is ſaid in *Homer* to have changed *Ulyſſes*'s Companions into Hogs. But there are thoſe who take theſe to have been real Serpents, brought hither by the power of the Devil: who withdrew their Rods, and put theſe (which he ſuddenly tranſported from ſome other place) in their room. Which if it be true, it makes the Power that wrought by *Moſes* the more wonderful; whoſe Serpent devoured them all.

*But Aaron's Rod ſwallowed up their Rods.*] The Serpent, into which *Aaron*'s Rod was turned, moved towards them, and eat them up. Which was, as I ſaid, the more aſtoniſhing, if they were real Serpents of the ſame bigneſs (as we may well ſuppoſe they would endeavour to bring) with that of *Moſes.* However their Serpents (whatſoever they were) could not ſtand before his; but were ſwallowed up, while his ſtill remained. This might have convinced *Pharaoh*, if his Magicians had not made him believe, that they would in time find a Power ſuperior to *Moſes*. The *Jews* alſo imagine *Pharaoh* himſelf was a Magician; and help'd to get out of *Moſes* the Secret, whereby he wrought theſe Wonders. Which were the greater, becauſe *Moſes*, no doubt, in concluſion, took this Serpent by the Tail (as God had commanded him, iv. 4.) and it became a Rod in his hand again. Whereas the *Egyptian* Sorcerers had no Rods remaining to take up; they being vaniſhed with their Serpents. *Greg. Nyſſen. L. de Vita Moſis, p.* 173. takes the devouring of their Rods to have been a plain Argument, ὅτι ὐδεμίαν ἀμυντικὴν ὔτε ζωτικήν τινα δύναμιν εἶχον οἱ τῶν γοήτων ῥάβδοι, πλὴν τοῦ σχήματος &c. that the Rods, *i. e.* Serpents of the Magicians, had no vital power in them, able to defend themſelves; but were mere Deluſions, without any real virtue. And here I cannot but take notice of a remarkable Paſſage in *Numenius* a *Pythagoræan* Philoſopher, recorded by *Euſebius, L.* ix. *Præpar. Evang. cap.* 8. where he tells us, that *Numenius* (in this third Book περὶ ἀγαθοῦ) expreſly ſaith, 'That '*Jannes* and *Jambres* were Αἰγύπτιοι ἱερογραμματεῖς inferior to none in Magical Skill; and 'therefore choſen by the common conſent of 'the *Egyptians* to oppoſe *Muſæus* (as the Heathens call *Moſes)* the Leader of the *Jews*: of 'whom he gives this noble Character, that *he 'was a Man moſt powerful with God in Prayer,* 'ἀνδρὶ γενομένῳ Θεῷ εὔξασθαι δυνατωτάτῳ.' Which is a plain Confeſſion, that he took *Moſes* to be, as he is called in theſe Books, *a Man of God*: and may ſerve to ſhame thoſe, who either believe not this Hiſtory, or think *Moſes* to have been only a great Magician.

Ver. 13. *And he hardened Pharaoh's heart*: or rather *Pharaoh's heart was hardened.*] For ſo we tranſlate this very *Hebrew* Phraſe, *ver.* 22. and I can give no account, why we tranſlate it otherwiſe here. Eſpecially ſince the *Vulgar* and the *Chaldee* ſo render it, and the LXX alſo in this Verſe, κατίσχυσεν ἡ καρδία Φαραώ, Pharaoh'*s heart grew ſtiff*; or, *waxed ſtrong and ſtubborn*, And *ver.* 22. ἐσκληρύνθη ἡ καρδία Φαραώ, *his heart was hardened.* And it is plainly the like form of Speech with that in the next Verſe 14. where God himſelf interprets his own meaning, *Pharaoh*'s heart βεβάρηται *is heavy*, and will not ſtir. Nor is there in any of theſe *three* Verſes, the leaſt mention of any Perſon by whom his heart was hardened.

*That he hearkened not unto them, as the Lord had ſaid.*] It is likely upon the firſt ſight of the Serpent, his heart was inclined to hearken; but ſeeing the Magicians do the ſame, it returned to its firſt bent; and there fixed, notwithſtanding *Moſes*'s Rod devoured theirs. This God had predicted iii. 19. knowing his wicked Diſpoſition would not yield to any means he ſhould think fit to uſe, for his Reformation.

Ver. 14. *And the LORD ſaid unto Moſes,* &c.] It is likely *Moſes*, after he had been with *Pharaoh*, and wrought this Miracle, returned to the place where the Divine Majeſty was wont to appear unto him, (vi. 12, 30.) and gave him an account of what had paſſed. Whereupon the LORD told him, he ſaw *Pharaoh* was reſolved in his way; and therefore it would be to no purpoſe to wait to ſee, what would be the effect of the late Miracle: but bid him go the next Morning, and carry a threatning Meſſage to him.

*Pharaoh's heart is hardened, he refuſeth to let the People go.*] It is obſervable that he doth not ſay, *I have hardened* Pharaoh'*s heart* (and therefore there ſhould have been no ſuch intimation, in our tranſlation of *ver.* 13.) but *Pharaoh's heart is hardened.* Which can imply no other hardening, than what proceeded from his own ſettled Reſolution, not to loſe the Service of the *Iſraelites.*

Ver. 15. *Get thee unto Pharaoh in the Morning.*] Of the very next day, after he had wrought the foregoing Miracle: And now begins the firſt of the *Ten* Plagues which God ſent upon the *Egyptians*, for diſobeying his Ambaſſadors. Whoſe Treaty with *Pharaoh*, as *Jacobus Capellus (ad A. M.* 2502.) thinks, continued about *Eleven* Months; from the end of Harveſt (which he makes account was in our *May*) to the beginning of the next year: which is the Opinion of the *Hebrew* Doctors. But our excellent Primate *Uſher* thinks, that all the following Plagues were inflicted within the ſpace of *One* Month; in ſuch order of time, as I ſhall obſerve in the beginning of each of them. And *Bochartus* gives good reaſon for it, in his *Hierozoic. P.* ii. *L.* iv. *Cap.* 8. For we are told here, *ver.* 7. that *Moſes* was *fourſcore years* old, when he began to treat with *Pharaoh*: and in *Joſh.* v. 6. that they *walked forty years in the Wilderneſs.* Now if he had ſpent a year in inflicting theſe Plagues, *Moſes*, who died juſt as they were entring into *Canaan*, muſt have been an Hundred and one and twenty years old: whereas he was but an *Hundred and twenty*, as we read *Deut.* xxxiv. 5. Nor was it ſuitable to the Divine Goodneſs to be ſo long in delivering his People, who were reduced to extreme Miſery. It was but juſt alſo, that God ſhould follow *Pharaoh*, whoſe heart was ſo obſtinately hard, with one Plague upon the neck of another; and give him no time to breathe, after one was removed, before another came upon him.

*Lo he goeth out unto the Water.*] God, who knows all things, foreſaw his motion beforehand; and ſpeaks as if he then ſaw him actually going out of his Palace to the River: Either to walk there for Recreation; or to worſhip the River *Nile.* For as *Bochart* (whoſe words theſe are) obſerves out of *Plutarch*, ὐδὲν ὕτω τιμὴ Αἰγυπτίοις ὡς ὁ Νεῖλος, *Nothing was had in ſuch honour among the* Egyptians *as the River* Nile. If it was ſo in *Moſes*'s days, it is not unlikely that he went to pay his Morning Devotions to it. Or, if he were a Magician, as the *Hebrews* fanſy, he might be ſkilled in that which they call ὑδρομαντεία. For ſo, he obſerves, they ſay in the *Talmud*: and make this the reaſon of *Pharaoh*'s going to the River. Which *Jonathan* follows in his Paraphraſe, *Behold, he goeth out to obſerve Divinations upon the Water, as a Magician,* Hierozic. *P.* ii. *L.* iv. *Cap.* 15.

*And thou ſhalt ſtand by the River's brink againſt he come.*] Perhaps *Pharaoh* (as the ſame *Bochart* obſerves) had forbid him to come any more to the Court; and ſo God directs him to take this occaſion to meet with him.

*And the Rod which was turned into a Serpent, ſhalt thou take in thine hand.*] To give him the greater Authority, and to put *Pharaoh* in fear at the ſight of that Rod, which had lately ſwallowed up all the γοητικὰ ξύλα (as *Greg. Nyſſen* calls them) Magical Staves which encountred him.

Ver. 16. *And thou ſhalt ſay, the LORD God of the Hebrews hath ſent me unto thee, ſaying.*] See v. 3. To which add, that it is plain by this whole Story, that all the *Meſſages* delivered by *Moſes*, and all the *Anſwers* which *Pharaoh* returned, were *true and formal Treaties of a Solemn Embaſſage* (as Dr *Jackſon* ſpeaks) upon which *Moſes* was ſent to the King of *Egypt*, from the *LORD God of the Hebrews*; that is, their King (as he was become in a peculiar manner) under whom *Moſes* acted as his *Deputy* or *Viceroy*.

*Let my People go, that they may ſerve me*, &c.] The merciful kindneſs of God to an hardened Sinner is here very remarkable, in renewing his Meſſage, and giving him Warning of what would come upon him, if he did not yield. Whereas he might in Juſtice have inflicted it, without any Notice of his Intentions. He ſets before him alſo his Sin, and his Danger, in being hitherto diſobedient; *and behold, hitherto thou wouldſt not hear: i. e.* thou haſt provoked the Divine Majeſty, by diſregarding ſeveral Meſſages I have brought to thee from him.

Ver. 17. *Thus ſaith the LORD.*] Attend to this new Meſſage I bring to thee in his Name.

*In this thou ſhalt know that I am the LORD.*] He had aſkt in a contemptuous way, *Who is the LORD?* and ſaid after a ſupercilious manner, *I know him not, (ver. 2.)* nor indeed cared to know him; but ſlighted him and his Meſſengers; as the word *know not* ſometimes ſignifies, being as much as *not to regard*. Therefore now he bids *Moſes* tell him, He would make him know, that he was the Omnipotent LORD of the World; by the change of the Waters of the River (which *Pharaoh* perhaps adored) into Blood.

*Behold, I will ſmite with the Rod, that is in mine hand.*] God and *Moſes* are repreſented in this Hiſtory, as one Perſon (according to what he had ſaid *ver.* 1. of this Chapter) and therefore it was the ſame thing to ſay, the LORD (whoſe words *Moſes* had begun to recite) *will ſmite*; or, to ſay, *I will ſmite:* See *ver.* 16. It is to be obſerved alſo, that *Aaron* ſmote the River, *ver.* 19. but it being by *Moſes*'s Direction and Order, it was counted his Act: ſo that he might ſay, *I will ſmite*, &c.

*The Waters of the River, and they ſhall be turned into Blood.*] This Plague was the more remarkable, becauſe, as *Theodoret* here obſerves, they having drowned the *Hebrew* Children in this River, God now puniſhes them for it, by giving them bloody Water to drink, *Wiſd.* xii. 7, 8. And if they had the ſame Notions then, that the *Egyptians* had in future times, the Plague was the more terrible, becauſe it fell on that, which they thought had ſome Divinity in it, and (as the ſame *Theodoret* obſerves) was honoured as a God; becauſe it made Plenty, when it overflow'd its Banks.

The *Hebrew* Doctors add another reaſon for this Puniſhment; becauſe the *Egyptians* had hindred them from their wonted *Baptiſms*, (as the Author of *The Life and Death of* Moſes ſpeaks) that is, ſaith *Gaulmyn*, from purifying themſelves in the River by Bathing, after they had lain in of their Children: which in the ſcarcity of Water in that Country, could no where be done but in the River.

Ver. 18. *And the Fiſh that is in the River ſhall die*, &c.] Here are *three* grievous Effects of this Plague: It deprived them of their moſt delicious Food, for ſo their Fiſh were, *Numb.* xi. 5. And took away the Pleaſure they had of waſhing by the River's ſide, becauſe it ſtank (both by the death of the Fiſh, and the corruption of the Blood, thro' the heat of the Sun) by which means the Water was made unfit for their Drink.

Ver. 19. *And the LORD ſpake unto Moſes.*] After he had been with *Pharaoh*, and delivered this Meſſage to him.

*Say unto Aaron, take thy Rod and ſtretch out thy hand.*] This Warning being deſpiſed by *Pharaoh*, who would not relent; God requires them actually to do as he had threatned. And now *Moſes* had delivered his Rod to *Aaron*, that he might by his Authority execute this Judgment.

*Upon the Waters of Egypt.*] Theſe are *general* words, comprehending all the *particulars* following.

*Upon their Streams.*] There were *ſeven* Branches into which the River *Nile* was divided, before it fell into the Sea; which ſeem to be here underſtood: being called, *Iſa.* xi. 15. the *ſeven Streams*, or *Rivers of* Egypt.

*Upon their Rivers.*] There were ſeveral Cuts made by Art, out of every Stream, to draw the Water into their Grounds: which ſeem to be here meant by *Rivers*

*And upon their Ponds.*] Theſe were digged to hold Rain water, when it fell; as it did ſometimes: and near the River alſo, they digged Wells, it is likely, which may be here intended.

*And upon all Pools of Water.*] There were, here and there, other Collections of Water: particularly in their Gardens, derived by Pipes from the River, into Ciſterns.

*In Veſſels of Wood, or of Stone.*] Wherein Water was kept in private Houſes, for their preſent uſe.

Ver. 20. *And Moſes and Aaron did ſo, as the LORD commanded*, &c.] This firſt Plague our Primate *Uſher* makes account was inflicted about the 18th day of the *Sixth* Month: which in the next year, and ever after, became the *Twelfth* Month. *Artapanus* tells this Story otherwiſe; but it is evident he had heard of it among the Gentiles: and *Ezekiel* the Tragedian relates it all right; together with the following Miracle: See *Euſeb. Præpar. Evang. L.* ix. *cap.* xxix. *p.* 442. Nor is there any thing more frequent in the *Roman* Story (as *Huetius* obſerves, *L.* ii.

*L.* ii. *Alnet. Quæſtion. cap.* xii. *n.* 12.) than Relations of Rivers of Blood flowing out of the Earth; Pits full of Blood, ſhowers of Blood, and Waters of Rivers changed into Blood, *&c.*

*And he lift up the Rod, and ſmote the Waters that were in the River,* &c.] Here is mention only of ſmiting the Water in *the River.* And it is likely, that only *the Waters of the River* were turned into Blood (as it here follows) at the firſt lifting up of his Rod; and then all the reſt of the Waters mentioned in the precedent Verſe.

Ver. 21. *And the Fiſh that was in the River died,* &c.] All the effects of this Plague which were threatned, *ver.* 18. (ſee there) immediately following. The firſt of which was the death of the Fiſh; which periſhed in ſuch great numbers that the River ſtank, *&c.*

*And there was Blood throughout all the Land of Egypt.*] The Waters were in all places turned into Blood, except perhaps the Land of *Goſhen:* which is not comprehended under the *Land of* Egypt.

Ver. 22. *And the Magicians of Egypt did ſo with their Inchantments.*] See *ver.* 11. In ſome of the Pools or Lakes of Water they made an appearance of the like Change: which made *Pharaoh* think his God was as powerful as the God of the *Hebrews.* The Land of *Goſhen,* as I ſaid, might poſſibly be free from this Plague; as it was certainly from ſeveral of the reſt; (viii. 23. ix. 4, &c.) and ſome fanſy the Magicians had Water from thence, to ſhow their power upon. But I cannot think it probable that they made *Pharaoh* ſtay ſo long: and one may as well ſay they had it out of the Sea; or out of the Pits that the People digged, *ver.* 24. as *Aben Ezra* conjectures, and *Juſtin. Martyr, Quæſt. & Reſp.* xxvi. *ad Orthodox.* But there is no need of any of theſe Conjectures, if it be granted (as the Hiſtory leads us to conclude) that *Moſes* did not in a moment change all the Waters of the Country, but only thoſe of the River (as I ſaid on *ver.* 20.) and afterwards by degrees all the reſt; when the Magicians had tried their Art upon ſome of them. Which *Moſes* alſo turned into real Blood; ſo that neither they, nor any body elſe, was able to drink of them.

*And Pharaoh's heart was hardened.*] The very ſame words in the *Hebrew,* which we had before *ver.* 13. where they ſhould have been tranſlated (I there obſerved) as they are here; and alſo in viii. 19.

*Neither did he hearken unto them, as the LORD had ſaid.*] iii. 19. This was more apt to move his heart than the former Miracle, becauſe it continued longer, *ver.* 25. and the Magicians could not by all their Spells, or Skill in Sorcery, remove this Plague, in all that time. See next Verſe.

Ver. 23. *And Pharaoh turned and went unto his Houſe.*] It ſeems that upon this refuſal to hearken unto *Moſes*'s Monition (*ver.* 15, 16, &c.) God ſent this Plague that very morning before he got home to Dinner. So that there was not time to fetch Water from diſtant places: but the Magicians exerciſe their Inchantments upon ſome Pounds, which were not as yet turned by *Moſes* into Blood.

*Neither ſet he his heart to this alſo.*] Here is the reaſon why his Heart was not moved by this Miracle. He did not ſeriouſly conſider what *Moſes* had done, and examine the Difference between the Effect of this Power, and that of the Magicians. Which was the cauſe that *his heart was hardened* (as we read before) as all Mens are, who will think of nothing; but only to have their own Humour ſatisfied.

Ver. 24. *And all the Egyptians digged round about the River for Water to drink,* &c.] The whole Country was forced to try to get Water to quench their thirſt, by this great labour. How it ſucceeded we are not told; but it is likely they found clear Water, by Percolation thro' the Earth. For *Moſes* ſmote only the Pits that were then in being, when *Aaron* ſtrecht out his Rod: which had no effect upon thoſe which were digged afterwards. Why they did not fetch it from *Goſhen,* if there was any clear Water there (as we cannot but think there was, for the uſe of the *Iſraelites*) is not eaſy to determine. Their Pride perhaps would not ſuffer them, till they had tried other ways, to ſupply their wants.

Ver. 25. *And ſeven days were fulfilled, after that the LORD; had ſmitten the River.*] The Rod of *Moſes* could effect nothing without the LORD; by whoſe Power this Change was made in the Waters. Which laſted *ſeven* days before this Plague was removed. By which means they were convinced that all the Waters were really corrupted: and they felt the heavy Effects of it, in a grievous ſtench, and perpetual Labour in digging Pits all about the River. Whether *Pharaoh* at laſt begged to have this Plague removed, or no, we are not told. It is likely he was ſo obſtinate, that he would not ſtoop to aſk this favour of them: which might be the reaſon it laſted ſo long; to ſee whether he would be moved to humble himſelf ſo far. To which when he would not yield, God took it away to make room for another ſtroke: or, as ſome think, it continued together with the Plague of *Frogs,* and were both removed upon his Petition.

It is a weak Conjecture of the *Hebrew* Doctors, from theſe Words, that all the ten Plagues laſted *ſeven days* apiece; which is plainly contrary to the Story.

## CHAP. VIII.

Ver. 1. AND *the LORD ſpake unto Moſes.*] Who attended upon the Divine Majeſty, we may reaſonably ſuppoſe, every day, to know his Pleaſure. And after the *ſeven* days (mentioned *ver.* 25. of the foregoing Chapter) were fulfilled; the LORD commanded him to addreſs himſelf again to *Pharaoh*: and to threaten him with a new Puniſhment; which was inflicted upon the 25th day of the *ſixth* Month; and taken away the day after, *ver.* 10.

*Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD,* &c.] The very ſame Meſſage, in effect, which he had delivered to him before, v. 1. vii. 16, 17.

Ver. 2. *And if thou refuſe to let them go, behold*, &c.] He again threatens the Plague before he inflicts it; both that *Pharaoh* might know it came not by chance, but by the determinate Counſel of God; and that he might prevent it by Repentance and Submiſſion to God's Command.

*I will ſmite.*] This word commonly ſignifies in the Scripture Language, *to kill*; but here only to *afflict grievouſly*. See *Pſalm* lxxviii. 45. where to *deſtroy them*, ſignifies to annoy them.

*All thy Borders.*] Every part of his Country, to the utmoſt extent of it, *i. e.* in all places where the *Egyptians* dwelt. For it is not likely the *Iſraelites* were infeſted with them. See *ver.* 4.

*With Frogs.*] The Hebrew word *Tſaphadéa* ſignifies, as *Aben Ezra* thinks, an *Egyptian* Fiſh; which ſome will have to be a *Crocodile*: As *Gaulmyn* obſerves in his *Annotations* on the *Life and Death of* Moſes, *p.* 256. But this is undoubtedly falſe; for they could not infeſt them in that manner, as is deſcribed in the next Verſe.

Ver. 3. *And the River ſhall bring forth.*] Under the Name of the *River*, is comprehended all the *Streams*, *Ponds*, *Lakes*, and other *Waters* in *Egypt*, (as appears from *ver.* 5.) For moſt of them came, one way or other, out of the River; they having little Rain in *Egypt*.

*Frogs abundantly.*] The *Nile* naturally produced *Frogs*, but ſuch great abundance of them as filled the country, as miraculous; eſpecially being produced on a ſudden; and their going out of the River and Fields, into the Cities and Houſes, *&c.* was ſtill more miraculous.

*Which ſhall go up.*] Out of the River, which lay lower than the Land.

*And come into thine Houſe*, &c.] This explains what he meant by *ſmiting* in the foregoing Verſe: *viz.* inflicting a ſore Plague, more grievous than the former. For that ſpoiled only their Water, but not their other Liquors: whereas this made them uneaſy Day and Night, in every place whether they ſat, or walkt, or lay down, or did eat and drink. For their very *Dough* (as we tranſlate the word of this Verſe, in the *Margin*) was infeſted with them, as ſon as they had kneaded it; and ſo was their Drink in all likelihood, as ſoon as it was poured into their Cups. Nay, they got into their *Ovens*: ſo that for the preſent, I ſuppoſe, they could not bake their bread.

Ver. 4. *And the Frogs ſhall come up both upon thee, and upon thy People*, &c.] They came not merely into their Houſes, but crawl'd upon their Perſons. And here it is obſervable, that this Plague is limited to the *Egyptians*, (*Pharaoh*, his *People*, and *Servants*) the *Iſraelites*, one would think by theſe words, being excepted from it.

Ver. 5. *And the LORD ſpake unto Moſes, ſay unto Aaron*, &c.] No doubt, *Moſes* delivered the foregoing Meſſage unto *Pharaoh*; but he, it ſeems, turned away, and would give no Anſwer: For here immediately follows a new Order (which God perhaps gave *Moſes* upon the ſpot, as we ſpeak, before he returned home) to inflict the Plague he had bid him threaten.

Ver. 6. *And Aaron ſtretched forth his hand.*] He, as the Miniſter of *Moſes* (who was to him as God, iv. 16.) inflicted this Plague upon *Egypt*.

*Over the Waters.*] He did not go to every place where there was Water, but ſtood by the River, and ſtretcht his Rod over it, towards every part of the Country (as *Aben Ezra* rightly explains it) and immediately God effected what *Moſes* had denounced.

*And the Frogs came up, and covered the Land of Egypt.*] That is, there were vaſt numbers of them came up; for they did not ſo cover the Land, but there was room for more; which the Magicians counterfeited. The *Jews* think here was *Menſura pro Menſura*, like for like, as we ſpeak. For they ſay it was a piece of their Bondage, that the *Egyptians*, when they pleaſed, ſent them a fiſhing: and now God made the River ſpawn nothing but Frogs. Whoſe very croaking, others of them think, put the *Egyptians* in mind of the Cries of the poor Children whom they barbarouſly murdered.

Ver. 7. *And the Magicians did ſo with their Inchantments*, &c.] They ſhould rather have ſhown their ſkill in removing the Frogs, or deſtroying thoſe, which *Moſes* had brought. Which one would think *Pharaoh* expected from them; for they being unable to do this, he betook himſelf to *Moſes*; whom he intreats to take them away: which he would never have done, if their power had not quite failed, and been unable to give him any relief. So *Aben Ezra* obſerves, he called for *Moſes*, *becauſe he ſaw the Magicians had only added to the Plague, but could not diminiſh it.*

Ver. 8. *Then Pharaoh called for Moſes and Aaron, and ſaid, intreat the LORD, that he may take away the Frogs*, &c.] He that had proudly ſaid not long ago, *Who is the LORD?* &c. v. 2. now ſays *Intreat the LORD*, &c. This was an acknowledgment that the LORD ſent them; and that he only had power to remove them. In the former Plague, he did enough to make *Pharaoh* know he was the LORD, vii. 17. but this had that effect upon him for the preſent: which made him earneſtly intreat thoſe, whom he had ſcorned, to become Interceſſors to God for him and his People.

*And I will let the People go, that they may do Sacrifice unto the LORD.*] This was not his ſettled Reſolution, but the preſent Danger made him conſent to it: For if the Frogs had continued long, there had been no living in the Country. As appears from what we read in *Athenæus*, out of *Heraclides Lembus* (*Lib.* viii. *Deipnoſ. Cap.* 2.) who ſays the whole country of *Pæonia* and *Dardania* were covered with Frogs, which God rained down from Heaven in ſuch abundance, that the Houſes and High-ways were full of them. They ſpent ſome time in killing of them; and, by keeping their Doors ſhut, they made a ſhift for a while to bear this Calamity: but when it did no good, but *τάτε σκεύη*, &c. all their

Veſſels were full of them, and they mingled themſelves with their Meat, whether boil'd or roaſt, and they could tread no where but upon Frogs, they left their Country; being forced to it alſo, by the ſtench of the Frogs when they died.

They that would ſee more of this, out of ſeveral other Authors, may conſult *Bonfrerius* upon this very place: and *Bochartus* in his *Hierozoic.* P. ii. L. v. Cap. 2. p. 661, *&c.*

Ver. 9. *And Moſes ſaid unto Pharaoh, Glory over me, when ſhall I intreat for thee?*] Do thou appoint the time when I ſhall pray for thee, as St *Hierom* tranſlates it; and ſo doth the *Syriack*, and *Onkelos*, and the LXX; who differ from the Hebrew Text in words only, not in ſenſe. For by adding the word *ſaying* (as we do in *Judg.* vii. 2. where there is the ſame expreſſion) this Paraphraſe of *Bochart* is very proper, (*Hierozoic.* P. ii. L. v. Cap. 2.) ‘ tho it belongs not to thee to determine the time of thy Deliverance, which depends wholly upon the Will and Pleaſure of God; yet I, who am his Miniſter, give thee leave to take ſo much upon thee, as *to preſcribe what time thou pleaſeſt, for the removal of this Plague.*’ For thus he thinks *Moſes*'s words are to be tranſlated, *Glory over me, by telling me, when I ſhall intercede for thee*, &c. *Moſes* ſaw perhaps that *Pharaoh* was much addicted to Aſtrologers, who fanſied all things here below to be governed by the Motion and Influence of the Stars: and therefore would have him name the time; that he might be ſatisfied there was no day nor hour under ſuch an ill Aſpect, but he could prevail with God, at any Moment he thought good to pitch upon, to deliver him.

*Bonfrerius*, I think, hath expreſſed in ſhort the literal ſenſe of the *Hebrew* words, *Tibi hunc honorem defero, ut eligas quando*, &c. I will do thee the honour, that thou may'ſt aſſign the time. And our Dr *Jackſon* ſtill ſhorter, *Glory over me*; that is, ſaith he, *you ſhall command me.*

Ver. 10. *And he ſaid, to morrow.*] But why not on that very day? all Men naturally deſiring to be inſtantly relieved from their Sufferings. Perhaps he thought (as we ſaid before) to try *Moſes*'s Power; believing the next day not to be ſo lucky as the preſent, on which *Moſes* had condeſcended to his Requeſt. Or it might now be towards night, when he called for *Moſes*: who, he thought, would expect ſome time to pray to God, for what he deſired.

*Be it according to thy word.*] Thou ſhalt have thy deſire.

*That thou mayeſt know there is none like unto the* LORD *our God.*] Mayeſt no longer depend upon thy Magicians and their Gods: being convinced that our God alone, whom we call JEHOVAH, can wound and heal.

Ver. 11. *And the Frogs ſhall depart from thee*, &c.] This demonſtrated the power of *Moſes* with God, that he could as certainly foretel the removal of the Frogs, as he had done the bringing them upon the Land.

Ver 12. *And Moſes and Aaron went out from Pharaoh.*] To the place, it is likely, where *Moſes* was wont to attend upon the Divine Majeſty.

*And Moſes cried unto the* LORD, *becauſe of the Frogs.*] In the *Hebrew* the words are, *Cried to him about the buſineſs*, (or the matter) *of the Frogs*, which God had ſent upon *Pharaoh*. Or, as *Aben Ezra* underſtands it, *concerning the Frogs*, which he had promiſed *Pharaoh* ſhould be removed: as if the words ſhould be tranſlated thus; *He cried unto the* LORD *concerning what he ſaid about the Frogs, and appointed unto Pharaoh.* For ſo the word *Sham* in xv. 25. ſignifies to *appoint or propoſe*, and ſo the LXX here tranſlate the words (which we render *had brought againſt Pharaoh*) ὡς ἐτάξατο Φαραώ, *as he had appointed to Pharaoh.*

Ver. 13. *And the* LORD *did according to the word of Moſes.*] So powerful was he with God in Prayer, as the Heathens themſelves obſerved, from this Story. See what I obſerved out of *Numenius*, vii. 12.

*And the Frogs died*, &c.] The *Egyptians* could not kill them; but God took away their breath: yet not removing them from the places where they were, but leaving them dead there. As appears by what follows:

Ver. 14. *And they gathered them together on heaps.*] That they might carry them, it is likely, into the River; and ſo they might go down into the Sea. God could have diſſolved them into Duſt (if he had pleaſed) or ſwept them into the River from whence they came; or made them quite vaniſh in an inſtant. But he would have them lie dead before their Eyes; as a token they were real Frogs, and no illuſion of their ſight.

*And the Land ſtank.*] This was a farther ſenſible Evidence, that they were real Frogs.

Ver. 15. *But when Pharaoh ſaw that there was reſpite.*] That he was freed from the great ſtrait, in which he was. For the *Hebrew* word for *reſpite*, ſignifies *breathing* or *inlargement*; and makes the ſenſe to be this: That when the Burden that preſſed him was taken off, ſo that he could take his breath, he was of another mind, *&c.*

*He hardened his heart, and hearkened not unto them*, &c.] Was not ſo good as his word, (*ver.* 8.) but returned to his former Reſolution, not to let *Iſrael* go. Which Reſolution grew ſo much more ſtubborn and obſtinate, than it had been before; by how much the Plague of the Frogs had ſoftened his heart, and inclined it to yield to God, more than the two former Miracles had done.

Ver. 16. *And the* LORD *ſaid unto Moſes, ſay unto Aaron.*] The LORD ſeems to have given *Pharaoh* no warning of this Plague; but to have inflicted it immediately upon the removal of the Frogs, *viz.* on the *Twenty ſeventh day* of the *ſixth* Month. For his breach of Faith, was ſuch an high Provocation, that he deſerved no other Treatment, but a more notable Judgment.

*Smite the Duſt of the Land, that it may become Lice.*] Some would have the *Hebrew* word *Cinnim* to ſignify *Gnats*, or ſome ſuch kind of Creature. Thus many of the Antients underſtand it; and *Artapanus* calls it ζῶον τι πτερωτόν, *a flying ſort of living Creature*: which made ſuch Ulcers by its biting, as no Medicine could cure. See *Euſebius*, L. ix. *Præpar. Evang. p.* 425. But

*Bochartus* hath ſufficiently proved that our Tranſlation is right; and that out of the very Text. For Gnats, and ſuch like Inſects, are bred in Fenny places; but theſe were brought out of the Duſt of the Earth.

Ver. 17. *Aaron ſtretched out his hand with his Rod.*] He ſtill is the Inſtrument to execute all the Judgments which *Moſes* denounced; as he was his Mouth to deliver all the Meſſages he carried to *Pharaoh*.

*And ſmote the Duſt of the Earth, and it became Lice.*] This ſhowed the Lice were not a natural Production; for they come out of the Sweat and Filth of Mens Bodies, and of other Living Creatures.

*In Man and Beaſt.*] This proves they were Lice; which ſtick faſt both to Men and Beaſts. Whereas *Gnats*, tho they ſting ſorely, cannot be ſaid to be *in Man and Beaſt*: for they are a moſt reſtleſs Creature, continually buzzing about, and never ſettling conſtantly in one place. And there were various ſorts of theſe Lice: for Beaſts do not breed the ſame that Men do: nor have all Beaſts alike; but ſome are peculiar to Horſes, others to Oxen, others to Sheep, and others to Swine and Dogs.

*All the Duſt of the Land became Lice.*] That is, nothing could be ſeen but Lice, where Duſt was before. Or, Lice were mingled every where with the Duſt.

*Throughout all the Land of Egypt.*] Not of *Goſhen* (it is very probable) which was inhabited moſtly by *Iſraelites*.

Ver. 18. *And the Magicians did ſo*, &c.] Attempted and endeavoured to do ſo; by uſing their wonted Invocations and Rites of Incantation. For the common ſaying among the *Jews* is very frivolous, That *Dæmons have no power over Creatures ſo ſmall as Lice*. The meaning of which, *Gaulmyn* thinks, they themſelves did not underſtand; which, according to the Principles of the antient Magick, was this; That all Animals had a particular *Genius* preſiding over them, by whoſe Aſſiſtance their Worſhippers could do any thing among that ſort of Creatures. But this is meant only of perfect Animals, not of Inſects (among whom they reckon'd *Lice*) which had no ſuch heavenly Power waiting on them. But if there had been any ſuch Notions then, theſe Magicians ſure would have underſtood it; and not fruitleſly have atttempted that, which they had no hope to produce.

*But they could not.*] Tho they had counterfeited the former Wonders; yet here a ſtop is put to their Power, ſo that they themſelves confeſs their weakneſs.

*So there were Lice upon Man, and upon Beaſt.*] This ſeems to ſuggeſt, that ſince they could not produce any new Lice, they attempted to remove thoſe, which *Moſes* had brought upon the Country. But they failed in that alſo: for notwithſtanding all that they could do, both Men and Beaſts were peſtered with Lice. The *Hebrews* ſay (in *The Life and Death of* Moſes) that this Plague was inflicted upon the *Egyptians*, for another piece of Oppreſſion which they exerciſed on the *Iſraelites*: to whom they ſaid, *Go, ſweep our Houſes, and ſweep our Streets*, &c. therefore God made Lice to cover the Earth a Cubit deep. But this ſavours too much of their fabulous invention. It is more pertinent to obſerve, that tho we read of particular Perſons, who, for great Crimes, were puniſhed with the Plague of Lice, (See *Huetius L.* ii. *Quæſt. Alnetanæ, cap.* xii. *n.* 12.) yet we do not find in any Story a whole Nation infeſted with them; and that both Men and Beaſts, without Exception: the Magicians themſelves, in all likelihood, being ſorely afflicted with them: which made them cry out as here follows.

Ver. 19. *Then the Magicians ſaid unto Pharaoh, This is the finger of God.*] The ſame with what is called in other places of Scripture, *the hand of God*, *Pſal.* cix. 27. that is, his Power. There are thoſe (particularly *Bochartus*) who think theſe Magicians did not by theſe words, give Glory to God: but thought to ſave their own Credit with *Pharaoh*, by telling him, that it was not *Moſes* or *Aaron*, who were too hard for them, but a Divine Power ſuperiour to them all. To this purpoſe *Jonathan*. But they ought then to have been ſenſible that the Power which they dealt withal, was far from being Supreme: being unable to aſſiſt them upon all occaſions. And, no doubt, God intended to confound them, by taking that time to diſable them, when they leaſt expected it. For why ſhould not their Power have extended to ſuch a ſmall thing as this, when they had done greater? But God would not let them always abuſe *Pharaoh* with their Illuſions; and gave them a check, when they thought themſelves moſt ſure of Succeſs.

*And Pharaoh's heart was hardened.*] One would have rather expected to have heard, that his heart began to relent, when he ſaw his Magicians not only puzzled, but quite baffled; ſo that they owned *Moſes* acted by a Power above theirs. But this it was, not to ſtick to the good Reſolutions which had lately been wrought in him, *ver.* 8. from which he not only revolted, but grew more reſolute not to yield to God. The effect of which was this further Induration: it being natural for evil Men, who reſiſt the Means of their Cure, to grow worſe and worſe affected.

This Miracle alſo of the Lice, being more loathſome to *Pharaoh*, than terrible, might haply be the reaſon (as Dr *Jackſon* conjectures) that he did not intreat *Moſes* and *Aaron* to pray for him: as he had done upon the ſight of the Frogs; and as he ſtraightway did after he felt the next Plague of the Flies.

I cannot but add alſo this further reflection of his, (*Book* x. on the *Creed*, *Chap.* xl.) that tho *the finger of God* was very remarkable in producing the Lice, which the Magicians could not, yet it was no way remarkable in hardening *Pharaoh*'s heart. For it is neither ſaid, nor intimated, that *the finger of God hardened it*; but *Pharaoh's heart was hardened*, that is, remained obſtinate. The Cauſe of which was his *not hearkening to them*, as it had been before, *ver.* 15.

Ver. 20. *And the LORD ſaid unto Moſes, riſe up early in the Morning, and ſtand before Pharaoh.*] As he had ordered him to do, before he ſent the ſecond Plague, vii. 15.

*Lo, he cometh forth to the Water.*] This confirms what was ſaid there, that in the Morning it was uſual with him to walk out by the River; either for his Refreſhment, or for his Devotion. Perhaps, that after waſhing, he might worſhip the Riſing Sun. For *Moſes* is commanded, to riſe up *early* in the Morning, and preſent himſelf before him.

*And ſay unto him, Thus ſaith the LORD, let my People go,* &c.] The ſame Meſſage he had often ſent him, (vii. 16, 17. viii. 1.) together with an Admonition and Warning of his Danger: which God had not given him before the laſt Plague, *ver.* 16.

Ver. 21. *Behold, I will ſend ſwarms of flies upon thee,* &c.] The *Hebrew* word *Arob* being generally thought to come from a word which ſignifies to *mingle*, Interpreters commonly think it denotes a *mixture* of ſeveral ſorts of Creatures. And ſome take it, as we ſeem here to do, for all manner of Flies; which *Aquila* calls παμμυῖαν, *all ſorts of Inſects*. Others take it, as it is in our Margin, for *a mixture of noiſome Beaſts:* and ſo the Author of *The Life and Death of* Moſes; God ſent *Lions*, *Wolves*, *Bears*, and *Leopards*, and ſuch like wild Beaſts, which killed not only their Cattle in the Field, but their Children in their Houſes. And ſo *Joſephus* expounds it, θηρία παντοῖα καὶ πολύτροπα. But *Bochartus* hath confuted this Notion, by very good Arguments, in his *Hierozoicon*, *P.* ii. *L.* iv. *Cap.* 15. where he ſhows no words have more ſignifications than the *Hebrew* word *Arab:* which ſignifies not only to *mingle*, but among many other things, to *obſcure* and *darken*. From whence the Even-time is called *Ereb*. And therefore, with great reaſon, he approves of the LXX Verſion, who tranſlate it κυνόμυια, *a Fleſh-fly*, very bold and troubleſome; being not eaſily drove away: which infeſts *Dogs* very much, eſpecially about the flaps of their Ears. Some take it for that large black fly, which faſtens upon Beaſts, and ſucks their Blood, called *Arob* from its black colour: as *Oreb* from thence ſignifies a *Crow*. And ſo *Philo* deſcribes this Fly, called *Cynomya*, that it is as impudent as a Dog; and makes its Aſſaults with great Violence, like a Dart; faſtening its Teeth ſo deep in the Fleſh, and ſticking ſo cloſe that it makes Cattle run mad.

This Plague the *Jews* ſay (in the forenamed Book of *The Life of* Moſes) was ſent upon the *Egyptians*, becauſe of the hard Service they made the *Iſraelites* undergo, in feeding their Cattle.

Ver. 22. *And I will ſever in that day the Land of Goſhen, in which my People dwell,* &c.] Here now the diſtinguiſhing Mercy of God to the *Iſraelites* is plainly expreſſed; which is to be underſtood in the foregoing Plagues. And the *Hebrew* word, as well as the *Chaldee*, ſignifies, *I will make a wondrous difference.* So *Jonathan*, in that day *I will work a Miracle in the Land of* Goſhen: For indeed it was a marvellous thing, that Countries ſo near one another, ſhould be in ſuch a different Condition at the ſame time. And it was the more wonderful, becauſe there was ſuch ſtore of Cattle in *Goſhen*, whoſe Dung is apt to breed Flies.

*That thou mayſt know, that I am the LORD in the midſt of the Earth.*] Who governs all things here below; or that have a ſpecial care of my People. For ſo *Bochart* underſtood by *Earth*, the Land of *Goſhen*. In the *midſt* of which God is ſaid to be, becauſe he defended and delivered them from this ſore Calamity, which their Neighbours ſuffered. For thus this Phraſe is uſed in many places, *Deut.* vii. 22. xxiii. 14. *Pſal.* xlvi. 6, *&c.* And thus *Conr. Pellicanus* ſeems to have underſtood this Paſſage, which he interprets, you ſhall know *that I am the LORD, and Prince of this Country.*

Ver. 23. *I will put a diviſion between thy People and my People,* &c.] It is repeated again, becauſe it was a remarkable thing, and denoted the *Iſraelites* to be God's peculiar People; for whom he had a ſingular favour. Which is the reaſon that this Mercy is called here a *Redemption* (as the word in the *Hebrew* ſignifies, which we tranſlate *diviſion*) becauſe God exempted and delivered the *Iſraelites* from thoſe Flies, which ſorely infeſted all the reſt of *Pharaoh*'s Dominions.

*To morrow ſhall this ſign be.*] The *finger of God* was ſo remarkable in the laſt Plague, (*ver.* 19.) that his contemptuous Diſregard of it was very provoking: So that God would forbear no longer than till the next Morning, before he ſcourged him with his new Judgment. Which was very grievous and noiſome, as appears by the following words; eſpecially by his willingneſs to grant more than he had done before, that he might be rid of it.

Ver. 24. *And the LORD did ſo.*] Here is no mention of *Aaron*'s ſtretching out his Rod, (as at other times) but this was done immediately by God himſelf: That the *Egyptians* might not imagine there was any ſecret Virtue in the Rod; but aſcribe all to the Divine Power.

This Plague was threatned about the 28th day of the *ſixth* Month; and inflicted on the 29th: and removed on the 30th.

*And there came a grievous ſwarm of Flies,* &c.] Or, *a vaſt number* of Flies: For ſo the word *Caved* (which we here tranſlate *grievous* or *heavy*) is uſed in *Gen.* l. 9. See there.

*And the Land was corrupted by reaſon of the ſwarm of Flies.*] We are to underſtand here, by *the Land*, the *Inhabitants* of the Land: whoſe Blood theſe Flies ſuckt, and left ſuch a poiſon in it, that their Bodies ſwell'd, and many of them died. So the Pſalmiſt underſtood it, lxxviii. 45. There is ſomething like this recorded in Heathen Stories; particularly they ſay, that when *Trajan* made War upon the *Agarans*, he was ſo aſſaulted with Flies, when he ſat down to eat, that he lookt upon them as ſent by God, and deſiſted from his Enterprize. And that whole Countries have been infeſted with them, appears from a number of Gods that were worſhipped, becauſe they were ſuppoſed to have drove them away, at *Acaron* and ſeveral other places mentioned by the Learned *Huetius* (in the place above quoted) from whence came the Names of *Jupiter*, Ἀπόμυιος and Μυιώδης, and of *Hercules*, Μύαγρος, *&c.*

Ver. 25. *And Pharaoh called for Moſes and Aaron*, &c.] Sent a Meſſenger to call them to him.

*Go ye, ſacrifice to your God in the Land.*] He had conſented to let them ſacrifice, when he laſt ſent for them, *ver.* 8. But he named no place: and alſo quickly repented of the Conceſſion. But now he determines it in the Land of *Goſhen*; where he grants them Licence to offer public Sacrifice. But this *Moſes* tells him (in the next Verſe) was not fit for them to accept; nor was it what God demanded.

Ver. 26. *And Moſes ſaid, it is not meet ſo to do.*] Beſides that this is not the thing that God requires, it is not prudent, becauſe it is not ſafe for us to do it.

*For we ſhall ſacrifice the Abomination of the Egyptians to the LORD our God.*] There is no Indication, that I can find, of any ſuch ſottiſh Idolatry now among the *Egyptians*, as was, it is certain, in after Ages, but what ſeems to be ſuggeſted in this Place; which learned Men have generally interpreted, as if the Senſe was this: *We muſt ſacrifice to our God, Oxen, Sheep, and Goats, which the Egyptians Worſhip and Adore: and that would be ſuch an abominable thing in their Account* (to kill their Gods) *that it would give them the higheſt Provocation.* Thus both the *Chaldee* Interpreters, the *Syriack*, St *Hierom*, and others: which *Bochartus* himſelf approves of in his *Hierozoic. P.* i. *L.* ii. *cap.* 34, and 53. and more largely *P.* ii. *L.* iv. *cap.* 17. But there is an Objection lies againſt this Interpretation, that long after *Moſes*'s time the *Egyptians* themſelves did offer all the fore-mentioned Creatures to their Gods: For *Herodotus* relates (in his *Euterpe*, *cap.* xli.) after what manner they ſacrificed an Ox in his time: and tho ſome parts of the Country abſtained from Sheep, yet they ſacrificed Goats; as, on the contrary, others abſtained from Goats and ſacrificed Sheep. See upon *Gen.* xliii. 12. Therefore it may be a Queſtion, Whether theſe words do not refer only to the Rites and Ceremonies of ſacrificing; and to the qualities and condition of the Beaſts which are offered: about which the *Egyptians* in after Ages were very curious. For the ſame *Herodotus* tells us (in the ſame Book, *cap.* xxxviii.) how the Sacrifices were examined by the Prieſt, and none allowed to be offered, but thoſe which had his Mark upon them. And ſo *Plutarch* (in his Book *de Iſid. & Oſir.*) that the *Egyptians* thinking *Typho* to have been red, ſacrificed only ſuch Oxen as were of a red Colour: making ſuch an accurate Scrutiny, ὥστε κἂν μίαν ἔχῃ τρίχα μέλαιναν ἢ λευκὴν ἄθυτον ἡγεῖσθαι, *that if a Beaſt were found to have one Hair black or white, it was judged unfit for Sacrifice.* The forenamed *Herodotus* indeed ſaith, they would not ſacrifice Cows, becauſe they were ſacred to *Iſis*: which ſhows that in his time, there was great Superſtition about ſuch Creatures; ſo that none durſt offer the leaſt Violence to them. But, as we have no Evidence, that in the days of *Moſes* they were infeſted with ſuch Opinions, ſo their ſacrificing ſuch Creatures, as the *Jews* did long after his days, and all Mankind had done from the Beginning, ſeems to be a prejudice againſt that ſenſe of the words, which is generally put upon them. But there were ſo many various ways of ſacrificing in the World, that it is very probable the *Egyptians* differed very much from the *Iſraelites*: who might offer alſo (it's likely) ſuch Creatures as the *Egyptians* thought unclean; whereby they might be inraged at their Profaneneſs.

*Maimonides* fanſies the *Egyptians* worſhipped the Sign or Conſtellation called *Aries*; and that this was the occaſion of this Speech: for which I can ſee no reaſon, *More Nevochim*, *P.* iii. *cap.* xlvi.

*And will they not ſtone us?*] We cannot gather from hence, that there was ſuch a Puniſhment among the *Egyptians*, as *ſtoning* Men to death. For he doth not ſpeak here of Puniſhment by their Laws; but of what might happen from a popular Fury.

Ver. 27. *We will go three days journey into the Wilderneſs*, &c.] So God had directed them; and it was not lawful for them to ſacrifice in any place, but where he appointed. *Philo* gives this reaſon, why they were to go into a ſolitary Place, there to receive Commands from God about Sacrifice, and all other parts of his Worſhip: becauſe God intended to give them a Law different from thoſe of other Nations, or rather quite oppoſite unto them. In which there were ſo many ſingular Rites, that they would have offended other People, and ſeemed to them profane, if they had exerciſed them among them, *De Vita Moſis*, *p.* 615. And thus *Corn. Tacitus* underſtood the deſign of *Moſes*, not to bring the *Iſraelites* to as near a Conformity as he could with the *Gentiles* (which ſome now in theſe days fanſy) but to keep them at the greateſt diſtance from other Nations, by oppoſite Rites of Worſhip. His words are remarkable, *L.* v. *Hiſtor. cap.* iv. *Moſes, quo cibi in poſterum Gentem firmaret, novos ritus, contrarioſque cæteris mortalibus indidit. Profana illis omnia, quæ apud nos ſacra: rurſum conceſſa apud illos, quæ nobis inceſta.*

Ver. 28. *And Pharaoh ſaid I will let you go, that you may ſacrifice to the LORD your God in the Wilderneſs.*] He doth not ſay expreſly they ſhould go *three days Journey*, as was demanded: which hath made ſome think this was but a niggardly Conceſſion of *Pharaoh*'s, who intended to deceive them with general words. But *Moſes* underſtood it otherwiſe, as appears by his acceptance of the Grant.

*Only you ſhall not go very far away.*] No further than three days Journey.

*Intreat for me.*] This indeed is added ſo quickly, and as it were with the ſame breath, that he granted their three days Journey; that it may make one think it was the leaſt part of his Intention to permit that, but only to get rid of this Plague. Which if it had continued long, the *Egyptians* muſt have left their Country, to preſerve themſelves. Several People having been forced by Flies to quit their Habitations, as many antient Authors inform us, mentioned by *Bonfrerius* and *Bochartus*.

Ver. 29. *And Moſes ſaid, Behold, I go out from thee, and I will intreat the LORD that the ſwarm of Flies may depart*, &c.] He was not more ready to deſire, than the LORD and his Servant *Moſes* were to grant, the total removal of this Plague: which was ſent for his Reformation, not his Deſtruction; if he would have duly conſidered it.

*To morrow.*] Yet he would not pray that he might be releaſed from it preſently; but let him lie a while under the ſmart of his Rod: that he might be truly humbled, and deal no more deceitfully with him, as he feared he would.

*But let not Pharaoh deal deceitfully any more,* &c.] He had promiſed fair before, *ver.* 8. but broken his word: which made this ſolemn Caution the more neceſſary, leaſt he ſhould be guilty of ſuch falſe dealing again.

Ver. 30. *And Moſes went out from Pharaoh, and intreated the LORD.*] He gave *Pharaoh* a good Example of Stedfaſtneſs, by making good his promiſe immediately, which he gave him in the beginning of the foregoing Verſe.

Ver. 31. *And the LORD did according to the word of Moſes.*] Here was punctual performance on God's part, of what was agreed between him and *Pharaoh*, in the foregoing Treaty.

*There remained not one.*] This was a greater Miracle than that of removing the *Frogs*: for they *remained* in heaps and ſtank, *ver.* 14. But theſe were all ſwept away (by a mighty wind, perhaps) either into the Sea, or into the Deſarts of *Libya*.

Ver. 32. *And Pharaoh hardened his heart at this time alſo,* &c.] This is here made an act of his own; as it was no doubt in all the former Refuſals to let them go, *ver.* 15, 19. And he hardened his Heart, by not *hearkning*, or not *regarding* what they had done, as the word is uſed and tranſlated ix. 21. That which made him not to hearken or regard, was his exceſſive Pride and Covetouſneſs; for he thought it a diſhonour to ſubmit to *Moſes*: and he was very loth to loſe the Service of ſo many Slaves, which was really more worth to him, than all the Land they poſſeſſed in *Egypt*.

## CHAP. IX.

Ver. 1. THEN *the LORD ſaid unto Moſes.*] See vii. 1.

*Go in unto Pharaoh.*] It ſeems now he went to the Palace.

*And ſay unto him, Thus ſaith the LORD,* &c.] He ſends the ſame Meſſage to him, he ordered at the firſt (v. 3.) and had continued ever ſince, vii. 16, &c.

Ver. 2. *For if thou refuſe to let them go, and wilt hold them ſtill.*] If thy covetous, griping Humour make thee ſtill reſolve to detain them in their Slavery.

Ver. 3. *Behold.*] This word, as in moſt other places (as Dr *Jackſon* notes) is here a *ſpecial Character* of the ſpeedy Execution of the Plague threatned, and of the remarkable manner of its Execution.

*The hand of the LORD is upon thy Cattle,* &c.] That is, he will ſmite them, (which is done by the *hand*) and is juſt ready to do the Execution. Here is no mention of *Aaron*'s Rod, no more than in the foregoing Plague, and for the ſame reaſon. See viii. 21.

*A very grievous Murrain.*] That is, a great *Plague* or *Peſtilence* (as we call it, in Mankind) of which abundance of Cattle ſhall die. For ſo the word *Caved* (which we tranſlate *grievous*) is uſed for *numerous*: See viii. 24. But the greater the number was that died, the more *grievous*, no doubt, was the Calamity: God intended to deal more ſeverely than formerly with him, becauſe he had been guilty of a fraudulent Contempt of his former ſolemn Monition, viii. 29.

Ver. 4. *And the LORD ſhall ſever between the Cattle of Iſrael and the Cattle of Egypt,* &c.] See viii. 22. This was the greater wonder (as the word imports) becauſe the *Iſraelites* and *Egyptians* were mingled together in the Land of *Goſhen*: and their Cattle breathed in the ſame Air, and drank of the ſame Water, &c. By which it appeared this Peſtilence was not natural; but proceeded, as was ſaid before, from the hand of God.

Ver. 5. *And the LORD appointed a ſet time.*] That they might know this ſtroke came from him.

*Saying, to morrow the LORD ſhall do this thing in the Land.*] This Plague was threatned upon the *firſt* day of the *ſeventh* Month (which afterwards was changed into the *firſt* Month of the Year) and inflicted on the *ſecond* Day.

Ver. 6. *And all the Cattle of Egypt died.*] Some ſurviv'd it is plain from *ver.* 19. Therefore the meaning is, either all that were in the Field, (*ver.* 3.) not thoſe in the Cities or Houſes: or, rather a great many of all ſorts of Cattle, as *Druſius* expounds it, *Omne genus*, all kinds: as the word *all* muſt be expounded, *ver.* 26. *Vide L.* ii. *Animadverſ. cap.* xviii.

*But of the Cattle of the Children of Iſrael died not one.*] Of any ſort whatſoever.

Ver. 7. *And Pharaoh ſent, and behold there was not one of the Cattle of the Iſraelites dead.*] We do not find that he ſent to make any ſuch Enquiry in the former Plagues. It is likely he ſlighted what they ſaid, and would not do them the Honour to ſeem to believe them. *Moſes* alſo had ſaid nothing of this difference God would make between the *Iſraelites* and them, till the laſt Plague; when the Flies were ſo buſy and vexatious, that it made Travel uneaſy: as it was likewiſe in the two other before that, when they could tread upon nothing but Frogs, or Lice.

*And the heart of Pharaoh was hardened.*] One would rather have expected to hear that it relented; becauſe he took the pains to ſatisfy himſelf that every thing foretold by *Moſes* was come to paſs: which looks as if he meant, upon the truth of that Information, to alter this Courſe. This Plague likewiſe was much heavier than all, or moſt, of the preceding: which were rather more noiſom and terrible (as Dr *Jackſon* ſpeaks) than detrimental to *Pharaoh* and his People. For we do not read before this time, of the death of any uſeful Creatures, except Fiſhes when the Waters were turned into Blood: And that Calamity was not ſo univerſal neither, being only in the River (and ſome think only near the Court) as this Murrain, which was all over the Country; and did them a far greater Miſchief. But having accuſtomed himſelf to do evil, he grew ſtill more obſtinate and hardened in Pride and Covetouſneſs. For he doth not ſo much as pray to be deliver'd from this Plague; which had done all the Execution, he thought, that was deſign'd; and he intended perhaps to repair his Loſs, out of the Flocks and Herds of the *Iſraelites*, which haply might make him leſs affected with this wonder, than he had been with ſome of the former.

Ver. 8. *And the LORD ſaid unto Moſes and Aaron.*] The former Plague having ſo little moved his proud and ſtubborn Heart, the Lord inſtantly, without any further Meſſage to him (as being now in *Proceſs* of *Sentence*, ſays Dr *Jackſon*) commands them to bring another Judgment upon the *Egyptians*, more dreadful and noiſom than any of the reſt had been.

*Take to you handfuls of Aſhes of the Furnace.*] In which *Pharaoh* had made them labour (*Deut.* iv. 20.) which moved God to puniſh him and his People with this Plague, for their cruel uſage of his People there.

*And let Moſes ſprinkle it.*] The *Jews* think God imployed *him* only in executing this Judgment, being much heavier than all the foregoing. But both he and *Aaron* being commanded to take aſhes (in the words foregoing) as we read they did, *ver.* 10. it is more probable they both ſprinkled: and ſo the meaning is, let *Moſes* (as well as *Aaron*) ſprinkle it.

*Towards Heaven.*] To ſhow that the Plague came from thence.

*In the ſight of Pharaoh.*] That he might be convinced of it.

Ver. 9. *And it ſhall become ſmall duſt, in all the Land of Egypt*, &c.] Inſtead of theſe Aſhes which they threw up into the Air, there came down a ſmall *Sleet* (as we call it) like that of Snow, or the Hoar-froſt, which ſcalded the Fleſh of Man and Beaſt; and raiſed a bliſter in every part upon which it fell. The poiſon of which penetrating into the Fleſh, made ſore ſwellings like thoſe we now call *Buboes*. Inſomuch that, as *Philo* underſtood it (*L.* i. *de Vita Moſis*) they were full of Blotches from Head to Foot. Certain it is, that the *Hebrew* word *Schechin* ſignifies an Inflammation, that made a Tumour or *Boil* (as we tranſlate the word, *Levit.* xiii. 18, 19.) which turned into ſuch a grievous Ulcer, that *Moſes* ſpeaks of it afterwards as an unuſual Plague, which he calls the *Botch of* Egypt, *Deut.* xxviii. 27. Dr *Lightfoot* indeed obſerves, that in the Book of *Job* (ii. 7, 8.) it ſignifies only a burning Itch, or an inflam'd ſcab: an intolerable dry itch, which his Nails could not ſcratch off, but he was glad to make uſe of a potſherd to ſcrub himſelf. But then he confeſſes, that this *Schechin* here ſpoken of, was higher than that, having Blains and Boils that broke out with it; which *Job*'s had not. So that the *Egyptians*, he thinks, were vexed with a double puniſhment at once; aching Boils, and a fiery Itch. But our Interpreters take it otherwiſe, and ſay that *Job* alſo was ſmote with *Boils* which in concluſion, perhaps, had a Scab that itched very much.

Ver. 10. *And they took aſhes of the Furnace* &c.] This Plague was inflicted about the third Day of the *ſeventh* Month, according to Archbiſhop *Uſher*'s computation: who thinks it probable (as many others do) that from hence the tale was ſpread among the Heathens, that the *Egyptians* drove the *Iſraelites* out of *Egypt* becauſe they were Scabby; leſt the Infection ſhould ſpread all over the Country. For they endeavoured, in future Ages, to make it be believed, that what befel themſelves, was a Plague upon the *Iſraelites*.

Ver. 11. *And the Magicians could not ſtand before Moſes, becauſe of the Boils*, &c.] This Plague ſeized on them, as well as the reſt of the *Egyptians*, and that in the Preſence of *Pharaoh* (as theſe words ſeem to import) which perfectly confounded them. For tho, ſince the Plague of *Lice*, which they could not counterfeit, we read of no attempt they ventured to make, to vie Miracles with *Moſes* and *Aaron* yet they ſtill continued about *Pharaoh* (it appears from this place) and endeavoured to ſettle him in his Reſolution, not to let *Iſrael* go: perſuading him, perhaps, that tho *Moſes* for the preſent had found out ſome Secret beyond their Skill, they ſhould at laſt be too hard for him. But now, being on a ſudden ſmote with theſe Ulcers, they were ſo amazed, that we do not find they appeared again to look *Moſes* in the face. For now, as the apoſtle ſpeaks, *their Folly was manifeſted to all Men*, 1 Tim. iii. 8, 9. In that they could not defend themſelves from this terrible ſtroke; which publickly ſeizing on them before *Moſes*, in the ſight of *Pharaoh* and all his Servants, rendred them ſo contemptible, that we never hear more of them.

Ver. 12. *And the LORD hardened the heart of Pharaoh*, &c.] If we ſuppoſe that the Magicians, who had hitherto confirmed *Pharaoh* in his obſtinacy, were forced to withdraw in great Confuſion, when they were ſmitten with the Boils; one would have thought the next thing we ſhould have heard, would have been that *Pharaoh* relented. But here is not the leaſt token of that mentioned in this Hiſtory, but rather the expreſs contrary; that God was ſo angry with him, that he himſelf hardened his heart, which he had never done before. This hardening therefore which is ſaid to be God's doing, was ſomething ſure very extraordinary. Yet it was not an infuſion of any bad Qualities or ungodly Reſolutions into *Pharaoh*'s heart, but only that God did not vouchſafe him thoſe Convictions that might have ſoftned him, and gave him up to his own heart's luſts; and likewiſe ordered things ſo to fall out, that he ſhould hereafter be made by them, more and more obdurate. For he had hardened himſelf againſt *five* Plagues; therefore God leaves him to himſelf, and reſolves he ſhall continue in his hardneſs. Accordingly he doth not ſo much as deſire to be freed from this Plague, no more than he had done in the former, which was nothing ſo grievous. The effect of ſuch Induration is well expreſſed by Dav. Chytræus in theſe words, *Cor induratum eſt, quod nec compunctione ſcinditur*, &c. 'An hardened heart is neither cut by Compunction, nor ſoftned by any ſenſe of Piety.

‘ It is neither moved by Prayers and Intreaties, ‘ nor yields to Threatnings, nor feels the ſmart ‘ of Scourges. It is ungrateful for Benefits; ‘ treacherous to Counſels; ſullen to Judgements; ſhameleſs to things moſt baſe; fearleſs of Dangers; forgetful of things paſt; ‘ negligent of things preſent; improvident for ‘ the future. In ſhort, it neither fears God, ‘ nor reverences Man.’

*As the LORD had ſpoken unto Moſes.*] The Margin of our Bible directs the Reader to iv. 21. where God ſaith, *I will harden*, &c. See there; (and iii. 19.) And obſerve that all along from thence to this place, it is very often ſaid, in the cloſe of the former Plagues, that *Pharaoh's heart was hardened as the LORD had ſaid*, (vii. 13, 22. viii. 15, 19, 32.) But this is the firſt time that it is ſaid, *the LORD hardened the heart of Pharaoh, as he had ſpoken unto Moſes.* Which different Cloſe gives us to underſtand, that now, after the Plague of *Blains*, the Sentence of Deſtruction was irreverſibly denounced againſt him; and God reſolved to diſpoſe things ſo, that he ſhould not repent, but run headlong to his ruin.

Ver. 13. *And the LORD ſaid unto Moſes, Riſe up early in the Morning.*] That he might ſpeak with *Pharaoh* before he went abroad; or at his going out of his Palace.

*And ſtand before Pharaoh*, &c.] Preſent thy ſelf unto him, with the ſame Meſſage that I have often ſent to him. See v. 3. vii. 16, &c.

*Let my People go that they may ſerve me.*] But why doth he ſend any more Meſſages to him, may ſome ſay, after he had hardened him, and knew he would not ſubmit? To which Dr *Jackſon*'s Anſwer is very appoſite; That God dealt with *Pharaoh*, juſt as he had done with the poor oppreſſed *Iſraelites*, after *Moſes* had delivered his firſt Maſſage to him. *Pharaoh* immediately forbids his Taſk-maſters to give them any Straw, and yet required the ſame Tale of Bricks, which they made when they had Straw enough. The Lord in like manner demands the ſame Obedience of *Pharaoh*, after he had deprived him of Underſtanding, and of all good Motions, which he had demanded of him before, or at the firſt Exhibition of his Signs and Wonders. And this is that which gave occaſion to the Queſtion we find, *Rom.* ix. 19. *Why doth he yet find fault?* To which there needs no further Satisfaction in this place.

Ver. 14. *For I will at this time.*] For now I will begin to ſend more terrible Plagues upon thee, one after another, till I have deſtroyed thee.

*Send all my Plagues.*] All that I have reſolved to inflict, as *Menochius* truly expounds it: *Not all that I am able, but all that I deſign to ſend for thy deſtruction.*

*Upon thine heart.*] Such as ſhall make thy heart ake (as we now ſpeak) not only afflict thy Body and Goods, but fill thy Soul with terror, or grief, or rage.

*That thou mayeſt know there is none like me in all the Earth.*] To teach thee, by ſad Experience, that my Power isſuperior to all other. To which another reaſon is added in the next Verſe; that all the World might ſee the ſame. And a third, x. 2. that *Iſrael* might learn to worſhip him alone, and teach their Children to do ſo likewiſe.

Ver. 15, 16. *For now I will ſtretch out my hand, that I may ſmite thee, and thy People with Peſtilence*, &c.] I do not ſee how this Tranſlation can be maintained; for we do not read, that God, after this ſent a new *Peſtilence* upon *Pharaoh*: and the Hebrew word *deber* ſignifies nothing elſe. This therefore muſt needs refer to the Time paſt: and the ſenſe of theſe *there* Verſes (14, 15, 16.) muſt be this; *I will ſend more Plagues on thee, and on thy Servants*, (as was threatned *ver.* 14.) *for the truth is, I had now ſtretched out my hand to deſtroy both thee and thy People by my late Peſtilence, wherewith you had all been cut off, had it not been that I reſerve you for further Puniſhments: for which very cauſe I made thee to ſtand, when thou waſt falling* (i. e. *kept thee from dying*) *that I might ſend more Plagues upon thee, and make thy deſtruction more notorious to all the World.* See *Paulus Fagius*, and *Theod. Hackſpan*, and *Fr. Junius* alſo, who tranſlate theſe words, *I had ſmitten thee and thy People with Peſtilence*, (i. e. when he deſtroyed their Cattle with a Murrain) and then *hadſt thou been cut off from the Earth*, as it follows in the end of this Verſe; that is when the Boils broke out upon the Magicians.

Ver. 16. *And in very deed for this cauſe have I raiſed thee up.*] In the Hebrew the words are, *I have made thee ſtand*; that is, preſerved thee alive, when the Peſtilence would have cut thee off, as the Murrain did thy Cattle; if I had not kept thee from periſhing then, that I might deſtroy thee in a more remarkable manner. And thus the LXX underſtood it, when they tranſlated it διατηρήθης, *thou haſt been preſerved*, that is, from deſtruction. With which the Apoſtle agrees, tho he doth not here follow their Tranſlation, ἐξήγειρα, *I have raiſed thee*, i. e. from the foregoing Sickneſs, (*Rom.* ix. 17.) ſpared thee in the midſt of malignant Ulcers.

*For to ſhow in thee my Power.*] By ſending more dreadful Plagues upon him; and at laſt overwhelming him in the Sea.

*And that my Name may be declared thro'out all the World.*] If *Pharaoh* and his People had all periſhed by the Peſtilence, when the Cattle did, or died when ſmitten with Blains; the terror of God's powerful Diſpleaſure had not been ſo viſible to all the World, as it was in overthrowing the whole Strength of *Egypt* in the Red Sea.

Ver. 17. *As yet exalteſt thou thy ſelf againſt my people*, &c.] In theſe words he returns to finiſh his Meſſage begun, *ver.* 13. which he concludes with this Expoſtulation, which upbraids him with his ſenſeſs Obſtinacy. Which in other words, may be thus paraphraſed; *Doſt thou ſtill (notwithſtanding all that I have done to humble thee) proudly inſult over my people, and reſolve to keep them in Bondage?*

This Expoſtulation, which is very ſharp and cutting, may ſeem to ſome unſeaſonable, now that God himſelf had hardened him, and taken his Underſtanding from him; tho before nothing could have been more proper, while there was a poſſibility of penetrating his Heart. But

God cannot loſe his right to demand that Obedience, which Men have made themſelves unable to pay: and it was but juſt he ſhou'd be upbraided with his obſtinacy, even when he could not comply, becauſe he had brought upon himſelf this Puniſhment, of ſtupid Inſenſibility. See *ver.* 13.

Ver. 18. *Behold, to morrow about this time.*] As his Deſtruction was determined, ſo it was to come ſpeedily upon him; and therefore there was but one Day between this Plague and the former.

*I will ſend a very grievous Hail.*] Great Hailſtones, falling very thick, as we ſpeak.

*Such as hath not been in Egypt, ſince the foundation thereof.*] Since it hath been inhabited. This ſhows that tho Rain was not frequent in *Egypt*, yet ſometimes they had both Rain and Hail alſo. Otherwiſe there could not have been a Compariſon made between this and former Hail, if there never had been any at all.

Ver. 19. *Send therefore now, and gather thy Cattle*, &c.] It appears by the next Verſe, that tho *Pharaoh* and his *Grandees* could not be moved by all theſe Judgments, yet there were ſome Perſons in the Court, who were better diſpoſed, for whoſe ſake God gives this Warning of their Danger, that they might avoid it.

Ver. 20. *He that feared the word of the LORD among the Servants of Pharaoh*, &c.] That which is oppoſed to this in the next Verſe is, *He that ſet not his heart unto the word of the LORD*; or, as we tranſlate it, *regarded it not*: i. e. did not attend to what was ſaid and done by *Moſes*, and ſeriouſly conſider it. Unto which the *fear of God* moves all thoſe who are poſſeſſed with it; and *ſerious Conſideration* will not fail to work in Men the fear of God and of his Judgments.

Ver. 21. *And he that regarded not the word of the LORD*, &c.] This was the Cauſe of the Ruin of all that periſhed; they did not ſet themſelves to conſider the irreſiſtable Power of him, who inflicted ſuch terrible Judgments upon them, as *Moſes* threatned. For at laſt they grew ſo ſtupid that they could not conſider; but were perfectly infatuated.

Ver. 22. *And the LORD ſaid unto Moſes, ſtretch forth thy hand.*] With his Rod in it, as it is explained in the next Verſe; and as he had directed on other occaſions, viii. 16, 17. where it is ſaid, *Aaron ſtretched out his Hand with his Rod.*

*Towards Heaven.*] To ſhow the Plague was ſent from God.

*That there may be Hail on all the Land of Egypt*, &c.] Here he more fully expreſſes the Damage it would do, both to Men and Beaſts, and to the *Herb of the Field*, which comprehends all the *Trees*, ver. 25.

Ver. 23. *And Moſes ſtretched forth his Rod.*] Sometimes *Aaron* did it; but it was at the Command of *Moſes*, and as his Miniſter: who ſometimes did it himſelf, and was commanded by God ſo to do, *ver.* 22. He gave warning of this Plague about the *fourth* Day of the *ſeventh* Month, and inflicted it upon the *fifth*, and removed it the *ſixth*. The Author of *The Life and Death of* Moſes, fanſies that God ſent this Plague to puniſh the *Egyptians* for the drudgery they impoſed upon the *Iſraelites*, in making them till their Fields for them.

*And the LORD ſent Thunder and Hail*, &c.] It was no wonder there ſhould be *Thunder*; but the Claps of this were far more terrible, than any that had been heard before in that Country. As the *Hail* alſo was more ponderous, and came down with a greater force, and was mixed with Fire. Which the Author of the *Book of Wiſdom* obſerves (*chap.* xvi.) as a thing unuſual. And herein conſiſted the miraculouſneſs of this Plague; That whereas other Storms of *Hail* generally reach but a little way (ſometimes not a Mile) this ſpread itſelf over the whole Country, *ver.* 25. And Flaſhes of *Lightning* were not only mingled with it, but *Fire* ran upon the Ground, and killed their Cattle, (*Pſal.* lxxviii. 48.) when at the ſame time, all the Land of *Goſhen*, tho a part of that Country, felt nothing of this Storm, *ver.* 26.

*And the LORD rained Hail upon the Land of Egypt.*] This is repeated, to ſhow that it fell as thick as Rain, and was not a mere ſhower, but a continual Hail: and that this was the principal part of this Plague, being alone mentioned *ver.* 22. and 26. (whereas nothing is ſaid of *Thunder* or *Fire*) and put in the firſt place by the *Pſalmiſt*, both in lxxviii. 48. and cv. 32.

Ver. 25. *And the Hail ſmote*, &c.] That is killed every Man and Beaſt that was in the Field, *ver.* 19.

*And ſmote every Herb, and broke every Tree of the Field.*] Eſpecially their Vines and Figtrees, as the *Pſalmiſt* tells us, lxxviii. 47. cv. 33. Very great Hail-ſtones have fallen in ſeveral Countries; ſome of a prodigious bigneſs (as credible Hiſtorians relate) whereby ſome living Creatures have here and there been killed: but none ever made ſuch a general deſtruction as this Storm did. Yet we are not to underſtand it as if no green thing eſcaped, nor a Bough of any Tree was left: but the meaning is, that a great many of every kind were deſtroyed: tho ſome, as appears by the following Chapter, ſtill remained.

Ver. 26. *Only in the Land of Goſhen*, &c.] So that the *Egyptians* that lived among them, fared the better, (it is thought) at this time for their ſake.

Ver. 27. *And Pharaoh ſent and called for Moſes and Aaron.*] This is no more than he had done ſeveral times before, (viii. 8, 25.) but it may ſeem ſtrange he ſhould do it now, after the LORD had hardened his heart. The cleareſt account of it is, that he acted now as a Man diſtracted and frighted out of his Wits; which made him rave and cry out for help, in very paſſionate words, without any ſerious meaning.

*I have ſinned this time*, &c.] The meaning is not, that he had not ſinned before; but, *I now acknowledge my Offence, and the Juſtice of God in puniſhing the wickedneſs of me and of my People.* Which Confeſſion doth not argue any tenderneſs of heart; but was extorted by the horrible Fright he was in of being undone, if he did not make ſome Submiſſion.

Ver. 27. *Intreat the LORD (for it is enough).*] Or, beſeech him that what I have already ſuffered may ſuffice.

*That there be no more mighty Thundrings and Hail.*] The words import frightful Claps of Thunder, which ſounded as if God was angry with them; eſpecially ſince the Hail fell like Thunder-bolts upon their Heads, and ſtruck thoſe down that walk'd abroad. This was the reaſon that he begg'd their Prayers: For he and his Servants could not always continue within Doors; and while the Hail laſted, there was no Safety abroad.

*And I will let you go.*] Not quite away; but three days Journey into the Wilderneſs, as they deſired.

*And ye ſhall ſtay no longer.*] He promiſes to diſmiſs them immediately.

Ver. 29. *And Moſes ſaid unto him, as ſoon as I am gone out of the City.*] By this he demonſtrated the great Power of God, who he knew would protect him, from receiving any harm by the Thunder, Lightning and Hail, which killed all others that went abroad into the Fields.

*I will ſpread forth my hands unto the LORD.*] This was an antient Poſture of Supplication, in all Nations (as many Learned Men have ſhown) whereby Men declared, that God is the Giver of all goodthings; and that they hoped to receive Help from him. For our Hands are the Inſtruments, whereby we receive any Gift that is beſtowed upon us.

*That thou mayeſt know, how that the Earth is the LORD's.*] Have a demonſtration (which was ſufficient to make him know) that the LORD governs all things: as appeared by the ceaſing of this dreadful ſtorm, upon *Moſes*'s Prayers to God, as well as by the pouring of it in ſuch violence upon them.

Ver. 30. *But as for thee, and thy Servants, I know that ye will not yet fear the LORD God.*] The generality of the Court he knew, would continue as obſtinate as their Prince; tho ſome of them had ſome ſenſe of God, and of his Judgments as we read *ver.* 20.

Ver. 31. *And the Flax and the Barley were ſmitten,* &c.] From hence our Learned *N. Fuller* gathers, that this fell out in the Month of *Abib*, as Archbiſhop *Uſher* obſerves in his *Annals*. For it appears by *Pliny* and others, that *Barley* began to ripen in thoſe Countries in *March*; but *Wheat* not till *April*. *Herm. Conringius* differs from this account a little; for he thinks (in his Treatiſe *de initio anni Sabbatici*) that this Hail fell in the Month of *February*; Flax being ſown here, and among the *Romans*, from the Calends of *October* to the 7th of the *Ides* of *December*, as he obſerves out of *Columella*.

Ver. 32. *But the Wheat and the Rye were not ſmitten: for they were not grown up.*] In the *Hebrew*, *they were hidden*; i. e. were as yet under ground, as *Kimchi*, and from him *Junius* and *Tremellius* expound it. But that cannot be the meaning; for there was but a Month's difference between the growth of Wheat and of Barley to maturity. And therefore *Bochartus* hath more truly expounded the meaning (*Hierozoic. P.* ii. *L.* iv. *c.* 3.) that they were *not yet eared:* and ſo being tender and flexile, yielded to the ſtroke of the Hail, and received leſs harm than the Barley which was in *the ear*, and the Flax which was *bolled*.

Ver. 33. *And Moſes went out of the City,* &c.] As he had promiſed *ver.* 29.

*And the Rain was not poured out.*] It ſeems there was Rain together with the *Hail* and *Fire*: which made this Plague ſtill the more wonderful. Or, by Rain muſt be underſtood, the ſhower of Hail which the Lord *rained from Heaven, ver.* 18. which ſenſe is confuted by the next Verſe.

Ver. 34. *And when Pharaoh ſaw that the Rain, and the Hail, and the Thunder were ceaſed.*] As ſoon as the Storm was over, and the Heavens clear again.

*He ſinned yet more, and hardened his heart,* &c.] That which ſhould have made him acknowledge the Power of God (which was as apparent in ſtopping the Hail, as in pouring it on his Country) made him the more contumacious. For ſeeing this danger over, he fanſied there would be no more.

Ver. 35. *And the heart of Pharaoh was hardned,* &c.] Continued in hardneſs; for God would not ſoften it, having reſolved ſtill to harden him, as he had began to do, *ver.* 12. and did now, x. 1. For he neither moved his heart to remember his Confeſſion, and his Promiſe, *ver.* 27, 28. nor continued the means which extorted that ſeeming Repentance from him. But by granting his Deſire, to have this ſtroke removed, ſuffered him to return to his wonted Obſtinacy.

## CHAP. X.

Ver. 1. AND *the LORD ſaid unto Moſes, Go in unto Pharaoh.*] Perhaps *Moſes* might think, that after *ſeven* Meſſages delivered to him, and as many Plagues for his Refuſal, and God's Declaration that he had hardened his heart, it was to no purpoſe to make any new Addreſs unto him. Which it is likely he would have forborne, if he had not received this expreſs Command from God to go to him again.

*For I have hardened his heart,* &c.] This is rather a Reaſon why he ſhould not go; and therefore the Particle *ki* is not to be tranſlated *for*, but *altho*, as it many times is uſed in theſe Books, and then the ſenſe is clear; *Altho I have hardened his heart*, yet let not that hinder thy going to him, but ſtill importune him; becauſe I intend to take occaſion from his refuſing to obey me, to work greater Signs and Wonders, for your benefit (as it follows in the next Verſe) and for his Ruin.

*That I might ſhew theſe my Signs before him.*] The *Signs*, he ſpeaks of, were thoſe already done ſince he hardened him, and thoſe which were to follow. For he had threatned, when he ſaid he would harden *Pharaoh*'s heart (vii. 3.) to *multiply his Signs and Wonders* in the Land of *Egypt*.

Ver. 2. *And that thou mayeſt tell.*] The LXX tranſlate it, that *ye may tell*: for he ſpeaks to

*Moſes* as ſuſtaining the Perſon of the whole People of *Iſrael.*

*In the ears of thy Son, and thy Sons ſon.*] All future Poſterity.

*What things I have wrought in Egypt.*] This may refer to the *Ten* Plagues, which he inflicted on the *Egyptians.*

*And my ſigns which I have done among them.*] The turning of his Rod into a Serpent, and two other Miracles, mentioned at his firſt Miſſion, are called *Signs*, iv. 8, 9. and ſee vii. 9, 10.

*That ye may know how that I am the LORD.*] That there is no other God but me.

Ver. 3. *And Moſes and Aaron came in unto Pharaoh.*] As God had commanded *Moſes* ver. 1.

*Thus ſaith the LORD God of the Hebrews.*] This is the ſtyle wherein they began to deliver their meſſage to him, and which they continued all along, v. 1, 3. vii. 16, &c.

*How long wilt thou refuſe to humble thy ſelf before me?*] We meet not with this chiding Queſtion in any of the former Meſſages; which was moſt proper now that he had ſo often refuſed to yield; or inſtantly revolted from his ſeeming Submiſſions.

Ver. 4. *Behold, to morrow.*] This word *behold*, denotes the ſpeedy Execution of a remarkable Judgment: See ix. 3. And according to the computation before mentioned, it was threatned on the *ſeventh* day of the Month *Abib*, to be executed the next day.

*I will bring the Locuſts into thy coaſts.*] The *Hebrew* word *Arbeh* comes from *rabah*, which ſignifies to be multiplied. For there is no living Creature multiplies more than this. Whence they are ſaid (in the next Verſe) to *cover the face of the Earth*: and the *Pſalmiſt*, ſpeaking of them, ſaith they came *without number*, *Pſal.* cv. 34.

Ver. 5. *And they ſhall cover the face of the Earth*, &c.] So that nothing could be ſeen but Locuſts. See *ver.* 15.

*And they ſhall eat.*] How devouring they are, and deſtructive to the Fruits of the Earth *Voſſius* ſhows at large, *L.* iv. *de Orig. & Pr. Idol. c.* 19. and *Bochartus*, *P.* i. *L.* iv. *Hieroz. c.* 3. whole Countries having been laid ſo bare by them, in a few hours, that it hath brought a Famine upon the inhabitants. See *Pliny*, *L.* xi. *Hiſt. Nat. c.* 29.

*The reſidue of that which is eſcaped*, &c.] By this it appears that as the Wheat and the Rye eſcaped the ſtroke of the Hail, ix. 31. ſo the Trees were not broken, but ſome boughs remained.

*And ſhall eat every Tree*, &c.] Theſe Creatures ſpare not the very Bark of the Trees; eating all things that come in their way, as *Pliny* teſtifies in the forecited place, *Omnia morſu erodentes, & fores quoque tectorum.*

Ver. 6. *And they ſhall fill thy Houſes*, &c.] The Author of *the Book of Wiſdom*, xvi. 9. ſeems to think that they killed men and women. But that miſtake, it is likely, aroſe from *ver.* 17. which may have another Interpretation: See there. Tho if the Locuſts died in their Houſes the ſtench of their dead Bodies was ſo offenſive that it often bred the Peſtilence, as *Bochartus* obſerves, *P.* i. *Hieroz. L.* iv. *c.* 3, 5.

*Which neither thy fathers*, &c.] They exceeded all that had been ſeen (and they were a frequent Plague in thoſe Countries) either in bigneſs, or in number, or in both. That is, all that had been ſeen in *Egypt*: For in other Countries, perhaps there might have been as large; if *Pliny* may be believed, that in *India* there had been ſome ſeen three foot long. The *Jews*, in the Book called *the Life and Death of Moſes*, fanſy theſe to have been of ſuch a vaſt Bulk, that *their Jaw-teeth were like thoſe of Lions.* But it's likely *Moſes* ſpeaks here only of their multitude. For the prophet *Joel* hath ſuch an Expreſſion, when he ſpeaks alſo of their being without number, *Joel* i. 6. *Whoſe Teeth are the Teeth of a Lion*: i. e. they devoured all things greedily and ſpeedily.

*And he turned himſelf, and went out from Pharaoh.*] Either *Moſes* did not ſtay for an Anſwer, knowing he would give him none better than fomerly; or *Pharaoh* anſwered ſo churliſhly, that *Moſes* haſtily turned about (as the words ſeem to import) and went away in ſome indignation.

Ver. 7. *And Pharaoh's Servants ſaid.*] Some of his Counſellors, or Courtiers who feared the word of the *LORD*, ix. 20. Or, perhaps the whole Court began now to be ſenſible of their Danger.

*How long ſhall this Man.*] They ſeem to ſpeak contemptibly of *Moſes*, to pleaſe *Pharaoh*: who they were afraid would not like their Counſel, unleſs they flattered him.

*Be a Snare to us?*] The LXX and the *Vulgar* tranſlate it, *be a ſtumbling-block*: i. e. lay before us the Occaſion of our falling into one Calamity after another. Or, involve and intangle us in ſo many Miſchiefs.

*Knoweſt thou not yet, that Egypt is deſtroyed?*] Doſt thou not conſider, that ſo many Plagues have ruined our Country?

Ver. 8. *And Moſes and Aaron were brought again unto Pharaoh*, &c.] Upon this advice, he commanded them to be called back again: and conſented to let them go, with ſome Limitations; to which *Moſes* could not agree.

*But who are they that ſhall go?*] In the *Hebrew* the words are, *but who and who?* that is, Name the particulars. For his Covetouſneſs would not ſuffer the whole Nation to go; but he would keep ſome faſt in his hands, as a Pledge for the Return of the reſt.

Ver. 9. *And Moſes ſaid, We will go with our young and our old*, &c. *with our Flocks, and with our Herds*, &c.] The reaſon of this large Demand is given in the end of this Verſe. They did not know what and how often they muſt ſacrifice to the LORD: and therefore it was neceſſary their Flocks and Herds ſhould go with them. And they being *to hold a Feaſt unto the LORD*, none of them were to be abſent from the Solemnity.

*Hold a Feaſt unto the LORD.*] It appears from v. 1, 3. that it was to be a *Feaſt* upon a *Sacrifice*: of which every one was to be a partaker.

Ver. 10. *And he ſaid unto them, Let the LORD be ſo with you, as I will let you go,* &c.] Moſt take this for a form of Imprecation; as if he had ſaid, *I wiſh you may proſper no better, than I will accord to your deſire.* But ſome look upon it as an Irriſion or Jeer; as if he had ſaid, you truſt in the LORD, *let him do all he can to deliver you, as I am reſolved to keep you here.* This juſtifies the truth of their Obſervation, who ſay that *Pharaoh* at the firſt behaved himſelf like a *proud fantaſtick Humouriſt,* who ſlighted all that *Moſes* ſaid or did; but ſince the Plague of Murrain on the Cattle, and Blains upon the *Egyptians,* like a *fantaſtick diſtracted Bedlam,* who raved, as if his Brains had been blaſted (to uſe Dr *Jackſon*'s Phraſe) with the Fumes of his ſeared Conſcience.

*Look you to it, for evil is before you.*] It is uncertain, whether he meant *evil* that they deſigned againſt him; or which he deſigned againſt them. The former beſt agrees with what follows; as if he had ſaid, *you intend a Rebellion*; therefore I will let none but the Men go. Or, more plainly, *it is viſible you deſign ſome evil: i. e.* you have conſpired to be gone, and make a Revolt. Or, it is plain and manifeſt by your very Countenances, that you intend ſome evil. If we take it the other way, for *evil* which he threatned to them, the meaning muſt be, *Mark what I ſay, I will take a courſe with you, unleſs you be content to go and ſacrifice upon my terms*; i. e. the Men only.

Ver. 11. *Not ſo.*] You ſhall not have your will.

*Go now ye that are men and ſerve the LORD, for that you did deſire.*] So he interprets their Demand, v. 1. pretending that Women and Children needed not to attend upon Sacrifices.

*And they were driven out from Pharaoh's preſence.*] It is likely he ſaid, *I have no more to ſay to you*; or, *you know my mind, and therefore get you gone:* And then commanded his Officers to thruſt them out of Doors; which they did with ſome violence. This ſhows he was in a fury; which made him neither regard God, nor Man: but reject the good Counſel his own Servants had given him, (*ver.* 7.) as well as the Commands which *Moſes* from God had delivered to him.

Ver. 12. *And the* LORD *ſaid unto Moſes, ſtretch out thine hand,* &c.] Upon this, the LORD immediately ordered *Moſes* to execute the Judgment he had denounced. Which, as I ſaid before, was threatened about the *ſeventh* day, and inflicted upon the next; and removed on the *ninth* day of *Abib.* Compare *ver.* 4, 13, 19.

Ver. 13. *And Moſes ſtretched forth his Rod over the Land of Egypt.*] See viii. 6.

*And the LORD brought an Eaſt Wind,* &c.] Tho the *Hebrew* word *kadim* doth properly ſignify *the Eaſt,* yet it is ſometimes uſed for the *South,* as *Bochart* hath demonſtrated, *P.* ii. *Hieroz. l.* i. *c.* 15. and ſo the LXX here underſtood it. For tho in *Arabia,* which lay eaſt of *Egypt,* there were great ſtore of Locuſts, yet not ſuch Numbers as were in *Ethiopia,* which lay South of it; and abounded with them more than any Country in the World. Some People there, lived upon nothing elſe but Locuſts; which were brought thither in the Spring, about the *Vernal Æquinox,* in vaſt quantities; partly by the weſtern, and partly by the ſouthern Winds, as the ſame *Bochart* ſhows out of good Authors, *L.* iv. *c.* 3. And now it was about that time of the Year, when, by a Wind blowing from thoſe parts, they were brought into *Egypt.* See *Pſal.* lxxviii. 26.

Ver. 14. *And the Locuſts went up over all the land of Egypt.*] Being lifted up by the Wind (as *Pliny* ſpeaks) they fly in the Air in a great Cloud; which now it ſeems ſpread itſelf over all the Land of *Egypt, ſolicitè ſpectantibus populis,* &c. (as the ſame Author ſpeaks) people looking on them in great fear, leſt they fall down and cover their Country; as the words following tell us they did here in *Egypt.*

*And reſted in all the coaſts of Egypt.*] After they had hovered a-while in the Air over the whole Country, they came down and ſettled upon the Ground in every part of it.

*Very grievous were they.*] By their vaſt numbers. For ſo the word *caved,* I have often obſerved, ſignifies: and ſo the *Vulgar Latin* here tranſlates, *innumerable.*

*Before them there were no ſuch Locuſts,* &c.] See *ver.* 6.

*Neither after them ſhall be ſuch.*] i. e. Not in the Land of *Egypt*; tho in other Countries there might; particularly in *Judea,* when God brought this Plague upon it, *Joel* i. 2.

Ver. 15. *For they covered the face of the whole Earth,* &c.] The word in the *Hebrew* which we tranſlate *Face,* ſignifying properly *the Eye,* it induced Onkelos to tranſlate this Paſſage, *they covered the Sun*; which is the Eye of the Earth: That is, there was ſuch a thick Cloud of them before they fell, that they darkened the Sun; as when they were fallen, *they darkened the land,* as it here follows. Or, the meaning is, there were ſuch Numbers, that they not only covered the Earth, but the Sun alſo. For many Authors mention ſuch prodigious Clouds of them, as have ſo thickened the Sky, that the Day hath been turned into Night. See *Bochart, P.* ii. *Hieroz. l.* iv. *c.* 5.

*And they did eat every herb of the Land,* &c.] See *ver.* 5.

Ver. 16. *Then Pharaoh called for Moſes and Aaron in haſte.*] This Dr *Jackſon* not improperly calls, *another raving Fit,* or *phrenetical Symptom*; into which this new Calamity threw him.

*I have ſinned againſt the LORD your God, and againſt you.*] Whom he had lately cauſed to be driven out of his preſence, (*ver.* 11.) but now humbles himſelf before them, more than he had done at any time before. For this was ſuch a Plague as all Men accounted, a manifeſt Token of the Divine Diſpleaſure. According to that of *Pliny, lib.* xi. *c.* 29. *Deorum iræ peſtis ea intelligitur.* This is taken for *a Plague of the Anger of the Gods*: or, as ſome Copies have it, *Mira peſtis, a wonderful plague* ſent from above.

Ver. 17. *Now therefore, forgive, I pray you, my ſin only this once,* &c.] Nothing could be ſpoken more humbly, and ſeemingly penitent, than this Supplication; which includes in it alſo a Promiſe never to offend again. But there was no Sincerity in it, being the effect only of a great Fright, which extorted this Confeſſion and Submiſſion from him, without any ſerious meaning to continue in this Reſolution. ‘Thus we all naturally think of repenting (as *Pellicanus* here piouſly reflects) when we are in great ſtraits; nay, and promiſe it too, till we are out of danger: when we perform little of what we promiſed, as our whole Life teſtifies.’

*That he may take away from me this Death only.*] We cannot gather from hence, that the Locuſts killed Men and Women, as the Hail did: for the Fields, and the Trees, *&c.* are ſaid to die; as well as Men, *Gen.* xlvii. 19. *Job* xiv. 8, *&c.* But the Locuſts, deſtroying the Supports of Life (by eating up the Corn, and the Graſs, *&c.*) might, by conſequence, be ſaid to kill the People. In both which Regards, *Pharaoh* might call them *deadly* Locuſts.

Ver. 18. *And he went out from Pharaoh, and intreated the LORD.*] Both *Moſes* and *Aaron* were called to *Pharaoh*; and therefore now went both out: But one only is mentioned, *viz. Moſes*; becauſe by his Prayers this Plague was removed.

Ver. 19. *And the LORD turned.*] This is ſuppoſed to be done the next day, as I obſerved *ver.* 12. according to what is ſaid viii. 29.

*A mighty ſtrong Weſt-wind.*] Strong Winds are the only Remedy to free a Country from this Plague, as *Pliny* hath obſerved. For if they die in thoſe Fields on which they ſettle, the Air is ſo corrupted by the ſtench that it breeds peſtilential Diſeaſes.

*Which took away the Locuſts, and caſt them into the Red-Sea.*] That which we call the *Red-Sea*, the *Hebrews* call the Sea of *Suph*, i. e. of Flags; as we tranſlate the word *Suph*, in the *ſecond* Chapter of this Book, *ver.* 3. becauſe it was full of a certain Weed (which the *Latins* call *alga*, and the *Greeks* φυκίον) which ſome Travellers have affirmed to be of a red Colour, and to make the Water appear as if it were red alſo: from whence ſome fanſy it was called the *Red-Sea*. Certain it is, it had the *Hebrew* Name of *Suph* from hence; there being ſuch abundance of this Weed in that Sea, that the Inhabitants of the Coaſt, plucking it up out of the Water, and laying it in heaps to be dried by the Sun, it becomes ſo compact, that they build Houſes of it, as *Bochartus* hath obſerved in his *Phaleg.* L. iv. c. 29. But it is moſt likely to have had the Name of the *Red-Sea* from this: that what the *Hebrews* called the *Sea of Suph*, the nearer Neighbours called the *Sea of Edom*, from the Country which it waſhed, *viz. Idumæa*, 1 Kings ix. 26. Numb. xxi. 4. From whence, the *Greeks*, who knew not the reaſon of the Name, called it ἐρυθρὰν θάλασσαν, the *Red-Sea*; becauſe *Edom*, in *Hebrew*, ſignifies red, as we find *Gen.* xxv. 29. Now this Sea (which late Writers call *Sinus Arabicus*) lies Eaſt of *Egypt*: and therefore a Weſt Wind was moſt proper to drive the Locuſts thither.

*There remained not one Locuſt in all the Land of Egypt.*] The Power of God appeared no leſs in ſweeping them all away, than in bringing them upon the Country: for both were done at the inſtance of *Moſes*.

Ver. 20. *But the LORD hardened Pharaoh's heart*, &c.] See ix. 12. He left him to himſelf; and did not move him to perſiſt in his late good Reſolution.

Ver. 21. *And the LORD ſaid unto Moſes.*] He left off now to treat with *Pharaoh*; and only proceeds in the Execution of the Sentence of utter Deſtruction, which he had decreed againſt him.

*Stretch out thine hand towards Heaven.*] See ix. 22.

*That there may be Darkneſs over the Land of Egypt.*] So that they ſhould not ſee any thing at Noonday.

*Even Darkneſs that may be felt.*] In the next Verſe he calls it *thick Darkneſs*: which was made, I ſuppoſe, by ſuch clammy Fogs, that they ſenſiby affected the *Egyptians*.

Ver. 22. *And there was thick Darkneſs in all the Land of Egypt three days.*] Some think, that during this *three days* Darkneſs the *Iſraelites* were circumciſed; when the *Egyptians*, by reaſon of the great Horror they were in all that time, could take no advantage of them. And ſo Dr *Lightfoot* expounds *Pſalm* cv. 28. *They rebelled not againſt his word*; but ſubmitted to be circumciſed. For the words ſeem to ſignify ſome ſpecial piece of Obedience, which they then performed. The Author of *The Life and Death of* Moſes, will have it, that they puniſhed and cut off ſeveral wicked People among the *Iſraelites* themſelves; which they did at this time, that the *Egyptians* might not know it, and rejoice at it. But that which is more certain, is, that if the former Plague ended on the *ninth* day, this Judgment was ordered upon the *tenth* of the Month *Abib*. On which day they begun to prepare for the Paſſover, by taking up the Lamb which was to be then ſlain *four* days after. And God appointed this to be the *firſt* Month of the Year, which hitherto had been the *ſeventh*, xii. 2, 3, 4.

Ver. 23. *They ſaw not one another.*] We may well look upon this, as an Emblem of the blindneſs of their Minds; which was ſo great, that they had not the leaſt diſcerning of their approaching Deſtruction. Some of the *Romans* mention ſuch Darkneſs for a ſhort time, as was counted prodigious by *Livy* and *Julius Obſequens*. Particularly at the Death of the Emperor *Carus*, there was ſuch a Miſt, that *one man could not know another*: (See more Examples in *Huetius*, *L.* ii. *Alnet. Queſt. c.* 12. *p.* 203, &c.) But of ſuch a Darkneſs as this, which continued to obſcure all things *three days* together, there is no Record, but in this ſacred Story. Which no Man hath the leaſt reaſon to diſbelieve; it being as eaſy for God to continue it for three days, as for one hour; there being alſo a very great reaſon for it, both to puniſh the *Egyptians*, and relieve the *Iſraelites*.

*Neither roſe any from his place.*] None ſtirr'd out of their Houſes; for they could not ſee one another within doors: no, not by the help of a Candle, or a Fire, as the Author of the *Book of Wiſdom* underſtood it, xvii. 5. where he alſo ſuppoſes, that they were affrighted with Apparitions; and their own evil Conſciences were alſo a great Terror to them, while they remained Priſoners ſo long in diſmal Darkneſs. And the *Pſalmiſt* juſtifies him, in part, when inſtead of mentioning this Plague of Darkneſs (as he doth the reſt which were inflicted on the *Egyptians*) he ſaith, God *ſent evil Angels among them*, Pſalm lxxviii. 49.

*But all the Children of Iſrael had light in their Dwellings.*] Whereby they were enabled to go about their buſineſs, and get all things ready for their departure, without any notice of the *Egyptians*, much leſs any hindrance from them; who were in a Miſt, and could not ſee what they were doing.

Ver. 24. *And Pharaoh called unto Moſes.*] He was ſo terrified by the horrible Apparitions he had ſeen, that at the end of the *three* days of Darkneſs, he ſent a Meſſenger to call *Moſes*: for before that time none could find their way to him. Or perhaps, the meaning may be, that in his ravening fit, he called for *Moſes* as if he had been near him.

*And ſaid.*] When *Moſes* came, he made his former Confeſſion a little larger: but had not the heart to comply intirely.

*Go ye, ſerve the LORD; only let the Flocks and the Herds be ſtayed*, &c.] It was a perfect Infatuation to higgle (as we ſpeak) with *Moſes*, and ſtill drive his Bargain as low as he could, when he was reduced to ſuch Diſtreſs, that he was upon the brink of Deſtruction. But this was the effect of his Covetouſneſs, which was incurable; and would not ſuffer him to part with them, but ſtill to keep a pawn for their Return to his Servitude.

*Let your little ones go with you.*] His Blindneſs made him think this a great Condeſcenſion, becauſe he had denied it before, *ver.* 10.

Ver. 25. *And Moſes ſaid, Thou muſt give us alſo Sacrifices and Burnt-offerings, that we may ſacrifice*, &c.] The difference between *Sacrifices, and Burnt-offerings*, ſee xviii. 12. As they were to *ſacrifice* to the LORD their God, which was the *Service* he required, ſo they were to *hold a Feaſt unto him*; at which both *Sacrifices* and *Burnt-offerings* were neceſſary.

Ver. 26. *Our Cattle alſo ſhall go with us.*] i. e. Therefore we cannot leave our Cattle here, becauſe we muſt uſe them in Sacrifice, *&c.*

*There ſhall not an Hoof be left behind.*] i. e. The ſmalleſt thing. For this was a proverbial Speech in the Eaſtern Countries, as appears by the like ſaying among the *Arabians*; which was firſt uſed about Horſes, and afterwards tranſlated to other things; *Preſent Money even to an Hoof*: that is, they would not part with an Horſe (or any other Commodity) till the Buyer had laid down the price of it, to a Farthing, as we now ſpeak. Or, according to the preſent *German* Language, the *Hoof* may be put for the whole Beaſt; and the meaning be, we will not leave ſo much as one behind us. So *Conr. Pellicanus.*

*For thereof muſt we take to ſerve the LORD our God.*] To offer Sacrifice to him.

*And we know not with what we muſt ſerve the LORD*, &c.] Who was to appoint his own Sacrifices: as he afterwards did, when they came into the Wilderneſs.

Ver. 27. *But the LORD hardened Pharaoh's heart*, &c.] He did not incline *Pharaoh* to comply with this motion; but ſuffered him to perſiſt in his obſtinate Reſolution, not quite to part with them: See *ver.* 20.

Ver. 28. *And Pharaoh ſaid unto him, Get thee from me.*] This ſounds, as if he intended again to have him driven from his Preſence, (as *ver.* 11.) ſo ſoon did he forget his own humble Confeſſions and Supplications to him, *ver.* 16, 17. and returned to his frantic Rage and Fury againſt him.

*Take heed to thyſelf, ſee my Face no more: for in that day thou ſeeſt my Face, thou ſhalt die.*] A Speech more fooliſh than proud, (as Dr *Jackſon* obſerves) to come from a Man whom the LORD had ſo much impoveriſh'd, and ſo often humbled; and given ſufficient proofs of his Power, not only to bring greater Plagues immediately upon him, but to cut him off.

Ver. 29. *And Moſes ſaid, Thou haſt ſpoken well, I will ſee thy Face again no more.*] That is, unleſs I be called for; as one would think he was: becauſe *Moſes* did deliver one Meſſage more to him, xi. 4, 8. Tho we may ſuppoſe he delivered it now; or, that he did not deliver it himſelf, but by ſome other Perſon. But that doth not agree with the laſt words of *ver.* 8. of the next Chapter. And we read alſo, xii. 31. that *Pharaoh called for Moſes and Aaron by night*: who perhaps did not go, but only receive his Meſſage.

## CHAP. XI.

Ver. 1. AND *the LORD ſaid unto Moſes.*] It is uncertain when the LORD ſpake this. I ſuppoſe it was as ſoon as he came out from *Pharaoh*, at the end of the *three* days Darkneſs; which continued the *eleventh, twelfth*, and *thirteenth* of the Month *Abib*; and on the *fourteenth*, in the Morning, *Moſes* received this new Revelation.

*Yet I will bring one Plague more upon Pharaoh and upon Egypt.*] The killing of their Firſt-born; which was the laſt Plague inflicted on them in *Egypt.*

*Afterwards he will let you go hence*, &c.] Not only conſent to diſmiſs you intirely; but be earneſt with you, and urge you to depart. So we find it came to paſs, xii. 31, 33.

*Thruſt you out altogether.*] Perfectly and compleatly, with ſome kind of compulſion.

Ver. 2. *Speak now in the ears of the Children of Iſrael.*] Give order therefore to the *Iſraelites*, as I formerly promiſed to direct, iii. 21, 22.

*And let every Man borrow of his Neighbour.*] See iii. 21, 22. Unto which this may be added, that ſome of the antient Fathers lookt upon this as a piece of Juſtice, that they ſhould be paid their Wages for the Labour they had undergone, in the Service of the *Egyptians*; which God orders in this manner. So *Epiphanius*, in his *Ancoratus* Num. cxii, cxiii. where he gives this account of the *Iſraelites* ſpoiling the *Egyptians*, that they had ſerved them a long time for nothing, (he makes account 215 Years) and therefore ὐκ ἦν δίκαιον ϗ παρὰ Θεῷ ϗ ἀνθρώποις, &c. was it not juſt, both before God and Man, that their Wages ſhould be paid them before they left the Country? See *Petavius* on that place. And *Hæreſ.* lxvi, lxxi, lxxxiii. and *Irenæus*, *L.* iv. *c.* 49. *Tertull. adv. Marcion. L.* ii. *c.* 20. And ſo the Author of the *Book of Wiſdom* took it, x. 17. where he ſaith, the Lord gave the *Iſraelites* the Goods of the *Egyptians*, μισθὸν κόπων αὐτῶν, the Reward of their Labours. See more, xii. 35.

Ver. 3. *And the LORD gave the People favour in the ſight of the Egyptians.*] According to his Promiſe, iii. 21.

*Moreover the Man Moſes was very great*, &c.] This ſeems to be given as a reaſon, both why the Court durſt not meddle with *Moſes*, tho he had brought ſo many Plagues upon them; and why the People were forward to grant the *Iſraelites* what they deſired, becauſe they all highly eſteemed him, and had him in great reverence, as a Perſon that had extraordinary power with God: From whence ſome think it credible, that their Poſterity might give him Divine Honours, as is reported by ſome antient Writers.

Ver. 4. *And Moſes ſaid, Thus ſaith the LORD.*] It is manifeſt (from *ver.* 8.) that theſe words were ſpoken from the LORD to *Pharaoh*; but it is a great queſtion, when they were ſpoken. It is commonly thought that *Moſes* ſaid this, when he laſt parted with *Pharaoh*, and told him, he would *ſee his face no more*, x. 29. And then the firſt words of this Chapter, muſt be tranſlated in the time paſt, *the LORD had ſaid unto Moſes*, that he would bring one Plague more upon the *Egyptians*: which he now denounced to *Pharaoh*, becauſe he ſaid he ſhould not have the liberty of being admitted to him again. Or elſe *Pharaoh*, contrary to his peremptory Reſolution, ſent once more to ſpeak with *Moſes*; as it is plain he did after the Firſt-born were ſlain, xii. 31.

*About midnight.*] About the midſt of the following Night. For they having kept the Paſſover, in the Evening of this *fourteenth* day of *Abib*, the Firſt-born were ſlain in the middle of that Night. Not preciſely (the *Hebrew* indicates) but it might be a little before or after Midnight. See *Theodorick Haſpan*, of ſuch kind of Speeches. *Diſput. de Locut. Sacris*, N. iv.

*Will I go out.*] By an Angel, who was ſent from the SCHECHINAH, (which reſided in ſome part of the Land of *Goſhen*) and ordered to go and do this Execution.

*Into the midſt of Egypt.*] Perhaps he means the Royal City; where he began this Execution, and then ſmote the whole Country round about.

Ver. 5. *And all the Firſt-born in the Land of Egypt ſhall die.*] This was the ſoreſt Plague that had been hitherto inflicted: Nothing being ſo dear to Parents as their Children, eſpecially their *Firſt-born*.

*From the Firſt-born of Pharaoh*, &c.] i. e. From the higheſt to the meaneſt Perſon in the Kingdom.

*That ſitteth upon his Throne.*] It is uncertain whether this relate to *Pharaoh*, or to his *Firſt-born.* The LXX. ſeem to incline to the former; having left out the Pronoun *his*, and ſimply tranſlated it, *that ſitteth upon the Throne.* But the *Chaldee* determines it to the later, by tranſlating it, *who is to ſit upon the Throne of his Kingdom*; i. e. to be *Pharaoh*'s Succeſſor, the Heir of the Kingdom of *Egypt*.

*The Maid-ſervant that is behind the mill.*] None were more miſerable than thoſe Slaves, whoſe Work it was to turn a Mill with their Hands, and grind Corn perpetually; eſpecially when they were condemned to this in a Priſon, nay, in a Dungeon: that ſo we are to underſtand this, appears from xii. 29. The antient Comedians often mention this; and we find an inſtance of ſuch Drudgery in the Story of *Sampſon*, Judg. xvi. 21.

Ver. 6. *And there ſhall be a great cry throughout the Land of Egypt*, &c.] The Calamity being general in every Houſe, it made a general and very loud Lamentation: Men, Women, Children, and Servants, bewailing the loſs of the prime Perſon in the Family.

Ver. 7. *But againſt any of the children of Iſrael, ſhall not a dog move his tongue*, &c.] A great Wonder! that when ſo many thouſand people were upon their March, with abundance of Cattle, *&c.* not a Dog ſhould ſtir; who, tho never ſo gentle, yet commonly bark when they hear the leaſt Noiſe, eſpecially in the Night. All Travellers know this.

*That ye may know how that the LORD doth put a difference between the Egyptians and Iſrael.*] This was indeed a plain Teſtimony of God's ſpecial Care and Providence over the *Iſraelites*; that when there was ſuch a great cry throughout all the Land of *Egypt*, (*ver.* 6.) all was quiet, ſtill and ſilent among them.

Ver. 8. *And all theſe thy ſervants ſhall come down to me*, &c.] You that now forbid me to come to you (for *Pharaoh* himſelf is included, it appears from xii. 31, *&c.*) ſhall be forced to come to me; and ſubmiſſively intreat, nay, preſs me to be gone, *&c.*

*Come down.*] It was a deſcent from that part of *Egypt* where the Court was, unto *Goſhen*: tho it may ſimply ſignify, *come to me.*

*Get thee out, and all the people that follow thee.*] In the *Hebrew* the words are, *that is at thy Feet*: that is, *to the very laſt man.* For they that bring up the Rear, as we ſpeak, or march laſt after their Commander, are ſaid in Scripture, to be *at their Feet*: As *Wagenſeil* hath obſerved in his Confutation of *R. Lipman*'s *Carmen Memoriale.* See *Gen.* xlix. 10.

*And after that I will go out.*] When you ſhall think I oblige you, to leave your Country.

*And he went out from Pharaoh in a great Anger.*] It moved the meekeſt Man on Earth to a juſt Indignation (which, 'tis likely, he expreſſed in his Countenance and Behaviour) to ſee *Pharaoh* remain ſo ſtupidly inſenſible, as not to regard this Threatning; which he might well think would be as certainly executed, as all the reſt had been.

Ver. 9. *And the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you.*] That is, I told thee at the firſt how it would be, and the reaſon of it, iii. 19, 20. Of which it was very proper to put *Moſes* in mind at this time, when he was going to fulfil the laſt part of thoſe words; *after that* (after this laſt Plague) *he will let you go.*

*That my Wonders may be multiplied in the Land of Egypt.*] That he might do one Wonder after another, 'till he had finiſhed *Pharaoh*'s Deſtruction. See vii. 3.

Ver. 10. *And Moſes and Aaron did all theſe Wonders before Pharaoh.*] This ſeems to be a Summary of what hath been ſaid hitherto, concerning the wonderful Plagues of *Egypt*: which as God deſigned to inflict upon that Country, ſo he did, by *Moſes* and *Aaron* as his Inſtruments.

*And the LORD hardened Pharaoh's heart, ſo that he would not let the Children of Iſrael go,* &c.] The Obſtinacy of *Pharaoh*, under ſeveral ſevere Judgments is ſo notorious, that it need be no wonder that the LORD himſelf hardened his heart, ſo that he would not ſuffer the People to depart, 'till what is here threaten'd was executed upon him. There is nothing more agreeable to the Rules of Juſtice, than to inflict heavy Judgments upon contumacious Offenders; and no Puniſhment heavier than to let them undo themſelves by their own Wickedneſs, and blindly run on, without any ſtop, in their evil Courſes unto utter Ruin. This was the Caſe of *Pharaoh*; of which the Heathen had a broken Notion, when they ſaid, *Quos Jupiter vult perdere, prius dementat*: Thoſe whom God intends to deſtroy, he firſt infatuates.

## CHAP. XII.

Ver. 1. AND *the LORD ſpake unto Moſes and Aaron,* &c.] We are not told here when the LORD ſpake this to them; but it is very likely it was on the *tenth* day of this Month, before he brought the Plague of Darkneſs on the Land; wherein he gave the *Iſraelites* opportunity to prepare for their Departure: And then he changed this Month from the *Seventh*, (as it was before) to the *Firſt*, as it here follows.

Ver. 2. *This Month.*] Which in proceſs of time was called *Abib*, xiii. 4. xxiii. 15. becauſe then the Corn was eared, and grew towards Ripeneſs (for *Abib* ſignifies an *Ear of Corn*) and was in after Ages called *Niſan*, Nehem. ii. 1. Eſth. iii. 7. which is a *Chaldee* word, denoting this to be the Month wherein they went out to war; from *Niſſin*, which ſignifies Enſigns or Banners (as *Bochart* probably conjectures) which at that Seaſon were uſually advanced; *viz.* in the Spring-time. So the *Hebrews* underſtand that place, 2 *Sam.* xi. 1.

*Shall be unto you the beginning of months.*] i. e. The principal Month of the Year.

*It ſhall be the firſt month of the Year to you.*] And therefore was hereafter to begin the Year. Which is a plain Intimation that the Year had another beginning before this time, which was in the Month they called *Tiſri*, about Autumn; but was now tranſlated unto the Spring. And ſo we find that all the antient Nations began their Year, after their Harveſt and Vintage, which were the concluſion of their Year. But from henceforward the *Jewiſh* Computation, was from this Month of *Abib*; at leaſt, as to their Feaſts and Things ſacred; tho their Civil Year ſtill began where it did before. For after this, we find the old account continued, as appears from the xxiii. 16. where the Harveſt is ſaid to be in *the end of the Year*. And yet the Author of *Meor E Najim* (as *Guliel. Vorſtius* ſhows in his Obſervation upon *R. D. Ganz*) affirms, that the antient *Hebrews* followed this new Account from the time of their going out of *Egypt*, till the building of the Temple (in all their Contracts and Affairs uſing this *Æra* of *Exodus*, in memory of that illuſtrious Deliverance) as after that time till the Captivity of *Babylon*, they dated all their Writings from the building of the Temple.

Ver. 3. *In the tenth day of this month.*] This is a Law which hath reſpect to all future Ages, as well as to this preſent Time; that they ſhould begin to prepare for the Paſſover, four days before: For which the *Jews* give ſuch Reaſons as theſe: *viz.* It was neceſſary when they went out of *Egypt* to make this preparation, leſt a multitude of Buſineſs, when they were preſſed to be gone in haſte, ſhould have made them neglect it. And it was neceſſary afterwards, that they might more narrowly obſerve if there were any Blemiſh in the Lamb; and that they might be put in mind to diſpoſe themſelves for ſo great a Solemnity.

And it is obſervable, that our Bleſſed Saviour (the true Paſchal Lamb) came to *Jeruſalem* on this very day (*viz.* the *Tenth* of *Niſan*) *four* days before he was offered, *John* xii. 1, 12. Yet there are thoſe who think, that this Precept was peculiar to this Time of their Departure out of *Egypt*. For they that came, in after Ages, out of all parts of the Country to worſhip God at this Feaſt, could not ſo well obſerve it; unleſs we ſuppoſe them to have come ſome days before to *Jeruſalem*, (as 'tis certain ſome did, *John* xi. 55.) or to have ſent before-hand thither, to have a Lamb prepared for them, which is not unlikely.

They alſo, who think the *Egyptians* now worſhipped ſuch kind of Creatures, imagine withal, that this day was choſen in oppoſition to them: who, becauſe the Sun entered then into *Aries*, began on this day the ſolemn Worſhip of this Creature, and of that celeſtial Sign. Thus the Author of the *Chronicon Orientale*, in expreſs words: *This was the day in which the Sun entered the firſt Sign of* Aries, *and was moſt ſolemn among the* Egyptians. And therefore God commanded the *Iſraelites* to ſacrifice that Creature which they worſhipped. But there is no Certainty of this, nor of what the Author of *Tzeror Hamor* obſerves, that the Feaſt of the *Egyptians* being at its heighth on the *fourteenth* day, God ordered the killing of this Lamb at that time: which was the greateſt contempt of their *Coniger Ammon* (whom they worſhipped then with the greateſt Honours) ſhowing he could be no God, whom the *Iſraelites* eat.

*They ſhall take to them every man a Lamb.*] The word *Seh* ſignifies a *Kid* as well as a *Lamb*, Numb. xv. 11. Deut. xiv. 4. and it is evident, from the *fifth* Verſe of this Chapter, that they might take either of them for this Sacrifice. But commonly they made choice of a Lamb, as the fitteſt of the two; being of a more mild and innocent Nature. They that are of opinion, the *Egyptians* now worſhipped ſuch Creatures, imagine alſo this was ordained to preſerve the *Iſraelites* from their Idolatry, by commanding them to kill ſuch Beaſts as they adored. So *R. Levi ben Gerſom*, God intended by this, *to expel out of the Minds of the* Iſraelites, *the evil opinion of the* Egyptians, *&c.*

*A Lamb for an Houſe.*] Some tranſlate it *for a Family.* But that is not true: For as *Tribes* were divided into *Families*, ſo were *Families* into *Houſes*: and when many Lambs were few enow for a whole Family, ſome Houſes were ſo ſmall that they could not eat one, and therefore were to call in the aſſiſtance of their Neighbours, as it follows in the next Verſe.

Ver. 4. *And if the Houſhold be too little for the Lamb, let him and his Neighbour,* &c.] They were not to be fewer than *ten* Perſons, nor more than *twenty*, to the eating of one Lamb. At which Meal, Men, Women and Children, Maſters and Servants (if circumciſed) were entertained, and every one did eat a piece, at leaſt as big as an Olive, if we may believe the Hebrew Doctors.

*Every Man, according to his eating, ſhall make your count for the Lamb.*] That is, every Maſter of a Houſe, ſhall take ſuch a number of Perſons to him, as will be ſufficient for the eating of the Lamb.

Ver. 5. *The Lamb ſhall be without blemiſh.*] In the *Hebrew*, *perfect*, or without defect. There are *ten* Blemiſhes mentioned in *Levit.* xxii. 22, 23, 24. which made a Sacrifice unfit for the Altar. About which the Heathen themſelves were very curious, as I noted above out of *Herodotus*: who relates how exact and ſcrupulous the *Egyptian* Prieſts were in their Scrutiny, whether a Beaſt were fit to be offered. See viii. 26.

*A Male.*] Becauſe the Male was counted more excellent than the Female, *Malachi* i. 14. and therefore all whole Burnt-offerings (which were the moſt perfect ſort of Sacrifices) were to be *Males* only, *Lev.* i. 3, 6. From hence this Cuſtom (as *Bochart* thinks) was derived to the *Egyptians*; who offered only Males, as he proves out of *Herodotus*, *P.* i. *Hieroz. L.* iii. *c.* 33, 50. But whatſoever the *Egyptians* did, the *Romans* did otherwiſe: For *Servius* ſaith (in *Æneid.* viii.) *In omnibus ſacris fœminini generis plus valent victimæ*; that Sacrifices of the Female Kind, were of greateſt value in all their holy Offices. Such different Fancies there were in the World in after Ages: but what Opinions they had in *Moſes*'s time, none can certainly reſolve.

*Of the firſt Year.*] It doth not ſignify that the Lamb was to be a Year old (for then it was uncapable to be offered) but under a Year old. It was fit for Sacrifice at *eight* days old, tho not before, xxii. 30. *Lev.* xxii. 27. (which Laws, *Maimonides* ſaith, were obſerved in the paſchal Lamb, as they were in the daily Sacrifice, *Exod.* xxix. 38. *Numb.* xxxviii. 3. and in others, *Lev.* xxiii. 18, 19.) and ſo it coutinued fit from that time till it was a Year old: after which it was not accepted. For which *Bochart* gives a very likely reaſon in the forenamed Book, *P.* i. *L.* ii. *c.* 50. *p.* 585.

Ver. 6. *And ye ſhall keep it unto the fourteenth day of the ſame month.*] When it was to be offered to God by all the People, as our Saviour was upon the very ſame day. Which the *Jews* expected, as appears by a memorable paſſage which *Andr. Maſius* (in *Joſh.* v. 10.) quotes out of that Tract in the *Talmud* called *Roſch Haſhanaſh*, where they ſay it was a *famous and old opinion among the antient* Jews, *that the day of the New Year, which was the beginning of the* Iſraelites *deliverance out of* Egypt, *ſhould in future time be the beginning of the Redemption by the* Meſſiah. Which was wonderfully fulfilled in our Lord and Saviour; who keeping the Paſſover the day before the Rulers of the *Jews* obſerved it, it fell out that he, the true Lamb of God, was offered on that very day, which *Moſes* here appointed for the offering this typical Sacrifice.

*And the whole Aſſembly of the Congregation of Iſrael ſhall kill it.*] God here grants a Liberty to any Man among the *Iſraelites* to kill the Paſſover. Which act did not make him a Prieſt (whoſe work it was to offer the Blood) for in other Sacrifices any Man that brought them might do the ſame, *Lev.* i. 3, 4, 5. and this is given as a reaſon, why the People did not kill the Paſſover in *Hezekiah*'s time, becauſe they were unclean; and therefore the *Levites* had the charge of it, 2 *Chron.* xxx. 17.

But beſides this, *Moſes* ſeems to mean that all the company who were to eat, were to be preſent at the Sacrifice: by which means, *the whole Aſſembly of the congregation of Iſrael* were engaged in this ſervice. And this was exactly alſo fulfilled in our Bleſſed Saviour (whom the Apoſtle calls *our Paſſover*) againſt whom the Prieſts, and Scribes, and Phariſees, and all the People, conſpired to take away his Life.

*In the Evening.*] In the *Hebrew* the words are (as is noted in the Margin of our Bibles) *between the two Evenings.* The *firſt* of which began, when the Sun began to decline from its noontide point, and laſted till Sun-ſet. Then began the *ſecond* Evening, and laſted tell Night. Between theſe *two Evenings*, about the middle of them, was the Paſſover offered. For after the offering of Incenſe, they began on this day to kill the daily Evening Sacrifice, between two and three in the Afternoon (a little ſooner than on other days) and having finiſhed that, and trimmed the Lamps (as *Maimonidies* in his Treatiſe on this ſubject, *Cap.* i. *Sect.* 4. deſcribes the order of it) they went about the *Paſchal* Sacrifice; which continued tell Sun-ſetting. That is, there were about two hours and a half, for the diſpatch of all the Lambs. For the daily Evening Sacrifice, and all belonging to it, being over in an hour's time (by half an hour after three) all the reſt of the day tell Sun-ſet (which was two hours and a half at this time of the Year) remained for the killing of the *Paſchal* Lambs. See *Bochart*, *Hieroz. P.* i. *L.* ii. *c.* 50. *p.* 558. and our Learned Dr *Lightfoot*, in his *Gleanings on Exodus.* Now our *three* a Clock in the Afternoon, being the ſame with the *Jews* *ninth hour*, it is evident our Bleſſed Saviour offered up himſelf to God for our Redemption about the ſame time that this Lamb was ſlain, for their deliverance out of *Egypt*, *Mark* xv. 34, 37.

Ver. 7. *And they ſhall take of the Blood.*] Which was the Means that God now appointed for their Preſervation.

*And ſtrike it.*] By dipping a bunch of Hyſſop into it, *ver.* 22.

*On the two ſide-poſts.*] Upon which Folding-doors moved. For from thence, *Bochart* thinks, they had their Name in the *Hebrew*.

*And on the upper door-poſts.*] The *Hebrew* word *Maſkuph* is no where to be found, but in this Chapter; and its carrying in it a ſignification of *looking-thro'*, may induce us to think they had Lattices as the top of their Doors, thro' which they could peep, to ſee who knockt, before they opened them. Both theſe were ſprinkled with the Blood, but not the Threſhold, leſt any Body ſhould tread upon it, which had been profane, this being an holy thing. This ſtriking or ſprinkling of the Blood upon the Poſts, ſeems to have been peculiar to the firſt *Paſſover* at their going out of *Egypt*; and not to have been uſed in after Times, when there was not the ſame occaſion for it, *viz.* to diſtinguiſh their Houſes from the *Egyptians*, for their preſervation from the deſtroying Angel.

*In the Houſes wherein they ſhall eat it.*] In which the whole Nation was gathered together; and ſo all delivered.

Ver. 8. *And they ſhall eat the Fleſh in that Night.*] For it was not lawful to let any of it remain till the Morning, *ver.* 10. And the *Hebrews* ſay, they were to eat it after they had ſupped, and were well filled with other Meat.

*Roſt with Fire.*] Neither raw, nor ſodden (as it follows in the next Verſe) for it might be ſooner roſted than ſodden: and they were in haſte to be gone, when it was offered.

*And unleavened bread.*] Partly to put them in mind of their hardſhips in *Egypt* (for unleavened Bread is heavy and unſavoury) and partly to commemorate their deliverance from thence in ſuch haſte, that they had not time to leaven it *ver.* 39. *Deut.* xvi. 3.

*And with bitter Herbs.*] They were uſed for the ſame end, to put them in mind of their *hard Bondage* in *Egypt*, which made *their Lives bitter to them*, i. 14. *Maimonides* ſays, there were *five* of theſe herbs, whoſe Names he mentions: but it is hard for us to tell what they were. That great man *Bochartus* hath given ſome gueſſes at them; and thinks the firſt of them was *wild Lettice*, which is extreme bitter. See *Hierozoic. P.* i. *L.* ii. *c.* 50. *p.* 603, &c. and his *Canaan L.* ii. *c.* 15. *p.* 857.

Ver. 9. *Eat not of it raw.*] i. e. Half roſted; when ſome of the Blood remains ſtill in it. So *Maimonides* expounds it: and ſee *Hottinger* in his *Smegma Orient. p.* 169. For it doth not ſeem neceſſary to forbid them to eat it quite raw Mankind generally abhorring ſuch Food; unleſs we ſuppoſe there were ſuch barbarous Cuſtoms now, as there were in after times; when in ſome of the Gentile Feaſts (particularly thoſe of *Bacchus*) which had their original in *Egypt*, (as *Herodotus* tells us, *L.* ii. *c.* 49. and *Plutarch* alſo *L. de Iſid. & Oſir.*) they tore the Members of Living Creatures in pieces, and did eat them, the Blood running about their Mouths, as *Julius Firmicus* obſerves. But the opinion of *Theodoret* ſeems to me probable (*Serm.* x. Περὶ χρησμῶν) that in old time, the wicked Demons were in love with the Sacrificing of Men to them: but when they ſay Mankind began to abhor ſuch Sacrifices, and to abſtain from them, as abominable Cruelty, then they invented τὰς διαμαστιγώσεις ϗ ὠμοφαγίας, &c. Scourgings and Whippings, Eating of raw Fleſh, and of other ſuch like Rites, *Tom.* iv. *p.* 625.

*Nor ſodden at all with Water.*] It ſeems ſuperfluous to ſay ſodden, or boil'd, *with water*: there being no other way of boiling things. But the *Hebrew* word *baſhal* ſignifying to *roſt*, as well as to *boil*, according as the matter is, *Moſes* takes away that ambiguity, by adding *with water*: and alſo by expreſly naming the oppoſite to it, *but roſt with fire.* Which was ordained in oppoſition to ſome Gentile Cuſtoms in the Eaſtern Countries (if they were ſo antient as the times of *Moſes*) where they boiled the Fleſh of their Sacrifices, when they prayed to their Gods againſt Drought, by the ſcorching Heat of the Sun. So *Athenæus* relates out of *Philocorus*, that the *Athenians* did, in their Sacrifices to the ὥραις, who came, in all likelihood, from the *Egyptian Horus*, which ſignifies *Apollo* or the Sun. The *Zabii* alſo were wont to boil Kids in Milk.

*Roſt with fire.*] Contrary to the manner in all other *Peace-Offerings*, whoſe Fleſh, that was allowed to be eaten, either by Prieſt or People, was to be ſodden; even in the Feaſt of the *Paſſover*: as we read expreſly 2 *Chron.* xxxv. 13. where theſe things are accurately diſtinguiſhed. And *Maimonides* gives this as the reaſon of it (why they are commanded to *eat it roſted*) becauſe they went out in great haſte, and had not time to boil it, *P.* iii. *More Nev. c.* 46. Some of the Gentiles in after-times *roſted* their Meat in the Sun, as *Heliodorus* tells us, *lib.* i. *Ethiopic.* And ſome *Grecian* Women (as *Plutarch* tells us) did the ſame in their Feaſt called Θεσμοφυρία.

*His Head with his Legs, and the Purtenance thereof.*] They were to roſt the Lamb whole: to avoid perhaps the Superſtition of the Gentiles; who were wont to rake into the Bowels of their Sacrifices, to make curious Obſervations; and alſo (in the Ωμωφογία of *Bacchus*) thought themſelves full of their Deity, when they eat the Entrails of their Sacrifices, with the Blood running about their Mouths, as *Arnobius* tells us.

Ver. 10. *And ye ſhall let nothing of it remain until the Morning.*] This was a Law about *Euchariſtical Sacrifices*, *Lev.* xxii. 30. and before that *Lev.* vii. 15. (only there is an Exception in the two following Verſes, 16, 17. for Sacrifices that were a *Vow*, or a *voluntary Offering*) by which God provided that Holy Things ſhould not be in danger to be corrupted, or put to profane Uſes; and that they might not loſe their juſt Eſtimation: as even common Meat doth, which is not ſo much valued, when it is kept till the next day; for Men deſire that which is freſh and newly dreſſed.

In this *Paſchal* Sacrifice alſo, it was the more neceſſary it ſhould not remain, leſt they ſhould have been forced, either to carry it away with them, which might have been troubleſome; or if they left it behind them, it might have been profaned, and expoſed to contempt by the *Egyptians*, or at leaſt have been corrupted, which would not have beſeemed ſo holy a Meat. Beſides, there might have been danger alſo of turning ſuch Reliques to Superſtitious Uſes, as the brazen Serpent was: God working as great a Deliverance by the one, as by the other. And this we may the rather think, becauſe it is certain the ancient Idolaters were wont to ſave ſome part of their Sacrifices for ſuperſtitious Purpoſes, as appears from *Baruch* vi. 27. *Herodotus* teſtifies the ſame concerning the ancient *Perſians*, *L.* i. *c.* 132. Which the *Hebrews* might have been eaſily inclined to do, if they had left any Remains of this Sacrifice, which had ſuch wonderful Effects for their Preſervation.

*And that which remaineth of it till the Morning ye ſhall burn with Fire.*] We read in *Macrobius* of ſuch a Cuſtom among the ancient *Romans*, in a Feaſt called *Protervia:* where the manner was (as *Flavianus* there ſaith) *ut ſi quid ex epulis ſuperfuiſſet, igne conſumeretur:* that if any thing was left of the good Cheer, it ſhould be conſumed with Fire, *L.* ii. *Saturnal. cap.* 2.

Ver. 11. *And thus ſhall ye eat it.*] He here orders the Habit and Poſture wherein they ſhould partake of the *Paſſover:* which was like Travellers, or like thoſe who were going about ſome laborious Work. So the *three* following Particulars plainly import.

*With your Loins girt.*] They wearing long and looſe Garments, in the Eaſtern Countries, it was neceſſary to tie them up, and gird them about their Loins, whenſoever they either went a Journey, or undertook, as I ſaid, any great Labour; that ſo their Garments might not be an Impediment to them, as they would have been, if they had hung down about their Heels. See 2 *Kings* iv. 29.

*Your Shoes on your feet.*] Many fanſy this refers to the antient Cuſtom of putting off their Shoes (which God now forbids) when they went to eat, leſt they ſhould make the Beds dirty, on which they lay leaning. But *Bochart* hath demonſtrated that this Cuſtom was not ſo ancient; but that in *Moſes*'s time, and after, they ſat at their Tables as we do now: of which there are many Inſtances, in the Book of *Geneſis*, and elſewhere. And therefore it is more likely the *Jews* were wont to go without Shoes, when they were in *Egypt*; for anciently Men did ſo; and that being an hot Country, there was no need of them. And beſides, they were ſo oppreſſed, that they may well be ſuppoſed to want many ſuch Conveniencies of Life. But now God commands them to put on Shoes, being to travel a long Journey. See his *Hierozoicon*, *P.* i. *L.* ii. *c.* 50. *p.* 508.

*And your Staff in your hand.*] Still the Poſture of Travellers, who never went without a Staff; both to ſupport them in ſlippery places, and to defend them againſt Aſſaults, *Gen.* xxxii. 10. They ſeem now to have eaten the Lamb, leaning on their Staves; and therefore ſtood all the time, as Men ready to depart. But theſe were things peculiar only to that *Paſſover* which they kept in *Egypt:* afterwards they were not tied to them.

*Ye ſhall eat it in haſte.*] As men expecting every moment to begin their Journey. This was the Foundation of many of the Laws about the Paſſover, as *Maimonides* obſerves, *P.* iii. *More Nev. c.* 46.

*It is the LORD's Paſſover.*] To be kept in memory of his wonderful Mercy in ſparing the *Iſraelites*, when he deſtroyed the *Egyptians*; and delivering them from their cruel Bondage.

Ver. 12. *For I will paſs thro' the Land of Egypt this Night.*] See xi. 4.

*And will ſmite all the firſt-born,* &c.] A moſt grievous Judgment; all Children being very dear to their Parents, eſpecially their Firſt-born; and thoſe more eſpecially who are their only Children, as it is likely they were too many in *Egypt.* It was the ſorer Plague alſo, becauſe no Man's Children were ſpared, that he might comfort his Neighbours; but they were all at the ſame time bewailing their loſs. It is not certain, by what ſort of Death they were ſmitten; but it was ſudden, and extinguiſht them all in the ſame Moment.

*And againſt all the Gods of Egypt I will execute Judgment.*] And ſo *Moſes* tells us he did, *Numb.* xxxiii. 4. From whence it appears that the *Egyptians* were Idolaters in *Moſes*'s days; and the *Jewiſh* Doctors will have it, that all their Idols were deſtroyed this Night. So *Jonathan* in his *Paraphraſe*; *Their molten Images were diſſolved and melted down; their Images of Stone were daſh'd in pieces; their Images made of Earth were crumbled into bits, and their Wooden ones reduced to Aſhes.* Of the truth of which we cannot be aſſured; tho we meet with it not only in *Pirke Elieſer*, *c.* 48. but in the Author of *Dibre hajamim*, &c. or, *The Life and Death of Moſes:* whoſe words are theſe; *All the Firſt-born, both of Man and Beaſt, were ſmitten; the Images alſo and Pictures deſtroyed; whereupon the Jews borrowing Gold, Silver, and Garments of the Egyptians, they went away laden with Riches, according to what God ſaid to Abraham, Gen.* xv. 14. *That Nation whom they ſhall ſerve, will I judge; and afterward ſhall they come out with great Subſtance.* This the Heathen ſeem to have underſtood (for this Story reached them) as if they had carried away the Gold and Silver and Garments of the *Egyptian* Idols: For ſo *Trogus* reports it (in *Juſtin*, *L.* xxxvi. *c.* 2.) that when *Moſes* led the *Iſraelites* out of *Egypt*, *Sacra Ægyptiorum furtô abſtulit*; he ſtole away the Holy Things of the *Egyptians*, which he makes the reaſon why *Pharaoh* purſued them. *Artapanus* alſo in *Euſebius* ſaith, that moſt of their Temples were overthrown by an Earthquake, *L.* ix. *Præpar. Evang. c.* 27.

There are thoſe, who by *Elohim* underſtand nothing but their *Princes* or *Judges*, the great Men of the Kingdom, upon whom the Judgment of God was now executed. But another place in this Book, xx. 23. plainly determines it to ſignifie *Images*.

*I am the LORD.*] There is no other God but me: as he had ſaid he would make both the *Iſraelites* and *Pharaoh* alſo to know, x. 2. xi. 7.

Ver. 13. *And the Blood ſhall be to you for a token.*] Or a *Sign*, by which the *Iſraelites* were aſſured of Safety and Deliverance from the deſtroying Angel. Of which token, if we may believe *Epiphanius*, there was a Memorial preſerved even among the *Egyptians* themſelves tho they were ignorant of the Original of their own Rites. For at the *Æquinox* (which was the time of the Paſſover) they marked their cattle and their Trees, and one another, ἐκ μίλτεως, with *red Oker*, or ſome ſuch thing, which they fanſied would be a preſervative to them.

*And when I ſee the Blood.*] Whereſoever my Angel finds this Blood upon the Door-poſts.

*I will paſs over you*, &c.] Here is the reaſon of the Name of *Peſach*, as the *Hebrews* call it; or *Piſcha*, or *Paſcha*, as it is called by the *Chaldees*: becauſe God ordered his Angel to *paſs over*, *or paſs by* the Children of *Iſrael*, and not to ſmite any body in their Families, when he ſmote every firſt-born of the *Egyptians*, ver. 23.

Ver. 14. *And this day ſhall be unto you for a memorial.*] To preſerve in mind God's wonderful works, which *he made to be remembered*, *Pſal.* cxi. 4. that is, ordered and diſpoſed things in ſuch a manner, that they ſhould not be forgotten: particularly, by inſtituting a Feſtival Solemnity upon this day, as it here follows.

*And you ſhall keep it a Feaſt to the LORD*, &c.] Called the Feaſt of the *Paſſover*: the Rites of which are all manifeſtly contrived to preſerve a memory of the benefits they now received.

*An ordinance for ever.*] To the end of that *Oeconomy*. For it often ſignifies only a long Duration, as *Deut.* xv. 17. And here imports no more, but that they ſhould keep this Ordinance, not only now, but when they came into the Land of *Canaan*.

Ver. 15. *Seven days ſhall ye eat unleavened Bread.*] The ſeven days following the Feaſt of the *Paſſover*, were obſerved as a diſtinct Feſtival, and called *The feaſt of unleavened Bread*, ver. 17. becauſe no Bread that had any Leaven in it, might be eaten all that time. Which the *Jews* expound thus: Not that they were bound to eat unleavened Bread all thoſe ſeven days (which was neceſſary only on that Night when the *Paſſover* was killed) but only not to eat leavened Bread. That was utterly unlawful; but they might eat Rice, or parched Corn, or any ſuch thing. See *Patavius in Epiphan. Hæreſ.* lxx. *n.* 11.

At their March indeed out of *Egypt*, they were forced to eat unleavened Bread (having none elſe to eat) not only for *ſeven days*, but for a *whole month:* that is, from the *fifteenth of* the firſt Month, to the *fifteenth* and *ſixteenth* of the next; when God gave them *Manna* and *Quails*, xvi. 1, 12, 13. But neceſſity, as I ſaid compelled them to this; they having nothing elſe to ſupport them in the Wilderneſs during that time; becauſe, thro' haſte, they were conſtrained to bring their Dough out of *Egypt* unleavened, *ver.* 39.

*Even the firſt day ye ſhall put leaven out of your Houſes.*] Which they ſearched with great diligence the Evening before; that the ſmalleſt Crumb might not be left behind. So their Doctors tell us, particularly *Maimonides* in his Treatiſe on this Subject. See *Buxtorf. Synagog. Judaic. c.* 17.

*That ſoul ſhall be cut off from Iſrael.*] See concerning this *cereth* (or *cutting off*) which is often mentioned in theſe Books, *Gen.* xvii. 14. Moſt think it a Puniſhment by the hand of God, and not of Man.

Ver. 16. *And in the firſt day there ſhall be an holy Convocation, and in the ſeventh day*, &c.] The firſt and the laſt days of the *Feaſt of unleavened Bread* were kept holy (the other five were working days) becauſe, as God delivered them from their cruel Bondage in *Egypt* upon the *firſt* day, ſo he overthrew *Pharaoh* and his Hoſt in the *Red-ſea* upon the *ſeventh*.

*No manner of work ſhall be done in them.*] No manner of ſervile Work. See *Lev.* xxiii. 7, 8.

*Save only that which every Man muſt eat*, &c.] He that did any other Work, was to be beaten. For they equal theſe days with the *Sabbath* in this regard; that whatſoever Work was forbidden on the *Sabbath*, might not be done on any ſuch days as theſe, which they call *good days*. But they might provide good Cheer on theſe days; tho not more than could be eaten. See *Buxtorf. Synag. Jud. c.* 19. where he ſhows at large what things might be done, and what not on theſe days, according to the Opinion of their Doctors.

Ver. 17. *And ye ſhall obſerve the Feaſt of unleavened Bread*, &c.] He repeats it again; becauſe it was a thing of great moment, to have theſe *ſeven* days obſerved intirely, and not only the *Paſſover* upon the *fourteenth* day in the Evening: that they might every year think ſo long of God's great Goodneſs, in delivering them from their miſerable Condition in *Egypt*, as not to let the ſenſe of ſo ſingular a Benefit ſlip at any time quite out of their Minds.

*By an Ordinance for ever.*] See *ver.* 14.

Ver. 18. *In the firſt Month, on the fourteenth day of the Month at even*, &c.] The *Paſſover* was celebrated in the Concluſion of the *fourteenth* day of this Month; juſt before the beginning of the *fifteenth* day. For the next Morning, when the *Iſraelites*, immediately after they had eaten the Lamb, were haſtened out of *Egypt*, was not part of the *fourteenth* day, but of the *fifteenth:* as we read *Numb.* xxxii. 3.

*Until the one and twentieth day of the Month at Even.*] That is, for *ſeven* days (as was ſaid before, *ver.* 15. and again is repeated *ver.* 19.) which began immediately after the eating the Paſchal Lamb, in the end of the *fourteenth* day. For if they ſhould be reckoned from the beginning of the *fourteenth* day, there would be not *ſeven*, but *eight* days of unleavened Bread.

Ver. 19. *Seven days ſhall there be no Leaven found in your Houſes.*] This ſtill makes the Precept ſtricter; that they were not only to abſtain from any thing leavened, but not ſo much as to have it in their Habitations. Accordingly the *Jews* tell us, of an exact Search which every one was bound to make, with lighted Wax-Candles, leſt it ſhould remain in any Corner or Crevice of the Houſe. Their Scrupuloſity in this matter is exactly deſcribed by *Buxtorf*, in his *Synag. Jud. cap.* 17. *p.* 394, &c.

*Whether he be a ſtranger*, &c.] This is one of another Nation; but had embrac'd the *Jewiſh* Religion, by receiving Circumciſion. For none elſe were admitted to eat of the *Paſſover*, ver. 48. Such a Perſon was called by the *Greeks*, a *Proſelyte*.

Ver. 20. *Ye ſhall eat nothing leavened.*] This, according to the *Jews*, explains what follows, *In all your Habitations ſhall ye eat unleavened Bread.* That is, if they eat any Bread at all, it was to be without leaven: See *ver.* 15. Accordingly, on the day before the Paſſover, they were very buſy in making Cakes, which they call *Mazzoth*, without any Butter, or Oyl, or ſo much as Salt in them; of mere Water and Flower. Which being very inſipid, ſome made bold (as their Authors tell us) to add Eggs and Sugar; and ſometimes the Richer ſort made them of mere Almonds; both for the honour of the Feaſt (as they pretended) and for the comfort of ſick and infirm People, as well as to render them more pleaſant. Yet on the firſt day of the Feaſt, they would eat none of theſe, but only the *Bread of Affliction*, (as they called it) made merely of Meal and Water.

Ver. 21. *Then Moſes called for all the Elders of Iſrael.*] Immediately after he had received the Command from God, he ſummoned them to deliver it to the People, that it might be put in Execution. Concerning *Elders*, ſee iii. 16.

*Draw out, and take you a Lamb.*] It is thus expounded by *Jonathan* in his Paraphraſe, *Withdraw your hands from the Idols of* Egypt, *and take a Lamb to your Families*, &c. By which it appears, he thought this was oppoſed to the Rites of the *Egyptians*: but I know not on what ground; for the *Iſraelites* offered no Sacrifices there.

*According to your Families.*] See *ver.* 3.

*And kill the Paſſover.*] It belonged to every Man to do it (as was ſaid *ver.* 6.) and now there was no Prieſt, as yet, ordained: but every Father of a Family exerciſed that Office. I need not mention the manner after which the *Jewiſh* Writers ſay it was to be ſlain.

*The Paſſover.*] The *Hebrew* word *Peſach* ſignifies principally, the Angel's *paſſing by* the *Iſraelites* when he ſlew the *Egyptian* Children. From whence it came to ſignify alſo the *Lamb* that was offered in memory of this Deliverence; and was a means of it at this time. So it ſignifies here, and in many other places. And likewiſe it ſignifies all the Sacrifices which were wont to accompany this Lamb, and were offered to God with it, at this Feſtival, *Deut.* xvi. 2. And (*laſtly*) the Feaſt it ſelf is called by this Name, *Luke* xxii. 1.

And here it may be fit to note, that the Lamb being firſt killed in *Egypt*, it was killed in every Man's Houſe, for they had no Altar there, nor any other place where they had liberty to kill it. But after they came to the Land of *Canaan*, it was not lawful to ſacrifice it any where, but in the place which God appointed for his Worſhip, *Deut.* xvi. 2. From whence *Maimonides* concludes, that whatſoever they did with other Sacrifices; yet this could not be offered in the *High Places*, but only at the *Temple*. And it is likely they did ſo in the Wilderneſs, the Tabernacle being newly erected at the keeping of the ſecond Paſſover, *Numb.* ix. 5.

Ver. 22. *And ye ſhall take a bunch of Hyſſop.*] So the Leper was to be cleanſed, and the Houſe infected with Leproſy, *Lev.* xiv. 6, 7, 49, 50, &c. and ſo the Prophet *David* prays to be purged from his Sin, *Pſal.* li. 9. Whence it is that *Heſychius* calls this Herb βοτάνη σμήχουσα, an Abſterſive and Purging Herb, becauſe it was appointed by the Law of *Moſes* for this purpoſe; otherwiſe, there is nothing Abſterſive in its Nature.

*And dip it in the Blood that is in the Baſon.*] The *Hebrew* word *Saph*, which is here tranſlated *Baſon*, is tranſlated *Cup* in *Zach.* xii. 2. but the LXX and Vulgar take it to ſignify the *Door*, or *Threſhold* of the Houſe, where ſome ſuppoſe the Lamb was killed. Certain it is, that ſome of the Veſſels of the Sanctuary are called in the Plural Number *Sippim* and *Sippoth*, 1 *Kings* vii. 50. *Jer.* lii. 19. tho the Veſſels which received the Blood of the Beaſt at the Altar of Burnt-offerings, are called by another name: See *Exod.* xxvii. 3. There were no ſuch now, and therefore they received the Blood at preſent in a common *Baſon* or *Cup*.

*And ſtrike the Lintel*, &c.] Or *ſprinkle* it, as many underſtand it. For there being, as yet, no Altar, the Blood is ordered to be *ſprinkled* in this manner; having in it ſomething of the Nature of a Propitiation. Becauſe by this *ſprinkling* of the Blood, God's diſpleaſure was turned away from the *Iſraelites*, when it fell upon thoſe Houſes where this Blood was not ſeen.

*And the two Side-poſts.*] See *ver.* 7.

*And none of you ſhall go out of the Door of his Houſe.*] The deſtroying Angel could have diſcern'd an *Iſraelite* from an *Egyptian* tho he had met him in the Street: But this was requir'd, to teach them that their Safety conſiſted in being under the Protection of the Blood of this Lamb, which was ſhed to ſave their Blood from being ſpilt. Thus in the Flood there was no Safety but in the Ark: Nor could *Rahab* have been ſaved, when *Jericho* was deſtroy'd, out of the Houſe where the Scarlet Thread was tied.

*Until the Morning.*] When they were importun'd by the *Egyptians* very early (not long after Midnight, *ver.* 31, &c.) to be gone with all they had, out of their Country.

Ver. 23. *For the LORD will paſs thro' to ſmite the Egyptians.*] As he had threaten'd, *ver.* 12. For he rehearſes to the Elders what God had told him.

*And when he ſeeth the Blood*, &c. *the LORD ſhall paſs over the Door*, &c.] So he had promis'd before, *ver.* 13. *Maimonides*, being of the Opinion that the *Zabii* and other Idolaters abhorred the killing of ſuch Creatures, thinks that God ordained this killing of the Lamb, *&c.* both to purge the Minds of the *Jews* from ſuch falſe Opinions, and make Profeſſion of the contrary; and to perſwade Men that that Action which they accounted deadly, preſerv'd from Death; according to theſe words, *The LORD ſhall paſs over the Door*, &c. *Par.* iii. *More Nevoch. cap.* 46.

Ver. 24. *And ye ſhall obſerve this thing*, &c.] Keep this Feaſt, by ſacrificing a Lamb, and eating no leavened Bread: tho ſome of the Ceremonies wherewith it was now obſerved, in after-times were not neceſſary.

Ver. 25. *When you be come to the Land, which the LORD ſhall give you*, &c.] This Deliverance is not to be forgotten when God hath given you Reſt, in the Land he hath promiſed you. But there you are moſt carefully to preſerve the memory of it, by keeping this Feaſt every year. And indeed, moſt think they were not bound to keep it till they came thither: but what they did in the Wilderneſs the next year, was by a ſpecial Direction, not by virtue of the Command in this Chapter, *Numb.* ix. 1, 2, &c.

*Ye ſhall keep this Service.*] In all things, except what was proper and peculiar to their coming out of *Egypt*.

Ver. 26. *When your Children ſhall ſay unto you, What mean you by this Service?*] When Children were *twelve* Years old, their Parents were bound to bring them to the Temple; where, ſeeing what was done at this Feſtival, they would be apt to enquire into the meaning of it. At every Feaſt alſo of the Paſſover, the eldeſt Perſon at the Table inſtructed all the younger ſort, that were there preſent, in the reaſon of this Inſtitution, rehearſing theſe very words, as *Conradus Pellicanus* obſerves: *This is the Sacrifice of the Paſſover, in remembrance that the LORD paſſed over the Houſes of the Children of* Iſrael *in* Egypt, *when he ſmote the* Egyptians, *and delivered our Houſes.*

Ver. 27. *It is the Sacrifice of the LORD's Paſſover.*] Or, the Sacrifice of the Paſſover *to the LORD:* i. e. in honour of the LORD, who paſſed over the *Iſraelites*, when he ſmote the *Egyptians*. It is frequently called by the Name of a *Sacrifice*, xxiii. 18. xxxiv. 25. *Deut.* xvi. 4, 5, 6. and it is called *Corban*; which is a Name given only to thoſe things, which were brought to be offered up to God. See *Numb.* ix. 13. where, as it is called *Corban*, ſo the ſame word is uſed for *bringing it*, which is commonly uſed about other Sacrifices. And it further appears to have been properly a *Sacrifice*, by the Rites belonging to it: For the Blood of it was ſprinkled by the Prieſts, 2 *Chron.* xxx. 16. xxxv. 11. Which, tho it could not be done here, becauſe they had no Altar in *Egypt*; yet the Poſts of their Houſes (as I obſerved before) were ſprinkled with it; and it had an effect accordingly.

*And the People.*] To whom the *Elders* (ver. 21.) reported theſe things from *Moſes*.

*Bowed the Head and worſhipped.*] Expreſſed their belief of what *Moſes* had ſaid; and humbly acknowledged God's goodneſs to them.

Ver. 28. *And the Children of Iſrael went away.*] To their ſeveral Habitations.

*And did as the LORD had commanded Moſes and Aaron.*] (ver. 1.) They kept the Paſſover.

*So did they.*] According to all the forenamed Rites belonging to it.

Ver. 29. *And it came to paſs that at Midnight the LORD ſmote*, &c.] According to the foregoing threatning, xi. 4, 5. See there.

*The Captive that was in the Dungeon.*] The Pit or Hole under Ground. For the *Hebrew* ſignifies the loweſt part of the Priſon. See xi. 5.

Ver. 30. *And Pharaoh roſe up in the Night, he and all his Servants, and all the Egyptians.*] I ſuppoſe the Angel made a great noiſe when he came to give the blow; which made the *Egyptians* ſtart out of their ſleep, and behold the Calamity which was come upon them. Or perhaps the Firſt-born gave ſuch a lamentable *Shriek*, when they were ſtruck, that it awakened the whole Family.

*And there was a great cry in Egypt.*] It is no improbable Conjecture, which was made a great while ago by *Fortunatus Scacchus*, in his *Mirothec. Ebæochriſm* L. i. c. 6. that the ſolemn Feaſt among the *Egyptians*, wherein they went about with Candles in the Night, ſeeking for *Oſiris* with Tears and great Lamentations, took its Original from *Pharaoh*'s riſing up out of his Bed at Midnight, and all the *Egyptians* with him; who lighting Candles, and finding their Children dead, bewailed them with loud Cries. And it is not unreaſonable to think, as he doth, that *Pharaoh*'s eldeſt Son, who was now ſlain, had the Name of *Oſiris:* whoſe ſudden Death by this ſtroke, all Poſterity lamented in one Night of the Year. Which was when the Moon was at full, as he obſerves out of *Apuleius:* which ſtill confirms this Conjecture; it being at a full Moon when this ſlaughter was made, and the *Iſraelites* delivered out of *Egypt*.

*For there was not an Houſe, where there was not one dead.*] If there were any Children in it.

Ver. 31. *And he called for Moſes and Aaron.*] By ſome of his Servants whom he ſent to them; as *ver.* 33. ſeems to ſignify.

*By Night.*] He durſt not ſtay till the next Morning, for fear he ſhould have been cut off alſo before that time.

*And ſaid, Riſe up.*] One would think by this that they found them ſleeping ſecurely in their Beds, when this deadly blow was given to the *Egyptians*.

*And get you forth from amongſt my People, both you and the Children of Iſrael*, &c.] For he was ſorely afraid, if they ſtaid any longer, they would bring ſome greater Miſchief upon him.

*Go, ſerve the LORD, as ye have ſaid.*] He had ſeveral times made this Conceſſion; but was never ſo much in earneſt as now.

Ver. 32. *Alſo take your Flocks and your Herds*, &c.] Tho his Heart had been often hardened, yet this Slaughter of all their Firſt-born made ſuch a deep impreſſion upon him, that he comes fully up to their Terms, yielding for the preſent to all they had deſired; tho he did not continue conſtant in this mind, but ſoon revolted.

*And bleſs me alſo.*] Pray for me, as the *Chaldee* tranſlates it.

Ver. 33. *And the Egyptians were urgent upon the People.*] They that brought from *Pharaoh* a grant of all the *Iſraelites* deſired (and others alſo who had loſt their Children) preſſed very hard upon them to accept it, and that with all ſpeed: not out of love to the *Iſraelites*, but for fear they ſhould periſh themſelves, if they did not leave their Country. *Pharaoh* eſpecially, ſeeing his Firſt-born, the Heir of his Crown, ſtruck ſuddenly dead, had reaſon to conclude the next blow would be at his own Life.

*To ſend them out of the Land of Egypt.*] This ſhows they were not merely diſmiſſed, but intreated, nay importuned, to depart. Such a change had this Slaughter, and the general *Outcry* that followed upon it, made in their Hearts.

*In haſte.*] They that were unwilling before to hearken to the *Iſraelites* Petition, now make their Petitions to them: and were ſo glad to be rid of them, that they would not ſuffer them to delay their departure: Nay, made a *Golden-Bridge* (as we ſpeak) for their ſpeedy paſſage out of *Egypt*, *ver.* 35, 36.

*For they ſaid, we be all dead men.*] They were deſirous the *Iſraelites* ſhould enjoy their *Liberty*, rather than they loſe their own Lives.

Ver. 34. *And the People took their Dough, before it was leavened.*] They ſeemed to have newly mixed their Flower and Water together, and kneaded it into a Paſte or *Dough*, as we tranſlate it; but had not put any leaven into it nor had time to make it into Cakes, and bake them.

*Their kneading-troughs.*] The *Hebrew* word comprehends both the *Dough*, and the Thing wherein it was contained: which in viii. 3. we tranſlate *Ovens*, and here *Kneading-troughs*, in which their Dough was carried.

*Being bound up in their Cloths.*] The *Hebrew* word for *Cloths*, ſignifies any thing that covers another; or wherein it is wrapt: as the *Dough* was in Linen-cloths, it is moſt likely (for that is uſual) to keep it from the cold Air, which was ſharp in the Night, and would have hindered its riſing.

*On their ſhoulders.*] For we do not read of any Waggons or Horſes they had, for the Carriage of their Goods out of *Egypt*.

Ver. 35. *And the Children of Iſrael did according to the word of Moſes.*] Who had commanded them from God, to do as it here follows, (xi. 1, 2.) which was their warrant, and juſtified the Fact.

*And they borrowed of the Egyptians*, &c.] So moſt underſtand it: tho ſome think it was a free Gift which the *Egyptians* beſtowed upon them; when they were very deſirous (as we read before) to have them gone out of their Country; which made them not only intreat but hire them to depart. So *Jacobus Capellus*, *ad A. M.* 2503. They that had denied them leave to go away for a few days (ſaith he) now preſs them to depart with all ſpeed; *quin & precibus Iſraelitas demulcent, ac donis onerant Ægyptii:* See iii. 23. But it is commonly thought, that the *Egyptians* imagined the *Iſraelites* only deſired to appear as well adorned as they could before their God, at the great Feaſt they were to hold in the Wilderneſs and ſo readily lent them theſe Jewels and fine Clothes to deck themſelves withal; which they hoped would be reſtored to them again as ſoon as the Sacrifice was over.

Ver. 36. *And the LORD gave the People favour*, &c.] As he had promiſed, iii. 21. and ſee xi. 3.

*So that they lent them ſuch things as they required.*] Tho the Men borrowed as well as the Women, (xi. 3.) yet the Women are only mentioned, iii. 23. becauſe they borrowed moſt: and the Women and Maidens of *Egypt* might be the more willing to beſtow their Jewels and Ear-rings upon them, that they might woo their Huſbands, Children and Relations, to be gone with all ſpeed.

*And they ſpoiled the Egyptians.*] God hath a ſupreme Right to all things; and there was a juſt cauſe why he ſhould transfer the Right of the *Egyptians* unto the *Iſraelites*. See xi. 2. Unto which add this Story, which is told in the *Gemara* of the *Sanhedrin*; that in the time of *Alexander* the Great, the *Egyptians* brought an Action againſt the *Iſraelites*, deſiring they might have the Land of *Canaan*, in ſatisfaction for all that they borrowed of them when they went out of *Egypt*. To which *Gibeah ben Koſam*, who was Advocate for the *Jews*, replied; That before they made this Demand, they muſt prove what they alledged, that the *Iſraelites* borrowed any thing of their Anceſtors. Unto which the *Egyptians* thought it ſufficient to ſay, That they found it recorded in their own Books; mentioning this place. Well then, ſaid the Advocate, look into the ſame Book, and you will find the Children of *Iſrael* lived *four hundred and thirty Years in* Egypt: Pay us for all the labour and toil of ſo many thouſand People as you imployed all that time, and we will reſtore what we borrowed. To which they had not a word to anſwer. *Tertullian* mentions ſuch a Controverſy, or Plea between the two Nations, *L.* ii. *adverſ. Marcion.* where he relates this from an ancient Tradition. See Mr *Selden*, *L.* vii. *de Jure Nat. & Gen. c.* 8. Beſides this, it is not impertinent to obſerve, that the *Egyptians* were declared Enemies to the *Jews*: now it is not unlawful to ſpoil an Enemy; nor ought this, upon that account, to be called a Theft. This reaſon *Clemens Alexandrinus* joins to the former: See *L.* i. *Stromat. p.* 345. *D.* But no body, I think, hath expreſſed this in better words, and more full of ſenſe, than our famous Dr *Jackſon*, Book x upon the *Creed*, Chap. 40. where conſidering God, as become the *King* of this People, in a proper and peculiar manner; and conſidering alſo, what unſufferable wrongs the King and People of *Egypt* had done unto this People of God, who were now become his peculiar Subjects, or *Proprietary Leiges*; he concludes that this Fact, even by the Courſe of Human Law, or Law of Nations, was more juſtifiable, than Royal Grants of Letters of Mart, or other like Remedies, are, againſt ſuch other Nations as have wrong'd their Subjects, or ſuffered them to be wrong'd by any under their Command, without Reſtitution, when they ſolemnly, or by way of Embaſſy demanded it. In ſhort whatſoever the *Hebrew* Women took from the *Egyptians*, they took and poſſeſſed, *by the Law of Repriſal:* that is, by virtue of a ſpecial Warrant, granted by the LORD himſelf, as he was now become, in ſpecial, not only the *God* of his People, but their *King*.

Ver. 36. *And the Children of Iſrael journeyed from Rameſes.*] Whether this were a City or a Country, the *Iſraelites* ſeem in this place to have made a general *Rendevouz* (as we now ſpeak) it being well known to them; for they were thereabout firſt planted, *Gen.* xlvii. 11.

*Unto Succoth.*] This day being the *fifteenth* of *Niſan*, they began to keep the Feaſt of Unleavened Bread at this place; called *Succoth* from the *Booths* or *Tents* which were here firſt erected (no Houſes being there) wherein they continued while they lived in the Wilderneſs; and many preferred them before Houſes, when they came to *Canaan*. Whence we read ſo often, ſuch Expreſſions as theſe; *To thy Tents*, O Iſrael; or, *They went every Man to his Tent.*

It is an idle fancy of *R. Solomon* upon this place, that they travelled this day 120 Miles, and that in an hour, becauſe it is ſaid xix. 4. that God *carried them on Eagles Wings.* Some will have this place called *Succoth*, becauſe the Cloud of Glory began here firſt to overſpread them.

*About ſix hundred thouſand on foot that were Men.*] i. e. Were twenty Years old, and upward; all fit for War.

*Beſides Children.*] If we reckon all under twenty Years of Age, with all the Women and old Men, there could not be leſs than *fifteen hundred thouſand Perſons.* A vaſt increaſe in the ſpace of a little more than two hundred Years, from 70 Perſons that went down into *Egypt.*

Ver. 38. *And a mixed multitude went up alſo with them.*] Some think theſe were only a Rabble that march'd along with them; imagining they would return at three days end. Which when they ſaw they did not, they began to mutiny, and quarelled with *Moſes*, &c. as the Author of *Dibre Hajamim* tells the Story. Others think that many *Iſraelites* had made Marriages with the *Egyptians* (as ſome it is plain did, *Lev.* xxiv. 10.) who now accompanied them at their Departure, being loth to leave their Relations. But it is moſt probable they were Proſelytes of the Gate (as the *Jews* call them) who had renounced Idolatry, but were not entred into the Covenant, by being circumciſed. See *Selden L.* i. *de Synedriis, c.* 3. It is uncertain what number there was of theſe; but it appears they were a *multitude.*

*And Flocks and Herds, and very much Cattle.*] Some of which perhaps belonged to the mixed Multitude: For they among the *Egyptians* that feared the LORD's word, preſerved their Cattle from the ſtroke of the Hail, which deſtroyed all that was in the Field, ix. 20.

Ver. 39. *And they baked.*] When they came to *Succoth.*

*Unleavened Cakes,* &c.] The Scripture often mentions ſuch Bread, *Gen.* xviii. 6. *Numb.* xi. 8. 1 *Kings* xvii. 12. *for it was not leavened.* They could not ſtay till it was leavened; being thruſt out in haſte as they were preparing it, *ver.* 33. which doth not ſignify that they put Leaven to it, when they came to *Succoth* (as *Grotius* underſtands it) for that was inconſiſtent with the *Feaſt, of unleavened Bread*; which they were commanded to keep, *ver.* 15. and which it is reaſonable to ſuppoſe they now obſerved, as well as killed and eat the Paſchal Lamb, *ver.* 6. 28.

*Neither had they prepared themſelves any victuals.*] This juſtifies what I obſerved upon *ver.* 15. that they lived a whole Month upon unleavened Bread, till God ſent them Manna to eat.

Ver. 40. *Now the ſojourning.*] So the *Hebrew* word *Moſhab* moſt certainly ſignifies; not merely dwelling (as the *Vulgar Latin* renders it) but dwelling like Strangers, who are not in their own Country. Thus *Abraham* is ſaid to *ſojourn*, Gen. xx. 1. and *Iſaac* and *Jacob*, xxviii. 4. And therefore, whereas the *Roman* Copy of the LXX reads here κατοίκησις, the *Habitation*, the *Alexandrian* Copy hath παροίκησις, the *Peregrination* or *Sojourning*, as we well tranſlate it.

*Of the Children of Iſrael.*] Theſe words comprehend their Fathers, *Abraham*, *Iſaac*, and *Jacob*; as is evident from hence: that otherwiſe *Iſrael* himſelf ſhould not be included in this ſojourning; who was the Perſon that brought them into *Egypt*, and lived there with his Family, *ſeventeen* Years. Nor is any thing more ordinary in Scripture, than under the Name of the Father to comprehend all his Poſterity; and likewiſe, when the Poſterity is only mentioned to intend alſo their Fathers: there being ſuch a near Union between Parents and Children, that they are conſidered as one Perſon, *Deut.* xxvi. 5, 9. *Judg.* x. 11, 12. *Hoſea* xii. 4. and many other places. And therefore the *Samaritan* Copy here rightly reads, *The Habitation of the Children of* Iſrael, *and of their Fathers*, &c. Which is not to be taken for a Tranſlation of theſe words, but an Interpretation. And ſo ſome Copies of the LXX had it, as St *Auſtin* obſerves, anciently; and *Druſius* lately mentions an Edition, wherein it was thus paraphraſed, αὐτοὶ ϗ οἱ πατέρες αὐτῶν, *they and their Fathers.*

*Who dwelt in Egypt.*] Here alſo the *Samaritan* Copy hath it, (as an Explication, no doubt, not a literal Tranſlation) *who dwelt in the Land of* Canaan, *and in* Egypt. And ſo the *Vatican* Edition of the LXX, *The Habitation of the Children of* Iſrael, *which dwelt in the Land of* Egypt *and in* Canaan. Which is no late Addition, but was in ancient Copies; for *Aben Ezra* teſtifies in his Commentary on this place, that they thus explained it, *Which dwelt in* Egypt *and in other Countries:* as *Druſius* obſerves, in his *Quæſita per Epiſtolam* 51.

*Was four hundred Years.*] That is, from the time of *Abraham*'s coming from *Charran* into the Land of *Canaan* (when this *ſojourning* began till their going out of *Egypt*, was juſt *four hundred and thirty Years.* For from *Abraham*'s coming to ſojourn in *Canaan*, to the birth of *Iſaac*, was *twenty five* Years; and *Iſaac* was *ſixty* Years old when he begat *Jacob*; who was an *hundred and thirty* Years old when he went down into *Egypt:* which Numbers put together, make *two hundred and fifteen Years.* And from his Family's coming into *Egypt*, till their departure, was juſt as many more. Which agrees perfectly with what the Apoſtle ſaith, that the Promiſe made by God to *Abraham* and his Seed, could not be made void by the Law, which was *four hundred and thirty* Years after, *Galat.* iii. 16, 17. Now the firſt Promiſe made to *Abraham* was, when God bad him go to *Canaan*, *Gen.* xii. 3. See *Gen.* xv. 13. There are ſome indeed that reckon their ſtay in *Egypt*, to have been only *two hundred and ten* Years; and then they took in the *five* Years *Abraham* ſtay'd at *Charran*, after he left *Ur* of the *Chaldees*, to make up theſe *four hundred and thirty* Years: Of which Opinion is *Druſius*, in the place abovementioned. But *Joſephus* ſaith expreſly, that they departed out of *Egypt*, διακοσίοις πρὸς τοῖς δεκάπεντε ἐνιαυτοῖς ὕστερον, *Two hundred and fifty Years after* Jacob *came into it*, *L.* ii. *Antiq. c.* 5.

All the Difficulties that have been raiſed by Commentators in the Expoſition of theſe words, are avoided by this Interpretation; if we admit, that is, only theſe two *Synecdoche's* (the figure of part for the whole) *firſt*, that under the Name of the *Children of Iſrael*, is comprehended *Iſrael* himſelf, with his Father and Grandfather: and *ſecondly*, that their *ſojourning* comprehends the whole time that this Nation dwelt in a Land that was not theirs; half of which time, at leaſt, was ſpent in *Egypt*. See *Guliel. Vorſtius*, in his Notes upon *Tzemach David p.* 200, *&* 205. *Ludov. Cappellus Chron. Sacra, p.* 135. But eſpecially our moſt Learned Primate *Uſher*, *Chron. Sacr. c.* 8. where he largely confutes the contrary Opinion; which, if any one deſire to ſee defended, I know none that hath done it better than *Gerhardus J. Voſſius*, in his *Iſagoge Chronologica Diſſert.* vii. *c.* 1. &c. where he fairly repreſents the Arguments on both ſides; but inclines himſelf to think the Children of *Iſrael* dwelt 430 Years in *Egypt*; and endeavours to anſwer thoſe who aſſert that Interpretation which I have given, *cap.* xii. But acknowledges ingenuouſly (*Cap.* 6.) that it is the ſenſe, not only of the ancient *Jews*, but of the ancient Chriſtians, (ſuch as *Euſebius*, *Epiphanius*, and St *Chryſoſtom* among the *Greeks*, and St *Hierom*, St *Auſtin*, &c. among the *Latins*) and of a vaſt number of later Writers.

Ver. 41. *And it came to paſs, at the end of the four hundred and thirty Years.*] Theſe Years (ſays St *Hierom* in *Galat.* iii.) are to be computed, *ab eo tempore, quo Deus ad Abrahamum locutus eſt*, &c. from the time, when God ſaid to *Abraham*, *In thy Seed ſhall all Nations be bleſſed*, i. e. when he went firſt to *Canaan*.

*Even the ſelf-ſame day it came to paſs.*] They all went out on one day; or, they went out that very day *four hundred and thirty* Years after *Abraham* came to *Canaan*. So faithful was God in his Promiſe to his faithful Servant.

*That all the Hoſts of the LORD*, &c.] So they are called, for the LORD was become their King (as I obſerved, iii. 10.) and now led them forth as their Captain General. And this word *Hoſts* imports that they went out not confuſedly, but in good order; (ſee xiii. 18.) which is the more wonderful, there being ſuch a vaſt number of them (*ver.* 37, 38.) that one would think they could not ſo ſoon get together, eſpecially in any order. But *Joſephus* hath well reſolved this: That *Moſes*, having notice of God's Intentions ſome days before, (ſee *ver.* 1.) had diſpoſed them for their Departure, ϗ διατάξας εἰς φρατρίας, and diſtributing them into ſeveral Companies, had appointed them the place of general Rendevouz, as we now ſpeak: or at leaſt directed who ſhould march firſt, and what order they ſhould obſerve, that they might not hinder one another in their March.

Ver. 42. *It is a Night to be much obſerved.*] In the *Hebrew* (as the *Margin* notes) *a Night of Obſervations.* That is, a *very remarkable Night*; or a Night in which there were many Precepts to be obſerved, as ſome will have it. Or, as *Conradus Pellicanus*, a Night in which the LORD, after a ſpecial manner, *watched* over the Children of *Iſrael.* For which reaſon the *Jews* expect their Meſſiah to come in this Night; fooliſhly imagining he will then find them all moſt ready to follow him to *Jeruſalem.* For they have now corrupted an ancient Tradition, which (I obſerved before, *ver.* 6.) was remarkably fulfilled in our Saviour's ſuffering that very Evening, when the Paſchal Lamb was killed, and the Children of *Iſrael* redeemed from the *Egyptian* Bondage.

*Unto the LORD.*] In honour of him, who had graciouſly begun to fulfil his Promiſe made to their Fore-fathers, vi. 2, 3, 4.

*This is that Night of the LORD*, &c.] Which God hath commanded to be obſerved; becauſe they came out at that Seaſon (*Deut.* xvi. 6.) under his Conduct from the *Egyptian* Bondage. Or, it may be called *that Night of the LORD*, becauſe his Power, and Mercy, and Faithfulneſs to his Promiſes, ſo ſignally appeared that Night.

Ver. 43. *And the LORD ſaid unto Moſes and Aaron.*] At the ſame time, I ſuppoſe, that he inſtituted the Paſſover, (*ver.* 1.) he added this Caution about it.

*This is the Ordinance of the Paſſover.*] A further Rule to be obſerved at this Feaſt.

*There ſhall no Stranger eat thereof.*] Several of the *Jewiſh* Doctors, by *the Son of a Stranger*, underſtand an Apoſtate from the Religion of *Iſrael*, to ſtrange Worſhip, *i. e.* Idolatry; as Mr *Selden* obſerves, *L.* i. *de Synedr. c.* 12. *p.* 479. But it is not to be ſo reſtrained, as appears from the next Verſe: which is a further Explication of this. Whererein he ordains, that no Man who did not embrace their Faith and Religion, ſhould eat of the Paſſover, tho he was a Proſelyte ſo far, as to be permitted to live among them. For this being a Commemoration of the great Deliverance beſtowed upon the *Iſraelites*, none but they were to partake of it; unleſs they would be circumciſed, and thereby come into the Covenant made with *Abraham.* Which gave them a title to all the Privileges of his Children; and obliged them, as well as the natural *Iſraelites*, to give publick Thanks for this Work of their Redemption from *Egyptian* Bondage; to worſhip and ſerve their God according as he directed.

Ver. 44. *And every Man-ſervant that is bought for money.*] As many were in thoſe Times and Countries; who became their Maſters proper Goods, as much as their Cattle.

*When thou haſt circumciſed him, then ſhall he eat thereof.*] He was not to be circumciſed againſt his Will: but if he refuſed, after a Year's trial (as *Maimonides* expounds it) to receive Circumciſion, his Maſter was to ſell him again. For it is very unreaſonable to think, that he was to be compell'd to be circumciſed, as thoſe *Hebrew* Doctors ſeem to underſtand it, who ſay, *That both Maſter and Servant were forbid to eat of it, till the Servant was circumciſed.* See *Selden, L.* ii. *de Synedr. c.* 1. Where he ſhows at large, that, according to the *Hebrew* Doctors, no Man was to be admitted a Proſelyte, to partake of the Paſchal Lamb, unleſs his whole Family was circumciſed with him, both Children and Servants.

Ver. 45. *A Foreigner.*] The *Hebrew* word *Toſchab* literally ſignifies a *Dweller* or *Inhabitant:* by which Name thoſe pious *Gentiles* were called who renounced Idolatry, tho they did not embrace the *Jewiſh* Religion; becauſe they were permitted to ſettle among them, and dwell in their Country, which was not allowed to other Foreigners, who continued Idolaters. See *Selden, L.* ii. *de Jure N. & G. c.* 3. *& c.* 5. Where he obſerves, *Maimonides* makes this Exception, That no ſuch Perſons might dwell in *Jeruſalem*, becauſe of the ſingular Holineſs of that City; but any where elſe they might, without the Profeſſion of Judaiſm.

*And no hired Servant.*] Some of them were Servants to the *Jews*, and ſo dwelt in the ſame Houſe with them; and were called *Hirelings*, when they bound themſelves to ſerve their Maſters for three Years: as the *Jews* gather from *Iſa.* xvi. 14.

Ver. 46. *In one Houſe ſhall it be eaten,* &c.] In the firſt Night wherein this Sacrifice was ſlain, they were enjoined not to ſtir out of Doors, *ver.* 22. and therefore not to *carry forth ought of the Fleſh abroad* into another Houſe. Beſides, they were in ſuch haſte, that they had no time to ſend Meſſengers from one Houſe to another; which *Maimonides* makes the ground of this Precept, *More Nevoch. P.* iii. *c.* 46. In aftertimes alſo, that Law being in force (*ver.* 4.) that leſſer Houſholds, who had not Company enough to eat the Lamb up, ſhould join with ſome other; it is here explained, that, for maintenance of friendly Society, they ſhould not divide the Lamb, and carry half of it to another Houſe, but all meet together in one, and feaſt upon it. Which the antient Fathers looked upon, as a Figure of the Unity of the Church of Chriſt.

This ſeems to be the moſt natural Interpretation, that it ſhould be eaten under one Roof. But *R. Simeon* ſaith, That God only bound them to eat in one Company or Society, not in two; but it was lawful for that Family or Society to eat it in two places, if they pleaſed, *Halicoth Olam, P.* iv. *Sect.* 3.

*Neither ſhall ye break a Bone thereof.*] The *Jews* fancy, this Law doth not ſpeak of the leſſer Bones; but only of thoſe in which there was ſome Marrow. So *Maimonides* in his Treatiſe on this Subject, *C.* 10. *Sect.* 1. And indeed, being eaten in haſte, they could not have time to break the Bones, and ſuck out the Marrow: which in the place before-named (in his *More Nevochim*) he makes the Foundation of this Precept: Which was exactly fulfilled in the true Paſchal Lamb; of which this was a Figure, when he was offered for us, as St *John* obſerves, xix. 33, 36.

Ver. 47. *All the Congregation of Iſrael ſhall keep it.*] Women and Children, as well as Men. In after-times indeed, only Men were bound to come up at the three Feaſts, xxiii. 17. xxxiv. 23. *Deut.* xvi. 16. But devout People were wont to carry up their Wives and Children with them, as appears by *Elkanah*, 1 *Sam.* i. 3, 4. and by *Joſeph*, who went up with the Bleſſed Virgin, *Luke* ii. 41. And that place in *Samuel* informs us, that their Sons and Daughters did eat of the Sacrifice.

Ver. 48. *When a Stranger ſhall ſojourn with thee, and will keep the Paſſover,* &c.] See *ver.* 43, 44.

*No uncircumciſed Perſon ſhall eat thereof.*] Which is the reaſon, ſome have thought, why they obſerved no Paſſover, as far as we can find, after that in the very next Year that followed their coming out of *Egypt*; becauſe they were generally uncircumciſed. But this ſeems to relate to Men of another Nation: who, tho they were not admitted to eat of the Lamb, unleſs they received Circumciſion; yet having renounced Idolatry, the *Jews* ſay they might eat of the unleavened Bread, and of the bitter Herbs.

Ver. 49. *One Law ſhall be to him that is homeborn,* &c.] Nothing could be more equal than this, that no Man ſhould enjoy this Privilege, who was not of their Religion; but whoſoever embraced it ſhould partake of the ſame Benefits.

Ver. 50. *Thus did all the Children of Iſrael.*] They kept this Paſſover; and afterwards another, by a ſpecial direction, *Numb.* ix. but afterward, during their ſtay in the Wilderneſs, they ſeem to have omitted it; becauſe they omitted Circumciſion, without which (*ver.* 48.) they were not capable to partake of it.

*As the LORD commanded Moſes and Aaron, ſo did they.*] Obſerved it according to all the Rites here enjoined: tho in future Ages ſeveral of them were omitted, as peculiar to this Time.

Ver. 51. *And it came to paſs, the ſelfſame day,* &c.] On the day after they celebrated the Paſſover, they began their March out of *Egypt*. Which was a thing ſo notorious, that the memory of it was preſerv'd in Nations far diſtant from them: tho the Story was much corrupted, for want of the Knowledge of theſe ſacred Records. For *Strabo* mentions it, (to name no more) but ſaith the Report was, that the *Jews* were deſcended from the *Egyptians*, (which might be believed by Strangers, becauſe they dwelt ſo long in that Country) and that *Moſes* was an *Egyptian* Prieſt, who had a certain part of that Country; but being diſſatisfied with the preſent ſtate of things, forſook it, and many Worſhippers of God (πολλοὶ τιμῶντες τὸ θεῖον) followed him. For he affirmed and taught that the *Egyptians* had not right Conceptions, who likened God to wild Beaſts and

Cattle: nor did the *Africans* or *Greeks* conceive of him better, who repreſented him like to Men: εἴη γὰρ ἓν τοῦτο μόνον θεὸς τὸ περιέχον ἡμᾶς ἅπαντας καὶ γῆν καὶ θάλατταν ὃ καλοῦμεν οὐρανὸν καὶ κόσμον. *For there is but this one only God, that which comprehends us all, and the Earth and the Sea, which we call Heaven, and the World*, &c. In which words, he makes *Moſes* not ſo fooliſh as the *Egyptians* and other Nations, but attributes a ſenſleſs Opinion to him, (that the World, which we ſee, is God) if this be the right reading of his words. But I rather think the place is corrupted, and it ſhould be, εἷς οὗτος μόνος θεὸς ὁ ποιῶν τὸ περιέχον, &c. For this is *Moſes*'s true Opinion, with which he begins his Books, that *he only is God who made the Heaven and the Earth.* And this perfectly agrees with what follows in *Strabo*, That no *Image* can be made of this God, and therefore a Temple without any Image muſt be erected to him, *&c.* Which is not true, if we take the viſible World to be God; for the Image of the Heaven and the Earth may be made, as well as of a Man or a Beaſt. However, it is true which he adds, That *Moſes* perſuaded many good Men, and brought them into that Country, where *Jeruſalem* is the chief City; where they lived a long time happily, δικαιοπραγοῦντες καὶ θεοσεβεῖς ὡς ἀληθῶς ὄντες, doing juſtly, and being ſincerely religious. Which is a notable Teſtimony from a Pagan, to be noted *aureis literis*, with Letters of Gold, as *Caſaubon* ſpeaks in his *Annotations* on this place, *L.* xvi. *p.* 760, 761.

## CHAP. XIII.

Ver. 1. AND *the LORD ſpake unto Moſes, ſaying.*] After they came to *Succoth*; where I ſuppoſe the SCHECHINAH appeared to him, as it had done in *Midian* and in *Egypt*; to direct him in his Conduct.

Ver. 2. *Sanctify unto me the Firſt-born.*] Separate, or ſet apart, from common uſes, for I appropriate them to my ſelf, as it follows in the end of the Verſe. This word (*Sanctify*) as our Mr. *Mede* obſerves, ſignifies differently in ſeveral Conjugations. Sometimes it ſignifies to devote, and conſecrate to the Service of God; and ſometimes to uſe a thing as holy, being already devoted to him. And thus he reconciles this place, where he bids him ſanctify all the Firſt-born, (*i. e.* look upon them as things ſeparated to his own uſe, and therefore not to be uſed by them) with another place, *Lev.* xxvii. 26. where he ſaith concerning the Firſt-born, *No Man ſhall ſanctify it, it is the LORD's*; i. e. the LORD hath already ſet it apart to himſelf, and therefore no Man is to conſecrate that again, which God hath already conſecrated, that is, taken for his own. See L. ii. *de Sanctuario Dei, p.* 552.

*Firſt-born.*] There were two ſorts of *Firſt-born.* Some who were the Firſt-born of the Father, called *the beginning of his Strength, Deut.* xxi. 17. The other, the Firſt-born of the Mother, which are called here, *whatſoever openeth the Womb.* The *Hebrews* make a great difference between theſe two; and ſay, That to the former ſort belong the Prerogatives, both of having the *Inheritance* of his Father, and alſo the *Prieſthood*: but to the latter only belongs one of theſe Prerogatives, *viz.* the *Prieſthood.* And they gather it from this very place, *Whatſoever openeth the Womb* (which is the Firſt-born of the Mother) *is mine*; i. e. ſhall be employed in my Service. But inſtead of theſe, God took the *Levites* to attend upon him, *Numb.* iii. 12. After which, the Firſt-born were to be redeemed at a certain Rate, which was part of the Prieſts maintenance, *Numb.* xviii. 15, 16. See *Selden de Succeſſionibus, ad Leg. Hebr. c.* 7.

*Among the Children of Iſrael.*] Whom this Precept concerned peculiarly, but no other People. Therefore the *Jews* ſay, that if one of them and a *Gentile* had any Beaſt in common between them, the Firſt-born was free, (as their Phraſe is) becauſe it is here ſaid, *among the Children of* Iſrael, not the *Gentiles.* See *Buxtorf. Synag. Jud. c.* 38.

*Both of Man and Beaſt.*] As is further directed and explained, *ver.* 12, 13.

*It is mine.*] And therefore was to be offered to God, if it were a Male of any Beaſt; only an Aſs was to be redeemed, xxxiv. 19, 20. God intended by this Law to teach them (ſaith *R. Levi Barzelonita*) that the whole World was his; and that Men had nothing in it, but by his gracious Grant: who challenged the Firſt-born of every thing to himſelf, becauſe all was his. For the Firſt-born Male was dearer to a Man, ſaith he, than the Apple of his Eye, (as no doubt he was) yet he was bound to conſecrate him to God. But the plaineſt reaſon of this Law was, to put them in mind of God's miraculous Providence, in ſparing their Firſt-born, when thoſe of the *Egyptians* were all killed. To which the *Jewiſh* Doctors add a more antient Right God had to them: being the Perſons who ſacrificed to God, before Prieſts were ordained by the Law of *Moſes.* So *Onkelos* takes the *young men*, xxiv. 5. to have been the *Firſt-born*; and the *Prieſts* mentioned xix. 22. (*Aben Ezra* alſo upon *Numb.* xvi. 1. ſaith the ſame) the truth of which I ſhall examine there.

Ver. 3. *And Moſes ſaid unto the People.*] God ſeems to have commanded *Moſes* at the ſame time he gave this Precept, to repeat here at *Succoth*, what he had ſaid to them in *Egypt*, concerning the Obſervation of the *Paſſover*, and of the *Feaſt of Unleavened Bread.* It being of great moment to have the Benefits hereby commemorated in perpetual remembrance.

*Remember this day*, &c.] Which was the firſt day of Unleavened Bread; commanded to be kept holy, xii. 16.

*For by ſtrength of hand the LORD brought you out.*] That is, by a miraculous Power; which conſtrained *Pharaoh* to let you go, much againſt his will. So God promiſed at his firſt appearance to *Moſes*, iii. 19.

*There ſhall no leavened Bread be eaten.*] Unleavened Bread was to be eaten on the Paſſover Night, and afterwards no leavened Bread. See xii. 15, &c. where this is repreſented as the Senſe of the *Jews*: but the *ſixth* and *ſeventh* Verſe following ſeem to ſay otherwiſe.

Ver. 4. *This day came ye out.*] In the Morning of this Day they began their March.

*In the Month of Abib.*] This word *Abib* ſignifies an *Ear of Corn*: for then Barley began to ear. The *Syriac* word *hababa* hath ſomething of its ſound, which ſignifies a *flower*: and ſo they here tranſlate it, *The Month of Flowers.* Whence *Macarius* ſaith, God brought *Iſrael* out of *Egypt*, ἐν τῷ μήνι τῶν ἀνθῶν, in the Month of Flowers; when the pleaſant Spring firſt appeared. See xxiii. 15.

Ver. 5. *And it ſhall be when the LORD ſhall bring thee into the Land,* &c.] From hence they conclude, this Precept did not oblige them in the Wilderneſs: but it was by a ſpecial Direction and Command that they obſerved it the year after this, *Numb.* ix. 1, 2, &c. See xii. 25, 50. In confirmation of which, *Deut.* xii. 1. is alledged, where he begins to recapitulate all the Laws they were to obſerve in *Canaan*; among which this is one, xii. 5, 6. yet this alone would not have been ſufficient to prove this, (for he might be thought now only to reinforce his Laws, at their entrance into *Canaan*) if he had not added *ver.* 8. *Ye ſhall not do after all the things you do here this day,* &c. Which ſuppoſes, that in the unſettled Condition wherein they were in the Wilderneſs, they had not kept themſelves to all thoſe Rules which follow, and had been formerly delivered.

*Which he ſware unto thy Fathers to give thee,* &c.] *Gen.* xv. 18, 19, &c.

*Ye ſhall keep this Service in this Month.*] Both the Paſſover, and Feaſt of Unleavened Bread, xii. 25.

Ver. 6. *Seven days thou ſhalt eat unleavened Bread.*] This ſeems to confute what the *Jews* ſay, that they were not bound to eat unleavened Bread, but only when they ate the Paſſover. See xii. 15.

*And in the ſeventh day ſhall be a Feaſt unto the LORD.*] As the firſt day was holy (*ver.* 3.) ſo was the laſt, (xii. 16.) that they might not fail in their Gratitude for ſo great a Benefit, as they now commemorated.

Ver. 7. *Unleavened Bread ſhall be eaten ſeven days.*] This ſeems ſtill to make the Injunction plainer, that for ſeven days together they ſhould eat *unleavened Bread*. Which is ſo often repeated, becauſe this made them ſenſible, more than any thing elſe, of the wonderful Hand of God in bringing them out of *Egypt*; which was ſo ſudden and haſty, that they had not time to bake the Dough they had prepared, nor ſo much as put Leaven to it, xii. 39.

*There ſhall no leavened Bread be ſeen with thee.*] From whence the *Jews* conclude, That not only all ſuch Bread is to be carefully ſought for, and thrown out of their Houſes, but all their Veſſels that have been uſed the year before, thoroughly ſcoured; leaſt any thing ſhould remain in them, that might give a tincture of acidity to the Bread, that might be made in them. In which work they ſpend ſome days before the Paſſover, as *Buxtorf* obſerves in his *Synag. Jud. c.* 17.

*Neither ſhall there be Leaven ſeen with thee,* &c.] For which Cauſe, as he there obſerves, they abſtain, all the time of this Feaſt, from all ſuch things as may poſſibly have ſome Leaven in them. As from *Honey* and *Sugar*, which are often adulterated with Flower, *&c.*

Ver. 8. *And thou ſhalt ſhew thy Son in that day,* &c.] That is, on the firſt day of Unleavened Bread, it was to be a part of their Religion, to inſtruct their Children in the meaning of their Killing the Lamb, and their Abſtinence from Leaven. This the *Jewiſh* Doctors make one of the DCXIII. Precepts, that Parents ſhould tell the whole Story of their going out of *Egypt* on the *fifteenth* day of *Niſan*: when every one, according to his Ability, was bound in his own Language, to bleſs and praiſe the Name of God, for all his Miracles, which he wrought for them. They are the words of *R. Levi* of *Barcelona*.

Ver. 9. *And it ſhall be for a Sign unto thee.*] Theſe ſeem to be ſtill the words that the Parents were to ſay to their Children upon the Feſtivals; whereby they taught them to look upon this Obſervation, as a Token or Memorial of what God had done for their Forefathers, when he brought them out of *Egypt*.

*Upon thy hand, and for a memorial between thine eyes.*] To make thee as ſenſible of God's Goodneſs, as of that which thou haſt in thy Hand; or of a Thing that is continually before thine Eyes. The *Jewiſh* Superſtition about their *Phylacteries* took its riſe from hence, but without any good ground: it being evident he ſpeaks not of tying Parchments, or any thing elſe, about their Wriſts, *&c.* but of teaching their Children the meaning of their Holy Rites. And ſo ſome of themſelves have expounded it; particularly the forementioned *R. Levi* of *Barcelona*, who gives this reaſon why ſuch abundant care was taken to have theſe things remembred; *Becauſe*, ſaith he, *this is the Foundation of our Law and of our Religion: for which Cauſe, in all our Bleſſings and Prayers, we commemorate our coming out of* Egypt; *becauſe it is a Sign to us, and a perfect Demonſtration of the Creation of the World, and that our Lord God is the Author of all Creatures, and doth what he pleaſes, &c. For who but he could change the Courſe of Nature, and work ſuch great and unheard of Signs as he did? This is ſufficient to confute thoſe that deny the Creation of the World; and to eſtabliſh us in the Belief of God moſt bleſſed: and to perſwade both that there is a Providence, and that his Power extends to all things, both in general and particular.* So he. See *ver.* 16.

*That the LORD's Law may be in thy Mouth.*] That their Children might be able to declare to their Poſterity, the Law of the LORD about theſe Matters.

*For with a ſtrong Hand hath the LORD brought thee out of Egypt.*] By ſlaying all their Firſt-born in one Night. See iii. 19.

Ver. 10. *Thou ſhalt therefore keep this Ordinance.*] Of the Paſſover; and of the Feaſt of Unleavened Bread.

*In this ſeaſon from year to year.*] On the *fourteenth*, and the *ſeven* following days of the firſt Month.

Ver. 11. *And it ſhall be, when the LORD ſhall bring thee into the Land of the Canaanites,* &c.] Under the Name of *Canaanites* he comprehends all the reſt of the *ſeven Nations*. And theſe words ſeem to import, that the Law of the Firſt-born was not to take place, till they came into the Promiſed Land. Yet we find *Numb.* iii. 12, 13. that God demanded all the *Firſt-born* of them, tho' he took the *Levites* in their ſtead: And both being numbred, and there being *Two hundred ſeventy three* Firſt-born Males, more than there were *Levites*, (*ver.* 41, 42, 43.) he required them to be redeemed at *five* Shekels apiece, and the Money to be given to the Prieſts, *ver.* 46, 47, 48. But perhaps after this, the Law was not obſerved till they came to *Canaan*.

*Which he ſware unto thy Fathers*, &c.] See *ver.* 5.

Ver. 12. *That thou ſhalt ſet apart unto the LORD all that openeth the Matrix.*] Here he ſhows what he means by that *Sanctification* of the Firſt-born, which was mentioned *ver.* 2. and for what end and reaſon this was ordained. For that which is called *Sanctifying* there, is here called *ſetting apart*, or ſeparating it from the reſt of that kind of Creatures, for another uſe, *viz.* to be ſacrificed to the LORD. For the word *heevarta*, which we tranſlate *ſet apart*, is in the *Hebrew*, *make to paſs over*. Which is explained xxii. 30. *Thou ſhalt give it unto me*, viz. to be offered at the Altar.

*The Males.*] The *Firſt-born* are only mentioned, *ver.* 2. but here it is explained to ſignify only the Males. If a Female came firſt, and afterward a Male; that Male was not devoted unto God, becauſe it did not open the Womb, a Female coming before it.

*Shall be the LORD's.*] And therefore *ſet apart* from common uſes, to be imployed in his Service. That is, every firſtling Male of a *Cow*, *Sheep* or *Goat* was to be offered in Sacrifice; and the Blood being ſprinkled on the Altar, the Fleſh of them was given to the Prieſts. See *Numb.* xviii. 17, 18. where what is here briefly delivered, is there more largely explained.

Ver. 13. *And every firſtling of an Aſs.*] There was the ſame reaſon for *Horſes* and *Camels*: but an *Aſs* is only mentioned, becauſe abundance of *Aſſes* were bred in *Judea*; where there were few *Horſes* or *Camels*. And therefore *Numb.* xviii. 15. it is ſaid in general, *The firſtlings of unclean Beaſts thou ſhalt redeem.*

*Thou ſhalt redeem with a Lamb.*] Which was to be ſacrificed to God. If a Man had not a Lamb, he was to give the price of one. And becauſe all Lambs were not of an equal price, (ſome being worth more than others) the *Rabbins* ſay that a *good eye*, *i.e.* a liberal Man, gave a Shekel; an *evil eye* half as much; and a *middle ſort* of Men gave three Quarters. It was to be redeemed alſo within *thirty* Days.

*If thou wilt not redeem it, then thou ſhalt break* (or cut off) *its neck.*] It was to die, one way or other, and not to be employed in common uſe: but thus to be diſpoſed of, if they would not give a Lamb, or its value, in exchange for it. Which Men might ſometimes be unwilling to do, becauſe Aſſes being ſo plentiful in that Country, they might not be worth ſo much as a Lamb. It is no improbable Conjecture of Mr. *Selden*, that from this Law of redeeming Aſſes, the *Gentiles* took up a fancy, which was common among them, that the *Jews* worſhipped an Aſs's Head. See L. ii. *de Jure Nat. & Gent. c.* 1. Which was one of their Calumnies alſo of Chriſtians (whom they took to be the ſame with the *Jews*) as we read in *Minutius Fœlix*, *Tertullian* and others.

*All the Firſt-born of Man among thy Children ſhalt thou redeem.*] See *ver.* 11. Humane Sacrifices were not acceptable to God. For tho' he once commanded *Abraham* to offer his Son, yet it was not actually done; and here he declares he did not approve of ſuch Sacrifices, by commanding them not to offer their Firſt-born to him, as they did the Firſtlings of clean Beaſts; but to redeem them. For the way of the *Gentile* World, even in thoſe days, was to offer their Children to *Moloch*, as appears from *Lev.* xx. 2. where he orders him to be put to death, who *gives any of his Seed to* Moloch. The very ſame Phraſe which is uſed (as I obſerved *ver.* 12.) concerning Sacrificing the Firſtlings of their Oxen, *&c.* And in *Lev.* xviii. 21. he uſes both Phraſes, ſaying, *Thou ſhalt not give any of thy Seed to paſs thro' to* Moloch, *or to paſs over to* Moloch. The very ſame word, which we here tranſlate *ver.* 13. *ſet apart.* And it was but neceſſary to give ſuch Precepts; for, notwithſtanding theſe Prohibitions, the *Iſraelites* fell into this barbarous way of Worſhip, as we read *Pſalm* cvi. 37, 38.

Now this Redemption of their Firſt-born, was not long after ordered by God himſelf; who took the *Levites* inſtead of them, (as we read *Numb.* iii.) where a certain Sum of Money was paid for all the reſt of the Firſt-born, that were above the number of the *Levites*. Which Sum, they who were born after that time paid to the Prieſt.

Nor was this a thing unknown to the *Gentiles*. For *Paulus Venetus* ſaith, *L.* i. *c.* 45. that the Inhabitants of that Region in *India*, called *Tanguth*, redeemed their Sons with a Ram, which they offered after the manner of the *Hebrews*: which makes it probable that this Law of *Moſes* had reached them; there being ſeveral Remainders of the *Hebrew* Language upon thoſe Coaſts; as *Huetius* obſerves in his *Demonſtr. Evang. Propoſ.* iv. *c.* 6.

Ver. 14. *When thy Son asketh thee, in time to come, What is this?*] Deſires to know the meaning of this; or whence this Cuſtom of Offering or redeeming the Firſt-born Males is derived.

*That thou ſhalt ſay unto him.*] Great care was taken for the Inſtruction of Children in the Rites of their Religion; it appears by this, and by *ver.* 8. where they are commanded to teach them the reaſon of eating unleavened Bread, as here of their conſecrating the Firſt-born.

*That by Strength of hand*, &c.] See iii. 19.

Ver. 15. *And it came to paſs when Pharaoh would hardly let us go.*] Obſtinately perſiſted in his Reſolutions to keep us in ſlavery, or *hardned his heart* (as it may be tranſlated by adding the word *libbo*) againſt all the Monitions which had been given him, and the Plagues inflicted on him.

*That the LORD ſlew all the Firſt-born in the Land of Egypt*, *&c.*] Which ſtruck ſuch a terror into him, that immediately he diſmiſſed us, xii. 30, 31, &c.

*Therefore I ſacrifice unto the LORD all that openeth the Womb*, &c.] Becauſe when he ſlew all their Firſt-born, he ſpared ours, xii. 13, 23, 27.

Ver. 16. *And it ſhall be for a token upon thine hand.*] By this means there was a perpetual remembrance preſerved, of God's gracious Deliverance of them, when the Firſt-born of *Egypt* were ſlain. For nothing elſe can be meant by theſe words, but that they ſhould endeavour, by conſecrating their Firſt-born, to keep that Divine Benefit in mind as carefully as if they had put a Sign upon their Hand, or bound it upon their Forehead before their Eyes, to help their Memory. For it is a plain alluſion to thoſe, who having frail Memories, are wont to tie a Thread, or ſome ſuch thing upon their Finger, that they may not forget what they deſire to remember: That which is upon their Hand being continually in view, and ſo not eaſily forgotten.

*And for Frontlets between thine Eyes.*] Whatſoever be the Original of the *Hebrew* word *Totaphot*, which we tranſlate *Frontlets*, it is certain it ſignifies no more than *Zicaron* in the *ninth* Verſe: a *Memorial*, or *Monument*, as the *Vulgar* tranſlates it. And ſo *Aben Ezra* expounds it, *ke nu Zicaron*, as it were a Memorial; and that *immoveable*, as the LXX take it. Yet from hence the *Talmudiſts* have extracted their *Phylacteries* (or pieces of Parchment, wherein this and other Texts were written) which they fanſied were a kind of *Amulets* to defend them from dangers. For ſo they are ſaid to be in the *Gemara Schabath*; and therefore uſed in their Prayers, to drive away evil Spirits, as *J. Braunius*, and many others have obſerved. I ſhall only note further, that this word is found but *three* times in the Law, and yet the *Vulgar* tranſlates it three ſeveral ways; which ſhows how little the Original of it is underſtood, tho' the Senſe of it is plain and certain. See *Petitus*, his *Var. Lectiones*, *c.* 20.

*For by Strength of hand the LORD brought us out of Egypt.*] This hath been often mentioned in this very Chapter, (*ver.* 3, 9, 14.) and now here repeated again, to make them very ſenſible, both that they owed their Deliverance entirely to God, and that nothing was too hard for him to accompliſh.

Ver. 17. *God led them not through the way of the Land of the Philiſtines*, &c.] That was the neareſt way from *Egypt* to *Canaan*, by the Mediterranean, to the River of *Egypt*, (as the Scripture calls it) and ſo to *Azotus* and *Gaza*: which was a Journey of not above *three* days, as *Philo* ſays; others ſay of *ten*. But certainly it was no great way, for the Sons of *Jacob* went it often to and fro, *Gen.* xlii, xliii, *&c.*

*Leſt peradventure the People repent when they ſee war*, &c.] The *Philiſtines* being a very warlike People, would, in all likelihood, have oppoſed their Paſſage: and God knew the temper of the *Iſraelites* to be ſo timorous, that they would run away, and rather return to *Egypt*, than fight their way to *Canaan*. For all People grow cowardly by being kept long in ſlavery; which breaks their Spirits, and ſinks them as low as their Condition. They fought indeed about forty days after this with *Amalek*; but it was only one Battle; and then they were provided with Arms (which they had not now) from the *Egyptians*, whom they found dead on the Seaſhore. But their baſe temper appeared too plainly the next Year, when they heard the Report of the Spies concerning the Inhabitants of *Canaan*: which put the whole Congregation into a fit of Deſpair, and made them think of returning to *Egypt*, *Numb.* xiv. 1, 2, &c.

Ver. 18. *But God led the People about.*] The Pillar of Cloud mentioned *ver.* 21. in which the LORD was, conducted them in a way further about.

*Through the way of the Wilderneſs.*] He led them to the right hand toward the Red-ſea, and the Deſart of *Arabia*.

*Of the Red-Sea.*] See x. 19.

*And the Children of Iſrael went up harneſſed.*] Or in military order: for tho' it is not likely the *Egyptians* ſuffered them to have any Arms, yet they did not go away tumultuouſly, like Fugitives; but marcht like Soldiers in good order; and, as in our *Margin* it is tranſlated, *five in a Rank*. Which is the Interpretation of *Theodotion* antiently, and of *Montanus*, and others lately. But *Hottinger* tranſlates it, *in the form of an Army*. For the *Arabic* word *Chamis* (from whence it is likely comes the word *Chamuſchim* here uſed) ſignifies *exercitus* πενταμερὴς, an Army conſiſting of five parts; which are the Front, the main Battle, the right Wing and the left, and the Rear; *Smegma Orient. p.* 71. And ſo *David Chytræus* long before him, *quinque agminibus*, in five Bodies, as we now ſpeak. But the Interpretation of *Aben Ezra* ſeems to be the moſt proper of all others, who ſimply expounds it, *girt about their Loins*, i. e. expedite or ready, as *Onkelos* expreſſes it. For the *Hebrew* word *Chomaſch*, ſignifying thoſe parts that are under the five ſmall Ribs, about which Men were wont to be girt, when they went to fight or to travel; this word may well be rendred εὔζωνοι, *well girt*, as the LXX tranſlate it, *Joſh.* i. 14. iv. 13. Here indeed they tranſlate it, πέμπτη δὲ γενεᾷ ἀνέβησαν, *they went up in the fifth Generation*, (which St. *Auſtin* follows) taking *Jacob* for the firſt; *Levi* the ſecond; *Coath* the third; *Amram* the fourth; and *Moſes* the fifth. But as this Expoſition doth not agree with the *Hebrew* word, which doth not ſignify the *fifth*, but *in fives*; ſo it cannot be ſaid of the Children of *Iſrael* in general; for all the Tribes were not yet come to the *fifth Generation*. Our *Nic. Fuller* hath a learned Diſcourſe upon this word, in his *Miſcellan. L.* v. *c.* 2.

Ver. 19. *And Moſes took the bones of Joſeph with him.*] And of the reſt of the Patriarchs, it is very probable: See *Gen.* l. 25. To which add, that the *Jews* ſay, every Tribe took care of the Body of the Founder of their Family. Which is far more likely, than the Story which the Author of *The Life and Death of* Moſes tells, that he carried *Joſeph*'s Coffin out of *Egypt* upon his own ſhoulders: it being more probable that ſome of that Tribe undertook the care of it. That it was buried in the bottom of *Nile*, is not affirmed only by him, but by *Jonathan*: tho' others ſay in the Banks of *Nile*. And they ſeem all to have it out of the *Talmud*; where in the *Gemara* of the Title *Sota*, *c.* i. *Sect.* 47. they ſay the *Egyptians* themſelves buried their Relations in the *Nile*, to make the Waters proſperous. And tell a vain Story, how a Woman called *Serach*, told *Moſes* where the Body was, when he was at a loſs where to find it, after he had ſearched for it three days, (as the forenamed Author tells the Tale, while the *Jews* were borrowing Jewels of Gold and Silver of the *Egyptians*) and that he called it up from thence, throwing (as he adds) the ineffable Name into the River; which brought it up preſently, tho' in a leaden, or as others ſay, a marble Coffin.

*For he had ſtraitly ſworn the Children of Iſrael; ſaying,* &c.] See *Gen.* l. 25. From whence *Gaulmin, L.* ii. *c.* 2. *Annot. in Vit. Moſ.* not improbably conjectures, that the Cuſtom was derived of carrying the Aſhes of their Anceſtors into their own Country; firſt by *Hercules* among the *Greeks*, and long before by the *Egyptians* and *Chaldeans*: whom the *Arabians*, as he ſhows, imitated in following Ages.

Ver. 20. *And they took their Journey from Succoth.*] They ſtayed but one day at *Succoth*, as *Jac. Capellus* ſuppoſes) where *Moſes* gave the foregoing Directions to them: And upon the 16th of *Niſan*, they marched to *Ethan*.

*And encamped in Ephan.*] So called, he thinks, becauſe the way here was very rugged and craggy.

*In the edge of the Wilderneſs.*] Next to the Red-Sea, called the Wilderneſs of *Shur*, xv. 22.

Ver. 21. *And the LORD went before them.*] By the LORD we are here to underſtand the SCHECHINAH, or *Divine Majeſty*, which appeared to *Moſes* in the Buſh, iii. 2. when he gave him Commiſſion to bring his People out of *Egypt*; and directed him all along in his Embaſſy to *Pharaoh*, and his Treaty with him, vi. 1, *&c.* and now appeared in a glorious Cloud to conduct them, and aſſure them that he would take care of them. For this Cloud was a *Symbol* of his gracious Preſence with them, and ſpecial Providence over them: It being an *Emanation* from him (ſaith *R. Levi ben Gerſom*) which was a *Sign* (as others of the *Jews* ſpeak) that God was Night and Day with them, to keep them from all evil. To which the Prophets allude, *Iſa.* lii. 12. *Micah* ii. 13. And tho' his going before them be not mentioned before this time, yet it is moſt likely he appeared in this Cloud, as their Conductor from their firſt coming out of *Egypt*, and led them to *Succoth*, and then to *Ethan*; as he did afterward to their Stations, *Numb.* x. 11, 12, &c. Which doth not ſignify that God himſelf moved from place to place (for he is always every where) but this Cloud was moved by him from whom it came, as a token that he was preſent, by his ſpecial Favour, Care and Providence, whereſoever it went.

*By day in the pillar of a Cloud.*] It appeared from Heaven, I ſuppoſe, in the form of a great long Pillar; which below ſpread it ſelf abroad, and covered the whole Hoſt of *Iſrael*. For it is certain, it was not only their Guide, *to lead them the way* (as it here follows) but alſo was a covering to them, whereby they were aſſured of the Divine Protection. For ſo we are informed, *Numb.* x. 34. xiv. 14. *Pſalm* cv. 39. 1 *Corinth.* x. 1. And I can ſee no reaſon to think theſe were different Clouds, ſince one and the ſame would ſerve both Purpoſes.

*And by night in a pillar of Fire.*] The ſame Pillar appeared in the Night like Fire, which in the Day was like a Cloud. The reaſon of which follows:

*To give them light.*] That they might be able (as the next words tell us) to travel by Night, as well as by Day. Which made the *Pſalmiſt* ſay, he went before them *all the night, with the light of fire*, lxxviii. 14. This flaming Light I take to have been a glorious appearance of Angels from the SCHECHINAH; for they always attend upon the Divine Majeſty, *who maketh his Angels Spirits, his Miniſters a flaming Fire*, Pſalm civ. 4. Some fanſy there were two diſtinct Pillars, as theſe words, and the next Verſe ſeem to import: But it is plain, by other places, it was but one and the ſame Pillar, which had theſe different Appearances. See the next Chapter, xiv. 19, 24. *Deut.* i. 33. Therefore *Salvian* rightly deſcribes it, *L.* i. *de Gubern. Dei*, where he calls it, *Mobilem columnam nubilam die, igneam nocte, congruas colorum diverſitates pro temporum diverſitate ſumentem; ſc. ut & diei lucem lutea obſcuritate diſtingueret, & caliginem noctis flammeo ſplendore claritatis radiaret.* And ſee *Greg. Nyſſen, de Vita Moſis*, p. 175.

Now that the SCHECHINAH, or *the Glory of God*, was in this Cloud, appears from hence; that it was the ſame Cloud which afterwards reſted upon the Tabernacle, as ſoon as it was ſet up, and is called *the Cloud of the LORD*. Exod. xl. 38. Numb. x. 34. For *the Glory of the LORD* was within the Tabernacle, as the Cloud was without it, *Exod.* xl. 34, 35, &c. And it is there alſo deſcribed juſt as it is here, that it appeared as a Cloud upon the Tabernacle by Day, and as a Fire by Night, xl. *ult.* And ſo it is alſo *Numb.* ix. 15, 16. *At even there was upon the Tabernacle, as it were the appearance of Fire till the Morning. So it was alway, the Cloud covered it by Day, and the appearance of Fire by Night.* And then it conducted them in their Journeys, as it did now, *Exod.* xl. 36. *Numb.* ix. 17, 18, &c. Which ſhows that this Cloud, which now conducted them out of *Egypt*, was the very ſame with that which afterwards ſettled upon the Tabernacle: And the *Glory of the LORD* being in that, I make no doubt it was ſo in this. Which is the reaſon that the LORD is ſaid to *go before them*, and to *lead* them by this Cloud. For tho' the LORD of all doth not *go* from place to place, yet this viſible *Glory*, which repreſented him as in a ſpecial manner preſent with them (and therefore called *the Glory of the LORD*) did go along with them in the Cloud, to their ſeveral Stations, whither they removed.

It is no improbable Conjecture of *Taubman*, in his Notes upon *Virgil*, that from hence it was, that the *Poets* never made a Deity to appear but in a Cloud with a brightneſs in it. *Ad hoc exemplum credo Poetas ſanciviſſe nullum Numen mortalibus apparere ſine Nimbo. Eſt autem Nimbus, nubes divina, ſeu fluidem lumen, quod Deorum capita tingit.*

Ver. 22. *He took not away the pillar of the Cloud by day, and the pillar of Fire by night, from before the People.*] That is, it continued with them as long as *Moſes* lived, till they came to paſs over *Jordan* into *Canaan*; when not this *Cloud*, but the *Ark* was their Guide. And it need not ſeem incredible, ſaith *Clemens Alexandrinus* (*L.* i. *Stromat. p.* 348.) that they were thus led by a Pillar of Fire, when the *Greeks* conſider that *Thraſybulus*, they believe, was thus directed, Πῦς ἑωρᾶτο προηγέμενον, &c. by a Fire which went before him, and conducted him in a dark Winter Night thro' unknown ways, when he brought back the *Athenian* Exiles to their Country. The wonder was, that this Fire continued to lead the *Iſraelites* forty Years in the Wilderneſs; whereas that of *Thraſybulus* (if it be true) was but a ſhort appearance. As that Light alſo was, which they ſay ſhone from Heaven to bring *Timoleon* unto his Port, when he ſailed to *Italy*.

This Pillar alſo the ſame *Clemens* thinks (in the place now named) ſignified τὸ ἀνεικόνιστον τοῦ Θεοῦ, that no Image could be made of God. From whence he thinks likewiſe it was, that the antient *Heathen*, before they learnt to make Images, ſet up Pillars and worſhipped them, ὡς ἀφιδρύματα Θεοῦ, as Repreſentatives of God. Which *Huetius* hath lately made out in many Examples (in his *Quæſtiones Alnetanæ, p.* 205, 206.) and thinks that from this Pillar, which had two Appearances, the two Pillars were erected to *Hercules* in his Temple at *Tyre*; and two likewiſe ſet up in the Temple of the *Sun* in *Egypt*.

## CHAP. XIV.

Ver. 1. AND *the LORD ſpake unto Moſes.*] Out of the Cloud (where the SCHECHINAH was) from whence he afterwards gave all his Laws.

Ver. 2. *Speak to the Children of Iſrael, that they turn.*] They were going directly towards *Horeb*: unto which they askt leave to go, three days Journey. And might have reached it this Night, if they had proceeded forward on the left hand, into the Wilderneſs. But by this Order they turned to the right hand, into a Road that led them towards the Red-Sea; which made *Pharaoh* think they had loſt their way.

*And encamp before Pihahiroth.*] Before the Straits of two great Mountains; full of dangerous *Holes*: as many think the word *Hiroth* imports. And *Pi* in *Hebrew* ſignifying a Mouth, this word *Pihahiroth* may properly be tranſlated in our Language, *the Chops of Hiroth*. The former day, they had marched about *eight* Miles; but now they doubled their pace, and marched *ſixteen* Miles from *Etham* hither.

*Between Migdol and the Sea.*] Some take *Migdol* to have been a *Tower* or *Fortreſs* (for the Word carries that ſignification in it) upon the top of one of the Mountains beforementioned. But there was a Tower called Μάγδωλος, by *Herodotus* and *Hecatæus*, and others; which *Bochart* probably conjectures was this place. Certain it is, there was a City in *Egypt* called *Migdol*, Jerem. xliv. 1. And *Stephanus de Urb*, expreſly ſaith, that Μάγδωλος was πόλις Αἰγύπτου; but whether the ſame with this place, I cannot determine.

*Over againſt Baal-zephon.*] This, I doubt not, was the Name of a Town alſo, or City; as *Ezekiel* the *Tragedian* expreſly calls it. For *Baal* was the name of a City, 1 *Chron.* iv. 33. and it is likely there being more of the ſame Name, this was called *Zephon*, to diſtinguiſh it from ſome other *Baal* in thoſe Parts. Either becauſe it lay *North*; or had an eminent *Watch-Tower* in it. There are thoſe indeed, who following the *Jewiſh* Doctors, (ſee *Selden de Diis Syr. Syntagm.* i. *c.* 3.) imagine there was an Image of *Baal* ſet up by the Magicians of *Egypt*, by *Pharaoh*'s order, near this *Arabian* Gulf, to hinder the *Iſraelites* in their Paſſage. And *Varenius* doth not quite diſallow this: for he takes *Baal-zephon* to have been a great Plain, into which they were to enter, by the Chops of *Pihahiroth*: in which an Idol was worſhipped, which looking from the Red-Sea toward the North, was called *the Lord of the North*; as *Baal-zephon* imports. And *Kircher* ſeriouſly maintains, it had a power of Faſcination, to ſtop the *Iſraelites* in their Journey; which there is no ground to believe. For ſuch Images made under a certain Conſtellation, to avert evil Things, *&c.* were not now in uſe: being no older, there are good reaſons to think, than the time of *Apollonius Tyanæus*, who was the firſt Inventer of them.

Ver. 3. *For Pharaoh will ſay of the Children of Iſrael.*] Here he gives the reaſon for this Order; that *Pharaoh* might be enticed to purſue them, imagining they were in ſuch Difficulties, that they could not avoid falling into his hands.

*They are entangled in the Land.*] Perplexed, or dubious; not knowing which way to go.

*The Wilderneſs hath ſhut them in.*] They were cooped up, he thought, by the Sea, and by craggy Mountains, which it was impoſſible for them to paſs; eſpecially being incumbred with a multitude of Women, Children and Cattle.

Ver. 4. *And I will harden Pharaoh*'s *heart.*] He had hardned it before, ix. 12. x. 1. but now ordered things ſo, that he was more ſenſeleſs than ever he had been. For having lately felt ſuch an heavy ſtroke upon all the Firſt-born, as mollified his heart for the preſent, and moved him to let *Iſrael* go; it was the higheſt degree of Infatuation not to fear (as formerly they had done, xii. 33.) that the next blow (if he purſued them) would be at himſelf and his Followers.

*And I will be honoured upon Pharaoh, and upon all his Hoſt.*] Show my Power and Juſtice in their Deſtruction. Which would not have been ſo viſible, had they died of the Peſtilence, when the Cattle died of the Murrain, and *Pharaoh*'s heart was firſt hardned: as it was by hardning him ſo far as to follow the *Iſraelites* into the Red-Sea, where he and his whole Hoſt were overthrown: which made the terror of the LORD's Wrath manifeſt to all the World.

*That the Egyptians may know that I am the LORD.*] Have the greateſt demonſtration of my irreſiſtible Power, vii. 5. For the more ſtrange the Infatuation was, which led *Pharaoh* and his Hoſt to ſuch an ignominious Death, the more apt the hearts of the People that remain'd would be, to acknowledge the Hand of God therein.

*And they did ſo.*] They marched to this place on the 17th day of *Niſan*; which was their *third* day's Journey. *Jacobus Capellus* thinks they reſted this day, being the Sabbath, and came not hither till the 18th.

Ver. 5. *And it was told the King of Egypt that the People fled.*] Some of the mixt Multitude that went along with them, (xii. 38.) ſeeing this ſtrange turn, it is likely, forſook the *Iſraelites*, and returned to *Pharaoh*, to inform him that they had loſt their way; and were ſhifting for themſelves by flight into dangerous places. Or, as it is commonly interpreted, ſome Spies which *Pharaoh* had upon them, ſeeing them leave the way to *Horeb*, whither they deſired to go three days Journey to offer Sacrifice; concluded they never intended to return to *Egypt*, but would run quite away from them. This news, we may ſuppoſe, was brought to *Pharaoh* on the 18th day.

*And the heart of Pharaoh, and of his Servants, was turned againſt the People.*] They had quite forgot their late Fears (xii. 33.) which made ſuch a change in them, they would not ſuffer the *Iſraelites* to ſtay any longer in their Country: but thoſe Fears being vaniſhed, their Minds altered again, and they repented they had diſmiſſed them.

*And ſaid, What have we done that we have let Iſrael go from ſerving us?*] What a groſs Error have we committed, in loſing the Labour of ſo many Slaves? Covetouſneſs, as I have obſerved, often had a principal hand in hardning *Pharaoh*'s heart.

Ver. 6. *And he made ready his Chariot.*] Cauſed it immediately to be made ready: which we may ſuppoſe was done on the 19th day, when he began to purſue them.

*And took his People with him.*] All that were wont to attend him, on ſuch occaſions.

Ver. 7. *And he took ſix hundred choſen Chariots.*] The beſt Chariots in *Egypt*, which were always ready prepared for ſuch Expeditions.

*And all the Chariots of Egypt.*] That could be got ready on a ſudden; for he had not time to muſter all his force; but made all the haſte poſſible, leſt the *Iſraelites* ſhould get out of the ſtraits wherein they were, and go ſo far away that he could not overtake them. For which reaſon he purſued them with Chariots and Horſemen, who could make larger marches than the *Iſraelites* on foot. The ſtrength alſo of this Kingdom conſiſted in Chariots, which carried Men in them, who fought out of them. And every one knows that *Egypt* abounded with Horſes, as well as Chariots; and that they were accounted very ſtrong in theſe, *Iſa.* xxxi. 1. yet *Bochartus* thinks all beſides the *ſix hundred* Chariots Royal, were only Carriages for their Baggage. *Hierozoic. P.* i. *L.* ii. *c.* 9.

*And Captains over every one of them.*] This ſhows there were Men in them, and that to every Chariot there belonged a Troop of Horſemen (we know not of what number) who were commanded by a Captain. The *Hebrews* ſay there were Fifty thouſand Horſemen; the *Arabians* make them as many more.

Ver. 8. *And the LORD hardned the heart of Pharaoh King of Egypt.*] As he ſaid he would, *ver.* 4.

*And he purſued after the Children of Iſrael.*] Of all the infatuated Reſolutions (to uſe the words of a famous Divine of our own, Dr. *Jackſon*, Book x. chap. 11.) that either King or People adventured on, the purſuing of the *Iſraelites* with ſuch a mighty Army, after they had moſt earneſtly intreated and urged them to leave their Country, may well ſeem to every indifferent Reader, the moſt ſtupid. And ſo the *Author* of *the Book of Wiſdom* juſtly cenſures it, xix. 3. *For whilſt they were yet mourning and making Lamentations at the Graves of the Dead, they added another fooliſh device, and purſued them as Fugitives, whom they had intreated to be gone.* Yet *Joſephus* gives good hints, that even this effect of Divine Infatuation, was but ſuch as hath ſeized upon worldly wiſe Princes, and Stateſmen in former Ages, and may hereafter be inflicted upon more.

*And the Children of Iſrael went out with an high hand.*] Boldly and with aſſured confidence; not ſneakingly, like Slaves or Fugitives. So *Onkelos* underſtood it, when he tranſlated it *bareheaded*, i. e. confidently, fearing nothing; having been delivered and conducted by the powerful hand of God; as it is often repeated, xiii. *9*, 14, *16*. unto which ſome refer this Phraſe, and not to the *Iſraelites*. See *Druſius L.* xvi. *Obſervat. c.* 2.

Ver. 9. *But the Egyptians purſued after them.*] This did not diſcourage *Pharaoh* and his Servants: who, perhaps, were of the ſame mind with the *Syrians*; who fanſied the God of *Iſrael* might not be alike powerful in all places; but tho' he was ſtronger than their Gods in the Hills, yet they might be too hard for him in the Plain, 1 *Kings* xx. 23. So the *Egyptians*, who had ſeen how much ſuperiour *Moſes* was to their *Magicians*, might poſſibly thus reaſon with themſelves, (as the ſame Learned Dr. expreſſes it) 'Who knows whether all this Power was given unto *Moſes* to be exerciſed only within the *Meridian* or *Climes* of *Egypt*; or whether his Commiſſion extend over *Paleſtine* and *Midian*?' They preſumed at leaſt, that the *LORD God of the Hebrews*, had not granted *Moſes* ſuch a Command over the Armies or Hoſt of Men (tho' he had done Wonders among reaſonleſs Creatures) as the King of *Egypt* had: becauſe the *Iſraelites*, they knew, had no ſkill in Feats of Arms, no Captains of Infantry, and no Cavalry at all, no Weapons or Engines of War; of all which the *Egyptians* had great abundance. Upon theſe, or ſome ſuch like Preſumptions, and vain Collections, they became fool-hardy, and deſperately reſolute to be revenged upon the Children of *Iſrael*, for all the Loſſes they had ſuſtained by their Leaders, *Moſes* and *Aaron*.

*All the Horſes and Chariots of Pharaoh, and his Horſemen and his Army.*] By this it appears that there were both Horſe and Foot, who purſued them; tho' it is likely the Foot were mounted, to make the greater ſpeed.

*And overtook them incamping by the Sea,* &c.] On the 20th day of *Niſan*, towards Evening, they had got within ſight of the *Iſraelites*, who were juſt ſettling their Camp where God directed them, (*ver.* 2.) having had no time to reſt themſelves after ſo long a march.

Ver. 10. *And when Pharaoh drew nigh,* &c.] So that the *Iſraelites* could diſcern with how great a force the *Egyptians* were about to attack them.

*They were ſore afraid.*] They who had marched hither, with *a high hand*, (*ver.* 8.) full of Alacrity and Courage; now on a ſudden were ſo diſmay'd, that their Spirits ſunk within them. For they had not a ſettled Confidence and Reſolution wrought in them, by all the Wonders God had done for them: But, tho' whilſt they thought *Pharaoh* diſheartned to meddle any more with them, they went on boldly; now their hearts began to fail them, when they ſaw him at their backs. For they were unfit for War, weary alſo, and in a very bad place.

*And the Children of Iſrael cried out unto the LORD.*] This had been the proper Remedy againſt their Fears, if in a thankful Remembrance of what God had often done for them, they had humbly beſeeched him to deliver them in this great ſtrait: which was as eaſy for him to do, as to work all the Miracles they had ſeen in *Egypt*. But theſe cries ſeem, by what follows, to have been rather the effect of Deſpair, than of Hope in God: ſuch Shrieks as naturally proceed from Men, when they are ready to periſh. *Pellicanus* indeed thinks, that by the *Children of Iſrael* is meant ſuch as were good among them, who fell to their Prayers, when the reſt fell to Railing, as it follows in the next Verſe. But ſuch words comprehend the generality of the People, and not only the better ſort.

Ver. 11. *Becauſe there were no Graves in Egypt, haſt thou taken us away to die in the Wilderneſs?*] This is very ſarcaſtical and reproachful Language; arguing the heighth of Diſcontent, or rather of Rage againſt their Deliverer. From whence we may learn, the wicked temper of thoſe who are ungrateful and unmindful of Benefits.

*Wherefore haſt thou dealt thus with us, to carry us out of Egypt?*] They ſeem to have been of the very ſame temper with the *Egyptians*, who had no remembrance what they had lately felt, nor made any reflections on what God had done in a wonderful manner among them. This neglect of God bred ſuch a hardneſs of heart in them and their Poſterity, as was in *Pharaoh* and his People; which provoked God to harden them, in the ſame manner, to their utter deſtruction. For, as the Apoſtle obſerves, God *hath Mercy on whom he will have Mercy, and whom he will he hardneth*, Rom. ix. 18. His Mercy, that is, was not ſo tied to them, becauſe they were *Abraham*'s Seed, but he could and would harden them, as he had done *Pharaoh*; if they proved as obſtinate as he was.

Ver. 12. *Is not this the word that we did tell thee in Egypt, ſaying, Let us alone,* &c.] Do not increaſe our Miſeries, by attempting in vain to deliver us. This they ſeem to have ſaid, after the firſt Meſſage *Moſes* and *Aaron* delivered to *Pharaoh*: which only moved him to lay greater Burdens on them, v. 21. vi. 9.

*For it had been better for us to ſerve the Egyptians, than that we ſhould die in the Wilderneſs.*] This is the Language of baſe and ſervile Spirits; who choſe rather to live miſerably, than die glorioſly in purſuit of their Liberty.

Ver. 13. *And Moſes ſaid unto the People, Fear ye not.*] Theſe words argue a moſt admirable Spirit that was in *Moſes*; who was neither angry with them, nor diſmayed at the approach of *Pharaoh*: But meekly and ſedately exhorts them to be of good Courage, and to truſt in God; who, he aſſured them, would perfect what he had begun for them.

*Stand ſtill,* &c.] I do not deſire you ſhould do any thing elſe, but only hope in God; and wait to ſee what he will do for you, before this day be done.

*For the Egyptians whom you have ſeen to day, ye ſhall ſee them again no more for ever.*] Never ſee them more, as they ſaw them now, alive; tho' they ſaw them lie dead (*ver.* 30.) after their overthrow in the Sea. For the Power of *Egypt* was ſo ſhattered by that loſs, and they were ſo confounded by it, that we never read of the leaſt inclination in them, to attempt any thing upon the *Iſraelites*, tho' they wandered *forty* years in the Wilderneſs.

Ver. 14. *The LORD ſhall fight for you.*] He would not have them diſcouraged for want of Arms, becauſe they ſhould have no need of them: God himſelf undertaking to defend them, and to diſcomfit their Enemies.

*And ye ſhall hold your peace.*] Be ſtill, and do nothing: not ſo much as ſtrike one ſtroke. Or, as ſome underſtand it, do you forbear your Cries. Or, he will ſilence all your Murmurings.

Ver. 15. *And the LORD ſaid unto Moſes.*] See *ver.* 1.

*Wherefore crieſt thou unto me?*] He doth not blame him for crying unto him for help; but bids him continue his Prayer no longer, for he would do as he deſired. *Greg. Nyſſen* calls this ἀλάλητος κραυγή, *a cry without a Voice*; a ſilent cry without ſpeaking a word; *de Vita Moſis*, *p.* 175.

*Speak to the Children of Iſrael, that they go forward.*] Toward the Sea, before which they lay encamped, *ver.* 2, 9.

Ver. 16. *But lift thou up thy Rod, and ſtretch out thine hand over the Sea.*] By that Rod wherewith he had done ſuch Wonders in *Egypt*, he bids him believe he would work a Paſſage for them, even thro' the Sea.

*And divide it.*] Command that it be divided, and I will effect it. For ſo it is explained *ver.* 21. nor could it be done by any Power but God's.

*And the Children of Iſrael ſhall go on dry ground, thro' the midſt of the Sea.*] See *ver.* 21, 22.

Ver. 17. *And I, behold I, will harden the hearts of the Egyptians, and they ſhall follow them.*] The LORD would have this noted, as a ſpecial Judgment of his upon them. For of all the Hardnings or Infatuations which had poſſeſſed the Hearts of the *Egyptians*, this was the greateſt and ſtrongeſt, that they ſhould adventure to follow the *Iſraelites*, when they ſaw, or might have perceived the Red-Sea to open her boſom, to give the Children of *Iſrael* a paſſage.

*And I will get me honour upon Pharaoh, and upon all his Hoſt,* &c.] By giving them ſuch an overthrow, as ſhall magnify both my Power and my Juſtice in their Deſtruction. All the former Judgments upon their Cattle, or Corn, and the Annoyances on their Bodies by Frogs, and Lice and Blains, were the juſt *Awards* (as the fore-named Dr. *Jackſon* ſpeaks) of *God's punitive Juſtice upon* Pharaoh *and his Servants*, for the Wrongs that he had done to his People, by bringing them into undeſerved Bondage. But he had not yet called them to an exact account, for making away ſo many Infant-males of the *Hebrews*, as they drowned in the River. For that innocent Blood he reckons with them now, and made them the Executioners of his Vengeance on themſelves, by giving them over to their own proud Preſumptions of good Succeſs, in purſuing thoſe whom they had lately beſeeched to depart out of their Land.

Ver. 18. *And the Egyptians ſhall know that I am the LORD.*] See *ver.* 4.

*When I have gotten me honour upon Pharaoh, upon his Chariots,* &c.] By overthrowing them in the Red-Sea; that the Blood of the *Hebrew* Infants might be required of them, according to the *Law of Retaliation*, or moſt exquiſite Rule (as the above-mentioned Author ſpeaks) of *Punitive Juſtice.*

Ver. 19. *And the Angel of the LORD which went before the Camp, removed and went behind them.*] The LORD himſelf is ſaid to go before them, xiii. 21. (See there.) But we muſt underſtand that where the LORD is, he is attended by his Angels. Some of which were ſent from the SCHECHINAH which was in the Cloud, to conduct the *Iſraelites*, and take care of them. The *Jews* take this Angel to have been *Michael*, as we read in *Pirke Elieſer*, *c.* 42. *He ſent Michael the great Prince*, &c. for ſo he is called, *Dan.* xii. 1. Others ſay *it was* Gabriel. But which ſoever of them it was, he was only the Commander of that Hoſt, which by the LORD's Commandment went before the *Iſraelites* to fight for them. The *Jews* call him by the proper Name of *Metraton*; becauſe he markt out their Camp for them where they were to ſtay; and deſcribed their way in their Journey to their ſeveral Stations; eſpecially here in the Red-Sea. Vid. *Buxtorf. Hiſtor. Arcæ*, *c.* 14. *p.* 131, &c.

*And the pillar of the Cloud went from before their Face,* &c.] This, it is evident, was done in the day time, before the night came: for the Cloud appeared only in the day; in the night there was the appearance of Fire.

*And ſtood behind them.*] To protect them from the *Egyptians*, who were at their backs, *ver.* 9, 10. but, by the intervention of this Cloud, quite loſt the ſight of them; as it follows *ver.* 20.

It may be noted here therefore once for all, that there were ſeveral uſes of this *Cloud*. *Firſt*, to guide them in their Journey. *Secondly*, to protect them from the heat of the Sun in the Wilderneſs; where there were few Trees, and no Houſes to ſhelter them. *Thirdly*, to defend them from their Enemies, that they might not aſſault them. And *laſtly*, God from hence, when there was occaſion, ſpake with *Moſes*. For, it is plain, he appeared in this Cloud, *Deut.* xxxi. 15. And from thence talked with *Moſes*, Exod. xxxiii. 9, 10. And out of it called for *Aaron* and *Miriam* to come before him, *Numb.* xii. 5.

Ver. 20. *And it came to paſs between the Camp of the Egyptians, and the Camp of Iſrael.*] This was done, as I ſaid, in the day time: and in the next words *Moſes* informs us, how it appeared in the Night.

*And it was a Cloud and Darkneſs to them.*] i. e. To the *Egyptians*.

*But it gave light by night to theſe.*] To the *Iſraelites*.

It was at the ſame time both a *Cloud* and a *Fire:* being dark on the one ſide, next to the *Egyptians*; but bright and ſhining on the other ſide, next the *Iſraelites*. So that they might ſee their way, and the *Egyptians* not ſee them, nor come near them (as it here follows) all the night.

Ver. 21. *And Moſes ſtretched out his hand over the Sea.*] Having his Rod in his hand, *ver.* 16. This was done in the beginning of the Night.

*And the LORD cauſed the Sea to go back.*] By this it is evident, that the SCHECHINAH, or Divine Majeſty, was preſent, and employed his Angel (*ver.* 19.) in this work. As it is well explained by *Pirke Elieſer*, *c.* 42. *The holy bleſſed God appeared in his Glory upon the Sea, and it fled back*, &c. So the *Pſalmiſt* underſtood it, lxxvii. 16. *The Waters ſaw thee, O God, the Waters ſaw thee: they were afraid*, &c. And *ver.* 19. *Thy way is in the Sea, and thy Paths in the great Waters*, &c.

*By a ſtrong Eaſt-wind.*] Or rather a *South-wind*, as the LXX tranſlate the *Hebrew* word *kadim*. Which, tho' it properly ſignify the *Eaſt*, yet in many places it is uſed, as *Bochart* hath demonſtrated, for the *South*, *P.* ii. *Hierozoic. L.* i. *c.* 15.

*All that Night.*] All the fore-part of the Night.

*And made the Sea dry Land, and the Waters were divided.*] Or rather, *after the Waters were divided*, as *Bochart* ſhows it ſhould be tranſlated. Thus *Iſa.* lxiv. 5. *Thou art wroth, and we have ſinned*; the meaning is, *for we have ſinned*, as *Kimchi*, and we our ſelves alſo there tranſlate it. *Hierozoic. P.* ii. *L.* iii. *c.* 2 *p.* 409.

*Dry Land.*] The memory of this was preſerved by the Heathen, as we find in *Diodorus Siculus*, L.iii. Παρὰ δὲ τοῖς πλησίον κατοικοῦσιν Ἰχθυοφάγοις παραδέδοται λόγος, &c. 'There is a Tradition 'among the *Icthyophagi*, who border upon the 'Red-ſea, which they had received ἐκ προγόνων, 'from their Progenitors, and was preſerved unto 'that time; how that upon a great receſs of 'the Sea, every place of that Gulf (κόλπου) was 'quite dry, and the Sea falling to the oppoſite 'part, the bottom of it appeared green, '(from the Weeds, I ſuppoſe, that were in it) 'but returning back with a mighty force, poſſeſſed 'again its former place.' No Man is ſo blind as not to ſee, that this is a Deſcription of the miraculous Work of God for the *Iſraelites*: the memory of which thoſe barbarous People did not ſuffer to periſh, but propagated it to their Poſterity; as *Bochart* well obſerves in his *Phaleg. L.* iv. *c.* 29. The *Egyptians* indeed, we may well think, endeavoured to blot out the memory of this ſhameful Overthrow, and kept no Record of it; for *Diodorus*, it ſeems, could learn nothing of it among them, (tho' he lived a conſiderable time there) but received this Intelligence from the poor *Icthyophagi*, among whom this Tradition was carefully preſerved.

*The Waters were divided.*] Into twelve parts (εἰς δώδεκα ὁδοὺς) according to the number of their Tribes, as the Tradition is in *Epiphanius Hæreſ.* lxiv. *n.* 6, 9. which he had from the *Hebrews*, who affirm the ſame in *Pirke Elieſer*, *c.* 42. And *Kimchi* mentions it upon *Pſalm* cxxxvi. 13. where, becauſe God is ſaid to have *divided the Red-Sea into parts*, they fancy there were *twelve* Diviſions; every one defended with a Wall of Water. But there is no foundation for this in theſe words, nor in *Pſalm* lxxvii. 19. where *Paths* being in the Plural Number, they thence alſo deduce the ſame Conceit, of a ſeveral Path to every Tribe. See *Simeon de Muis* on that place.

Ver. 22. *And the Iſraelites went into the midſt of the Sea.*] About the ſecond Watch of the Night (which was at Midnight) and about break of Day, they were got quite thro'.

*Upon the dry Ground.*] This was not lookt upon by the antient *Heathen* as incredible: For *Homer* makes *Neptune* driving his Chariot upon the Waves; and the Sea with drawing its Waters. And the Waters of *Scamander* being ſwell'd to deſtroy *Achilles*, he makes to be dried up by *Vulcan*. As *Nonnus* alſo makes *Bacchus* drying up *Hydaſpes*; and ſmiting *Orontes* with his *Thyrſus* to have gone over it. See the Learned *Huetius* in his *Quæſtiones Alnetanæ*, *p.* 206, &c.

*And the Waters were a Wall unto them, on the right hand, and on the left.*] The ſtrong Eaſt-wind contributed, no doubt, to the cutting of the Waters in two; tho' not without the help of Angelical Powers. But I do not ſee, how it could do any thing to the compacting of the Waters to ſuch a degree, that they were no longer fluid, but firm as a Wall or Bank on each ſide of them, (ſee xv. 8.) which was effected wholly by the Angelical Miniſtry; who upheld the Waters in that ſolid poſture, 'till the *Iſraelites* were got quite out of the Sea.

It hath been an old Queſtion, Whether they went quite croſs the Red-Sea, or only fetcht a compaſs, and came out upon the ſame Shore, from which they went in. The *Hebrew* Doctors are of opinion, that they did not go over to the oppoſite Shore: but making a kind of *Semicircle*, found themſelves, when they came out, in the ſame Country where they were before: Their Reaſons are, becauſe they could not in ſo ſmall a time have marcht ſo far; for in the narroweſt place, that Gulf is 12 or 15 *German* Miles over; ſo that they could not all have paſſed thro', in leſs than *three* or *four* days, as *David Chytræus* makes the computation. But eſpecially, becauſe *Moſes* expreſly makes their next Station, to be in the Wilderneſs of *Etham*, Numb. xxxiii. 8. in which place they were the day before they came to the Sea, *Exod.* xiii. 20. Therefore they were ſtill in the ſame Wilderneſs.

Ver. 23. *And the Egyptians purſued, and went in after them into the midſt of the Sea*, &c.] Imagining perhaps they were ſtill upon the Land, or on the Shore where the Sea was retired; the darkneſs of the Night not ſuffering them to ſee the Mountains of Water on each ſide: or rather their Minds being ſo intent to overtake the *Iſraelites*, that they regarded nothing elſe: For when Men are engaged in a fierce chaſe of any thing, with eager deſires and confident hopes of it, it takes up all their thoughts, and makes them overlook what lies before their eyes. Thus by their own violent Paſſions, and proud Imaginations, God blinded their Minds, and hardned their Hearts, (as he ſaid he would, *ver.* 17.) to ruſh into their own deſtruction.

Ver. 24. *And it came to paſs that in the morning Watch.*] The *Romans* and the *Hebrews* alſo, divided the Night into *four* parts, containing *three* Hours apiece. At the beginning of which the Guard of Soldiers, who kept watch by Night, was changed; and thence they were called *Watches*. Two of them we find mentioned by St. *Luke* xii. 38. and St. *Mark* mentions them all, xiii. 35. and particularly the *fourth* Watch, *Mark* vi. 48. called here the Morning Watch; which was the laſt of them; between Day-break and the Morning.

*The LORD looked unto the Hoſt of the Egyptians.*] He frowned upon them; as we ſpeak now in our Language. For in Scripture, God is ſaid ſometimes *to look upon* thoſe whom he is about to puniſh, *Pſalm* civ. 32. *Amos* ix. 4. *Habakkuk* iii. 6.

*Thro' the pillar of Fire and the Cloud.*] By this it is manifeſt there was but one Pillar, which had different Appearances: and that the SCHECHINAH, or Divine Majeſty, was in it. It ſeems to me alſo very probable, that whereas the cloudy part of the Pillar had been towards the *Egyptians* hitherto; now it turned the other ſide toward them: and the fiery part appearing, let them ſee the danger wherein they were; and by its amazing brightneſs perfectly confounded them. So *Philo* ſeems to have underſtood it, when he ſaith (*L.* iii. *de Vita Moſis*) that *from the Cloud that was in the Rear of the* Iſraelites, *there ſhone a fiery Appearance of the Deity*. Which may well be the meaning of the LORD's *looking thro' the Pillar of Fire*.

*And troubled the Hoſt of the Egyptians.*] This glorious Light, I ſuppoſe, flaſhing in their Faces, put them into a Conſternation. But *Joſephus* adds, in the Concluſion of his *Second Book of Antiquities*, that there was a dreadful Storm or Tempeſt, with Thunder, Lightning and Hailſtones from the Cloud, which put them into the greateſt diſorder; as it follows in the next Verſe. Hither Dr. *Hammond* refers thoſe words of the *Pſalmiſt*, lxxvii. 17, 18. *The Clouds poured out Water; the Skies ſent out a Sound: thine Arrows alſo went abroad. The Voice of thy Thunder was in the Heaven: the Lightnings lightned the World, the Earth trembled and ſhook*, &c.

Ver. 25. *And took off their Chariot-wheels.*] Some of their Wheels were broken by the Hail-ſtones, or burnt with Lightning: with which, it's likely, their Horſes were ſo affrighted, that they fell into diſorder; and one Chariot running againſt another, ſome of their Wheels were taken off.

*That they drave heavily.*] They could ſcarce move, or but very ſlowly, when their Wheels were broken, or taken off: And thoſe Wheels that remained ſunk deep into the Sand, when the Waters returned upon it.

*So that the Egyptians ſaid*, &c.] They cried one to another, Let us give over the purſuit.

*For the LORD fighteth for them*, &c.] Now *Moſes*'s words were made good, (*ver.* 14.) and the *Egyptians* themſelves acknowledged it, *ver.* 18.

Ver. 26. *And the LORD ſaid unto Moſes.*] He ſpake to him out of the Cloud, where the SCHECHINAH was; as I have often ſaid.

*Stretch out thy hand over the Sea, that the Waters may return again upon the Egyptians*, &c.] God was pleaſed to uſe the Miniſtry of *Moſes* in the drowning of the *Epyptians*, as he had done in the preſervation of the *Iſraelites* in the Sea, (*ver.* 16, 21.) that all the People might honour and reverence him, and be obedient to his direction.

Ver. 27. *And the Sea returned to its Strength.*] The ſenſe is truly expreſſed by the Vulgar, *the Sea returned to its former place.* The great Walls, or heaps of Water which were on each ſide of them, falling down, and ruſhing upon them with a mighty force, overwhelmed them, and filled the whole Channel as before.

*When the Morning appeared.*] When it was light.

*And the Egyptians fled againſt it.*] They were ſo frighted by the Light which ſhone in their Faces, and by the Thunder and Hail, &c. that they turned back; and, like Men diſtracted, run and met the Waters, which came tumbling down upon them.

*And the LORD overthrew the Egytians in the midſt of the Sea.*] The *Hebrew* word imports throwing down with violence and precipitation: and may be tranſlated, *threw them headlong. Artapanus* in *Euſebius* (*L.* ix. *Præpar. Evang. c.* 27.) tells this Story from the *Heliopolitans*, after the ſame manner that *Moſes* doth: only he makes ſome of them to have been killed with Lightning, and the reſt drowned.

Ver. 28. *And the Waters returned, and covered the Chariots*, &c.] The Sea returned to its former depth; ſo that they were ſwallowed up.

*And all the Hoſt of Pharaoh that came into the Sea after them.*] Some have fanſied that all the Hoſt of *Pharaoh* did not periſh; but only ſo many of them as purſued the *Iſraelites* into the Sea; which they fanſy this place intimates ſome did not. But the plain meaning is, that they all *came into the Sea* after the *Iſraelites*, and were all drowned in it. It is a wilder fancy, that *Pharaoh* alone was ſaved by the Angels, *Michael* and *Gabriel*; becauſe he cried out, as he had done heretofore, ix. 27. *The LORD is righteous, and I and my People are wicked.* Thus the Author of *Dibre Hajamim* (or, *The Life and Death of* Moſes) who ſays they tranſported him to *Nineveh*, where he reigned as long as the *Iſraelites* wandred in the Wilderneſs. The ſame is related by other ſuch fabulous Writers, who are ſoberly confuted by *Aben Ezra* from the following words, *There remained not ſo much as one of them:* and from xv. 4, 19. where *Moſes* in his Song plainly makes *Pharaoh* to have periſhed among the reſt. And with them an old *Midraſh* ſaith, that *Jannes* and *Jambres* were drown'd, who had been the great Inſtruments of hardning *Pharaoh*'s heart. See our Learned *J. Gregory*, *Obſerv. c.* 15.

Ver. 29.] *But the Children of Iſrael walked on dry Land*, &c.] or, *had walked*: For it ſeems to be a mere fancy, that they were ſtill in the Sea, and had not paſſed quite thro' it, when *Pharaoh* and his Hoſt were drowned. For which there is no ground but this word *walked*; which may as well be tranſlated in the time perfectly paſt, as in the preſent. And ſo, I doubt not, *Moſes* meant, that the *Iſraelites* were ſafe on ſhore, when the Sea returned upon the *Egyptians*.

*And the Waters were a Wall unto them*, &c.] See *ver.* 22.

Ver. 30. *Thus the LORD ſaved Iſrael.*] As he had promiſed, *ver.* 13.

*That day.*] Which was the 21ſt of *Niſan*; and the laſt day of the Feaſt of unleavened Bread; which, by God's command, was to be kept holy, xii. 16. And now there was a very great reaſon for it; and for that triumphant Hymn which they ſung upon this Solemnity, *Chap.* xv. Mr. *Mede* will have this Day to have been that which they afterward kept for their Sabbath, in memory of their Redemption out of the Land of *Egypt*, and the Houſe of Bondage. This he gathers from the Repetition of the *Decalogue* in the *fifth* of *Deuteronomy*; where, leaving out the reaſon for this Commandment, from the Creation of the World, *Moſes* inſerts this other of their Redemption out of *Egypt*, as the ground of obſerving that *Seventh* day rather than any other, *ver.* 15. *Therefore the LORD commanded thee to keep the Sabbath*; namely, not for the *quotum* of one Day in ſeven (of that there was another reaſon, from the Example of God in the Creation) but for the *deſignation* of that Day, after the preceding ſix days, rather than any other, *Diſcourſe* xv. *p.* 74.

*And Iſrael ſaw the Egyptians dead upon the Sea-ſhore.*] It may be interpreted, that as they ſtood upon the Sea-ſhore, they ſaw their dead Bodies floating upon the Waters. But it is likely alſo, that by the working of the Sea, and by the Divine Providence, many of their Bodies were caſt on ſhore, that the *Iſraelites* might have the benefit of the Spoil, and eſpecially of their Arms, which they wanted, and were now by this Overthrow furniſhed withal.

This Shore was inhabited by the *Icthyophagi*, among whom the memory of this Receſs and Return of the Sea was preſerved, (as I obſerved upon *ver.* 21.) and unto whom the dead Bodies were given for food, as the *Pſalmiſt* ſaith, lxxiv. 14. that is, to the Beaſts, and Birds of Prey, which peopled the neighbouring Wilderneſs. This was done by the righteous Judgment *of the LORD God of the* Hebrews: who made this proud Prince, his Stateſmen and Army, a Prey, not only to the Fiſhes and Sea-monſters; but a *viſible Booty* (as Dr. *Jackſon* ſpeaks) to the promiſcuous ſorts of ravenous Creatures which inhabit the Deſarts.

Ver. 31. *And Iſrael ſaw that great work*, &c.] Of making a path for them to walk on dry Ground in the middle of the Sea, and then drowning the *Egyptians* when they followed them in the ſame Path.

*And the People feared the LORD.*] They beholding and conſidering the powerful hand of God, which appeared in this great work; it begat in them, for the preſent, high and awful Thoughts of him, and devout Affections to him. For *the fear of the LORD* includes all Religion. Or, if we take the word *Fear* in a reſtrained Senſe, for a dread of the Divine Majeſty; the meaning is, they were ſenſible how dangerous, as well as vain, it is, to oppoſe his Authority, to ſet themſelves againſt his Will, or ſlight his Warnings, as *Pharaoh* and the *Egyptians* did.

*And believed the LORD, and his Servant Moſes.*] Believed the Promiſes which God had made them by *Moſes*, of bringing them into the Land of *Canaan*, (iii. 17.) looking upon *Moſes* as a Servant of his, who faithfully declared the Mind and Will of God unto them.

## CHAP. XV.

Ver. 1. THen *ſang Moſes and the Children of Iſrael*, &c.] Upon the 21ſt of *Niſan*, as I ſaid before, which was the laſt day of Unleavened Bread; when they came ſafe thro' the Sea, and ſaw the *Egyptians* drown'd, they ſang this Song of Praiſe to God, for their wonderful Deliverance. So the conſtant Tradition of the *Hebrews* is, and there is great ground for it.

*This Song.*] Called *the Song of* Moſes *the Servant of the LORD*, (*Rev.*xv. 3.) becauſe he compoſed it by a Divine Inſpiration, to be ſung by all the People. And it is the moſt antient Song of which there is any memory.

*Unto the LORD.*] In praiſe of the Divine Power and Goodneſs; which remarkably appeared in this Deliverance.

*Joſephus*, *L.* ii. *c. ult.* of his *Antiquities*, ſaith, this Song is compoſed ἐν ἐξαμέτρῳ τόνῳ, of Hexameter Verſe: which *Euſebius* repreſents as the Opinion of many others, *L.* xi. *de Præpar. Evang. c.* 3. But I do not ſee how this can be made out; nor what St. *Hierom* ſaith concerning ſuch Songs; in many places. And after all the pains that *Franc. Gomarus* hath taken in his *Lyra Davidis*, to find of what ſort of Numbers this, and other Songs in Scripture conſiſt, he hath not given any ſatisfaction to Learned Men: Who think (as *Ludov. Capellus* doth in his *Animadverſions* on that Book) that all the Bible may be made Verſe, according to his method: Nay, by his way of reſolving Sentences, all the Orations of *Tully* and *Demoſthenes* may be turned into Verſe, of ſome ſort or other. The Author of *Sepher Coſri* ſeems to me to deal ingenuouſly, who, when the King of *Coſar* objects to them, that the Songs in the Bible are not artificially compoſed, according to Numbers and Quantities of Feet and Syllables, makes the *Jew* anſwer, That the Scripture Poetry was of a nobler ſort, not formed to tickle the Ear, but affect the Heart, by the great height and elevation of the Senſe, together with lofty Expreſſions, whereby Men were moved to attend to it, and to keep it in mind; *P.* ii. *Sect.* 69, &c. And ſo much *Abarbinel* acknowledges upon this place, 'That no ſuch Verſes, conſiſting in the number and quantity of Syllables, are to be found either in the *Bible*, or in the *Talmud*, (either in the *Miſchna* or the *Gemara*) but are of later invention among the *Jews*, in imitation of the *Arabians* and other Nations among whom they dwelt in this long Captivity. Yet in the Scripture Poetry, there is a certain diſpoſition of words, which make them melodious, and fit to be ſung to Muſical Inſtruments; and ſo ſententious, that they might be more eaſily remembred than ſimple Narrations: tho' now, after ſo many Ages, they cannot reduce this Poetry to Rules.' He tries indeed to bring this Song under certain Regulations; fanſying that it conſiſts of eight Orders or Ranks (as he calls them) *two* of which are very ſhort, and *two* very long; and *four* of a middle ſize: which he proſecutes with much Subtlety, but with little Satisfaction.

*And ſpake, ſaying, I will ſing unto the LORD,* &c.] Every one joyned in this Song of Praiſe; which may be thus paraphraſed:

Ver. 1. *We will joyfully praiſe the LORD; for he hath in a moſt illuſtrious and magnificent manner ſhown his Power; by throwing Horſe and Men, when they little thought of it, into the Sea.*

Ver. 2. *It is he who hath given us this Victory, and therefore he is to be praiſed and acknowledged as our Deliverer. He is our moſt gracious and mighty God; for whom we will prepare a Tabernacle wherein to worſhip him. Our Fathers had great Experience of his Goodneſs, and therefore we are the more bound to make him our moſt thankful Acknowledgments, and give him the higheſt Praiſes.*

Ver. 3. *There is none can ſtand before the LORD, who hath perfectly ſubdued our Enemies; and faithfully fulfilled his Promiſes to his Servants.*

Ver. 4. *For he hath caſt Pharaoh, and all his Chariots, and great Commanders, into the Sea, as eaſily as one ſends an Arrow out of a Bow.*

Ver. 5. *They are buried; and ſhall riſe up no more.*

Ver. 6. *Thou haſt manifeſted thy Omnipotence, O LORD, moſt magnificently: it was thy irreſiſtible Power, O LORD, which daſhed in pieces ſuch mighty Enemies.*

Ver. 7. *It was a work of thy moſt excellent Power; which will be ever magnified in the overthrow of ſuch Adverſaries: With whom thou no ſooner ſhowedſt thy ſelf diſpleaſed, but they vaniſhed as ſtubble doth before the flame.*

Ver. 8. *Thou didſt but give the Command, and by a vehement Wind the Waters of the Sea were divided and heaped up, ſo that they ſwelled into little Mountains: and were compact like a Wall, which was upheld from falling down, till the People paſſed thro' the midſt of the Sea.*

Ver. 9. *Our Enemies purſued us with a full confidence, that they ſhould overtake, and make a prey of us; and after they had ſatisfied their Revenge upon us, as certainly reduce us under their yoke, as they drew their Swords againſt us.*

Ver. 10. *But with a turn of the Wind all their vain hopes ſunk on a ſudden, together with themſelves, to the Bottom of the Sea.*

Ver. 11. *There are none among all that are called Gods, in Heaven or in Earth, that are comparable to thee, O LORD, whoſe Perfections infinitely tranſcend all other: and therefore art to be praiſed with the greateſt Fear and Reverence; for thy very Works are wonderful, and to be had in admiration.*

Ver. 12. *By thy mighty Power they were buried in the bottom of the Sea; into which they ſank.*

Ver. 13. *And in great mercy thou haſt preſerved thy People, whom thou haſt brought out of* Egypt, *and reſcued from cruel Servitude: and conducted, by a mighty Providence, towards the Holy Land, which thou haſt promiſed to them, there to dwell among them.*

Ver. 14. *And why ſhould we doubt of our coming thither? The fame of this Wonder ſhall go before us, and ſtrike a terrour into the moſt valiant Inhabitants of that Country.*

Ver. 15. *Nay, all their Neighbours, as well as they, ſhall find their hearts fail them, and become as weak as Water.*

Ver. 16. *Such a terrour ſhall fall upon them, that they ſhall be no more able to ſtir than a ſtone, when they hear of this dreadful Execution: but ſuffer thy People, O LORD, to paſs to their Inheritance, which thou haſt prepared for them.*

Ver. 17. *Thither ſhalt thou bring them, and there make them to take root in the higheſt Mountains of that Country: where thou haſt deſigned a place for thine own Dwelling; of which thy Power alſo will lay the Foundation.*

Ver. 18. *And thou ſhalt do more Wonders; ſince thy Dominion and Power endures to all Ages.*

Ver. 19. *For who can dethrone Thee? Who in the ſame Sea haſt made a Grave to bury the* Egyptians, *and a Path for thy People* Iſrael *to walk in, as if they had been on dry Ground.*

And now having given the ſenſe of the Song in this Paraphraſe; it may be proper to confirm it, by the Explication of ſome Phraſes in it.

Ver. 1. *Hath he thrown into the Sea.*] The *Hebrew* word *ramah* ſignifies a ſudden Precipitation; when they were in the height of their hopes to overtake and ſubdue the *Iſraelites.*

Ver. 2. *He is my God.*] Tho' ſome think the word *El* to be a Contraction of *Elohim;* yet it ſeems to be derived from *ajal*, and is generally thought to import *might* and ſtrength. But I have taken in the other Notion of *goodneſs* alſo. See *ver.* 11.

*Prepare him an habitation.*] As if they thought a Cloud too mean an Habitation for the Divine Glory, they reſolve to build him a Tabernacle: juſt as *David*, aſhamed he ſhould dwell in a Tabernacle, deſigned to build him a Temple.

*My Father's God.*] i. e. *Jacob's*; of whom God took a ſingular care, both before and after he came into *Egypt.*

Ver. 3. *The LORD is a Man of War.*] i. e. Gets great Victories, as the *Targum* expreſſes it. For when the *Hebrews* would expreſs any eminent quality, they put the word *iſch* before it. As in 1 *Sam.* xvii. 33. we meet with this very Expreſſion concerning *Goliath*, *a Man of War from his Youth*; i. e. a great Warriour. And in the foregoing Chapter *David* is called both *iſch Milchamah*, a Man of War, and *iſch Toar*, a Man of Form or Beauty; *i. e.* a beautiful or *comely Perſon*, as we tranſlate it, 1 *Sam.* xvi. 18. And in this very Book, *iſch de varim*, a *Man of Words*, is an eloquent Man.

*The LORD is his Name.*] He ſeems to allude unto that which God ſaid to *Moſes*, when he firſt appeared to him, iii. 14, 15, 16. vi. 3, 4, 6.

Ver. 4. *Pharaoh's Chariots.*] The *Hebrew* word *Mercavah*, comprehends the Horſes by which they were drawn; which were commonly *four* to each Chariot, as *Maimonides* probably gathers from 1 *Kings* x. 29. Where a Horſe is ſaid to come out of *Egypt* at an *hundred and fifty* ſhekels, and a Chariot at *ſix hundred*; becauſe it comprehended four Horſes. *More Nevoch. P.* i. *c.* 70.

*Choſen Captains.*] The *Hebrew* word *Schaliſh*, imports ſomething extraordinary; either in their Stature, or in their Command; which they had, perhaps, over three Squadrons, as we now ſpeak. But *Hen. Valeſius*, a very Learned Man, thinks the LXX rightly tranſlated the word by τριστάτας; which he tranſlates *three fighting out of a Chariot.* For πρωτοστάτης and παραστάτης, are both words belonging to Military Diſcipline, (which they call *Tacticks*) and τριστάτης he takes to be of the ſame kind, and rightly rendred by *Rufinus*, *ternos ſtatores*, in *Euſeb. Hiſtor. Eccleſ. L.* ix. *c.* 9. *p.* 358.

Ver. 5. *Sank to the bottom as a Stone.*] The Waters which ſtood up like a Wall, falling down with great violence upon them, they ſank under their weight to the bottom of the Sea;

from whence, after ſome time, they roſe up again, and were thrown upon the ſhore, (xiv. 30.) tho' not all of them; but ſome ſeem to have been buried in the bottom of the Sea. See *ver.* 12.

Ver. 6. *Right hand.*] Is frequently uſed for the height of Power exerted in the Preſervation of good Men, or the Deſtruction of the bad, *Pſalm* xx. 6. xxi. 8.

Ver. 7. *In the greatneſs of thy excellency*, &c.] All words being too low to declare the greatneſs of God's Power, which appeared in the overthrow of the *Egyptians*; he endeavours to riſe higher and higher in his Expreſſions, to ſhow how much he admired it.

*Thou ſenteſt forth thy Wrath.*] He ſeems to allude unto God's looking upon them, thro' the Pillar of Fire and of the Cloud, xiv. 24. and to the Thunder and Lightning, which are ſuppoſed to have come from thence.

Ver. 8. *And with the blaſt of thy Noſtrils.*] This may relate to the ſtrong Wind, which drove the Sea back, xiv. 21.

*The Waters were gathered together.*] This word *Aram*, or *Haram*, ſignifies *to heap up together*: From whence the *Arabians* call thoſe great Banks, which are raiſed to keep in Waters from over-flowing a Country, by the Name of *Arem* or *Harem*, as *Bochartus* hath obſerved in his *Phaleg*, *L.* ii. *c.* 26. And ſo the word may be here tranſlated, *the Waters were heaped up as Banks*, on each ſide of the *Iſraelites*.

Ver. 9. *I will divide the Spoil.*] It belonged to Kings, and chief Commanders, to divide the Spoil; as *Moſes*, *David*, and *Joſhua* did among the Soldiers.

*My hand ſhall deſtroy them.*] Or, *repoſſeſs them* (as it is in the Margin) bring them back to their Slavery in *Egypt*.

Ver. 10. *They ſank like lead.*] It ſignifies the ſuddenneſs of their deſtruction: for a Talent of Lead ſinks in a moment.

Ver. 11. *Who is like unto thee, among the Gods?*] Or, *the mighty ones*, as it is in the Margin. For *Elim* is the Plural of *El*, which comes from *Ejalah* (ſaith the Author of *Sepher Coſri*) which denotes *fortitude* or *ſtrength*. For from him proceeds all Power and Might: but is himſelf more ſublime and eminent, than to be likened to any other Power, according to theſe words, which he quotes for the proof of it, *Pars* iv. *Sect.* 3.

*Fearful in Praiſes.*] I ſee no ſolidity in the Gloſs of R. *Elieſer*, that *Moſes* ſpeaks in the Plural Number, becauſe the *Angels* praiſed God above, when the *Iſraelites* praiſed him below, *Pirke Elieſ. c.* 42. The plain meaning is, that he ought to be praiſed with the greateſt Reverence; for to him alone (as *Conradus Pellicanus* gloſſes) belongs all Honour and Glory, who can never enough be praiſed.

Ver. 12. *The Earth ſwallowed them.*] They who were drowned in the Sea, are here ſaid to be ſwallowed up in the Earth; juſt as *Jonah* ſaith, when he was in the Sea, that he *went down to the bottom of the Mountains; and the Earth with her Bars was about him for ever*, ii. 6. becauſe the Sea, which ſwallowed both him and the *Egyptians*, is in the Depths of the Earth. R. *Elieſer* thinks that they being thrown upon the Sea-ſhore, xiv. 30. the Earth opened her Mouth, and ſwallowed them up. Which is poſſible; but there is no neceſſity of ſo underſtanding it. Rather after the *Iſraelites* had ſpoiled them, the Sea which had caſt them on ſhore, afterwards, as is uſual, carried them off again, and buried them in the Sand or Mud.

Ver. 13. *Thy holy Habitation.*] The Country where God himſelf intended to have a dwelling place, *ver.* 17.

Ver. 14. *The Inhabitants of Paleſtina.*] The *Philiſtines* ſeem to have been the moſt valiant People in that Country, to which the *Iſraelites* were to go; and therefore here mentioned.

Ver. 15. *The Dukes of Edom.*] Concerning the word *Alluphe*, ſee *Gen.* xxxvi. 18. By this it appears, that *Idumæa* was at this time under the Government of Dukes; tho' before *Moſes's* Death they had Kings, (*Numb.* xx. 14.) For they often changed their Government, as I obſerved upon *Gen.* xxxvi. where *Moſes* gives an account both of their *Dukes*, and of their *Kings*.

Ver 16. *Shall be as ſtill as a ſtone.*] The LXX tranſlate it ἀπολιθωθήτωσαν, *turned into ſtones*; i. e. ſo ſtruck with the terrour of the LORD, that they remained unmoveable as ſtones; having no heart to oppoſe the paſſage of the *Iſraelites* into *Canaan*.

Ver. 17. *The Mountain of thine Inheritance.*] *Moſes* ſeems to have foreſeen, by the Spirit of Prophecy, that God would place his Habitation upon Mount *Sion*. Which he underſtood, perhaps, from the Sacrifice of *Iſaac* upon Mount *Moriah*, Gen. xxii.

Ver. 18. *The LORD ſhall reign for ever and ever.*] It may ſignify, that when they came thither, they would always acknowledge him for their Sovereign; who had done ſuch mighty things for them.

Ver. 19. *The Horſe of Pharaoh went in with his Chariots*, &c.] In this, which the *Greeks* call the *Epiphonema* of the Song, *Moſes* briefly comprehends the whole matter of it; and makes it end as it began.

Ver. 20. *And Miriam.*] Or, as the LXX, the *Syriac*, and others read it, *Mariam*; which ſome think comes from *Marah*, which ſignifies *Bitterneſs* (as the *Arabick* word *Marara* doth) and that their cruel uſage by *Pharaoh*, eſpecially his Decree that all the Male Children ſhould be ſlain, was the occaſion of this Name; for it *made their Life bitter* to them, as the Text ſaith, i. 14. Thus the Author of *Dibre Hajamim* (or, of *the Life of* Moſes) and our Dr. *Lightfoot*, and others. But *Le Moine* gueſſes, not unhappily, that it ſignifies as much as *Marjam*, which is in *Engliſh*, *a drop of the Sea*: from which the Story of *Venus* was framed, among the *Greeks*; who feigned her to have been born of the *Froth of the Sea*, which gave her the Name of *Aphrodite*. The Fable of *Diana* alſo, as well as *Venus*, had no other original, but from that which is here ſaid of *Miriam*; as *Huetius* hath probably conjectured, in his *Demonſtratio Evang. Propoſ.* iv. *c.* 12. *Sect.* 4.

*The Propheteſs.*] She was called by this Name, I ſuppoſe, becauſe ſhe had a Gift of compoſing Hymns, in Praiſe of the Divine Majeſty: which, it is certain, is meant ſometimes by *propheſying* in Scripture. See 1 *Sam.* x. 5, *6.* And thus among the *Greeks*, a *Prophet* and a *Poet* were the ſame thing: and the *Latin* word *Vates* ſignifies both. For, as *Quintilian* ſaith, *L.* i. *c.* 10. Muſick was had in ſuch veneration in antient times, that *iidem Muſici, & Vates & Sapientes judicarentur.* But there are other places of Holy Scripture, which would incline one to think, that ſhe alſo received Revelations from God, for the direction of the People. Particularly *Mich.* vi. 4. where ſhe is mentioned as one that conducted *Iſrael* out of *Egypt:* and her own words, with *Aaron's*, *Numb.* xii. 2. *hath not the LORD ſpoken by us alſo?* Which the *LORD heard*, and doth not contradict; but rather allow to be true: tho' they had not ſuch near Communication with him as *Moſes* had, *ver. 6.* Perhaps ſhe inſtructed the Women, as *Moſes* and *Aaron* did the Men.

*The Siſter of Aaron.*] And why not of *Moſes?* The common Anſwer is, that *Aaron* and ſhe lived longeſt together; *Moſes* having been abſent from them 40 years. Or perhaps, *Moſes* was not by the ſame Mother, which *Aaron* and *Miriam* had. She was married to *Hur*, if we may believe *Joſephus.*

*Took a Timbrel in her hand.*] So the manner was in after-times when they propheſied, 1 *Sam.* x. 5, *6.* 2 *Kings* iii. 15. and when they ſang Hymns, *Pſalm* xxxiii. 2. lvii. 7, 8. and upon any occaſion of great rejoycing, *Judg.* xi. 34. 1 *Sam.* xviii. *6.* From which we may learn, how antient Muſick was in the Service of God: there being nothing in which it can be better imployed, than in his Praiſes. Therefore it was no part of the Gentile Idolatry, that they uſed ſuch Inſtruments as theſe in their Divine Worſhip; but they honoured falſe Gods in that manner, that *Moſes* and the *Iſraelites* had done the true. And it ought to have a remark ſet upon it, that this way of praiſing God was no part of the *Moſaical* Inſtitution; but derived from more antient times, before the Law was given.

*And all the Women went out after her.*] To joyn with her in the Praiſes of God, as the Men did with *Moſes* and *Aaron*, *with Timbrels and Dances.* As they played with theſe Inſtruments in their hands, ſo their whole Bodies made a decent motion with their feet. Which afterwards tended to laſciviouſneſs, but antiently was very grave, and ſo becoming, that ſuch Dances were as devout Expreſſions of Joy, as their ſolemn Muſick. This appears by the Example of *David*, dancing before the Ark, when it was brought up from the Houſe of *Obed-Edom*, in a joyful Proceſſion both of Men and Women, with Vocal and Inſtrumental Muſick, 1 *Chron.* xv. 27, 28, 29. *Pſalm* lxviii. 26. From which Patterns all Nations, from the moſt antient Times, made Dancing a part of the Worſhip of their Gods; as *Huetius* obſerves, in his *Demonſtr. Evang. Propoſ.* iv. *c. 6. n.* 2. who ingeniouſly conjectures, in another place of that Work, (*c.* 12. *n.* 4.) that from this Dancing of *Miriam*, and her Companions, on the Sea-ſhore, *Callimachus*, in his *Hymn to Diana*, aſcribes to her ἐξήκοντα χορήτιδας ὠκεανίνας, *threeſcore Dancers, the Daughters of the Ocean.*

Ver. 21. *And Miriam anſwered them,* &c.] i. e. She and the Women anſwered *Moſes* and the People, Verſe by Verſe; or after every Verſe, ſung by *Moſes* and the Men, *Miriam* and the Women, interpoſed and repeated this Verſe, (which is the firſt of the Song) ſaying, *Sing to the LORD, for he hath triumphed gloriouſly,* &c. And this was a way of ſinging in after Times, as appears from *Pſalm* cxxxv. and *Ezra* iii. 11. of which I have given ſome account in my Preface to the *Paraphraſe of the Book of Pſalms.* Which juſtifies, or rather commends, our way of Reading, or Chanting the *Pſalms* interchangeably, by *Reſponſes*, as we call them, or *Anſwering* one to another: which certainly, it appears by this place, is the moſt antient way of all other. And is repreſented in *Iſa.* vi. 3. as practiſed by the Angels themſelves, in their Worſhip of the Divine Majeſty.

Ver. 22. *So Moſes brought Iſrael from the Red-Sea.*] Not without ſome importunity; they being eagerly bent upon gathering the Spoil of the *Egyptians.* Some ſuch thing the *Hebrew* word ſeems to import, which is *jaſſa, he made them to go up.* Which ſignifies ſome unwillingneſs, or backwardneſs; ariſing either from that Cauſe, or from a deſire to return to *Egypt* (as ſome fanſy) which now perhaps they thought to be ſo empty, that they might get it for themſelves.

*And they went out.*] From the Station, where they were at the Red-Sea.

*Into the Wilderneſs of Shur.*] Mentioned *Gen.* xvi. 7. and was a part of the Wilderneſs of *Etham*; which was the general Name for this Deſart, *Numb.* xxxiii. 8.

*And they went three days in the Wilderneſs.*] *Viz.* the 22d, 23d, and 24th of *Niſan.*

*And found no water.*] Which was a very great Trial of them. For their Cattle, as well as they, ſuffered much by it; and could not afford them Milk ſufficient to quench their thirſt.

Ver. 23. *And when they came to Marah.*] This was the *fourth* Station of the *Iſraelites*, after they came out of *Egypt*; and in the ſame Wilderneſs: which had this Name given it after they came there, from the bitterneſs or brackiſhneſs of the Water.

*They could not drink of the Water,* &c.] This was the more grievous, becauſe they had wanted this refreſhment three days.

Ver. 24. *And the People murmured againſt Moſes, ſaying, What ſhall we drink?*] It is the conceit of *Abarbinel*, that *Moſes* brought them from the Red-Sea, without the direction of the Cloud which conducted them thither: but then left them to his Guidance. Which made the People think it was *Moſes's* Fault, that they were in this diſtreſs; who did not know how to lead them to the moſt commodious and likely places, for the finding good Water. And therefore from *Marah* they ſtirred not, till the Cloud again led them; becauſe it is ſaid xvii. 1. they journied from *Sin*, *by the Commandment of the LORD.* But all this is a mere fancy, to excuſe his Forefathers; who ſhould rather have prayed to God, than murmured againſt *Moſes.* For we read expreſly, God *did not take away the Pillar of the Cloud by day, and the Pillar* *of Fire by night, from before the People*, xiii. 22; that is, it conſtantly guided them in the way wherein they ſhould go, whether they travelled by day or by night. And in that very place, which he builds his Opinion upon, where it is ſaid, they *journied according to the commandment of the LORD*; it is alſo expreſly recorded, that *there was no water for the People to drink*, xvii. 1.

Ver. 25. *And he cried unto the LORD.*] He did what they ſhould have done; made his earneſt Prayer to God to relieve them in this diſtreſs: which he inſtantly vouchſafed to do.

*And the LORD ſhewed him a Tree.*] We are not told what Tree this was; whoſe Wood being thrown into the Waters, took off their bitterneſs: but, to increaſe the Miracle, the *Jews* will have this to have been a Tree of bitter taſte, (which *Jonathan* calls *Ardophne*) which naturally would have made the Waters bitter, if they had been ſweet. *Demetrius* mentions this wonderful cure of the Waters, in *Euſebius*'s *Præpar. Evang. L.* ix. *c.* 29.

*Which when he had caſt into the Water.*] By the order of the LORD, who ſhewed him the Tree. For the Wonder did not conſiſt (as *Huetius* thinks, in his *Quæſtiones Alnetanæ*) in curing the Water by throwing the Wood into it (for that may be done naturally, as *Pliny* ſhows) but that he found this Wood in the Wilderneſs, by the direction of God: As *Eliſha* found, by the ſame Divine direction, that the throwing in of Meal would make Water ſweet; which the ſame *Pliny* ſaith is a natural Remedy.

*There he made for them.*] Propounded to them, or appointed them.

*A Statute and an Ordinance.*] This ſeems to ſignify, that for their better Government, God now gave them a few Rules to be obſerved for the preſent, till he ſhould more fully declare his Will to them from Mount *Sinai*. And it is a moſt antient conſtant Tradition of the *Jews*, That now he commanded them to obſerve the *Sabbath* (which they underſtand by *Statute*) and to do Juſtice; particularly *honour their Parents*; which they underſtand by *Ordinance* or *Judgment*, as the *Hebrew* word imports. And they inſtance eſpecially in keeping *the Sabbath*, and *honouring of Parents*; becauſe thoſe two Commandments are preſſed upon them in *Deuteronomy*, with this particular inforcement, *As the LORD commanded thee, Deut.* v. 12, 16. which they will have to relate unto this command at *Marah*. See Mr. *Selden, L.* iii. *de Jure Nat. & Gent. c.* 9. *p.* 314, 333, &c. And perhaps theſe two might be in the number; but it is probable there were more Commands beſides theſe, which were now given them; as the following Verſe ſeems to intimate.

*And there he proved them.*] He began there to make a trial of their Obedience, whether they would obſerve theſe Laws, or no.

Ver. 26. *And ſaid, If thou wilt diligently hearken to the voice of the LORD thy God*, &c.] This was the main thing he required of them, as *Jeremiah* obſerves, vii. 22, 23. Where he ſaith, God ſpake nothing to them, *in the day when he brought them out of* Egypt (*i. e.* at this time) *concerning Burnt-Offerings and Sacrifices*, but only commanded them, ſaying, *Obey my voice.* And this *Maimonides* himſelf confeſſes in his *More Nevoch. P.* iii. *c.* 32. *It appears from the Scripture, and the* Cabala *alſo, that the firſt Precept which God gave us after we came out of* Egypt, *was not concerning Burnt-Offerings and Sacrifices; but it was that given us at* Marah. *If thou wilt diligently hearken to the voice of the LORD thy God: where he gave us a Statute and a Judgment. And it is a certain Tradition, that the* Statute *was the Sabbath; and the* Judgment *was the taking away all iniquity*; i. e. doing juſtly.

*I will put none of thoſe Diſeaſes upon thee, which I have brought upon the Egyptians.*] He incourages their Obedience by a gracious Promiſe, to preſerve them from thoſe terrible Plagues, which he inflicted upon the *Egyptians* for their Diſobedience. Which is an Indication withal, that if the *Iſraelites* proved like them, they ſhould be puniſhed in the ſame manner, as he threatens afterwards, *Deut.* xxviii. 59, &c.

*I am the LORD that healeth thee.*] There are two parts of a Phyſician's Office; to cure Men, when they are ſick; and to preſerve them in health, when they are well. The latter is here chiefly intended: which the *Pſalmiſt* takes notice of, when he ſaith, cv. 37. *There was not one feeble Perſon among their Tribes.*

Ver. 27. *And they came to Elim.*] They ſeem to have ſtayed but a day at *Marah*, and on the 25th of *Niſan* to have come to this place, called *Elim*, (which ſignifies *Rams*) from the good Paſture which was here for the feeding Sheep; as *Jacobus Capellus* will have it. But *Bochartus* thinks that *El* ſignifies in general a Field; as *El-Paran, Gen.* xiv. 6. he interprets the *Field* or *Plain* of *Paran*: and conſequently *Elim* ſignifies a part of the Wilderneſs, where there were large and ſpacious Plains. Thus I find *Ezekiel* the Tragedian (mentioned by *Euſebius*) underſtood it, in his *Exagoge*: where he brings in one talking with *Moſes*, and pointing him to this place; where a great Light ſhone, on a ſudden, as a Pillar of Fire, to ſhow it to them. Which he calls λειμῶνα κατάσκιον, a ſhady Meadow, and ſaith it was δαψιλὴς χῶρος βαθύς, an exceeding fertile Ground, *L.* ix. *Præpar. Evang. c.* 29.

*Where were twelve Wells of Water, and threeſcore and ten Palm-trees.*] Twelve Wells of Water, according to the number of the 12 Tribes; and 70 Palm-Trees, according to the number of the Elders of *Iſrael*, ſays the *Hieruſalem Targum*, and *Jonathan*'s Paraphraſe. Which *Nachmanides* ſo much believed, that he ſaith each Tribe pitched their Tents about one of theſe Fountains: and the LXX Elders ſat down under the ſhadow of the Palm-Trees; giving thanks to God for the Benefits they now received upon dry Land, as lately they had done in the Sea. But there is no reaſon to think that the high Court, conſiſting of ſo many Elders, was now conſtituted; as I have obſerved before: of which ſee Mr. *Selden, L.* i. *de Synedr. c.* 15. *p.* 626, &c. There is nothing in the Story neither, to warrant what *Ezekiel* ſays in the place before-named, that theſe Twelve Springs all guſhed ἐκ μιᾶς πέτρας, out of one Rock, which was in this beautiful Plain. No more, than there is for what follows in him, concerning a marvellous ſtrange Bird, ſuch as no Man ever ſaw before, as big again as an Eagle, of various Colours, and a moſt ſweet Voice, which appeared to them upon this occaſion. Which he ſeems to have had out of ſome *Talmudical* Fable.

*Palm-Trees.*] This Tree delights in watry Places; and therefore no wonder ſo many were planted here by theſe Fountains. For it is noted by *Pliny*, that *gaudet riguis, & toto anno bibere amat*, the Palm-Tree delights in places well watered, and loves to drink all the Year. There were two ſorts of theſe Trees: the common, and that which was called καρυωτὸν, becauſe it bare *Dates*; as *Salmaſius* hath obſerved in his *Plinianæ Exercit. p.* 472, 1326. If theſe were of the latter ſort, they gave them the better entertainment.

*And they encamped there by the Water.*] To refreſh themſelves and their Flocks, in this delightful place.

## CHAP. XVI.

Ver. 1. AND *they took their journey from Elim.*] After they had reſted a good while there; as appears by the end of the Verſe.

*And all the Congregation came unto the Wilderneſs of Sin.* Not directly; but firſt they went back towards the Red-Sea; which was their next Station after they left *Elim*: as *Moſes* tells us *Numb.* xxxiii. 10. where he gives an exact account of all their Stations; one of which is here omitted, becauſe nothing remarkable, I ſuppoſe, fell out there: and they did not ſtay long in it. This *Sin* is different from that where *Miriam* died, *Numb.* xx. 1. and written with different Letters.

*Which is between Elim and Sinai.*] So the direct way to *Sinai* had been into this Wilderneſs of *Sin*: but, for ſome reaſon which we know not, they firſt return'd to ſome part of that Sea, where they had been before.

*On the fifteenth day of the ſecond month*, &c.] Juſt a Month after they came out of *Egypt*. And therefore, it ſeems, they ſtayed a good while at *Elim*, where there was plenty of Water, and ſome ſhade; which was now very comfortable: this ſecond Month (which they called *Ijar*) anſwering to part of our *April* and *May*. Or otherwiſe, we muſt ſuppoſe they ſpent ſome time at the Red-Sea: whither God conducted them, perhaps, to put them in mind of his late great Mercy to them there; which might incline them to be more obedient to his Commands, mentioned xv. 25, 26.

Ver. 2. *And the whole Congregation of the Children of Iſrael.*] Their Elders and all are included in theſe words, they being the ſame with thoſe *ver.* 1. which certainly comprehend all that came out of *Egypt*. Tho' it's likely, there were ſome more pious among them, who were not guilty of what follows; when the generality were ſo mutinous, that they who were better diſpoſed, could ſcarce be diſcerned.

*Murmured againſt Moſes and Aaron.*] This ſeems to be an higher diſcontent than the former, xv. 24. becauſe the *whole Congregation* were ingaged in it: whereas there it is only ſaid, *the People* were concerned in it. And there they quarrelled only with *Moſes*: but here with both their Leaders. And as that was for want of Water, ſo this for want of Bread: all their Dough, which they brought out of *Egypt*, being now ſpent. So *Joſephus*, and *R. Bechai*, which latter ſaith, the Dough they brought out of *Egypt* ſufficed for a whole Month, from the 15th of *Niſan*, to the 15th of *Ijar*, and the Night of the 16th, they ſtill ate of it. And then on the 16th, he thinks, the *Manna* deſcended: which fell on the firſt day of the Week, as he argues from thoſe words, *ver.* 5. when on the *ſixth Day*, they are commanded to gather twice as much as on other Days. Which was, ſays he, both the *ſixth day* of the Week, and of the deſcent of the *Manna*.

Ver. 3. *Would to God we had died by the hand of the LORD*, &c.] As ſome of the *Egyptians* did. A ſtrange wiſh! proceeding from great ingratitude to God, and forgetfulneſs of his Benefits.

*When we ſat.*] That was the antient poſture of eating before this Time, xxxvii. 25. xliii. 33. and afterward, *Exod.* xxxii. 6. *Judg.* xix. 6.

*By the Fleſh-pots, and did eat Bread to the full.*] This is not likely; when they were not only mere Slaves, but under cruel Hardſhips. But they untruly magnify their former Condition, that they may repreſent their preſent to be more miſerable than really it was.

*For ye have brought us forth into this Wilderneſs.*] They were glad to be brought out of *Egypt*; but their Diſcontent aroſe from their being brought into a Wilderneſs; where they wanted all Proviſions, but what they brought along with them.

*To kill this whole Congregation with hunger.*] There was no danger of their periſhing preſently; they having ſo many Flocks to feed them. But without Bread this would not ſatisfy them; and they were loth, it is likely, to loſe any of their Stock, which they hoped rather to increaſe, than to diminiſh. Or elſe, they longed for Dainties, as they did afterwards: which moved God to ſend them great ſtore of Fowl; as we underſtand *ver.* 12.

Ver. 4. *Then ſaid the LORD unto Moſes.*] He ſpake to him out of the Cloud of Glory, where the SCHECHINAH was; as I obſerved above.

*I will rain Bread.*] Send you down that which ſhall ſupply the Place of Bread, in a very plentiful manner; like drops of Rain *from Heaven* from above out of the Clouds. Which was, as *Greg. Nyſſen* ſpeaks, τὸ πάντων ἀπιςόταʃον θαῦμα, οὐκ ἐν γῆς κατὰ τὸ νενομισμένον, &c. the moſt incredible of all Wonders, that Bread ſhould be given them, not as uſually out of the Earth, but out of the Air, where no Seed is ever ſown, *L. de Vita Moſis, p.* 177.

*Every Day.*] It came down in daily ſhowers; as much only as would ſuffice for one day; that they might be kept in a perpetual thankful dependance upon God's Providence; and that this might more evidently appear to be a miraculous Work of his, who made it fall, at all times of the Year alike. The *Heathen* themſelves preſerved ſome Memory of this, in that Fable of *Pan* (whom *Huetius* ſhows to be *Moſes*) finding out *Ceres*, when ſhe had been long wanting, to give Men Bread when they were ready to ſtarve with Hunger.

*That I may prove them.*] Some think this relates to what goes before, concerning his ſending them Bread every day: which was ſo ordered, that he might prove, whether they would murmur, becauſe they had not enough at once for a whole Year; or humbly hope in his Mercy, for a conſtant ſupply. But the following words [*whether they will walk in my Law, or no,*] direct us to a larger ſenſe; which is, that he tried whether they would be obedient to all his Commands, when he let them want nothing to ſupport and encourage them in his Service.

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*For what are we, that ye murmur againſt us?*] Alas! we are but poor Inſtruments of his; who hath done all the Wonders you have ſeen, and by that means brought you hither: And therefore why do you complain of us, as if we acted any thing by our own Authority?

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Ver. 15. *And when the Children of Iſrael ſaw it.*] Which was as ſoon as they roſe in the Morning, and went out of the Doors of their Tents.

*They ſaid one to another, it is Manna.*] The *Hebrew* words *Manhu*, are thought by ſome to ſignify as much as *Mah-hu*, i. e. *What is it?* So *Philo*, *Joſephus*, and a great number of the antient and modern Expoſitors. Who take *Man* to be an *Egyptian* word, ſignifying as much as the *Hebrew* word *Mah*. But it doth not ſeem likely, that they joyned an *Egyptian* word to an *Hebrew*; as *hu* is acknowledged to be. Therefore it may be better expounded, *it is a Gift*, or *a Portion*. For *Manah* ſignifies to appoint or order one's Diet, (*Dan.* i. 10.) and as times of the Year alike. The *Heathen* themſelves preſerved ſome Memory of this, in that Fable of *Pan* (whom *Huetius* ſhows to be *Moſes*) finding out *Ceres*, when ſhe had been long wanting, to give Men Bread when they were ready to ſtarve with Hunger.

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*There lay a ſmall round thing.*] This word is no where elſe to be found in the Holy Scripture; which hath made it differently rendred. But our Tranſlation is authorized by what is ſaid, *ver.* 31. that it was like *Coriander-Seed*: which hath reſpect, not to its colour or taſte, but to its form and figure. And ſo the LXX here underſtood it, when they tranſlated it ὡσεὶ κόριον λευκόν.

*As ſmall as the Hoar-froſt on the Ground.*] This ſeems to relate to the colour, which was white: but expreſſes alſo that it was very ſmall, like a drop of Dew frozen on the Ground.

Ver. 15. *And when the Children of Iſrael ſaw it.*] Which was as ſoon as they roſe in the Morning, and went out of the Doors of their Tents.

*They ſaid one to another, it is Manna.*] The *Hebrew* words *Manhu*, are thought by ſome to ſignify as much as *Mah-hu*, i. e. *What is it?* So *Philo*, *Joſephus*, and a great number of the antient and modern Expoſitors. Who take *Man* to be an *Egyptian* word, ſignifying as much as the *Hebrew* word *Mah*. But it doth not ſeem likely, that they joyned an *Egyptian* word to an *Hebrew*; as *hu* is acknowledged to be. Therefore it may be better expounded, *it is a Gift*, or *a Portion*. For *Manah* ſignifies to appoint or order one's Diet, (*Dan.* i. 10.) and as *kav* comes from *kavah*, by caſting away the laſt Letter; ſo may *Man* in like manner, from *Manah*. And the meaning is, *This is the Gift of God*; or, *This is it which God hath appointed us*: not knowing (as it here follows) determinately what to call it. *Suidas* ſeems to have thought of this, when he defines it to be ἡ ἄνωθεν χορηγουμένη τροφὴ, &c. See *Druſius*, in his *Quæſt. Hebraicæ*, L. i. *c.* 62.

*For they wiſt not what it was.*] Had not a diſtinct conception what kind of Food it was, not having yet taſted it; nor knowing certainly (as *Abarbinel* fanſies) whether this was the Bread that *Moſes* bade them expect: who therefore tells them, in the next words, that it was that Bread.

*This is the Bread which the LORD hath given you to eat.*] You rightly called it, *a Divine Gift* (as *Abarbinel* goes on) for this indeed is the Bread which the LORD beſtows upon you for your Suſtenance, according to his Promiſe which he made you by me, *ver.* 4.

Ver. 16. *This is the thing which the LORD hath commanded.*] Here now *Moſes* ſhows how the uſe of this Food was to be regulated.

*Gather of it every Man according to his eating.*] As much as will ſuffice for his and his Family's Suſtenance for one Day.

*An Omer for every Man.*] That they might be ſure to have enough, he allows every Perſon among them to have an *Omer*: which was ſomething leſs than half a Peck of our Meaſure. Here *Abarbinel* hath a pertinent Obſervation; That this, being a Divine Food, was not to be uſed as common things are, which Men gather into Heaps; lay up in Barns, traffick withal, or lay up for their Children: but it was to be ſpent as a Gift of God both to Poor and Rich. Some can get more of worldly Goods, and ſome leſs; by which means ſome give, and others receive: But here all received from the Bounty of Heaven; and God ordered it ſo, that they who were poor ſhould not want; and they who were rich ſhould have nothing beyond their Wants, to lay up or to ſell, as they did other things. For every one was to have only as much as he could eat: and no Man could eat above an *Omer*. Which doth not ſignify that they gathered it by meaſure; but as much as they thought would amount to that quantity: with an intention, that if they had more than they needed, others ſhould have it, who had gathered leſs than they needed.

*Take ye every man for them which are in his Tents.*] For the old and the young, who could not go out to gather for themſelves.

Ver. 17. *And the Children of Iſrael did ſo*, &c.] Gathered what they thought would be ſufficient for themſelves and their Families: according as they were larger, or leſs in number. And when they came home, they dealt to every one the proportion which God ordered.

*And gathered ſome more, ſome leſs.*] They were not all alike able (it is like) to gather, nor alike diligent; and ſo did not gather an equal quantity. But the true reaſon, I have given already, *viz.* that ſome Families did not require ſo much as others.

Ver. 18. *And when they did mete it with an Omer.*] When it was brought unto their Tents, (*ver.* 16.) then the Father of the Family, or ſome of the Rulers of the Congregation, (*ver.* 22.) meaſured what they had gathered with an *Omer*; and gave to every one, according as God directed.

*He that gathered much, had nothing over.*] Had no more than his *Omer*.

*And he that gathered little, had no lack.*] He that had not gathered enough to make an *Omer* for every Man, had it made up to him out of other Mens gatherings, who had more than enough. *Abarbinel* will have it, that they were ſo directed by a miraculous Providence, as to gather juſt ſo much for their ſeveral Families, that every Perſon's ſhare would come to an *Omer*, and neither more nor leſs. And ſo *Greg. Nyſſen* calls this the *Second Miracle* which was in the *Manna*, having obſerved one before, *ver.* 14. But others think, that if any part of it remained, after every one in the Family had an *Omer*, it was Food for their Cattle; which in the Wilderneſs wanted Graſs ſufficient for them. And this ſeems the more probable, becauſe otherwiſe we muſt make a new Miracle, that every Man, Woman and Child, ſhould be able to eat an *Omer*: which all grant was ſufficient for the Suſtenance of any Man whatſoever; but was too much, ſure for a Child.

*They gathered every Man according to his eating.*] As they were directed *ver.* 16.

Ver. 19. *And Moſes ſaid, Let no Man leave of it till the Morning.*] It was therefore to be all ſpent, one way or other, the ſame day it fell. Which was the Law of all the holy Feaſts, particularly of the *Paſſover*, xii. 10. and of the Sacrifices of *Peace-Offerings*, *Lev.* xxi. 30. Beſides, God would have them depend upon his Providence, and truſt him for freſh Supplies every day; as *Aben-Ezra* well notes. And R. *Levi ben Gerſom*; *He that kept it till the Morning, betrayed his want of Faith, and feared God would ſend no more*: for if he believed, to what purpoſe ſhould he be at the Pains to keep it?

Here was a new Wonder, that as it fell every day for forty Years together, both in Winter and in Summer; and likewiſe fell in ſuch quantity, that every one had an *Omer*, and none wanted this Meaſure; ſo it would not keep till the next Morning; which it might have done in its own Nature, and did once in a Week; and in the Ark was preſerved to many Generations.

Ver. 20. *Notwithſtanding they hearkned not unto Moſes, but ſome of them left of it till the Morning.*] Either thro' Unbelief, or mere Negligence, or a wanton Inclination to make an Experiment, ſome among them diſobeyed his Command.

*And it bred Worms and ſtank.*] This was a Wonder alſo, that ſuch an heavenly Food, ſo pure and ſimple, ſhould not only breed Worms, but alſo ſtink. Which was a Puniſhment for their Diſobedience, tho' a merciful one, in that God did not inflict it upon themſelves, but upon their Food.

The *Jews* commonly take theſe words to be tranſpoſed; things being wont firſt to putrify, and then to breed Worms; and in that order *Moſes* relates this matter, when it was laid up for the *Sabbath*, ver. 22. *That it neither ſtank, neither was any Worm therein.* But *Abarbinel* thinks that *Moſes* here ſpeaks of it according to the order wherein they found it: which was, that firſt Worms appeared in it to their Eyes, and then they ſmelt the ſtink. But in ſpeaking of what fell out on the *ſeventh* day, he follows the natural order, and ſaith, it did not ſtink, neither was any Worm in it.

*And Moſes was wroth with them.*] Chid them ſeverely, for their Diſobedience to him, who had beſtowed ſuch a ſingular benefit upon them.

Ver. 21. *And they gathered it every Morning, every man according to his eating.*] This is not needleſly repeated; but a further Explication of their Care and Diligence, to furniſh themſelves early in the Morning, with as much as was neceſſary, before the Sun grew hot, and melted it; or (as ſome of the *Jews* add) raiſed the Wind, which blew Duſt upon it.

*When the Sun waxed hot, it melted.*] That it might not be trod upon, nor putrified. Which ſeems to be ſpoken of that which remained in the open Field, ungathered: tho' *Abarbinel* will have it, that what they had brought into their Tents melted alſo when the Sun grew hot; which obliged them not only to gather it early, but to bake and prepare it preſently, while it was yet hard, and not diſſolved. But I ſee no ground for this; nor is it likely that they were conſtrained to prepare it all together; but might any time that day, at Supper as well as Dinner, order it according to their liking. Others of the *Jews* fanſy, that, being melted, it made little Brooks and Rivulets in the Fields, *&c.* but the plain ſenſe is, that the Sun which melted it, exhaled it alſo into the Air, from whence it came, and returned again the next Morning.

Ver. 22. *On the ſixth day they gathered twice as much Bread,* &c.] According to the Command of God, *ver.* 5. It appears by this place, where it is called *Bread,* (as it is *ver.* 4, 12.) that it was of a hard Subſtance when it fell, tho' it diſſolved by the heat of the Sun; being like the Corn of which Bread is made.

*And the Rulers of the Congregation came and told Moſes.*] He had bidden them gather a double quantity on the *ſixth* day; but had not told them the reaſon of it, (*ver.* 5.) and therefore they come to enquire what they ſhould do with it. By this one would think, they were the Rulers, who ſaw a diſtribution made to every one, in a juſt proportion: or, that they appointed Overſeers to take care of it.

Ver. 22. *And he ſaid unto them, this is that which the LORD hath ſaid.*] This is the Commandment which I have received from God about this matter.

*To morrow is the reſt.*] Or *ſhall be* the reſt.

*Of the holy Sabbath unto the LORD.*] To be kept holy, ſo as to do no work therein. And therefore you muſt not ſo much as go into the Field to gather your Food; which is the reaſon why you are ordered to make two days Proviſion in one. The words in the *Hebrew,* (which we tranſlate *the reſt of the holy Sabbath unto the LORD*) may be rendred, as they lie in order, the *Sabbath, the holy Sabbath unto the LORD.* Which *Abarbinel* explains, as if the word *Sabbath* being repeated, ſignified, that it was to be a *Ceſſation* from all manner of Work, becauſe it was the *Sabbath* of the LORD himſelf, wherein he ceaſed from his Works.

At this time, and not before, the *reſt* of the ſeventh day ſeems to have been appointed. They performed religious Offices upon one day in ſeven; but did not ceaſe from all Labour until now. Theſe very words ſeem to ſhow, there had been ſome obſervation of a *Sabbath* heretofore, and was not wholly a new thing: for if it had, they could not have underſtood *Moſes,* nor known what he meant. See what I have noted upon the *Second* of *Geneſis:* where I thought it reaſonable to aſſert, That God intended to preſerve a Memory of the Creation in ſix days, by appointing the ſeventh day to be kept holy. And therefore the more pious any people were, the greater reſpect they had to this day. But when the World grew very wicked before the Flood, as they little thought of God, ſo it is likely they neglected all diſtinction between this day and others. And the diſperſion of People after the Flood, very much blotted it out of their minds, as it did many other good things. But in the Family of *Abraham,* we may well ſuppoſe it was continued; tho' not with ſuch ſtrict abſtinence from all Labour, as, for ſpecial Reaſons, was afterward enjoyned. Which is the cauſe why we read nothing of their reſting in their Travels upon that day, before their coming out of *Egypt:* Where they were under ſuch cruel Servitude, that all obſervation of the *ſeventh* day, it is likely, was laid aſide: they being preſſed, day and night, by their Task-maſters, to hard Labour without intermiſſion. And therefore when God brought them out of that Slavery, he renewed his Command for the obſervation of the *Sabbath,* with this addition (in memory of their Deliverance from the *Egyptian* Bondage) that they ſhould reſt from all manner of Labour upon that day. Both theſe Reaſons are given by *Moſes,* why God commanded it to be obſerved, *in memory of the Creation in ſix days,* Exod. xx. 11. *and in memory of their deliverance from the Egyptian Bondage,* Deut. v. 15.

*Bake that which you will bake to day,* &c.] The words *to day,* are not in the *Hebrew;* but are neceſſary to make the ſenſe plain, becauſe they were enjoyned on this day to *prepare,* or make ready all things againſt the next, *ver.* 5.

*And that which remaineth over, lay up for you to be kept till the Morning.*] From which words ſome have inferred, that there was no prohibition of *baking* and *ſeething* on the Sabbath, but the contrary rather is here ſuppoſed; (See Dr. *Heylin* in his *Hiſtory of the Sabbath,* Part i. p. 100.) But I do not ſee, how this conſiſts with the further explication of this matter in *Exod.* xxxv. 3. where they are forbidden to kindle a Fire upon this day. Unleſs any one will ſay, that for the preſent they might do it; but ſhortly after were prohibited: which is not at all likely. For the plain meaning is, that if they would make any baked Meats, or boiled with the *Manna,* they muſt do it upon the ſixth day: tho' what they did not then bake, nor boil, they might ſafely keep till the next day, and it ſhould not breed Worms nor ſtink. But what they ſo kept, was to be eaten without baking or boiling, as it well might; being a Food prepared in Heaven for their eating; without any need of further Art. And therefore called *Bread,* even when they gathered it, *ver.* 22.

Ver. 24. *And they laid it up until the Morning,* &c.] Without any Preparation of it by *baking* or *boiling*; and it kept the whole ſeventh day without any Putrefaction.

Ver. 25. *And Moſes ſaid, Eat that to day.*] Simple as it is, without *baking* or *boiling*.

*For to day is a Sabbath unto the LORD.*] The frequent repetition of this in this Chapter, *ver.* 23. and again *ver.* 29, 30. hath led the *Jews* into this miſtake, that the Sabbath was not ordained by God till they came out of *Egypt*: directly contrary to what we read in the *Second* of *Geneſis*, that it was inſtituted from the beginning. And therefore *Moſes* here only gives an account, why this Precept was renewed at their coming out of *Egypt*: when there was a new religious Obſervation added to it, which was not neceſſary before, *viz.* reſting wholly from all manner of work. There is an excellent Diſcourſe on this Subject, in a late Learned Author, *J. Wagenſiel* (in his *Confutation* of R. *Lipman*'s *Carmen Memoriale*, p. 559, *&c.*) who well obſerves that this Precept having a peculiar reſpect to the *Jews*, we are not bound to obſerve the *reſt of the Sabbath* with ſuch ſtrictneſs as they did; but only as the Patriarchs did, before the giving of the Law, *p.* 564. As for the tranſlation of the day from the *ſeventh* to the *firſt* day of the Week, it is impoſſible for the *Jews* to prove, that the day they obſerve is the *ſeventh* from the Creation. And beſides that, the whole World cannot be tied to the circumſtance of time preciſely: for in ſome parts of it, the Sabbath will fall *eighteen* hours later than in *Paleſtine*; as he evidently ſhows, *p.* 572, &c.

*To day you ſhall not find it in the field.*] This *Moſes* ſaid to them, as *Abarbinel* thinks, in the Evening of the Sabbath; which was, in effect, a Prohibition to them, not to go out to gather it on that day.

Ver. 26. *Six days ſhall ye gather it,* &c.] The ſame Author thinks this is repeated to ſignify, that as long as they continued in the Wilderneſs, they ſhould gather it ſix days in a Week, as they did now: but never find any on the ſeventh.

*There ſhall be none.*] As you reſt, ſaith he, from doing any thing about the Manna, ſo God will ceaſe from ſending it unto you. Upon which he makes this pious reflection, That in this World we muſt work for our Souls, if we would be happy in the next World, which is an entire Sabbath or Reſt. *For he that labours in the Evening of the Sabbath, ſhall eat on the Sabbath.* To the ſame purpoſe *Origen*, long before him, *Hom.* vii. in *Exod.*

Ver. 27. *There went out ſome of the people on the ſeventh day to gather,* &c.] The ſame wicked diſpoſition remained in them, which made them on other days keep it till next Morning, *ver.* 19, 20.

Ver. 28. *And the LORD ſaid unto Moſes, how long refuſe ye to keep my Commandments,* &c.] Theſe chiding words are full of indignation; and yet ſignify the long-ſuffering Patience of God, with an untoward Generation. *Abarbinel* expounds this paſſage, as if, upon this occaſion, he upbraided them with all their other Tranſgreſſions; ſaying, ‘You kickt againſt me at the Red-Sea, and believed not my words: at *Marah* alſo you murmured; and uttered very diſcontented words at *Elim.* Nay, after I had given you *Manna,* you violated my Precept, in reſerving it till the next Morning. And now you break my Sabbath; what hope is there that you will obſerve any of my Laws?’

*Refuſe to keep my Commandments and my Laws.*] He ſpeaks thus, ſay ſome of the *Jews*, becauſe that in which they now offended, is a thing upon which the whole Law, all his Commandments depend. So the ſame *Abarbinel.* Becauſe the *Sabbath* inſtructed them in the Creation of the World, upon which all the Law depends, therefore he ſaith, *My Commandments and my Laws.*

Ver. 29. *See.*] Conſider.

*For that the LORD hath given you the Sabbath, therefore he giveth you, on the ſixth day, the Bread of two days.*] You have no reaſon to ſeek it on the *Sabbath*, being provided beforehand with as much as is ſufficient for that day.

*Let no man go out of his place.*] The *Jews* ſay that a Man went *out of his place*, if he went above two thouſand paces from his Dwelling. That is, if he went beyond the Suburbs of his City, *Numb.* xxxv. 5.

Ver. 30. *So the People reſted on the ſeventh day.*] The Reprehenſion which God gave them by *Moſes*, (*ver.* 28.) and the ſolemn renewal of the Precept, (*ver.* 29.) wrought ſo much upon them, that for the preſent they reſted upon this day. And they not having been uſed to this reſt, God did not immediately puniſh their Diſobedience in going abroad to gather Manna: tho' afterward he ordered a Man to be ſtoned for gathering Sticks on this day; for he had often repeated this Law to them, before that time.

Ver. 31. *And the Houſe of Iſrael called the name thereof Manna.*] This is repeated again, to ſhow that the name which they gave it at firſt, (*ver.* 15.) continued to it afterward: being ſo apt and proper to ſignify God's Providence over them, that they could find no better.

*And it was like Coriander Seed.*] Of a round figure, like that Seed, *ver.* 14.

*White.*] Being like *Bedolach*, as *Moſes* ſaith *Numb.* xi. 7. which ſignifies *Pearl*, as *Bochartus* ſhows in his *Hierozoic.* P. ii. *p.* 678. where he obſerves the *Talmudick* Doctors (in the Title *Joma*) expreſly ſay it was like *Margalith* (or *Margarith*) i. e. *Pearl.*

*The taſte of it was like Wafers made with Honey.*] All things of a pleaſant reliſh, are compared in Scripture to Honey. Whence thoſe words of *David*, Pſalm xix. 11. cxix. 130. *Onkelos* ſaith, *Manna* taſted like *Eſcaritæ*: which was a delicious Food at *Rhodes* (as *Bochart* obſerves out *Julius Pollux*) between *Bread* and *Cake* (like our *Biſket*, I ſuppoſe) which was ſo grateful, that they who did eat it were never ſatiated, but ſtill deſired more.

In *Numb.* xi. 7, 8. *Manna* is ſaid to taſte *like freſh Oyl.* Which doth not contradict this: for, as *Abarbinel* and others obſerve, the meaning is, that when it firſt fell before it was prepared, it taſted like *Honey-wafers*; but when it was baked, then it taſted like *freſh Oil.* And ſo the words, *Numb.* xi. 8. plainly imports; they took it, and beat it in a Mortar, and baked it, *&c.* *and the taſte of it* (*i. e.* thus prepared) *was like the taſte of freſh Oil.* Nay, the *Jewiſh* Doctors commonly ſay it had all manner of pleaſant ſavours, according to Mens different Palates; and thence they fanſy it is called, *ver.* 29. the Bread *Miſchne*, (which we tranſlate of *two days*) becauſe it was changed according to the diverſity of thoſe that did eat it; Children, young men and old. Which conceit the Author of the *Book of Wiſdom* follows, xvi. 20, 21.

Ver. 32. *And Moſes ſaid, This is the thing which the LORD commandeth.*] I have this further Command to deliver from God, concerning the *Manna.*

*Take an Omer of it.*] Juſt ſo much as was aſſigned to every one for his daily Bread, *ver.* 16.

*To be kept for your Generations.*] For your Poſterity, in future Ages.

*That they may ſee the Bread wherewith I have fed you,* &c.] For ſeeing with one's eyes (ſaith *Iſaac Aramah*) mightily confirms a thing, and leaves one in no doubt of it. And he took care they ſhould *ſee* both the *Manna* it ſelf, and the *meaſure* which he bountifully allowed to every one of them.

Ver. 33. *And Moſes ſaid unto Aaron.*] What God commanded *Moſes*, he now commands *Aaron* to do.

*Take a Pot.*] He ſaith nothing of the matter of this *Pot* or *Urn*; which ſome ſay was an *Earthen* Pot, others ſay, of *Lead*, *Braſs* or *Iron*: and *Abarbinel* thinks it was of *Glaſs*, that one might ſee what was within. But the Apoſtle hath ſettled this Controverſy, by calling it a *Golden Pot*, Heb. ix. 4. and ſo do the LXX in this place. And indeed all the Veſſels of the Sanctuary being of Gold, it was but reaſon that this, which contained ſuch a precious Monument of God's Mercy, ſhould be of the ſame Metal.

*Lay it up before the LORD.*] *i. e.* Before the Ark of the Teſtimony, as it is explained in the next Verſe: Which ſhows that this Command was given after the building of the Tabernacle; and is here mentioned, becauſe it belongs to the ſame matter which *Moſes* relates in this Chapter. Others ſuppoſe it was ſpoken by way of *Prolepſis*; which ſeems not to me ſo probable.

Ver. 34. *So Aaron laid it up.*] When the Tabernacle was built.

*Before the Teſtimony.*] This is the ſame with *before the LORD*, in the foregoing Verſe. For the Divine Glory dwelt between the Cherubims, which were over the Ark; which is commonly called *the Ark of the Teſtimony*, xxx. 6. xl. 3, 5. But here and xxv. 36. is ſimply called *the Teſtimony*; by an *Ellipſis*, or leaving out the firſt word, which is very uſual in other Inſtances: For thus it is called the *Ark of God's ſtrength*, 2 Chron. vi. 41. but elſewhere the firſt word being omitted, it is called only *his ſtrength*, *Pſal.* lxxviii. 61. cv. 4. And therefore the Ark is called *the Teſtimony*; partly becauſe there God gave them a ſpecial Token of his Dwelling among them; and partly becauſe the two Tables of Stone were in the Ark, which are called *the Teſtimony*, xl. 20. Where it is ſaid, *Moſes* put *the Teſtimony into the Ark*: and then immediately, *ver.* 21. he calls it, *the Ark of the Teſtimony.*

Ver. 35. *And the Children of Iſrael did eat Manna forty Years.*] Within a Month; which wanted to make compleat *forty years*. For it begun to fall juſt 30 days after they came out of *Egypt* (on the 15th of *April*) and ceaſed to fall on the 15th or 16th of *March*, the day after the *Paſſover*, which they kept in the *Fortieth* year, *Joſh.* v. 11, 12. Now in all Writers, ſome days under or over, are not wont to be conſidered, when there is a round Number.

But there are thoſe who fanſy theſe words were put into this Book, after *Moſes*'s death: for which I can ſee no ground. For it is certain, he lived the greateſt part of the *Fortieth* year after they came out of *Egypt*, and brought them to the Borders of *Canaan*, within ſight of it, *Deut.* i. 3. xxxiv. 1, 2, &c. And therefore may well be ſuppoſed to have added theſe words himſelf to this Hiſtory, as he did the foregoing, *ver.* 32. that all belonging to this matter might be put together in one place.

*Until they came to a Land inhabited.*] *i. e.* To *Canaan*, or the Borders of it, as it here follows. For theſe words, ſaith *Aben Ezra*, have reſpect to the Wilderneſs in which they now were, which was not inhabited.

*Until they came unto the Borders of the Land of Canaan.*] That is, ſaith he, to *Gilgal*, which was the Borders, when they had paſſed over *Jordan*; when they did eat of the Corn of the Land, and had no further need of *Manna.*

Ver. 36. *An Omer is the tenth part of an Ephah.*] From hence alſo ſome would fain conclude, that *Moſes* did not write this: becauſe, ſay they, it is not uſual, when Meaſures are in common uſe, to tell in other words how much they contained; which then only is proper, when they are grown out of uſe. But ſuch Obſervations ſeem to proceed from an humour of Cavilling. For why may not an Author ſet down diſtinctly, things very well known in his time, that Poſterity alſo may have as diſtinct a Knowledge of them? Beſides, the very ſame Men complain on other occaſions, that the Writers of Hiſtory have omitted to give us an account of ſeveral things, which in their time were moſt notorious; whereby Poſterity ſuffers much, for want of ſuch Information. Nor do I ſee any proof, that theſe Meaſures were not as common in after-times, as they were when *Moſes* lived.

Several Learned Men have taken a great deal of pains, to reduce theſe Meaſures to thoſe of the *Greeks* and *Romans*, particularly *Salmaſius* in his Epiſtles (N. lxvii.) and *Herman. Conringius*, in a Treatiſe on this Subject *de Menſuris Hebraicis.* But none have done it ſo clearly and exactly, as a very Learned Perſon of our own Country (Biſhop *Cumberland*, in his *Scripture Weights and Meaſures*, *cap.* 3.) who computes an *Ephah* to have contained *ſeven* White-Gallons, a Bottle and half a Pint: So that an *Omer* was near *three* Quarts: which, if any one imagine too great a proportion to be allowed to one Perſon every day, he propounds theſe things to be conſidered: That *Manna*, being of a globular figure, (like Coriander-ſeed) muſt needs have many empty ſpaces between every *three* or *four* Grains; and thoſe vacuities may reaſonably be eſtimated a *third* part of the Veſſel's capacity. And it being a light Aerial Food, muſt needs be inwardly porous, and of a ſpungy contexture of parts. So that it waſted ſomething in dreſſing by Fire, as it melted by the Sun when it grew hot: And conſequently three Quarts might, it is probable, be reduced to three Pints of an Oily liquid Subſtance. Which was not too much in an hungry Deſart, where they might well be thought to have refreſhed themſelves thrice a day. See alſo what I have noted before, *ver.* 18.

## CHAP. XVII.

Ver. 1. *AND all the Congregation of the Children of Iſrael journeyed from the Wilderneſs of Sin.*] Where they had been for ſome time (xvi. 1.) and now pitched in *Rephidim.* That is, they reſted here, after ſome other ſtations, in their Paſſage hither: for *Moſes* mentions two between the Wilderneſs of *Sin* and *Rephidim, Numb.* xxxiii. 12, 13, 14. And that is the reaſon of the words here following.

*After their Journeys.*] They proceeded in their Journey to *Dophekah*, and then to *Aluſh*; and ſo to *Rephidim*: where they ſtayed ſome time.

*According to the Commandment of the LORD.*] By the direction of the glorious Cloud, which went before them, and fixed their ſtation for them where it reſted.

*And pitched in Rephidim.*] This place was in the Wilderneſs of *Sin* alſo: but called by a particular Name; as the place from whence they came, was called by the Name of the whole. So St. *Hierom.* All the Wilderneſs, as far as to Mount *Sinai*, was called *Sin*, which was the Name alſo of one of their Stations (as *Moab* was both the Name of a Province and of a City) and there were four others in this Wilderneſs; thoſe by the *Red Sea*, *Dophekah*, *Aluſh*, and *Rephidim.*

*And there was no Water for the People to drink.*] This gave occaſion to another remarkable Mercy of God to them; whereas nothing conſiderable fell out at the two former Stations: which is the reaſon they are here omitted. So *Abarbinel* judiciouſly obſerves. *Moſes* would not ſet down in this Hiſtory any of their Stations, but thoſe in which ſome new and notable thing happened: the reſt, in which no ſuch thing was done, he deſcribes in the Book of *Numbers*, xxxiii.

Ver. 2. *Wherefore the People did chide with Moſes*] Expoſtulate with him in ſuch an undutiful manner, that it may be tranſlated *ſcolded* with him.

*Saying, Give us Water,* &c.] The word for *give* is in the Plural Number: and therefore this was ſpoken both to *Moſes* and to *Aaron*; tho' *Moſes* be only mention'd as the Perſon they contended with. For there was no need (as *Aben Ezra* and others obſerve) to mention *Aaron*, becauſe *Moſes* was not wont to ſpeak to the People, but by him. *Abarbinel* carries it further, and will have this Speech directed to *Moſes* and to *God*, becauſe they came hither by God's Commandment: which made them inſolently ſay, if by God's Providence we were brought to this place, let him take care we be not killed with thirſt.

*And Moſes ſaid, Why chide you with me?*] Who brought you hither by God's Order?

*Wherefore do you tempt the LORD?*] And why do you diſtruſt his Power, and Goodneſs, and Faithfulneſs to his Promiſe?

Ver. 3. *And the People thirſted there for Water.*] This looks like a needleſs Repetition; it being ſaid before, there was no Water in this place, (*ver.* 1.) which made the People chide with *Moſes*, for bringing them into ſuch an inconvenient Station. But if we conſider it well, we ſhall find it a neceſſary Explication of the growth and progreſs of their Diſcontent. For, as *Abarbinel* hath well obſerved, as ſoon as they came to *Rephidim*, they ſaw it was no commodious place, becauſe it would not ſupply them with Water: which made them begin to quarrel with *Moſes* before they needed; merely out of fear, that when the Water they had brought from *Elim* was ſpent, there would be none for them. And now, when after a day or two it was all gone, they were really very thirſty, and ſo fell into the murmuring here ſpoken of, from a ſenſe of their Miſery, as before only out of a fear of it.

*And the people murmured againſt Moſes.*] They proceeded from a lower, to a higher degree of Diſcontent; which made them at firſt only expoſtulate and argue with him; but now they *murmur* againſt him; and at length fell into ſuch a rage, that they ſeemed to be ready to ſtone him, *ver.* 4. It is neceſſary to ſtop ſuch Motions in their beginning.

*Wherefore is this, that thou haſt brought us out of Egypt?*] This ſhows the neceſſity of preſerving the Remembrance of God, and of his Benefits in our Minds. Which if this People had done, they could not have fallen a *third* time into ſuch a diſcontented fit, as made them ſpeak reproachfully of their Deliverer, and ſlight the wonderful Deliverance it ſelf, which God had lately given them out of cruel Servitude. The Character which *Plato* (in his *Axiochus*) gives of the Vulgar ſort of People, belongs to the *Iſraelites* above all other; *viz.* that this ſort is *ἀχάριστον, ἀψίκορον, ὠμὸν, βάσκανον, ἀπαίδευτον, Tom.* iii. *p.* 369.

*To kill us, and our Children, and our Cattle, with thirſt.*] Children, as *Abarbinel* obſerves, can leſs endure thirſt than grown Men; and Cattle need abundance of Water, which is the reaſon they mention them.

Ver. 4. *And Moſes cried unto the LORD.*] Which he did not upon their firſt complaint, *ver.* 2. becauſe their neceſſity was not ſo urgent: but now, ſeeing their Diſtreſs, and the height of their Diſcontent, he prays God to take care of them: hoping he would ſupply them with drink; as lately he had done with Bread.

*What ſhall I do unto this People?*] He ſaid enough, no doubt, to quiet them; by remembring them what God had already done for them, and what reaſon they had ſtill to truſt in his good Providence: But this would not ſatisfy them, unleſs their thirſt was preſently quenched;

which he could not do for them, and therefore knew not how to appeaſe them.

*They be almoſt ready to ſtone me.*] He repreſents to God, not only their importunity, but his own great danger. For having promiſed to bring them to *Canaan*, he was afraid (as *Abarbinel* fanſies) that if they continued to think they ſhould die with thirſt, they would take him for a falſe Prophet, who had deceived them with Lyes; and conſequently inflict the Puniſhment upon him, which the Law enacts againſt a falſe Prophet, which was *ſtoning*. But, the Law being not yet given, this could not be in their thoughts.

Ver. 5. *And the LORD ſaid unto Moſes, Go on before the People.*] Be not afraid of their ſtoning, (ſaith the ſame *Abarbinel*) but tho they murmur, and are in a great paſſion, and impatient, go on before them confidently thro' the midſt of their Camps; and thou ſhalt ſee they ſhall not touch the hem of thy Garment.

*And take with thee of the Elders of Iſrael.*] Not valiant young Men to thy Life-guard; but grave Perſons to be Witneſſes, that thou doſt really bring Water out of a Rock; and the People may not ſay there was a Spring there before. Concerning the *Elders* of *Iſrael*, See iii. 16.

*And thy Rod wherewith thou ſmoteſt the River, take in thy hand.*] Not a Sword, or a Lance, (ſaith the ſame Writer) but that Wand wherewith thou ſmoteſt the River of *Egypt*, and turnedſt it into Blood; or didſt divide the Red-Sea, as ſome underſtand it: an Arm of the Sea, being by good Authors called a *River*.

*And go.*] As I bid thee.

When he is commanded to march before the People, it is ſuppoſed they were to follow: but they could not all move ſo ſoon as he and the Elders, who went before to the very place. Which the whole Body of the People could not do; the paſſage to the Rock, it is likely, being narrow; ſo that they could not all ſee him ſmite the Rock, and behold the Water guſh out; but expected till it flowed from thence unto their Camp.

Ver. 6. *Behold, I will ſtdnd before thee there upon the Rock.*] That is, *the Glory of the LORD*, which in the Cloud appeared in this place (as *Abarbinel* truly expounds it) to ſtrengthen his Faith; and to perſuade the *Elders*, that this Water was divinely given them, even as the *Manna* was. For before that fell from above, the Glory of the LORD appeared, (xvi. 10.) as it did now, before this Water flowed to them from the Rock. So that they were fed continually by the Divine Providence; from whence they received both their Meat and their Drink.

There is an Emphatical *He* (as they call it) before the word for *Rock*; and therefore it ſhould be tranſlated, *upon that Rock*. Where *Abarbinel* fanſies the LORD was wont to appear to *Moſes*: but this being a rocky place, it may only denote that particular part of the Rock to which God directed him to go; and was the ſame (that Author probably thinks) with that mentioned xxxiii. 22.

*In Horeb.*] This was not a diſtinct Mountain from *Sinai*; but only a different part of the ſame Mountain: which was long, and had many riſings; of which this was one.

*And thou ſhalt ſmite the Rock.*] With the Rod, wherewith he ſmote the River, vii. 17, 20.

*And there ſhall come water out of it, that the People may drink.*] According to their Petition, *ver.* 2.

*And Moſes did ſo.*] i. e. Smote the Rock, and brought Water out of it, in ſuch plenty, that the *Pſalmiſt* ſaith *it ran down like Rivers*, (lxxviii. 15, 16.) to ſupply the want of the whole Camp: unto which it flowed as far as *Rephidim*; ſo that they needed not to go to *Horeb* for it. Which is the difference (as *Abarbinel* thinks) between this Miracle, and that mentioned *Numb.* xx. where the Waters were but like a Well, to which they muſt go; and did not come to them, much leſs follow them in their Journeys, as this did. For this was a continued Fountain of Water, which flowed out of the Rock, (*Pſal.* cxiv. 8.) and made this part of *Arabia* habitable in future Ages, which no Man dwelt in before. *Moſes* doth not add, *and the People drank and their Cattel*, becauſe (as *Aben Ezra* obſerves) he ſtudied brevity; and this was eaſily underſtood.

*In the Sight of the Elders of Iſrael.*] That they might be able to teſtify to the People the truth of this Miracle; whereby they were relieved in their Diſtreſs, and preſerved in their Travels thro' the Wilderneſs. The fame of which, no doubt, reached other Nations; the memory of it being remaining in ſeveral of their Fables. For there is a manifeſt alluſion to it in *Euripides* his *Bacchæ*, *ver.* 703. where he makes one of them ſmiting the Rock at *Cithæron*, and Waters guſhing out of it.

Θύρσον δέτις λαβοῦσ᾽ ἔπαισεν εἰς πέτραν
Ὥθεν δροσώδης ὕδατος ἐκπηδᾷ νότις.

This I find obſerved by *Bochartus* in his *Canaan*, *L.* i. *c.* 16. and *Huetius* hath obſerved many more ſuch Inſtances out of *Nonnus*, *Pauſanias*, and divers other Authors, in his *Alnetanæ Quæſtiones*, *L.* ii. *c.* 12. *n.* 18. And he thinks it very probable, that the Fable of *Janus* was forged from hence; for which he alledges many Arguments (in his *Demonſtratio Evang.*) and this among the reſt, that *Albricus* deſcribes his Image, holding a Rod in his left hand, with which he ſmites a Stone, and out of it Water flows.

Ver. 7. *And he called the name of the place Maſſah, and Meribah*, &c. That place which before was called *Rephidim*, was after this called *Maſſah* and *Meribah*: with reſpect to their chiding there with *Moſes*, which is the import of *Meribah*: and their tempting God, which is the ſignification of *Maſſah*. Some think this one place was not called by two Names, but that upon the ſecond ſtriking of the Rock, almoſt *forty* years after this, it was called *Meribah*; and till then only *Maſſah*. But in that Story it is not ſaid the *Place* was called *Meribah*; but the *water*, *Numb.* xx. 13.

*Is the LORD among us, or not?*] Doth he take care of us, or not regard what becomes of us? For God is ſaid to *be among*, or (as the Phraſe in the *Hebrew*) *in the midſt of thoſe* whom he protects, and provides for, by a ſpecial Providence; as we find *Deut.* vii. 21. xxiii. 14. *Joſh.* iii. 20. and many other places.

Ver. 8. *Then came Amalek and fought*, &c.] The ground of their Enmity, is commonly thought to be the antient grudge of the Seed of *Eſau*, to thoſe of *Iſrael*. For *Amalek* was deſcended from the eldeſt Son of *Eſau*, by a Concubine, *Gen.* xxxvi. 12. But it may very fairly alſo be ſuppoſed, that there was ſome League between the *Amalekites*, and the People of *Canaan*, of mutual Defence: which might move the *Amalekites* to oppoſe the paſſage of the *Iſraelites*, and endeavour to hinder their Settlement in *Canaan*; unto which perhaps they imagined their own pretences to be as good; tho' the *Iſraelites* challenged the promiſe of it belong'd to them alone.

*Then came.*] Theſe words import, that the *Amalekites* were the Aggreſſors, without any provocation. If they fanſied the *Iſraelites* would Invade them, they might have prepared to defend themſelves: but it was no ground for Aſſaulting them. Unto which perhaps they were moved (as for other Reaſons, ſo) out of greedineſs of Prey; hearing the *Iſraelites* were loaded with the Spoils of the *Egyptians*.

*And fought with Iſrael.*] They came out of their own Country *to fight* with them in the Wilderneſs. Or we may ſuppoſe that they attacked their Rear, as they were upon their march from *Rephidim* to *Horeb*; and cut off ſome Straglers, or ſuch as lagg'd behind, thro' faintneſs and wearineſs, as *Moſes* relates *Deut.* xxv. 18. The Author of *Dibre Hajamin* makes the Army of *Amalek* to have conſiſted of an incredible Number; all exerciſing Divinations and Inchantments.

Ver. 9. *And Moſes ſaid unto Joſhua.*] Who it ſeems was an eminent Perſon, at their firſt coming out of *Egypt*.

*Chuſe us out men.*] Whom he knew to be as valiant as himſelf.

*And go out and fight with Amalek.*] Meet them, and give them *Battle*.

*To morrow, I will ſtand on the top of the Hill.*] To pray to God, who had lately appeared to him there, *ver.* 6.

*With the Rod of God in my hand.*] This he ſaid, to encourage *Joſhua* to hope God would not fail to deliver them; tho a Miracle was required to bring it to paſs.

Ver. 10. *So Joſhua did as Moſes had ſaid to him*, &c.] Nothing but a ſtrong confidence in God, could have animated Men unexperienced in the Arts of War, to encounter ſuch mighty Enemies.

*And Moſes, Aaron, and Hur, went up to the top of the Hill.*] The *Jews* do but conjecture who this *Hur* was: But we may be certain he was a Perſon of great Eminence for Wiſdom and Piety; otherwiſe he would not have been joyned with the Leaders of God's People, *Moſes* and *Aaron*. We read indeed 1 *Chron.* ii. 19. of one *Hur*, who was the Son of *Caleb*, and Grandfather of the famous *Bezaleel*; who was of the Tribe of *Judah*. But there is nothing to perſuade us that he was the Perſon here ſpoken of; nor that he was the Son of *Moſes*'s Siſter, as ſome of the *Jews* tell us. See *Pirke Elieſer, c.* 45. where ſtrange Stories are told of him. But it is more probable that he was *Miriam*'s Husband, as *Joſephus* affirms, L. iii. *Antiq. c.* 2. tho we cannot tell whence he himſelf was deſcended.

Ver. 11. *When Moſes held up his hand.*] Lifting up the hands was a poſture of Prayer, and imploring the Divine Aid, as we find in many places; particularly *Lament.* iii. 40. *Let us lift up our hearts with our Hands, to God in the Heavens.* And it implies great Earneſtneſs in Prayer; as doth alſo *lifting up the eyes*, and *lifting up the ſoul*, *Pſal.* xxv. 1. cxxi. 1, &c. But tho this be true, and no doubt *Moſes* and his Companions prayed to God moſt earneſtly, yet this was not the occaſion of his *lifting up his Hand*; which was to advance the *Rod of God*, which he held in his hand, and lifted up as their *Standard* or Banner, to which they ſhould look, and hope for help, from the mighty Power of God, who had done ſuch Wonders by that Rod.

*That Iſrael prevailed.*] The ſight of the Rod of God inſpired them with ſuch Courage, that their Enemies could not ſtand before them.

*And when he let down his hand, Amalek prevailed.*] Their Spirits flagg'd, when they did not ſee the Rod; and they began to give ground: imagining perhaps that *Moſes* deſpaired of Victory; who (the Fight being long) was not able alway to keep his hand erect.

Ver. 12. *But Moſes's hands were heavy.*] Thro' wearineſs, by long holding them out upon the ſtretch.

*And they took a ſtone and put it under him, and he ſat thereon.*] It ſeems he had been ſtanding before, which gave them the greater advantage of ſeeing the Rod, but made him the more weary.

*And Aaron and Hur ſtayed up his hands.*] Were his Supporters; which it is probable was in this manner. Sometimes *Moſes* held up the Rod in his right hand, and ſometimes in his left (for *ver.* 11. he ſpeaks only of one *hand* which was lifted up, or let down) and *Aaron* ſtood on one ſide of him, (ſuppoſe his right hand) and *Hur* ſtood on the other: Who by that means, helpt by turns to uphold his hands in that poſture: for if they had done it both together, they might have been as weary as he.

*And his hands were ſteady*, &c. Were kept up ſtretched out, without falling down, till Sun-ſet.

Ver. 13. *And Joſhua diſcomfited Amalek and his People*, &c.] Routed their whole Army. One would think the name of their Kings was *Amalek* (as the Kings of *Egypt* were called *Pharaoh*) becauſe he mentions *Amalek and his People*. Otherwiſe, if *Amalek* ſignifies collectively the *Amalekites*, then *his People* muſt ſignify thoſe who were confederate with them.

Ver. 14. *And the LORD ſaid unto Moſes.*] He appeared, it's likely, to him again in this place, (as he had done *ver. 6.*) and gave him this order.

*Write this for a Memorial in a Book.*] Make a Record of it; as he did both here, and *Deut.* xxv. 17, &c. And no Body was ſo fit to do it as he, who ſaw all that fell out in this Fight; and was the undoubted Author of what we read in this Book; which was written by himſelf.

*And rehearſe it in the ears of Joſhua.*] That he, who was to be the Leader of God's People after *Moſes*, might never enter into any League with the *Amalekites*. For his Proſperity depended upon the Obſervation of the Commands given by God to *Moſes*: which therefore were carefully written in a Book, and delivered to him, that they might not be forgotten. See *Joſh.* i. 7, 8. where there is a plain proof, that the Laws delivered by *Moſes*, were written before *Joſhua* entred into the Land of *Canaan*.

*For I will utterly put out the Name of Amalek from under Heaven.*] Have a perpetual quarrel with them, till they be quite extinct; as they were partly by *Saul*, 1 *Sam.* xv. and partly by *David*, 1 *Sam.* xxx. 17. and partly by the Children of *Simeon*, 1 *Chron.* iv. 43. *Balaam* alſo propheſied of their utter Deſtruction, *Numb.* xxiv. 20. Which may ſeem a hard Sentence; but it was (as *Maimonides* obſerves) to terrify others from the like Malice. For as particular Perſons are ſometimes puniſhed very ſeverely, for an Example to others; ſo are Families and Nations. And *Amalek*, being the very firſt that drew a Sword againſt *Iſrael*, unprovoked, God paſſed this heavy Doom upon them: whereas *Ammon* and *Moab* (ſaith he) who out of mere Covetouſneſs committed what they did againſt *Iſrael*, and wrought Miſchief to them by Craft and Subtlety, had only this Puniſhment inflicted upon them, that *Iſrael* ſhould not contract Affinity with them, *&c. Deut.* xxiii. 3, 4. xxv. *ult. More Nevoch. P.* iii. *c.* 41.

Ver. 5. *And Moſes built an Altar.*] Commonly Altars were built for Sacrifice: which *Moſes* perhaps here offered, in thankfulneſs to God for his Benefits, particularly this great Victory. But they were alſo built ſometimes only as Memorials (*Joſh.* xxii. 26, 27.) as this perhaps was: He thinking it fit to preſerve the memory of this Victory, not only by writing, but by this Monument alſo, and the Inſcription he left upon it.

*And he called the Name of it JEHOVAH-Niſſi.*] Or, The LORD my Banner; *i. e.* By him we overcame them. Some will have it tranſlated, not he *called it*, but he *called him*; *i. e.* the LORD, by the Name of *the LORD who lifted up a Banner*; *i. e.* fought for them, *Pſal.* lx. 6. From which Inſcription *Bochartus* thinks came the Name of *Dionyſus* among the *Greeks*: who from this word *Niſſi* call'd him *Niſſæus* or *Nyſæus*; and adding the Name of their own *Jupiter* to it, called him Διόνυσος, *L.* i. *Canaan*, *c.* 18. For *Bacchus* is ſaid to have been a great Warrior, and to have made mighty Conqueſts. And as *Huetius* obſerves, is called *Arſaphes*, which is the very Name given to *Moſes* by the *Egyptians*, who called him *Oſarſiph*. Nay, in *Orpheus* his Hymns, *Bacchus* is called *Miſes*; which ſeems to be the ſame with *Moſes*. Out of whoſe Story, all that the *Greeks* and others ſay of *Bacchus*, ſeems to have been framed; as he ſhows with great probability, *Demonſtr. Evan. Propoſ.* iv. *c.* 4. *n.* 3.

Ver. 16. *For he ſaid, Becauſe the LORD hath ſworn*, &c.] In the *Hebrew* the words are, *The hand upon the Throne of the LORD.* Which is commonly interpreted, *The LORD hath ſworn by his Throne.* So R. *Solomon*, and *Aben Ezra*; and the *Chaldee*, whoſe Paraphraſe is, *This is ſpoken with an Oath, from the face of the terrible One, whoſe Majeſty is upon the Throne of Glory, that the LORD will have War with* Amalek, *&c.* That is, ſaith *Maimonides*, he hath ſworn by himſelf, (*More Nevoch. P.* i. *c.* 9.) for in this, and all other places, the word *Kiſſe* (i. e. *Throne*) ſignifies his Magnificence and Power: which is not any thing without his Eſſence; but is himſelf.

But here being no mention of *lifting up the hand*, which is the Phraſe for Swearing, (*Exod.* vi. 8. *Deut.* xxxii. 40.) it may more ſimply be expounded, *becauſe the hand of the LORD, ſitting upon the Throne* of his Majeſty, is ſtretched out, and holds up his Banner, to fight with *Amalek* throughout all Generations. For *Moſes* ſeems to allude in this Phraſe, to what he had ſaid *ver.* 11, 12. *When* Moſes *lifted up his hand, then* Iſrael *prevailed*, &c. and bids them take notice, it was his hand, *i. e.* the Omnipotent Power of God, which gave them this Victory; and would perpetually proſecute *Amalek*, till they were deſtroyed.

*Joſeph Scaliger* would have *Kes-jah* to be but one word, and to ſignify the ſame with *Keſe*; which, according to him, is the laſt day of the Month, on which this Battle was fought. And ſo this to be a part of the Inſcription upon the Altar; as if he had ſaid, *This Pillar was ſet up on the laſt day of the ſecond Month, to declare* ἄσπονδον πόλεμον, *irreconcileable War with* Amalek *for ever*, *L.* iii. *de Emend. Temp. p.* 223. But this is too bold a conceit; and is confuted by *Hacſpan* and *Glaſſius*. There is a more ingenious conjecture (which I have ſomewhere met with) if there were any thing in Scripture to warrant it; that *laying the hand on the Throne*, was a form of Swearing: as *touching the Altar* was among ſome Nations; which was as much as our *laying the hand on the Bible*: a principal External Character of a ſolemn Oath. Whence *Juvenal* ſaith, *Atheiſts* do *intrepidos altaria tangere*, touch the Altars boldly, without trembling; *i. e.* make no Conſcience of an Oath.

But the *Marginal* Tranſlation, after all, is very literal, and makes the ſenſe exceeding plain and clear: *Becauſe the hand* (*of Amalek*) *is againſt the Throne of the LORD*, (*i. e.* againſt God himſelf) *therefore the LORD will have War with* Amalek *from Generation to Generation.* This is eaſy and natural, and agrees with the whole Hiſtory: that becauſe they came out, and oppoſed the Deſign of God, who in a viſible, and moſt glorious manner, conducted the *Iſraelites* to the Land he had promiſed to give them, he would never be reconciled to them.

For it was an high Affront to his Majeſty, who had lately done ſuch aſtoniſhing Wonders, as were famed, no doubt, in all the neighbouring Nations, xv. 14, 15.

## CHAP. XVIII.

Ver. 1. NOW *Jethro, the Prieſt of Midian,* &c.] Many antient and later Verſions have it, *Prince of* Midian: See Chap. ii. 16.

*Heard of all that God had done for Moſes and for Iſrael,* &c.] The Fame of which went into all the Countries thereabout, xv. 14, &c.

Ver. 2. *Took Zipporah Moſes wife, after he had ſent her back.*] It is uncertain, when *Moſes* ſent her back to her Father: but it is likely it was done at her own deſire, when ſhe ſaw how difficult his Work was likely to prove in *Egypt:* See iv. 26. The *Hebrew* word ſeems to ſome to intimate *a Divorce*, as the *Mauritanian Jews* take it. But all Chriſtian Verſions, and that of the *German Jews*, and the *Perſian*, underſtand it as we do. See *Selden de Uxor. Hebr. p.* 929.

Ver. 3. *And her two Sons,* &c.] Whoſe Names carry in them a thankful Remembrance of God's great Mercy to him.

*Gerſhom.*] See ii. 22.

Ver. 4. *Eliezer.*] Who is thought to have been born a little before he left *Midian*, and went out of *Midian* into *Egypt* by God's ſpecial direction. See iv. 25.

Ver. 5. *And Jethro,* &c. *came unto Moſes.*] Took a Journey out of *Miriam* to give him a viſit.

*Into the Wilderneſs.*] Into the ſame Wilderneſs, where *Moſes* and the *Iſraelites* now were.

*Where he incamped at the Mount of God.*] *viz.* At *Horeb*, which was not far from *Midian*, it appears from iii. 11. where we read that when *Moſes* fed *Jethro*'s Flock, he led them hither to this Mount. Which is called *God's Mount*, becauſe there he appeared firſt to *Moſes*, iii. 2, &c. and had lately appeared there again upon the Rock, xvii. 6. unto which place he bid *Moſes* lead the Congregation, (xvii. 5.) who were now, I ſuppoſe, incamped thereabout, after the Fight with *Amalek* in *Rephidim*; which was not far from it.

Ver. 6. *And he ſaid unto Moſes.*] By a Letter which he ſent him from the place where he was incamped (of which theſe were the Contents) to give him notice of his coming. Which was but neceſſary; that he might without any impediment paſs the Guards, which we may well think *Moſes* had ſet very carefully, after the Fight with *Amalek*; who had ſuddenly ſurpriſed the hindmoſt of the People, *Deut.* xxv. 18.

*I, thy Father-in-law Jethro, am come unto thee,* &c.] Am upon the way, and come near to thee.

Here it may be fit to take notice, that there is a great diſpute among Interpreters, about the time when *Jethro* came from *Midian*, with *Moſes*'s Wife and Children: whether immediately after the Fight with *Amalek*, as it is here ſet down; or ſome time after, when the *Iſraelites* were better ſettled. One would think, that he could not but take the firſt opportunity to viſit *Moſes*, and to bring him and his neareſt Relations together; after he heard the News of their coming out of *Egypt*, and their paſſing the Red-Sea, &c. The news of which could not but reach him, who was a Borderer upon this Wilderneſs. Yet the *Hebrews* are generally of an opinion, that this fell out, after the giving of the Law at Mount *Sinai*: and many Chriſtians have been of the ſame mind: particularly ſuch great Men as our moſt Learned Primate *Uſher*, *ad A. M.* 2514. and Mr. *Selden*, *L.* ii. *de Synedris*, *c.* 2. where he ſaith, no other account of it is to be received, [*nec aliam ſanè ſententiam omnino amplexandam ſentio*] but they are not agreed in what year he came. Some ſay it was in this firſt year, after their coming out of *Egypt:* And the *Hebrews* have an opinion, that it was in the Month of *Tiſri*, and on the *eleventh* day of that Month, when *Jethro* gave the following Counſel to *Moſes*, ver. 19, &c. *i. e.* above *three* Months after God gave the Law from Mount *Sinai*; or after *Moſes* received the *ſecond* Tables. But others are as confident that it was in the *ſecond* year; and place this Story according to order of time after *Numb.* x. 28. or, as Dr. *Lightfoot* thinks, it ſhould come in between the 10th and 11th Verſes of that *Tenth* of *Numbers*. And Primate *Uſher*, in like manner, judges his coming to have been about that time. But tho' all this be uncertain, yet Mr. *Selden* thinks he hath a ſtrong ground to affirm, it was after the giving of the Law, from what we read *Deut.* i. 6, 9, 10, 11, &c. And I confeſs it ſeems plain from thence, that the Regulation which *Moſes* made by the advice of *Jethro*, was *after God ſpake to them in* Horeb, which is the ſame with Mount *Sinai*. For tho' he did appear at *Horeb* before this (as I obſerved xvii. 6.) yet he ſaid nothing then of that which *Moſes* mentions (*Deut.* i.) which was after the giving of the Law. At which time he ſaith there (*ver.* 9.) it was that he told them, *he was not able to bear them himſelf alone*, &c. But notwithſtanding this, I cannot think that the *coming* of *Jethro* to *Moſes* was deferred ſo long (for no reaſon can be given why *Moſes* here places the Story of it, if it did not follow their Fight with *Amalek*) tho' he did not give him the *advice* for the better Adminiſtration of Juſtice, till after God had delivered the Law from Mount *Sinai*; as I ſhall obſerve in its proper place.

Ver. 7. *And Moſes went out to meet his Father-in-law.*] Before he came into the Camp; or at leaſt before he came to his Tent: that he might ſhow the great reſpect he bare to him, and his joy to ſee him.

*And did obeyſance, and kiſſed him.*] Welcomed him according to the Cuſtom of thoſe Countries.

*And they asked each other of their welfare.*] Had ſuch diſcourſe together, as Friends commonly have at their meeting, till they came into the Tent.

*And they came into the Tent.*] Into the Tent of *Moſes*; or rather, the Tent prepared to entertain

*Jethro.* But the *Talmudiſts* are ſo poſſeſſed with the opinion, that this hapned ſome Months, if not a whole Year, after the Law was given, that they take this *Tent* to have been *Beth-midraſh*, the Houſe of Expoſition; or the School where *Moſes* made the People underſtand the Law. For ſo *Jonathan* in his Paraphaſe upon this, and the foregoing Verſe; *I, thy Father-in-law, am come unto thee, that I may be made a Proſelyte. And if thou wilt not receive me for my own ſake; yet admit me for the ſake of thy Wife and Children, which I bring with me. And* Moſes *went out from under the Cloud of Glory to meet him,* &c. *and when they had mutually ſaluted, they came into the Tabernacle of the Houſe of Learning.* But nothing can be more abſurd than this fancy; that he carried him immediately to hear a Lecture upon the Law.

Ver. 8. *And Moſes told his Father-in-law, all that the LORD had done to Pharaoh,* &c.] It ſeems to me, from theſe words, and thoſe that follow, that all we read hitherto about this matter, fell out in order of time, as it is here ſet down. For if it had hapned after the giving of the Law, it is moſt probable, he would have ſaid ſomething of the moſt remarkable paſſage of all other, God's glorious appearance to them on Mount *Sinai*, and the Law he had delivered to them, *&c.* Whereas, at this meeting, he only relates what God had done to *Pharaoh*, and to the *Egyptians*, and how the *LORD delivered* them; and *all the Travel that came upon them by the way:* which comprehends their paſſing thro' the Red-Sea, and their want of Water and Bread, and their Fight with *Amalek:* That is, all that we read in the foregoing Chapters. And accordingly *Jethro* rejoiced for their deliverance from the *Egyptians*, ver. 9. and gives thanks to God for it, *ver.* 10. taking notice of nothing elſe.

Ver. 9. *And Jethro rejoyced for all the goodneſs which the LORD had done to Iſrael,* &c.] The *Gentiles*, as *Conradus Pellicanus* here obſerves, more devoutly acknowledged God's Mercies when they underſtood them, than the *Jews* themſelves did. With which our Saviour, when he came, upbraids that People; finding ſuch Faith among the *Gentiles*, as he could not meet withal in *Iſrael.*

Ver. 10. *Bleſſed be the LORD who hath delivered you out of the hand of the Egyptians,* &c.] This may relate to the Preſervation of *Moſes* and *Aaron*, who had brought the foreſt Plagues upon *Pharaoh* and the *Egyptians*; and yet God ſuffered them not to hurt them.

*Who hath delivered the People from under the hand of the Egyptians.*] And then this relates to the Deliverance of the whole Body of the People from the *Egyptian* Bondage; and to the Overthrow of *Pharaoh* and his Hoſt in the Red-Sea: whereby the *Iſraelites* were finally delivered *from under the hand*, i. e. the tyranny and oppreſſion of the *Egyptians.*

Ver. 11. *Now I know that the LORD.*] He knew the true God before; but was now fully convinced that he alone was the moſt High.

*Is greater than all Gods.*] Than all that the World accounted Gods. For he did not acknowledge any more Divine Powers than one: but he ſpeaks according to the common opinion Men had in thoſe days, of other Gods beſides the moſt High. This is a common acknowledgment of good Men in after-times, *Pſalm* lxxxvi. 8, 10. cxxxv. 5.

*For in the thing wherein they dealt proudly, he was above them.*] If we refer this to what immediately goes before, (*viz. all Gods*) the meaning is, that the LORD appeared ſuperiour to all the *Egyptian* Gods, who inſolently attempted, by the Magicians, to equal him in his wonderful Works; but were baffled and expoſed to contempt, and at laſt thrown down in their Images, viii. 19. ix. 11. xii. 12. But it is commonly thought to relate to the *Egyptians* and *Pharaoh*, mentioned in the foregoing Verſe: and then the meaning is, that the LORD confounded them that proudly contemned his Authority, ſaying, *Who is the LORD,* &c. v. 2. whom he forced to beg his pardon, ix. 27. and at laſt drowned him and his Hoſt in the Red-Sea, when they ſaid, in an haughty, boaſting manner, *I will purſue, I will overtake, I will divide the ſpoil, my luſt ſhall be ſatisfied upon them,* &c. xv. 9. And to this purpoſe the *Chaldee* expounds it; *In that very thing wherein they thought to judge* (*i. e.* to puniſh or deſtroy) *the* Iſraelites, *they were judged themſelves*; *i. e.* drowned in the Sea, as they intended to drown all their Male Children.

Ver. 12. *And Jethro, Moſes Father-in-law.*] He is conſtantly thus deſcribed, (*ver.* 1, 2, 5, 6, 7, 8. and every where elſe but *ver.* 9, 10.) to diſtinguiſh him from any other *Jethro*; to whom theſe things might poſſibly be thought to belong.

*Took a Burnt-offering.*] Which was to be wholly conſumed upon the Altar, and nothing of it eaten by any body, *Lev.* i. 9. This now may be thought to have been done, after the giving of the Law at Mount *Sinai*; which *Moſes* here mentions, becauſe he would put together all that belongs to *Jethro*'s ſtory (tho' not all done at the very ſame time) juſt as I ſaid he did what belonged to the Hiſtory of the *Manna*, xvi. 33, 35. See there.

*And Sacrifices.*] *i. e.* Peace-offerings; of which the People, as well as the Prieſts, were to be Partakers, *Lev.* vii. 34. *Deut.* xxvi. 7. And regularly there never were any *Burnt-offerings* made, which were wholly conſumed upon the Altar, but *Peace-offerings* attended upon them; if they were not *Offerings for the whole Congregation*, but for particular Perſons; that ſo they who brought them, might feaſt alſo with God upon the Sacrifices. For feaſting upon Sacrifices was an Appendix unto all Sacrifices whatſoever, one way or other; if not by themſelves, yet by the Prieſts, who eat of the *Sin-offerings*, as the Proxies of the People. Of this there are numerous Inſtances, not only among the *Jews*, after the Law was given, but among other People, who had this Cuſtom antecedent to it: As appears from *Numb.* xxv. 2. where the *Midianites* invite the *Iſraelites to the Sacrifices of their Gods, and the People did eat,* &c. Which they did not learn from *Moſes*, but derived from higher Antiquity; it is probable even from *Abraham* himſelf.

*For God.*] To be offered unto God. Who offered them we are not told; but it ſhould ſeem by the word *took*, that *Jethro* himſelf (who was a Prieſt) was permitted to perform this Office; in token that they owned him to be a faithful Servant and Miniſter of the moſt high God, as *Melchiſedeck* was. And accordingly it follows that *Aaron* was invited, with the Elders of *Iſrael*, to come and feaſt with him upon theſe Sacrifices.

*And Aaron came.*] This ſeems to ſignify, that *Aaron* was but a Gueſt, and had not been the Prieſt who offered the Sacrifices. For tho' we ſuppoſe the Law to have been now given, yet it is likely *Aaron* and his Sons were not yet conſecrated, nor the Service of God as yet ordered, according to the Law that had been delivered; no more than Judicatures were erected, as after this they were by the advice of *Jethro*.

But of theſe things we can have no abſolute Certainty, but only make probable Conjectures.

*And all the Elders of Iſrael.*] See iii. 16.

*To eat Bread.*] To partake of the Sacrifices that had been offered; for this comprehends the whole Meal, *Gen.* xliii. 25.

*Before God.*] Before the Tabernacle where God dwelt. Or, if that was not yet ſet up, in the place where God appeared in an extraordinary manner, which it is likely was in the Tent of *Moſes*, xxxiii. 7.

Ver. 13. *And it came to paſs on the morrow.*] The next day after this ſolemn Sacrifice: which the *Jews* (I obſerved above) ſay was on the 11th day of *Tiſri*. So *Sepher Mechilta*, and others from thence, as Mr. *Selden* hath noted, *L.* ii. *de Synedr. c.* 2. *p.* 75.

*That Moſes ſat.*] That was the poſture of Judges.

*To judge the People.*] To hear Cauſes and determine them.

*And the People ſtood by Moſes*, &c.] That was the poſture both of the Plaintiff, and the Defendant. And there were now ſo many Cauſes brought before him, that they took up the whole day: So that he had no time to eat and refreſh himſelf.

Ver. 14. *And when Moſes Father-in-law ſaw all that he did to the People.*] He either was preſent, and obſerved himſelf; or was informed by others, what inſupportable Pains he took.

*He ſaid, What is this thing that thou doſt to the People?*] What a burden is this, to judge the Cauſes of a whole Nation?

*Why ſitteſt thou thy ſelf alone?*] Takeſt more upon thee than any one Perſon is able to bear.

*And all the People ſtand by thee, from Morning to the Even?*] Till both thou and they are tired.

Ver. 15. *Becauſe the People come unto me to enquire of God.*] I cannot refuſe to do Juſtice; and there is none but my ſelf, to declare what the Law of God is in ſuch Caſes, as are brought before me.

*To enquire of God.*] Doth not ſignify here, to deſire him to conſult the Divine Majeſty for them; but to decide their Controverſies, according to the Mind of God, declared in the Laws he had given him. So the LXX, *to ſeek for Judgment from God:* and the *Vulgar*, *to ſeek God's Sentence.* For what was determined according to God's Law, was *the Judgment of God*, and ſo it is called by *Moſes*. See Mr. *Selden*, *L.* i. *de Synedr. c.* 15. *p.* 610.

Ver. 16. *When they have matter.*] Of Controverſy.

*They come to me.*] That I may decide it.

*And I judge between one and another.*] Determine where the right lies.

*And I do make them know the Statutes of God, and his Laws.*] This explains what is meant by *enquiring of God*; *i. e.* what was the Law of God, in the Caſe brought before him. From which we may probably gather, that the Law was already given from Mount *Sinai*, and all the other *Laws* and *Statutes*, which follow, (Chap. xxi, xxii, xxiii.) before this hapned. Unleſs we will ſay, as ſome do, that *Moſes* was directed, upon the ſpot (as we ſpeak) by a ſecret inſpiration, how to determine every Cauſe.

Ver. 17. *The thing that thou doſt is not good.*] Neither profitable for thy ſelf, nor for the People; as it follows in the next Verſe.

Ver. 18. *Thou wilt ſurely wear away.*] Decay apace, and without remedy; as the Phraſe in the *Hebrew* ſignifies.

*Both thou and the People that is with thee.*] Such tedious Attendance will impair them alſo, as well as thy ſelf.

*For this thing is too heavy for thee*, &c.] Too much for one Man to undergo.

Ver. 19. *Hearken now unto my voice.*] Be adviſed by me.

*I will give thee counſel, and God ſhall be with thee.*] Tho' I am no *Iſraelite*, I will take upon me to be thy Counſellor; and I doubt not, God will ſhow my Advice to be good, by the good Succeſs which will attend it.

*Be thou for the People to Godward, that thou may'ſt bring the Cauſes unto God.*] Appoint others to hear Cauſes, and do thou give thy ſelf μόνῃ τῇ τοῦ Θεοῦ θεραπείᾳ, to the Worſhip and Service of God alone, as *Joſephus* expounds it, *L.* iii. *Antiq. c.* 3. or, as *Ruffinus* gloſſes, *reſerve thy ſelf only to the Miniſtry of God*; to attend, that is, upon him, and know his Mind. Which, if it be the ſenſe, muſt be underſtood with this Exception, *only in greater Cauſes* (as it follows afterward) which he was to hear himſelf. And that may well be the meaning of theſe words, *When the People bring any matter to thee, which is too hard for other Judges to determine*, (ver. 22.) *do thou, if need be, carry it to God, that he may reſolve thee.* Not that he was alway to conſult the Oracle; for he knew in moſt Cauſes the ſenſe of God's Law: but in ſome it might be neceſſary to have a particular direction from Heaven. As in *Numb.* xv. 34, 35. xxvii. 5, &c.

Ver. 20. *And thou ſhalt teach them Ordinances and Laws.*] How theſe two differ, is not certain: but *Ordinances* are commonly taken to concern matters of Religion; and *Laws* civil matters of Juſtice and Charity. In both which he was, if the Caſe required it, to bring it to God; and then to report to the People, what his Reſolution was about it.

*And ſhalt ſhew them the way wherein they muſt walk.*] How to behave themſelves towards God.

*And the work that they muſt do.*] How to behave themſelves one towards another.

Ver. 20. *Moreover.*] Now in order to this,

*Thou ſhalt provide out of all the People.*] Look out ſuch Men as are qualified according to the following Directions. Which he did in this manner, as he himſelf relates, *Deut.* i. 13. where he ſaith to the People, *take ye wiſe and underſtanding Men*, &c. In the *Hebrew* it is *give ye*, *i. e.* preſent to me ſuch Men as you think fit for this Office: And then it follows, *I will make them Rulers over you.* They choſe them; and then he approved them, and gave them authority. Or, perhaps they preſented a good many whom they thought qualified; and out of them he appointed ſuch, as he judged moſt meet. And thus he ſaith again, *ver.* 15. *So I took the chief of the Tribes*, &c. See Mr. *Selden*, *L.* i. *de Syndr. c.* 15. *p.* 632.

*Able men.*] Men able to endure labour; or Men who are not needy, but rich and wealthy; or Men of Parts, or Men of Courage: for it may refer to any of theſe, eſpecially the laſt; ſuch as did not fear potent Perſons, but God alone, as it here follows.

*Such as fear God.*] Men truly Religious; who would fear to offend God by doing Injuſtice; but not fear to offend Men by doing Right.

*Men of Truth.*] Honeſt, upright Men: whoſe love to Truth would make them ſift it out; by hearing both ſides patiently, with impartial attention and unbiaſſed affection.

*Hating Coveteouſneſs.*] Not greedy of Money; but abhorring Bribes, and all baſe ways of Gain. Which, as *Demoſthenes* ſays, ἔκφρονας καὶ παραπλῆγας ποιεῖ τοὺς δικαστάς, makes Judges beſides themſelves, and no better than mad.

For all theſe good qualities, they were to be eminent and noted among the People, as *Moſes*'s words import, *Deut.* i. 13. where he bids them preſent to him, not only *wiſe men and underſtanding*, but alſo *known among their Tribes*; generally accounted Men of Underſtanding and Integrity.

*And place ſuch over them, to be Rulers of Thouſands*, &c.] The *Hebrew* words are ſuch, that it cannot be determined by them, whether this relate to the number of *Rulers*, or of People that were to be ruled by them; as Mr. *Selden* obſerves and diſcourſes upon it very largely, in the fore-mentioned place, *L.* i. *de Synedr. c.* 15. *p.* 615. Where he ſhows that *Decemvir*, for inſtance, was not only one ſet over *ten*; but one of the *ten* Judges of which a Court conſiſted; and ſo the reſt may be interpreted. But the moſt antient and moſt received Senſe is, that he doth not ſpeak of the Number of Judges, (for what a ſtrange Court would that be in which there was a Thouſand Judges?) but of the People, of whoſe Cauſes they were to take cognizance: And it is commonly thought alſo there was but one Ruler over a *Thouſand*, (*Families* or *Men*, it is uncertain which) and ſo of the reſt: tho the words may import more than one in each of their Judicatures; whether greater or ſmaller. The *Talmudiſts* make a prodigious number of Judges of each ſort; but it is moſt rational to think that *Jethro*'s meaning was, That he ſhould conſtitute greater and leſſer Judicatures, according to the Diviſion of their ſeveral Tribes, into *Thouſands*, *Hundreds*, *Fifties* and *Ten*; and a competent number of Perſons appointed to be Judges in theſe greater or leſſer Courts.

For that their Tribes were divided into *Thouſands* (for Inſtance) is apparent from ſeveral places, *Joſh.* xxii. 14. *Judg.* vi. 15. [where *Gideon* ſaith, *my Family* (in the *Hebrew* it is *my Thouſand*) *is the meaneſt in* Iſrael] 1 *Chron* xii. 20. *Mic.* v. 2. Theſe *Thouſands* *Corn. Bertramus* takes to be *Families*, whom the *Hebrews* call *Houſes*: which were divided into ſo many *Heads*, as they call them, as the Tribes were into Families. And of theſe he thinks *Jethro* adviſes him to make ſuch Rulers as are here mentioned, of ſeveral degrees. But others (particularly *Herman. Conringius de Republ. Hebr. Sect.* 19.) think we are to underſtand only *Rulers* over a *thouſand Men*, not *Families*: as it is certain in Military Affairs, the Captains of *thouſands* were only of a thouſand Soldiers, *Numb.* xxxi. 14.

*Rulers of hundreds, Rulers of fifties, and Rulers of tens.*] There were *four* orders of theſe Rulers: but whether there was a ſubordination of the lower order to the higher, as in Armies there is of the *Captain* to the *Colonel*, (as we now ſpeak) and the inferiors to him, I cannot determine.

Ver. 22. *And let them judge the People at all Seaſons.*] Sit every Day, ſome or other of them, in their ſeveral Diſtricts. See *ver.* 26.

*Every great matter they ſhall bring to thee.*] Not if they were able to determine it themſelves. For they had power to hear all Cauſes; but when they found any too difficult, they were to refer it to be heard by *Moſes* himſelf. So R. *Levi ben Gerſom* explains it: *Every great Cauſe, in which they know not what to judge, they ſhall bring to thee, and thou ſhalt ſhow what is right*: or how it is to be decided.

There are thoſe indeed who think there were ſeveral ſorts of Cauſes, that might not be brought before theſe inferiour Courts; but were to be reſerved for *Moſes*'s hearing and judging. Theſe they make to be *Four*: *Firſt*, All Sacred Matters, or Things, belonging unto God; which they gather from *ver.* 19. *Secondly*, All Matters of Equity; where the rigour of the Law was fit to be mitigated. *Thirdly*, All Capital Cauſes. And *laſtly*, ſuch as the *Chiliarchs*, *i. e.* Rulers of Thouſands, and the other Judges referred to him. But this is ſaid without ground; for it is plain, all ſorts of Cauſes might be determined by the Inferiour Courts, if they were able to make an end of them, whether Civil or Sacred. Only thoſe which were too difficult for them; that is, when they did not find a Law to direct them, or it was obſcure, or they could not agree about the Puniſhment, then they were to be brought before *Moſes*. So he himſelf charges; not that the *People* ſhould bring ſuch Cauſes to him as they thought difficult, but that the *Judges* themſelves ſhould bring them; *i. e.* order an appeal to him, *Deut.* i. 17. *bring it unto me* (ſpeaking to the Judges) *and I will hear it.* Which ſhows the Cauſe had been at the Bar of other Courts before, and that it was not unlawful for them to meddle with it if they had been able to determine it. And accordingly we read here below, *ver.* 26. that the Judges did ſo. In ſhort, theſe words do not intimate that there were ſome Cauſes the other Judges might not try, if they were able;

but only that ſuch things as they found themſelves not skilful enough to determine, they ſhould bring to him. See Mr. *Selden* in the forenamed Book, *p.* 633, *&c.*

*But every ſmall matter they ſhall judge.*] Hitherto *Moſes* had heard all Cauſes promiſcuouſly, great and ſmall: but *Jethro* well adviſes him to delegate the labour of judging all Cauſes *liquidi juris*, (as the Lawyers ſpeak) where the Right was clear: and to reſerve no part of the Judicature to himſelf, but where the Law it ſelf was either defective or obſcure.

*So ſhall it be eaſier for thy ſelf*, &c.] Thou wilt eaſe thy ſelf of a great burden, by appointing others to take their ſhare of it.

Ver. 23. *If thou wilt do this thing, and God command thee ſo.*] If thou wilt follow this advice, by God's approbation; who was to be conſulted whether he allowed it.

*Then thou ſhalt be able to endure.*] Thy Days will be prolonged; which otherwiſe will be ſhortned with this intolerable labour.

*And the People go to their place in peace.*] Go home very much ſatisfied, with ſuch quick diſpatch, and happy compoſure of their Differences.

Ver. 24. *So Moſes hearkned to the voice of his Father-in-Law*, &c.] Followed his Councel, by God's approbation, with whom no doubt he adviſed, *ver.* 23. Here the *Samaritan* Copy inſerts thoſe words of *Moſes*, *Deut.* i. 9, &c. *I am not able to bear you my ſelf alone, the* LORD *your God hath multiplied you*, &c. Which he ſpake indeed when he made this Conſtitution, but did not ſet it down in this Book; where he intended only a ſhort account of theſe Tranſactions.

Ver. 25. *And Moſes choſe able Men*, &c.] Out of thoſe who were preſented to him by the People. See *ver* 20.

Ver. 26. *And they judged the People at all Seaſons.*] Whenſoever they reſorted to them: For ſome Court or other ſat every day that was not appointed by God for other Buſineſs, *i. e.* for Religion.

*The hard Cauſes they brought to Moſes*, &c.] It is plain by this that the *Judges*, not the *People*, brought the hard Cauſes unto *Moſes*, for the People cold not know, whether they might not have a Remedy nearer hand (than by going to him on all occaſions) till they had tried.

Ver. 27. *And Moſes let his Father-in-law depart.*] After he had ſtaid ſome time with him, and could not prevail with him to ſtay longer, (which he earneſtly deſired) and go with them to ſee the Accompliſhment of God's Promiſes to them; as thoſe words *Numb.* x. 29, &c. are thought to ſignify. But perhaps that *Hobab* there mentioned, was not *Jethro* himſelf, but his Son; whom *Moſes* alſo perſwaded not to return to his own Country: for he makes no reply, much leſs denies to ſtay with *Moſes*, when he preſſed him the ſecond time; tho he refuſed at firſt, *ver.* 32. But this I ſhall conſider in that place.

*And he went his way into his own Land.*] To make his Children, or the People of the Land *Proſelytes*, ſaith the *Chaldee* Paraphraſe. Which it's probable he endeavoured (*i. e.* to bring them to true Religion) and effected in ſome meaſure: ſo that Piety was propagated in ſome Families among them to future Generations. For the *Rechabites* came out of this Country, 1 *Chron.* ii. 55. whoſe Vertue *Jeremiah* praiſes in the latter end of the *Jewiſh* Church, Chap. xxxv.

## CHAP. XIX.

Ver. 1. IN *the third Month.*] Or, in the *third new Moon.* For the *Hebrew* word *Chodeſh*, ſignifies a *new Moon*, as well as a *Month*: nay, that is the prime ſignification, from whence the other is derived. And ſo we are to underſtand it here; that on the New Moon, *i. e.* the firſt day of the third Month, (called *Sivan*) after their coming out of *Egypt*, they came into the Wilderneſs of *Sinai.* Which was juſt 45 days after they departed out of *Egypt.* For if we add to the 15 days of the firſt Month 29, which made the ſecond, theſe put together, with this New moon, make 45. Unto which if we add that day when *Moſes* went up to God, (*ver.* 3.) and reported, when he came down, the Meſſage God ſent by him to the Elders of *Iſrael*; and the next day after, when he returned their Anſwer unto God, (*ver.* 7, 8.) with the *three* days more, which God gave them to prepare themſelves for his coming down among them, (*ver.* 10, 11.) there were juſt *Fifty* days from their Paſſover to the giving of the Law upon Mount *Sinai*: which laid the Foundation of the great Feaſt of *Pentecoſt.*

*The ſame day.*] *i. e.* On the fore-mentioned *New Moon*, of the third Month.

*Came they into the Wilderneſs of Sinai.*] So called from that famous Mountain *Sinai*, which gave the Name to the Wilderneſs which lay before it. This Mountain was alſo called *Horeb*, *Deut.* iv. 10. they being only different tops of one and the ſame Mountain; but this higher than *Horeb*: ſo that one may ſee the Red-Sea from thence, as they that have travelled into thoſe Parts affirm, who ſay it is now called by the *Arabians Tur*; and by Chriſtians, the Mountain of St. *Catherine.*

Ver. 2. *For they were departed from Rephidim*, &c.] They began to move from *Rephidim* toward that part of the Mountain called *Horeb*, upon their murmuring for want of Water, xvii. 5, 6. But ſeem to have returned thither to fight with *Amalek*, v. 8. And then they were led by God to this other ſide of the Mountain, which is called *the Wilderneſs of* Sinai.

*There Iſrael encamped before the Mount.*] For the glorious Cloud having led them hither, reſted upon the Mount; as appears from the words following.

Ver. 3. *And Moſes went up unto God.*] Whoſe glorious Majeſty appeared upon the Mount.

*And the* LORD *called unto him out of the Mountain.*] Or rather, *for the* LORD *called to him* out of the Mountain, where the Divine Glory reſted: unto which he would not have preſumed to go, if the LORD had not called to him, to come up thither. Which was upon the *ſecond* day of the *third* Month.

*Thus ſhalt thou ſay to the Houſe of Jacob, and tell the Children of Iſrael.*] There was ſome reaſon, ſure, for calling them by theſe two names, the *Houſe of* Jacob, and the *Children of* Iſrael: which perhaps was to put them in mind, that they who had lately been as low as *Jacob* when he went to *Padan-Aram,* were now grown as great as God made him, when he came from thence, and was called *Iſrael.*

Ver. 4. *You have ſeen.*] There needs no proof; for you your ſelves are witneſſes.

*What I did unto the Egyptians.*] Smote them with divers ſore Plagues; and at laſt drowned them and their Chariots in the Red-Sea.

*And how I bare you on Eagles wings.*] Kept you ſo ſafe, and placed you ſo far out of the reach of your Enemies, as if you had been borne up on high by an Eagle. Which are obſerved to carry their young ones, not in their feet, as other Birds were wont to do, but on their Wings: and to ſoar ſo high, and with ſo ſwift a motion, that none can purſue them, much leſs touch them. *Bochartus* hath obſerved all the Properties aſcribed to the *Eagle;* with reſpect to which, Interpreters have thought God's care of his People to be here compared with that Bird, *Hierozoic. P.* ii. *L.* ii. *c.* 5. But after all, he judiciouſly concludes, that *Moſes* beſt explains his own meaning, in his famous Song *Deut.* xxxii. 11. where the *Eagle's* fluttering about her Neſt, and making a noiſe, to ſtir up her young ones to leave their dirty Neſt, and try their Wings; repreſents the many Means God had uſed to rouze up the drooping Spirits of the *Iſraelites,* when they lay miſerably oppreſſed under a cruel Servitude, and incourage them to aſpire after Liberty, and to obey thoſe whom he ſent to deliver them.

*And brought you unto my ſelf.*] And by that means brought you hither, to live under my Government. For this was the very Foundation of his peculiar Empire over them, that he had ranſom'd and redeemed them out of Slavery, by a mighty Hand and ſtretched out Arm (as he ſpeaks xiii. 3. *Deut.* iv. 34.) ſo as he had not delivered any other Nation: and thereby made them his own, after an extraordinary manner, peculiar to them alone. This *Joſhua* alſo recals to their mind, when he was near his Death, and renewed this Covenant of God with them, xxiv. 5, 6, &c.

Ver. 5. *Now therefore.*] Having wonderfully delivered them, and ſupported them in a miraculous manner, by Bread from Heaven, and Water out of a Rock; he now proceeds to inſtruct them in their Duty, as *Greg. Nyſſen* obſerves, *L. de Vita Moſis, p.* 172.

*If you will obey my voice indeed,* &c.] If you will ſincerely obey me, as your King and Governour, and keep the Covenant I intend to make with you, then you ſhall be mine above all the People of the Earth; whoſe LORD I am, as well as yours: but you ſhall be my peculiar Inheritance; in which I will eſtabliſh my Kingdom and Prieſthood; with ſuch Laws as ſhall not only diſtinguiſh you from all other Nations, but make you to excel them. This is the ſenſe of this Verſe, and the following.

*A peculiar treaſure unto me.*] *i. e.* Very dear to me; and conſequently I will take a ſingular care of you, as Kings do of thoſe things which they lay up in their Treaſury. So the *Hebrew* word *Segullah* ſignifies. Which *Origen* proves they really were, (notwithſtanding all the Calumnies of *Celſus*) their Laws being ſo profitable; and they being ſo early taught to know God, to believe the Immortality of the Soul, and the Rewards and Puniſhments in the Life to come; and bred up to a contempt of *Divination,* (with which Mankind had been abuſed) as proceeding rather from wicked Dæmons, than from any excellent Nature; and to ſeek for the Knowledge of future things in Souls, which by an extraordinary degree of Purity, were rendred capable to receive the Spirit of God, *L.* v. *contra Celſum, p.* 260. And this the Author of *Sepher Coſri* happily expreſſes, when he ſaith, *Our peculiar Bleſſings conſiſt in the conjunction of our Minds with God, by Prophecy, and that which is annexed to it:* that is (as *Muſcatus* explains it) *the Gift of the Spirit of God.* And therefore he doth not ſay in the Law, if you will obey my voice, I will bring you after Death into Gardens of Pleaſure; but *ye ſhall be to me a People, and I will be to you a God,* Pars i. Sect. 109.

*For all the Earth is mine.*] Which made it the greater honour, that he bare ſuch a ſpecial love to them.

Ver. 6. *And ye ſhall be unto me a Kingdom of Prieſts.*] An honourable, or a divine Kingdom: not like worldly Kingdoms, which are defended by Arms, but ſupported by Piety. Or a Princely People, that ſhould rule over their Enemies. For the ſame word ſignifies both *Prieſts* and *Princes:* and in the firſt times of the World none was thought fit to be a *Prieſt,* but he who was a King, or the Chief of the Family; as we ſee in *Melchizedeck* and *Jethro.*

That God was peculiarly the King of this People, I obſerved above, iii. 10. and here he expreſly owns this peculiar Dominion over them, by ſaying, Ye ſhall be *to me* a Kingdom. And one reaſon, perhaps, why he ſaith they ſhall be *a Kingdom of Prieſts,* is becauſe they were governed (whilſt they continued a *Theocracy*) by the High Prieſt, as the prime Miniſter under God, who in all weighty Cauſes conſulted God what was to be done; and accordingly they ordered their Affairs, xxviii. 30. *Numb.* xxviii. 21. Which is the reaſon why God commands *Moſes* to make ſuch Garments for *Aaron* as ſhould be for *glory and beauty,* (or, for *honour and glory*) as we read *ver.* 2. of that Chapter; *i. e.* to make him appear great, like a Prince; for they were really Royal Garments. And for his Sons alſo, he was to make Bonnets of the like kind *for honour and glory,* ver. 40. they being in the form of the *Tiaræ* which Kings wore; and are joyned in Scripture with *Crowns, Job* xxix. 14. *Iſa.* iii. 23, &c. Whence *Philo* ſays, in his Book *de Sacerd. Honoribus,* that the Law manifeſtly dreſſed up the High Prieſt, εἰς σεμνότητα ϗ τιμὴν βασιλέως. But the liberty and freedom alſo wherein they were inſtated, I doubt not is ſignified by theſe words, *Kings and Prieſts,* (as *Onkelos*

*los* tranſlates them, and as it is expreſſed in the New Teſtament, *Revel.* i. 6. v. 10. and the *Syriac* alſo, *Kingdom and Prieſthood)* for *Kings and Prieſts* were, of all other Men, freed from Oppreſſion. And thus I find our Mr. *Thorndike*, a moſt Learned man, gloſſes upon theſe words, (*Review of the Rights of the Church*, p. 132.*)* God called them *Kings*, becauſe redeemed from the Servitude of Strangers, to be a People, Lords of themſelves; and *Prieſts*, becauſe redeemed to ſpend their time in Sacrificing, and feaſting upon their Sacrifices (under which Figure he afterwards repreſents the happy ſtate of his Church, *Iſa.* lxi. 6.*)* tho' they ſacrificed not in Perſon, but by their Prieſts appointed in their ſtead, by impoſition of the Elders hands, *Numb.* viii. 10.

*An holy Nation.*] A People ſeparated to God from all other Nations, and from their Idolatry, to ſerve God in an acceptable manner.

*Theſe are the words which thou ſhalt ſpeak unto the Children of Iſrael.*] The ſum of what he was to ſay to them; comprehending both their Duty and their high Privilege.

Ver. 7. *And Moſes came.*] Down from the Mount, where he had been with God, *ver.* 3.

*And called for the Elders of the People.*] The principal Perſons in the ſeveral Tribes, (ſee iii. 16.) which he ſeems to have done in the Evening of the *ſecond* day of the Month.

*And laid before their faces all theſe words,* &c.] Plainly declared to them, what God had given him in charge: which they went and propounded to the People of the ſeveral Tribes, whom they repreſented.

Ver. 8. *And all the People anſwered together, and ſaid.*] All with one conſent declared, as here follows.

*All that the LORD hath ſpoken we will do.*] They conſented to have the LORD for their King; and promiſed to be obedient to his Will.

*And Moſes returned the words of the People unto the LORD.*] This ſeems to have been done the next day, which was the *third* day of the third Month. Upon which Report made to God for the Peoples Conſent, he proceeds, after a few days preparation, to declare the Laws by which they ſhould be governed, Chap. xx, xxi, xxii, xxiii. and then in the xxivth Chapter theſe Laws paſs into a Covenant between God and them.

Here *Moſes* plainly acted as a *Mediator* between God and the People.

Ver 9. *And the LORD ſaid unto Moſes, Lo, I will come unto thee.*] Appear upon the Mount.

*In a thick Cloud.*] In a darker Cloud than that, which had hitherto gone before them, to conduct them; ſo that they ſhould ſee nothing but Flaſhes of Lightning which came out of it, in a very frightful manner, (*ver.* 16, 18.) For that there was fire in it, appears from *Deut.* iv. 11. v. 22, 23. tho' at firſt, perhaps, only a thick Cloud appeared, as a token of his approach.

*That the People may hear when I ſpeak with thee.*] Tho' they ſaw no Similitude, yet they plainly heard a voice ſpeaking unto *Moſes*, and declaring their Duty. *Maimonides* indeed thinks that the words were directed only unto *Moſes*; and that the *Iſraelites* heard merely the ſound of the words, but did not diſtinctly underſtand them, *More Nevoch. P.* ii. *c.* 33. Which is directly againſt what *Moſes* ſays, *Deut.* iv. 12. *The LORD ſpake unto you out of the midſt of the fire*, &c. and v. 4, 5. *The LORD talked with you face to face in the Mount*, &c. *ſaying, I am the LORD thy God*, &c. Which words are plainly directed to all the People.

*And believe thee for ever.*] They had been ſtaggered in their Belief, after they had profeſſed it at the Red Sea, (xv. *ult.)* but after this, it might be expected they would never queſtion his Authority any more.

*And Moſes told the words of the People unto the LORD.*] Or rather, *for* Moſes *had told*, &c. Upon which account God was pleaſed to make the foregoing Declaration. Till they had owned him for the *LORD their God*, *i. e.* their King and Governour, he did not ſpeak unto *them* at all; but only unto *Moſes*: But now, that they had conſented to be his, he reſolves to ſpeak audibly to them; and henceforth to dwell among them; and in order to it, fix his Tabernacle with them. For which he gives order (Chap. xxv, &c.) immediately after they had entred into Covenant, to do as they had promiſed.

Or, theſe words (which ſeem to be a needleſs repetition) may relate to that which follows, and be tranſlated thus: *Moſes having told the words of the People unto the LORD, the LORD ſaid unto* Moſes, *Go unto the People, and ſanctify them*, &c.

Ver. 10. *Go unto the People, and ſanctify them to day and to morrow.*] This ſhows that *Moſes* was ſent down early on the *fourth* day, to prepare them for the Appearance of the Divine Majeſty among them, by ſanctifying them; that is, ſeparating them from all Uncleanneſs; or rather, from all common and ordinary Imployments; that they might give themſelves to Faſting and Prayer, and Abſtinence from otherwiſe lawful Pleaſures. For *Pirke Elieſer* takes Abſtinence from their Wives, mentioned *ver.* 15. as a part of this Sanctification, *cap.* 41. And ſo doth *Gregory Nyſſen* in his Book *de Vita Moſis*, *p.* 178. And *Maimonides* obſerves, that Separation from Wine and ſtrong Drink, is called Holineſs in the Law of the *Nazarites*, *Numb.* vi. 5. and therefore may be thought part of the Sanctification here required, *More Nevoch. P.* i. *c.* 33.

*And let them waſh their Clothes.*] The *Hebrews* underſtand it, of waſhing their whole Bodies. For thus *Aaron* and his Sons were to be conſecrated to their Office, xxix. 4. xl. 12. and therefore thus the People were now to be made a holy People unto the LORD, and made fit for the Preſence of the Divine Maieſty. Under whoſe Wings (as they ſpeak) none were received in future times, *i. e.* made Proſelytes, but by *Baptiſm*, (or waſhing of their whole Body) which was taken from this Pattern. And accordingly, where we read in the Law of particular Purifications by waſhing their Clothes in caſe of any Uncleanneſs, as *Lev.* xi. 25, 28, 40. xiv. 8, 47. (where *Moſes* ſpeaks of cleanſing a Leprous Perſon) *Numb.* xxxi. 24. (where he ſpeaks of cleanſing Soldiers) and many other Caſes, they underſtand it in the very ſame manner. In ſome caſes indeed it is expreſly preſcribed, *Lev.* xv. 5, 6, 7. xvi. 26, &c. and they expound all others, where *Clothes* only are mentioned, by the ſame Rule; as Mr. *Selden* ſhows, *L.* i. *de Synedr. c.* 3. where he obſerves, that in the *Pagan* Language, *pure Garments* ſignify the waſhing of the whole Body. See *p.* 29.

Ver. 11. *And be ready againſt the third day.*] He doth not mean the third day of the Month: but the third day after this command to Sanctify themſelves. In which they were bound to ſpend *two* intire days; and then the LORD promiſed to come down in all their ſight upon Mount *Sinai*. That is, when they were fit to receive him, by their profeſſing themſelves an holy People; of which that outward waſhing was a token.

*For the third day the LORD will come down,* &c.] Not from the Mount, but from Heaven, *upon Mount Sinai*. On which the SCHECHINAH deſcended in a Cloud, which ſtruck a great awe into them: For it was darker than the Pillar of the Cloud, by which they had been conducted hither; thro' which ſome rays, or glimpſe of a glorious Majeſty that was in it, broke forth upon them.

Ver. 12. *And thou ſhalt ſet bounds unto the People round about.*] To keep them at a due diſtance; out of a juſt reverence to the Divine Majeſty.

*Take heed unto your ſelves, that ye go not up,* &c.] This Caution alſo was given them, to work and preſerve in their Minds a moſt profound Reverence of the Divine Majeſty, and to thoſe Laws which were to be delivered from this Mount.

Ver. 13. *There ſhall not an hand touch it, but he ſhall ſurely be ſtoned, or ſhot through.*] Be ſtoned, if he were near at hand; or ſhot through with Darts or Arrows, if at a diſtance. So *Aben Ezra*. And ſo *Jonathan* likewiſe tranſlates the latter Clauſe, *They ſhall throw Darts at him:* And ſo our old Tranſlation, *Stricken thro' with Darts*. But the *Talmudiſts*, and the greateſt Lawyers among the *Jews*, expound both theſe Clauſes of *ſtoning*, which was twofold, as we read in the *Miſna Tit. Sanhedrin. c. 6.* either by throwing Stones at a Malefactor, or throwing him down from an high place upon Stones. And thus this laſt Phraſe imports in the *Hebrew*, and may properly be tranſlated, *projiciendo projicietur*, he ſhall be violently thrown down; or, *thrown down headlong*. It is the very ſame word with that xv. 4. concerning the caſting *Pharaoh*'s Chariots into the Sea. And this was a Puniſhment, as Mr. *Selden* obſerves, like that among the *Romans*, from the *Saxum Tarpeium*, which the *Jews* inflicted upon ſome captive *Edomites*, 2 *Chron.* xxv. 12. and *Jehu* inflicted upon *Jezabel*, 2 *Kings* ix. 32. On which ſtory R. *Levi ben Gerſom* obſerves pertinently, That as ſhe cauſed *Naboth* to be ſtoned, ſo ſhe was puniſhed her ſelf in the ſame kind: for ſtoning, ſaith he, was either by throwing Stones at Malefactors, or throwing them down upon Stones. To juſtify which he alledges this place in *Exodus*. And *David Kimchi* makes the ſame Obſervation. See Mr. *Selden, L.* i. *de Synedr. c.* 5. *p.* 74, &c.

*When the Trumpet ſoundeth long.*] When the ſound of it is protracted, or drawn out; and conſequently was leſs terrible, than while it was ſhorter and broken. See *ver.* 16.

*They ſhall come up to the Mount.*] To the foot of it, *ver.* 17. that they might more plainly hear the voice of God.

Ver. 14. *And Moſes came down from the Mount to the People.*] As he had been commanded, *ver.* 10.

*And ſanctified the People.*] Commanded them to Sanctify themſelves, (as the Author of *Sepher Coſri* explains it, *P.* i. *Sect.* 87.) both with Internal Sanctification and External; among which the principal was, Separation from the company of Women, as it here follows *ver.* 15.

*And they waſhed their Clothes.*] See *ver.* 10. Unto which add, that it is no wonder they uſed this Purification before the giving of the Law: which had been antiently in uſe among their Anceſtors, upon Solemn Occaſions. As appears by what I obſerved on *Gen.* xxxv. 2. where *Jacob*, before the Building of an Altar to God in *Bethel*, as he had vowed, cleanſed his Family after this manner. For ſo *Aben Ezra* truly expounds theſe words *be clean*, waſh your Bodies: which was the old Rite of cleanſing. See there.

Ver. 15. *And ſaid unto the People, be ready againſt the third day.*] Prepared to hear the words of God.

*Come not at your Wives.*] For this time was ſet apart for ſolemn Faſting and Prayer; that they might be fit to converſe with God, by having their Minds abſtracted from earthly things.

Ver. 16. *And it came to paſs on the third day.*] See *ver.* 11.

*There were Thunders and Lightnings.*] Which broke out of the thick Cloud, to awaken them to attend unto his Majeſty, who was approaching.

*And a thick Cloud.*] In which a flaming Fire preſently appeared, (*ver.* 18.) ὡς ἀόρατον γίνεσθαι τὸ ὄρος, ſo that the Mountain could not be ſeen; as *Greg. Nyſſen* explains it, *de Vita Moſis, p.* 179.

*And the Voice of the Trumpet.*] The heavenly Miniſters, who were Attendants upon the Divine Majeſty, made a ſound like that of a Trumpet, to ſummon the People to come and appear before God, and receive his Commands.

*Exceeding loud.*] Beyond what the blaſt of any Men could make: for it made the whole Camp quake, as the following words tell us.

Ver. 17. *And Moſes brought forth the People out of the Camp.*] When their trembling was abated, by the remiſſion, as we may ſuppoſe, of the ſound of the Trumpet.

*To meet with God.*] That they might be eſpouſed to him.

*And they ſtood at the nether part of the Mount.*] Below at the foot of it, not preſuming to touch it; which they were ſeverely forbidden, *ver.* 11, 12. See *Deut.* iv. 11.

Ver. 18. *And Mount Sinai was altogether on a ſmoke.*] Nothing could be ſeen but Smoke, mixed with a Flame.

*Becauſe the LORD deſcended on it in Fire.*] The SCHECHINAH came down into the thick Cloud, (*ver.* 9, 16.) with a glittering company of Angels, who appeared like Flames of Fire, unto which they are compared by the *Pſalmiſt*, civ. 4. Thus *Moſes* himſelf ſeems to expound it, *Deut.* xxxiii. 2. *He came with ten thouſands*, or Myriads, *of holy ones*, (*i. e.* of Angels) *from his right hand went a fiery Law for them.* Which plainly relates to this appearance at Mount *Sinai.*

*And the ſmoke thereof aſcended, as the ſmoke of a furnace.*] Mixt with Fire, which went up even to the midſt of Heaven, as *Moſes* explains it, *Deut.* iv. 11.

*And the whole Mount quaked greatly.*] See *Pſalm* lxviii. 8. civ. 32.

Ver. 19. *And when the voice of the Trumpet ſounded long.*] It is a different word here in the *Hebrew*, from that *ver.* 13. which we tranſlate *ſounded long*: ſignifying that it *proceeded* or went on either a long time, or to a greater loudneſs.

*And waxed louder and louder.*] In the *Hebrew* the words are *exceeding ſtrong*: ὑπερέχει ἑαυτῆς ἡ σαλπῖγξ, &c. the Trumpet exceeded it ſelf; the ſucceeding Blaſts tranſcending thoſe that went before, as *Greg. Nyſſen* well interprets the whole.

*Moſes ſpake.*] The People trembled before at the loud ſound of the Trumpet, (*ver.* 16.) but now it grew ſo very terrible, that *Moſes* himſelf ſaid (as the Apoſtle expounds this paſſage, *Heb.* xii. 21.) *I exceedingly fear and quake.* For hither, I think, *Junius* rightly applies thoſe words.

*And God anſwered him by a Voice.*] Bidding him not be afraid, but come up unto him, as it follows in the next Verſe. *Greg. Nyſſen* thinks that the Voice of the Trumpet ὡς ἔναρθρος, became articulate, with the Organs of Speech, by the Divine Power.

Ver. 20. *And the LORD came down upon Mount Sinai.*] It is ſaid before that the LORD deſcended upon it, *ver.* 18. therefore the meaning here is, that the SCHECHINAH, or Divine Majeſty, ſettled there to ſpeak unto the People.

*On the top of the Mount.*] On the higheſt part of it, that there might be the greateſt diſtance between him and the People, who ſtood at the foot of it.

*And the LORD called up Moſes*, &c.] He ſtood lower before, tho' not ſo low as the People: but now is called up higher, even to the very place where God was: and conſequently entred into the midſt of the Fire and Smoke, wherein the Mountain was wrapped, (*ver.* 18.) upon God's Appearance there. From which, in all probability, the *Perſians* (who had heard or read what is here related) framed the ſtory of their *Zoroaſter*: Who wandring in deſart Places, was carried up to Heaven, and ſaw God encompaſſed with Flames; which he could not behold with his own Eyes, (the ſplendour of them was ſo great) but with Eyes which the Angels lent him: and there he received from him a Book of the Law, *&c.* See *Huetius Demonſtr. Evang. Propoſ.* iv. *c.* 5. *n.* 2.

Ver. 21. *And the LORD ſaid unto Moſes, Go down and charge the People*, &c.] It ſeems that upon *Moſes*'s going up, ſome of the People thought of approaching nearer, out of Curioſity, to ſee if they could diſcover more of the Divine Majeſty. And therefore God ſends him down again immediately, to bid them remember the Charge he had given them, and not dare to come nearer than they were.

*And many of them periſh.*] As many as were ſo preſumptuous. *Many* ſometimes ſignifies *all*: and here all that ſhould adventure to go beyond their bounds.

Ver. 22. *And let the Prieſts alſo.*] Who theſe were is much diſputed; for *Aaron* and his Sons were not yet conſecrated. The *Jews* (it is commonly known) readily anſwer, they were the *Firſt-born*; whoſe Prerogative it was to miniſter to God, as his Prieſts, till the Law of *Moſes* ordered things otherwiſe. But I have often obſerved this not to be true; being confuted by ſeveral Examples of others who ſacrificed and were not the Firſt-born. And lately there is a Learned Man, who, in a juſt Diſcourſe, hath overthrown this Opinion, (ſee *Campeg. Vitringa Obſerv. Sacræ*, *L.* ii. *c.* 23.) which was called in queſtion, and briefly cenſured ſome time before, by a very Learned Friend of mine, Dr. *Outram*, *de Sacrificiis*, *L.* i. *c.* 4. *Conradus Pellicanus*, in the beginning of the Reformation, ſeems to have given a better account of the *Prieſts* here mentioned, which were, the *prime and moſt honourable Perſons in the ſeveral Tribes*; the Elders, and ſuch as adminiſtred the Government under *Moſes*: among which there might be ſome of the Firſt-born, nay, it is poſſible, many of them; but not by any ſpecial right which they had to this Office.

*Which came near unto the LORD.*] To perform Divine Services. By which one would think he ſpeaks of thoſe, who had been already employed in this Office: For having before this built an Altar, (xvii. 15.) ſome think it probable Sacrifice was offered upon it. But if it were only a Monument, and no Sacrifices were to be offered till they came to the Mount of God, who was to appoint them; then *Moſes* pickt out the moſt excellent Perſons (as I ſaid before) to perform this Service when they came there, xxiv. 5.

*Sanctify themſelves.*] Nothing was ſaid before of their Sanctification; which is here enjoined by it ſelf, becauſe their high Office required a peculiar Separation to prepare them for it.

*Leſt the LORD break forth upon them.*] Leſt when they come near to ſacrifice, God ſhould be offended with their Uncleanneſs, and deſtroy them. This ſuppoſes, they might go nearer than the People.

Ver. 23. *And Moſes ſaid unto the LORD, the People cannot come up to Mount Sinai*, &c.] He thought it was needleſs to go down to reſtrain the People; having given them the Charge which God commanded him, *ver.* 11, 12. and *ſet bounds about the Mount* (as it here follows) by drawing a Line, perhaps, beyond which they ſhould not paſs, and thereby ſeparating the Mount from them; which he calls *ſanctifying it.*

Ver. 24. *And the LORD.*] Or, but the LORD.

*Said unto him, Away, get thee down.*] He knew the Peoples inclinations better than *Moſes* did; and therefore commanded him to make no delay, for fear they ſhould grow more bold than he imagined.

*And thou ſhalt come up, and Aaron with thee.*] After he had delivered this new Charge to them. Which was the more neceſſary, becauſe *Aaron* being alſo called up, they might think likewiſe of ſharing this Privilege.

*And Aaron with thee.*] Unto whom God did this great honour; becauſe he was to be called ſhortly to the dignity of the High Prieſt: and would be the more reſpected by the People, when they ſaw him admitted far nearer to God than they were.

*But let not the Prieſts and the People break thro'*, &c.] But let not any body elſe, as they love their Lives, preſume to preſs beyond their Line: no not the *Prieſts*, on whom I have beſtowed the honour of coming nearer to me than other Men, *ver.* 22.

Ver. 25. *So Moſes went down unto the People, and ſpake unto them.*] Delivered the Meſſage to them, and to the Prieſts, as he was directed: And then (as he was alſo ordered) returned to the Mount, and his Brother with him; but not to the top of the Mount, where he was before, (*ver.* 20.) as appears from the *nineteenth* Verſe of the next Chapter: which ſhows that *Moſes* was there where the People might ſpeak to him; and therefore, if he went up now to the top of the Mount, he came down again, when the LORD ſpake audibly to them, and ſtood in a place where he might be a Mediator between them. So he himſelf ſaith, *Deut.* v. 4, 5. that when the LORD talked with them face to face in the Mount, he *ſtood between the LORD and them.* And accordingly it follows, *ver.* 23. of that Chapter, that when they heard the Voice out of the midſt of the Darkneſs, *they came near to* Moſes, *and ſaid*, &c. which ſhows he was not far off from them, tho' nearer to God than they.

But perhaps *Moſes* and *Aaron* did not come up into the Mount, till after the *ten Words* (or Commandments) were ſpoken: when *Moſes*, we read xx. 21. *drew near unto the thick Darkneſs where God was*; tho we read nothing of *Aaron* there. Which inclines me to think the foregoing account of this matter to be the truer.

## CHAP. XX.

Ver. 1. AND *God ſpake all theſe words, ſaying.*] After the Trumpet had ſummoned them all to attend, and ſounded a long time louder and louder, there came a Voice from the SCHECHINAH, or *Divine Majeſty*, out of the midſt of the Fire, (as we read *Deut.* iv. 12. v. 4, 22.) that is, of the Angelical Hoſt, which incircled him, and appeared like Flames of Fire: Which made the Apoſtle ſay, the *Law was ordained by Angels*, (Gal. iii. 19.) who were then in attendance upon the Divine Majeſty, as his Retinue, when he *ſpake all theſe words*, that follow to the end of the *ſeventeenth* Verſe; which are called the *Ten Words*, or Commandments, in xxxiv. 28. And he *ſpake* them with ſo great a Voice, *Deut.* v. 22. that all the People, who were very numerous, plainly heard them: which was very wonderful.

This was upon the *ſixth* day of the third Month, called *Sivan.* See *Selden*, *L.* iii. *de Jure N. & G. c.* 11.

Ver. 2. *I am the LORD thy God, which have brought thee out of the Land of Egypt*, &c.] In this Preface to the *Ten Commandments*, he aſſerts his Right to give them Laws, not only in general, as he is LORD of all, but by a peculiar Title he had to their Obedience; whom he had taken to himſelf, after a ſpecial manner, to be his People, by bringing them out of the Land of *Egypt*, and the Servitude under which they groaned there. This was a Benefit freſh in their Minds, and moſt apt to affect their Hearts: and therefore he doth not ſay (as the Author of *Sepher Coſri* obſerves, *P.* i. *Sect.* 17.) *I am the LORD of Heaven and Earth*; or, *I am thy Creator*; but, *I am the LORD thy God*, who have ſhown a particular Favour and Kindneſs to thee, by bringing thee out of the Land of *Egypt*, &c. When he became their *King* by a ſpecial Title, (as I obſerved, iii. 10.) and upon that account gave them theſe Laws, whereby they were to be governed: and gave them peculiarly to them (as the fore-named Author notes) who were tied to the Obſervance of them, by virtue of their Deliverance out of *Egypt*, and God's placing his Glory among them. Whereas, if they had been tied to them by virtue of their Creation, they would have belonged to all Nations as much as unto them. Thus he. *Maimonides* will have theſe words, *I am the LORD thy God*, to ſignify the *Exiſtence* of God; and the next, (*ver.* 3.) his *Unity*: which two are the great Foundations of Religion, *More Nevoch*, *P.* ii. *c.* 33. And indeed the word JEHOVAH, or LORD, is generally thought to ſignify, *he who is of himſelf.* And the next word *ELOHIM*, which is the moſt antient Name of God in Scripture, Learned Men of late derive from the *Araback* word *Alaha*, (there being no Root in *Hebrew* remaining from whence it can ſo regularly come) which ſignifies to *worſhip*, *ſerve*, and *adore*. *Hottinger* hath taken a great deal of pains, in his *Hexaemeron*, and elſewhere, to confirm this out of that, and out of the *Ethiopick* Language alſo. The *Jews* ſay indeed, that *Elohim* is the name of *Judgment*, as *Jehovah* is of Mercy; but *Abarbinel* confutes this, to eſtabliſh a Notion of his own, (viz. *the Omnipotent Cauſe of all things*) which others oppoſe, as much as he doth the former. And therefore moſt, I think, now reſt in the fore-named Notion, that it properly ſignifies Him, who only is to be religiouſly worſhipped and adored; as it follows in the next words.

Ver. 3. *Thou ſhalt have no other Gods.*] That is, *believe in one God*; or, *believe there is no other God but me*, as *Nachman* interprets it; and conſequently worſhip no other God. This is the great Foundation (as the *Hebrews* ſpeak) of the Law: for whoſoever confeſſes any other God, he denies the whole Law. And they truly obſerve alſo, that this *negative* Precept includes the *affirmative*, *viz.* a Command to worſhip him, the only God. As when *Naaman* ſaith, he would neither offer Burnt-offering, nor Sacrifice, to any other God, but the LORD; it is plain he meant, that he would ſacrifice to him, 1 *Kings* v. 17. See *Selden, L.* iii. *de Jure N. & G. c.* 1.

*Before me.*] As they were not to forſake him, and worſhip ſome other God; ſo not to worſhip any other God, *together with him*, as many did, 2 *Kings* xvii. 33. For in his Preſence he could not endure any Competitor.

Ver. 4 *Thou ſhalt not make unto thee any graven Image*, &c.] The difference between *Peſel*, which we tranſlate *graven Image*, and *Temunah*, which we tranſlate *Likeneſs*, ſeems to be, that the former was a protuberant Image, or a *Statue* made of Wood, Stone, *&c.* and the other only a *Picture* drawn in Colours upon a Wall, or Board, *&c.* Both which, ſome have thought, they were prohibited here ſo much as to make; whether it were the Image, or Picture, of the Stars, or Birds, or Men, or Beaſts, or Fiſhes, for fear they ſhould be drawn to worſhip them. Thus it is certain, *Origen* underſtood this Commandment, when he ſaid, there was not permitted to be ſo much as ζωγράφος, οὔτε ἀγαλματοποιὸς ἐν τῇ πολιτείᾳ αὐτῶν, &c. a Picture-drawer or a maker of Statues in their Commonwealth: to take away all occaſion of drawing Mens Minds from the worſhip of God, *L.* iv. *contra Celſ. p.* 181. *Clemens Alexandrinus* was of the ſame Opinion, *L.* v. *Stromat.* and *Tertullian, L. de Spectaculis, c.* 23. Which they derived in all probability from the *Jews*, who from the time of the *Maccabees*, to the Deſtruction of *Jeruſalem*, thought they were forbidden by this Law to make an Image or Figure of any living Creature, eſpecially of a Man. This *Harmannus Conringius* hath plainly demonſtrated (in his *Paradoxa de Nummis Ebræorum, c.* 5.) out of many places in *Philo* and in *Joſephus*. The latter of which tells us, *L.* xviii. *Archæolog. c.* 5. That all their Governours before *Pilate*, were wont to uſe Enſigns in *Jeruſalem*, without the Image of *Cæſar* in them, becauſe their Law forbad εἰκόνων ποίησιν, the making of Images. And when *Vitellius* was to lead the *Roman* Army thro' *Judæa* againſt the *Arabians*, with Images in their Enſigns, the People ran to meet him, beſeeching him to forbear it, οὐκ γὰρ αὐτοῖς εἶναι πάτριον περιορᾶν εἰκόνας εἰς αὐτὴν φερομένας, *for it was not conſonant to the Laws of their Country to ſee Images brought into it.* But whether this was the antient Expoſition of the Law before thoſe times, may be doubted. The *Talmudiſts* think it was unlawful to make any Figures of Celeſtial Bodies, either prominent or plain, tho it were for Ornament ſake: But as for Animals, they might make prominent Statues of them, except only of Men; the Images of whom they might draw on a plain: See *Selden, L.* i. *de Jure Nat. & Gent. c.* 6, 7, 8. Which Diſtinctions moſt look upon as ungrounded; and the common Opinion is, That *Moſes* did not forbid the very making of an Image; but that they ſhould not make them, to ſet up in the place of Divine Worſhip.

Ver. 5. *Thou ſhalt not bow down thy ſelf to them, nor ſerve them.*] If they ſaw an Image (as they muſt needs do in other Countries, tho we ſuppoſe they had none among themſelves) he requires them not to uſe any geſture, or to do any thing that might ſignify Reverence or Honour given to them. Such were *proſtrating* themſelves before them, *bowing* their Bodies, *kiſſing* their Hands; much leſs to *offer Sacrifice*, or *burn Incenſe*, &c. to them. Here ſeems to be a plain gradation in this Commandment; three things being here forbidden, if we take the firſt part of it to ſignify that they might not ſo much *as make a graven Image, or any likeneſs* of any thing, for fear they ſhould be attempted to Idolatry. But tho this may be ſuppoſed to have been a Sin, yet not ſo great as the next, *to bow down to them*; which was a degree of Honour, too high to be paid unto any Image: But was not the higheſt of all; which was to *ſerve them*, by offering Sacrifice, burning Incenſe, making Vows to them; or ſwearing by them; or conſecrating Temples to them; or lighting Candles before them.

*For I the LORD thy God am a jealous God.*] This Reaſon ſhows that this Commandment is different from the firſt, and not a part of it. For worſhipping of Images is forbidden, not merely becauſe he was their God, and there is but one God; but becauſe he *is a jealous God*, who could not endure any Corrival, or Conſort, in that which was proper to himſelf. And ſo the antient *Jews*, and Chriſtians alſo, before St. *Auſtin*, took this for the *ſecond Commandment*. The *Arabian* Chriſtians, in later times, particularly *Elmacinus*, diſtinctly names the Ten Commandments, in that order which we now do; as *Hottinger* obſerves in his *Smegma Orientale, p.* 436.

*Viſiting.*] *i. e.* Puniſhing with heavy Judgments, *Lev.* xxvi. 39.

*The Iniquity of the Fathers upon the Children.*] This was threatned, to terrify them from this Sin, which would ruin their Families; being a kind of high Treaſon againſt the LORD of Heaven and Earth. Yet *Aben-Ezra* underſtands it only of ſuch Children as trod in the ſteps of their Forefathers; for if they repented, the Puniſhment was mitigated, *Lev.* xxvi. 40, &c.

*Unto the third and fourth Generation.*] That is, as long as they could be ſuppoſed to live (which might be to ſee the third, and perhaps the fourth Generation) he threatens to purſue them with his Vengeance in their Poſterity; whoſe Puniſhment they themſelves ſhould behold, to their great Grief. So great was his hatred to this Sin; and ſo odious were ſuch People to him. Thus *Maimonides* expounds it in his *More Nevoch. P.* i. *c.* 54. ‘*Viſiting the Iniquity of the Fathers upon the Children*, is threatned only againſt the Sin of Idolatry; as appears from what follows, that ſuch Sinners are called haters of him. And he mentions only *to the fourth Generation*; becauſe the moſt a Man can live to ſee of his Seed, is the fourth Generation. Accordingly God orders, ſaith he, that if any City proved Idolaters, the Inhabitants ſhould be deſtroyed utterly, and all that was therein, *Deut.* xiii. 13, 14, 15. Fathers, Children, Grand-children, Great-grandchildren, and the new-born Children, were all killed for the Sin of their Parents.’ Hence he ſaith, *Deut.* vii. 10. he repayeth them that hate him *to their face:* which is there twice mentioned.

*Of them that hate me.*] For he looked on them, not only as Enemies, but as haters of him. It is an Obſervation of the ſame *Maimonides*, that in the whole Law of *Moſes*, and in the Books of the Prophets, we ſhall never find theſe words, *Fury*, *Anger*, *Indignation*, *Jealouſy*, attributed to God, but when they ſpeak of Idolatry: nor any Man called an *Enemy to God*, an *Adverſary*, an *Hater* of him, but only *Idolaters*, *Deut.* vi. 14, 15. xi. 16, 17. xxxi. 29, &c. *Nehem.* i. 2. *Deut.* vii. 10. *Numb.* xxxii. 21. *Deut.* xii. 31. xvi. 22. See *More Nevoch. P.* 1. *c.* 36. which he repeats c. 54. *No man is called an hater of God, but an Idolater*; according to that *Deut.* xii. 31. *every abomination to the LORD which he hateth.* By which it appears that they counted the Worſhippers of Images, *Idolaters*; tho' they did not think theſe Images to be Gods, (for no Man in the World ever thought an Image, made of Wood and Stone, Silver or Gold, to be the Creator of Heaven and Earth, or the Governour of the World) but took them only for things intermediate between God and them, as he there ſpeaks.

This was a Law ſo well known to the antient Heathens, that the beſt Men among them would ſuffer no Images to be ſet up in their Temples. In particular, *Numa* forbad this to the *Romans*, which he learnt, as *Clemens Alexandrinus* thinks, from *Moſes*. Inſomuch, that for the ſpace of an *Hundred and ſeventy years*, tho' they built Temples, yet ἄγαλμα οὐδὲν, οὔτε πλαστὸν, οὔτε μὲν γραπτὸν ἐποιήσαντο, they made no Image, neither Statue, nor ſo much as a Picture, *L.* i. *Stromat. p.* 304. *Plutarch* relates the ſame in the Life of *Numa Pompilius*, and adds this reaſon, that he thought it a great Crime to repreſent the moſt excellent Being, by ſuch mean things; and that God was to be apprehended only by the Mind. The antient *Perſians* pretend to have received the ſame Law from their *Zoroaſter*; who, in a number of things, is ſo like to *Moſes*, that *Huetius* thinks (not without reaſon) his ſtory was framed out of theſe Books.

Ver. 6. *And ſhowing mercy unto thouſands.*] To invite their Obedience, he promiſes to be kind unto them and their Poſterity, for *many Generations* (ſo *thouſands* ſignifies) who were loyal and faithful to him. Such is the infinite goodneſs of God, that he delights more in ſhowing Mercy, than in Acts of Severity; there being ſuch a diſproportion between the one and the other, as there is between *three* or *four*, and a *thouſand*. Which made the heavy Puniſhment of *Idolaters* the more reaſonable, becauſe they might have enjoyed ſuch great and long continued Bleſſings, if they would have kept cloſe to their Religion.

*Of them that love me.*] Adhered to him alone, as the only Object of Worſhip and Adoration; with ſuch an Affection as a chaſte Wife bears to her Husband. For God now eſpouſed this Nation to himſelf, (as the Prophets taught them to underſtand it) and therefore all the Idolatry which is forbidden in theſe Commandments, is called *going a whoring* from him.

*And keep my Commandments.*] Not only profeſſed to be his intirely, but proved it by obſerving his Precepts. Which *keeping* or obſerving of *his Commandments*, is mentioned here perhaps, and not in any of the following Commandments; becauſe this and the firſt were the principal, upon which the reſt depended: There being no reaſon to mind what he ſaid, if they acknowledged any other God but him.

Ver. 7. *Thou ſhalt not take the Name of the LORD thy God in vain.*] By the *Name* of the LORD, in Scripture, is meant the LORD himſelf: and to *take* or *lift up* his Name, is to ſwear by him. So this word *Naſa* ſometimes ſignifies, without the addition of God's Name, *Iſa.* iii. 7. *Jiſſa*, he ſhall *lift up* in that day; which we truly render, *in that day he ſhall ſwear:* which they did then with the Hand lifted up to Heaven. And to take his Name, or ſwear *in vain*, is to ſwear falſly. That's the principal meaning undoubtedly, that they ſhould not call God to witneſs unto a Lye; promiſing in his Name that which they meant not to perform; or affirming or denying with an Oath, that which they knew not to be true. For ſo the word *Schave* frequently ſignifies in Scripture, *a Lye.* This relates not to their giving a Teſtimony before a Judge upon Oath, (of which he ſpeaks afterward, in a diſtinct Commandment) but to their Intercourſe and Commerce one with another. For an Oath, ſaith *R. Levi* of *Barcelona*, ought to eſtabliſh every thing: and thereby we declare our ſelves to be as much reſolved concerning that which we ſwear, as we are concerning the Being of God.

Heathens themſelves acccounted an Oath ſo ſacred a thing, that it was capital for a Man to forſwear himſelf, as *Hen. Stephanus* (in his *Fontes Juris Civilis, p.* 7.) obſerves out of *Diodorus Siculus*, *L.* i. and the reaſon he gives of it is this, that ſuch a Man committed two heinous Crimes, by violating his Piety to God, and his Faith to Men, in the higheſt degree.

But beſides this, both *Jews* and *Chriſtians*, always underſtood ſwearing *lightly*, upon frivolous occaſions, or without any neceſſity, to be here forbidden. *R. Levi*, before-mentioned, ſaith this Precept may be violated *four* ſeveral ways, beſides ſwearing that which we mean not to perform. And *Salvian* applies this to the trivial naming of God and our Saviour, upon all occaſions, and ſometimes upon bad occaſions. *Nihil jam pene vanius quam Chriſti nomen eſſe videatur*, &c. Every body then ſwearing by Chriſt, he would do this or that, tho' of no conſequence whether he did it or no, or perhaps a thing which ought not to be done, *L.* iv. *de Gubern. Dei, p.* 88. *edit. Baluz.*

They that underſtand this of Swearing by falſe Gods (which are called *vain things* in Scripture) do but trifle; that is condemned in the foregoing Commandment; it being a piece of Worſhip to ſwear by them.

*For the LORD will not hold him guiltleſs*, &c.] If Men did not puniſh the falſe Swearer, the LORD threatens that he will. And ſo Mankind always thought, as appears by the Law of the 12 *Tables*, (mentioned by *Hen. Stephanus* in the Book quoted above) *Perjurii pœna divina, exitium, humana dedecus:* The Divine Puniſhment of Perjury is utter Deſtruction; the Humane Puniſhment is Diſgrace or Infamy. And *Alexander Severus* was ſo ſenſible of this, that he thought, *Jurisjurandi contempta Religio, ſatis Deum ultorem habet*: The contempt of the Religion of an Oath, hath God for a ſufficient Avenger. For an Oath is the ſtrongeſt Bond that is among Men, to bind them to Truth and Fidelity, as *Cicero* ſpeaks, *L.* iii. *de Offic. c.* 31. Witneſs, ſaith he, the 12 Tables; witneſs our ſacred Forms in taking an Oath; witneſs our Covenant and Leagues, wherein we plight our Faith to Enemies; witneſs the Animadverſions of our Cenſors, *qui nulla de re diligentius quam de jurejurando, judicabant*; who judged of nothing more diligently, than of an Oath.

Nor was the other ſort of *vain* (that is, light and idle) Swearing without any juſt occaſion, ſuffered to go unpuniſhed: for Mr. *Selden* obſerves out of *Maimonides* (*L.* ii. *de Synedr. c.* 11. *p.* 497.) that if any Man was guilty of it, he that heard him Swear was bound to Excommunicate him, (what that was, he ſhows in the firſt Book) and if he did not, he was to be Excommunicated himſelf. And there is great reaſon for theſe civil Laws, which have provided a Puniſhment for this Crime; not only becauſe it is a great diſreſpect to God, to uſe his Name ſo lightly, on every trivial occaſion; but becauſe ſuch contempt of the Divine Majeſty, makes Men fall into the fearful Sin of *Perjury*.

Ver. 8. *Remember the Sabbath day to keep it holy.*] Be mindful of the day, called the *Sabbath*; to make a difference between it and all other days; ſo that it be not employed as they are.

Ver. 9. *Six days ſhalt thou labour and do all thy work.*] This is not a Precept requiring Labour; but a Permiſſion to employ ſix days in a Week, about ſuch worldly Buſineſs as they had to do. Which Permiſſion alſo God himſelf abridged, by appointing ſome other Feſtival days; as all Governours may do, upon ſome ſpecial occaſions.

*But the ſeventh day is the Sabbath of the LORD thy God.*] Appointed by his Authority to be a day of Reſt from your Labours.

*In it thou ſhalt not do any work.*] Herein the peculiar reſpect to the *ſeventh* day conſiſted: on all other days they might work; but on this they were to ceaſe from all manner of work. In which very thing, was the *ſanctifying* of this Day; it being hereby ſeparated and diſtinguiſhed from all other days, in a very remarkable manner. But then it naturally followed, that having no other work to do, they ſhould call to mind the reaſon why it was thus ſanctified, or ſet apart from other days. And the reaſon, ſay the *Jews* themſelves, was, *That having no other buſineſs, they might faſten in their minds the belief, that the World had a beginning; which is a thread that draws after it all the foundation of the Law*; or the Principles of Religion. They are the words of *R. Levi* of *Barcelona*.

Beſides which, there was another reaſon, which I ſhall mention preſently. But by this it appears, that the Obſervation of this Day, was a Sign, or a Badge, to whom they belonged: A profeſſion that they were all the Servants of Him, who created the Heaven and the Earth, as God himſelf teaches them to underſtand it, xxxi. 13, 17. And that their Minds might be poſſeſſed with this ſenſe, he ordered this Solemn Commemoration of the Creation of the World, to be made once in Seven days. For, as if there had been quicker returns of it, their Secular Buſineſs might have been too much hindred; ſo if it had been delayed longer, this ſenſe might have worn too much out of their minds.

*Thou, nor thy Son, nor thy Daughter,* &c.] They might no more employ others in their worldly Buſineſs on this day, than do it themſelves: But their Children, tho' they underſtood not the reaſon, were to reſt; that in time they might learn this great Truth, that all things were made by God.

*Nor thy Cattle.*] Their Oxen, and Aſſes, and all other Creatures wont to be employed in their Labours, were to enjoy the benefit of this Reſt as well as themſelves, *Deut.* v. 14. Which was abſolutely neceſſary; it being impoſſible for their Servants to reſt (as is here alſo required) if they were to ſet their Cattle on work.

*Nor thy Stranger that is within thy Gates.*] No Stranger, who, by being circumciſed, had embraced the Jewiſh Religion. But other Strangers might work; who only dwelt among them, having renounced Idolatry, but not taken upon them the Obligation to obſerve their whole Law. Yet if any ſuch Perſon was a Servant to a Jew, his Maſter might not imploy him on the Sabbath day in any work of his; but the Man might work for himſelf, if he pleaſed, being not bound to this Law. See *Selden L.* iii. *de Jure N. & G. c.* 12.

Ver. 11. *For in ſix days the Lord made Heaven and Earth.*] There were two reaſons for the Sanctification of this Day. One was, becauſe God reſted from his Work of Creation on the Seventh day, which is mentioned here; the other was, becauſe he had given them reſt from their Labours in *Egypt*, which he mentions in the vth of *Deuteronomy*. There is no body hath explained both theſe better than *Maimonides*, *More Nevoch. P.* ii. *c.* 31. 'There are two different Cauſes, ſaith he, for this Precept, from two different Effects. For when *Moſes* firſt explained to us the cauſe of this celebration, in the Promulgation of the Ten Commandments, he ſaith it was, becauſe *in ſix days the LORD made Heaven and Earth.* But in the repetition of them, he ſaith, *Remember that thou waſt a ſervant in* Egypt, *&c. therefore the LORD thy God commanded thee to keep the Sabbath day,* Deut. v. 15. The firſt Cauſe, is the Glory and Magnificence of this Day, as it is ſaid, *Therefore the LORD bleſſed the ſeventh day and ſanctified it,* Gen. ii. 3. This was the effect of that Cauſe, *for in ſix days he made Heaven and Earth,* (this was the reaſon, he means, of the firſt Inſtitution of the Sabbath) but that he gave this Precept of the Sabbath unto *us,* (*i. e.* the *Iſraelites*) and commanded us to obſerve it, was from the other Cauſe, which followed the firſt Cauſe, *becauſe we were Servants in* Egypt. All which time we could not ſerve according to our own Will and Pleaſure, nor had any Reſt, or obſerved a Sabbath: And therefore God gave us this ſpecial Precept of Reſting and Ceſſation from

‘Labours, to join together theſe two Reaſons, *viz.* the belief of the beginning of the World, which preſently ſuggeſt to us the Being of God; and then the memory of God's Benefits unto us, in giving us Reſt from our intolerable Burdens in *Egypt*.

*Wherefore he bleſſed the Sabbath day, and hallowed it.*] In the beginning of the World he bleſſed the ſeventh Day, *Gen.* ii. 3. and now particularly choſe *this* ſeventh Day, for a Sabbath; which he ordered them to obſerve in memory of their coming out of *Egypt* on that day; as I obſerved, xvi. 5, 23. By which he preſerved in their Minds, that ſingular Benefit which he had beſtowed upon them: ‘and moſt manifeſtly (ſaith *Maimonides* in another place, *P.* iii. *c.* 43.) procured great eaſe to all ſorts of Men, by freeing a *ſeventh* part of their Lives from wearisom Labour: Which hath another Bleſſing in conjunction with it, that it perpetually preſerved and confirmed that moſt precious Hiſtory and Doctrine concerning the Creation of the World.’

Ver. 12. *Honour thy Father and thy Mother.*] In another place they are commanded to *fear* them, *Lev.* xix. 3. and as here the Father is put before the Mother, ſo there the Mother is put before the Father; to ſhow, (as *Maimonides* takes it, in his Treatiſe called *Memarim, c.* 6.) that we ought not to make any difference between them; but they are both equally to be honoured and reverenced. Which is a duty of ſuch great concernment, that we are taught by the placing of this Commandment immediately after thoſe which peculiarly relate to God's Worſhip; that next to his Majeſty, our Parents are to be honoured, with that Reverence, Love, Obedience, and Maintenance, which is due to them. And therefore notorious Diſobedience to them is threatned with death, as well as Apoſtacy from God. Wherein this *Honour* or *Fear* doth conſiſt, is taught in all Books of Religion: and Mr. *Selden* hath named a great many things wherein the *Jews* place it, as the Learned Reader may ſee, *L.* ii. *de Synedr. c.* 13. *p.* 558.

I ſhall only add, that this was a Law among the *Heathens*, mentioned by *Saleucus*, *Charondus* and others, in theſe words, τὰ τέκνα τοὺς γονεῖς τιμάτωσαν, *let Children honour their Parents.* And thus *Ulpian* expreſſes it, *Filio ſemper honeſta & ſancta perſona Patris videri debet.* And afterward *Filium Patrem & Matrem venerari oportet.* With much more, that *Hen. Stephanus* hath collected, in his *Fontes & Rivi Juris Civilis.*

*That thy Days may be long in the Land,* &c.] As diſobedience to Parents is, by the Law of *Moſes*, threatned to be puniſhed with death; ſo on the contrary, long Life (which is the greateſt worldly Bleſſing) is promiſed to the Obedient; and that in their own Country, which God had peculiarly enriched with abundance of his Bleſſings. *Heathens* alſo gave the very ſame encouragenent, ſaying, that ſuch *Children ſhould be dear to the Gods, both living and dead.* So *Euripides.*

Οστις δὲ τοὺς τεκόντας ἐν βίῳ σέβει,
Ὅδ᾽ ἐστὶ καὶ ζῶν καὶ θανὼν θεοῖς φίλος.

And this famous *Senarius*, mention'd by the ſame *Hen. Stephanus*, with many other notable Paſſages.

Ἱκανῶς βιώσεις γηροβοσκῶν τοὺς γονεῖς.

*Thou ſhalt live long* (or, *as long as thou canſt deſire*) *if thou nouriſh thy antient Parents.* Whence Children are called by *Xenophon*, and others, Γηροβοσκοί.

Ver. 13. *Thou ſhalt not kill.*] After the command about the reſpect due to Parents, naturally follows the regard we out to have to all other Men, who ſpring from them. And the greateſt injury we can do another, is to take away his Life; whereby he is deprived of all the Enjoyments of this World, and humane Society it ſelf is alſo wounded, which cannot ſubſiſt if its innocent Members cannot be ſafe. *Innocent*, I ſay, for this Commandment doth not hinder Men from defending themſelves from violence, xxii. 2. nor forbids Magiſtrates to puniſh thoſe with death, who commit Crimes worthy of it; for this is to preſerve the Lives of other Men, xxii. 18, 19, 20.

Ver. 14. *Thou ſhalt not commit Adultery.*] Next to a Man's ſelf, his Wife is nearer to him, than any other Perſon; they two being *one fleſh.* Which makes the Injury done to him in her Perſon, a breach of human Society next to Murder. Nay, the LXX place this Commandment before the other, *Thou ſhalt not kill:* Vertuous Women valuing their Chaſtity more than their Lives; and the Crimes to which mere Pleaſure tempts Men, being more grievous, in the opinion of the great Philoſopher, than thoſe to which they are ſtimulated by anger. *Whoredom* is alſo forbidden in the Law of *Moſes*, and *Inceſt*; as wounding any Man is, as well as Murder: But in theſe *Ten Words*, which are a ſhort Abridgment of their Duty, it was ſufficient only to mention the principal things of every kind, which were hateful to God and injurious to Men.

Ver. 15. *Thou ſhalt not ſteal.*] This was to injure Men in their Goods and Poſſeſſions; either by open Rapine, or by Craft and Cheating; againſt which God intended to ſecure them by this Precept. Several ſorts of this Sin, are afterwards mentioned in particular Laws.

Ver. 16. *Thou ſhalt not bear falſe witneſs againſt thy Neighbour.*] As our Neighbour is not to be injured by us in Deeds ſo not in Words; by giving a falſe Teſtimony againſt him before a Judge; which is the chief Sin of this kind. This is both an injury to our Neighbour, and an affront to God; in whoſe place the Judge is, whom we go about to deceive.

Large Commentaries on theſe Commandments are not to be expected; which may be found in many Authors, commonly known.

Ver. 17. *Thou ſhalt not covet thy Neighbour's houſe,* &c.] Here is forbidden ſo much as the deſigning any Miſchief to others, in any of the things forementioned. For as all Injuries in word or deed are prohibited in the four preceding Commandments; ſo in this he prohibits thoſe, which are only in the Heart, or Counſels of Men, but never come to light. And in the enumeration of the things they were not to covet, he begins firſt with that which was laſt mentioned, and ſo backward to the other. For he ſaith, *Thou ſhalt not covet thy Neighbour's Houſe* by deſigning to bear *falſe witneſs*, or to commit *theft*. And then follows, thou ſhalt not covet thy Neighbour's *Wife*, by intending to abuſe her, if opportunity ſerved; *nor his Man-ſervant, nor his Maid-ſervant*, &c. which are his principal Goods. He ſaith nothing of thirſting after his *Life*; which is ſuppoſed to be unlawful, becauſe leſs than that is forbidden.

*Menander* hath ſomething like this;

> Μηδὲ βελόνης ἔναμμ' ἐπιθυμῇς Πάμφιλε,
> Ὁ γὰρ Θεὸς βλέπει σε πλησίον παρών.

*Do not ſo much as covet the Thread of a Needle, for God ſees thee, being intimately preſent with thee.* See more in *Grotius*'s *Prolegomena in Excerpta ex Stobæo.*

Ver. 18. *And all the People ſaw the Thundrings*, &c.] Seeing being the principal Senſe, it is frequently put for the reſt: and this Paſſage may be tranſlated, *they ſenſibly perceived*, &c. See *Gen.* xlii. 1. and *Druſius*'s *Quæſtiones Hebr. L.* i. *c.* 10.

*The Thundrings and the Lightnings.*] xix. 16.

*And the Noiſe of the Trumpet.*] Which ceaſed, while God ſpeak the *Ten Words* to them; but now began again, together with Thunders and Lightnings, when they were ended. For as they were introduced in a moſt majeſtick manner, to raiſe their attention, and ſtrike an awe into them; ſo they were cloſed, that they might be the more ſenſible of the dreadfulneſs of that Majeſty who ſpake to them; and that they might have a greater reverence to his Law.

*They removed, and ſtood afar off.*] They were at the bottom of the Mount, while God ſpake to them; but now ſtarted back, for fear thoſe Flames they ſaw upon the Mountain, (*Deut.* v. 25.) and perhaps flaſhed from thence in a terrible manner, ſhould devour them. How far they removed, we know not; ſome think to the place where they were encamped before this glorious Appearance, out of which *Moſes* brought them to meet with God, xix. 2, 17.

Ver. 19. *And they ſaid unto Moſes.*] By the Heads of their Tribes, and their Elders, (*Deut.* v. 23.) who came from the People to *Moſes*, while he remained ſtill in his place. For he ſaith there, *they came near unto him*, when they ſpake theſe words; which ſignifies they were at ſome diſtance before.

*Speak thou with us, and we will hear*, &c.] They deſire that what God had farther to command them, he would be pleaſed to acquaint *Moſes* with it; and they would receive it as his own words; but ſhould die with fear, if they heard him ſpeak any more with his own Voice. This is more largely related, *Deut.* v. 24, 25, &c. and accordingly God afterward communicated to *Moſes* alone, the reſt of his Laws, both concerning Religion, and Civil Government.

Ver. 20. *And Moſes ſaid unto the People.*] He bad the Elders return this Anſwer to the People that ſent them.

*Fear not.*] Be not afraid of your Lives. No hurt ſhall come to you.

*For God is come to prove you.*] God intends by this dreadful Appearance, to diſcover unto your ſelves and others, whether you will be ſuch as you pretend, xix. 8.

*And that his fear may be before you face.*] And that you may have an awful ſenſe of him in your Mind, by having before your Eyes continually, the Glory of his Majeſty, of which you were lately ſenſible, *ver.* 18.

*That you ſin not.*] Let this be your only fear, not to offend God, by diſobeying his Commands.

Ver. 21. *And the People ſtood afar off.*] In their Tents, within their Camp. For God commanded him to bid the Elders, after this Diſcourſe, to go to their Tents from whence they came; where, I ſuppoſe, the reſt of the People were, *Deut.* v. 30. But he bad *Moſes* ſtay with him; and he would, as they deſired, tell him all the reſt of the things, which he intended to enjoin them, *ver.* 31.

*And Moſes drew near unto the thick darkneſs where God was.*] Who called him to him again, as he had done before, xix. 20. There is a curious Obſervation in *Pirke Elieſer*, that the *Hebrew* word here is not *Nogeſh*, he *approached*, or *drew near*, as we tranſlate it; but *Niggeſh*, he *was drawn near*: The Angel *Gabriel* or *Michael* (as he fanſies) coming, and taking him by the hand, and leading him up to God, *cap.* xli. But this ſignifies rather, that he did not go up of his own accord, but was called by God to draw near to his Divine Majeſty. Which he did the next day, upon the *Seventh* day of *Sivan*: and received 57 Laws, (beſides the 10 which God himſelf delivered) partly Civil, and partly Religious; which were Explications of the Decalogue.

Ver. 22. *And the LORD ſaid unto Moſes.*] When they were together, in the thick Cloud before mentioned.

*Thus thou ſhalt ſay unto the Children of Iſrael.*] When thou goeſt down again to them.

*Ye have ſeen that I have talked with you from Heaven.*] The apprehenſion of one ſenſe (as *Maimonides*, phraſes it, *More Nevoch. P.* i. *c.* 46.) is uſually in Scripture put for the apprehenſion of another. As, *See the word of the LORD*, Jer. ii. 31. that is, hear it, or mark it diligently. Or, the meaning here may be, *You ſaw*, i. e. perceived, by the Thundrings, and Lightnings, and all the reſt of the Tokens of a *Majeſtick Preſence*, that it was I who ſpake from above.

Ver. 23. *Ye ſhall not make with me.*] The *Hebrew* Writers here make a pauſe, or full ſtop, as if it were a complete Sentence. And the meaning is explained in the *Talmud* to be *Ye, ſhall not make the Similitude of the Miniſters, that miniſter before me above*, as the Sun, the Moon, the Stars, or the Angels; *Gem. Bab.* upon *Avoda Zura.* And ſo *Maimonides*, upon the ſame Subject; it is unlawful to form the Images of the Sun, the Moon, the Stars, the Celeſtial Signs, or Angels, according to that which is written, *Ye ſhall not make with me*; i. e. nothing like the Miniſters that miniſter to me above. See *Selden L.* ii. *de Jure N. & G. c. 6. p.* 198. But if we joyn theſe with the following words, the ſenſe is the ſame; that as they acknowledged no other Gods but him, ſo they ſhould not make any Image to repreſent him. To inforce which, the word *make* is repeated in the end of the Verſe, whereby greater efficacy is added to the Command.

*Gods of ſilver, or Gods of gold ſhall ye not make unto you.*] He gives this Caution, leſt by the ſplendour of theſe Metals they ſhould be tempted (being prone to Superſtition and Idolatry) to make ſuch kind of Repreſentations. For by *Gods*, are meant Images to repreſent him; which at the firſt were made very glittering, like the heavenly Bodies; but afterward they proceed to worſhip Images of mere Wood, or Stone.

The coherence of this, with the foregoing Verſes, is ſomething obſcure; unleſs we obſerve how this is reported in the Book of *Deuteronomy*: where *Moſes* puts them in mind, that they *ſaw no Similitude on the day that God ſpake with them in* Horeb, iv. 15. and therefore ought not to *make them a graven Image, the ſimilitude of any Figure*, &c. *ver.* 16, 17, 18, 19. Accordingly, the meaning is here, *ye have ſeen that I talked with you from Heaven*, (*i. e.* you heard only a Voice, but ſaw no Similitude of Man, or any other Creature) therefore ye ſhall not repreſent me by any Image, tho' never ſo rich and glorious. And thus *Greg. Nyſſen* ſeems to have underſtood it, *de Vita Moſis*, *p.* 180. God gave *Moſes* many Divine Commandments, the chief of which is ἡ εὐσέβεια, καὶ τὸ τὰς πρεπούσας ὑπολήψεις περὶ τῆς θείας φύσεως ἔχειν, *Piety towards* God, *and to have becoming* Notions *and* Conceptions *of the* Divine Nature, *as tranſcending all viſible things, nay, all our thoughts, and like to nothing that we know. And therefore he bids them, in their* Conceptions *of him, not to look at any thing they ſaw, nor liken* τὴν τοῦ παντὸς ὑπερκειμένην φύσιν, *the* Nature *which tranſcends the whole* Univerſe, *to any thing that they were acquainted withal.*

There was the greater need of this Precept, if the *Egyptian* Worſhip in theſe days, was the ſame with that in other times; when *Oſiris* was adored in the form of a *golden Ox*, or an Ox of Wood all *gilded over*, as *Plutarch* calls it βοῦς διάχρυσος.

Ver. 24. *An Altar of Earth ſhalt thou make unto me.*] For the better obſervation of the foregoing Commandment, he orders that his Altars ſhould be made as plain and ſimple as might be. Either of Sods and Turfs of Earth (which were eaſily prepared, in moſt places, whilſt they ſtaid in the Wilderneſs) or of rough and unpoliſhed Stone (if they came into rocky places, where no Sods were to be got) that ſo there might be no occaſion to grave any Image upon them. Such Altars *Tertullian* obſerves were among the antient *Romans*, in the days of *Numa*: when, as they had no ſumptuous Temples, nor Images, ſo they had only *temeraria de ceſpite altaria*, Altars haſtily huddled up of Earth, without any Art, *Apolog. cap.* 25. which *Jamblicus* calls βωμοὺς αὐτοχεδίους, *ex tempore* Altars (as we would now ſpeak) thrown up on a ſudden. And ſo *Scioppius* pretends he found ſome MS. have it in that place of *Tertullian*, not *temeraria*, but *temporaria*; Altars made only for a preſent uſe, not to remain after the Sacrifice was done. Nay, *Fortunatus Scacchus* will have it, that *Moſes* here commands them *to make the Earth their Altar*; as the words may be tranſlated out of the *Hebrew*: which he thus interprets, Thou ſhalt mark out a place upon the bare Ground, and there offer Sacrifice, *Myrothec.* ii. *Sacr. Elæochryſ. c.* 56.

*And ſhalt Sacrifice thereon thy Burnt-offerings*, &c.] This Form of Worſhip, as *Maimonides* himſelf acknowledges, was appointed by God, becauſe it was uſed in all the World. Which moved him, not to aboliſh it, but to tranſlate it, from created and imaginary Beings, to his own moſt Adorable Name. Therefore he commanded us, ſaith he, to make him a Sanctuary, (xxv. 8.) and conſecrate an Altar to his Name, and offer him Sacrifices, (for which he alledges this very Text) and on the contrary prohibits us to do ſuch things to any other Being, xxii. 20. xxxiv. 13, 14. *More Nevoch. P.* iii. *c.* 32.

*In all places.*] This ſhows that the foregoing Commandment hath a peculiar reſpect to the time they were in the Wilderneſs (eſpecially till the Tabernacle was erected) when they were in their Travels, removing from place to place, and not fixed in any: Then theſe Altars were very proper, which might be prepared on a ſudden, and as ſuddenly thrown down again.

*Where I record my name.*] Or cauſe it to be remembred and acknowledged, by ſome Token or Symbol (that is) whereby he ſignified that he would be worſhipped there. Which ſenſe the *Chaldee* ſeems to me to have expreſſed moſt exactly; *In every place where I ſhall make my Glory* (*i. e.* the SCHECHINAH) *to dwell, from whence I will bleſs thee*: i. e. hear their Prayers. This muſt be the meaning here; becauſe the *Ark*, which was the Memorial of God's Preſence with them, was not yet made. Or elſe, he means the *Sacrifices* and *Altars* before mentioned, which Mr. *Mede* thinks may be here pointed at; becauſe theſe were Rites of Remembrance, whereby the Name of God was commemorated and recorded, and his Covenant with Men teſtified and renewed. See *Book* ii. *pag.* 453, *&c.* And indeed the word *Zacar* doth moſt certainly ſignify, not only to *remember* or *record*, but to *worſhip* and to perform Sacred Offices: ſo the meaning may be, *in every place where I exhibit my ſelf to be worſhipped and honoured.*

*I will come unto thee*, or, *meet with thee.*] Upon which account the Tabernacle of the LORD was called *Ohel Moed*, the Tabernacle of Meeting. Not becauſe of the Peoples meeting there to Worſhip (as is commonly ſuppoſed, when we tranſlate thoſe words *the Tabernacle of the Congregation*) but of God's meeting there with his People, as Mr. *Mede* obſerves (*p.* 436.) from many plain places of Scripture, *Exod.* xxix. 42. xxx. 36. *Numb.* xvii. 4.

*And I will bleſs thee.*] Give thee teſtimonies of my gracious Preſence and Acceptance. The *Gentiles* believed their Gods were preſent, where their Images were worſhipped. But he promiſes to be preſent in all places whatſoever, where he would have his Name celebrated (*i. e.* where he would be worſhipped) tho' their Sacrifices were offered upon the moſt mean and ſimple Altar.

Ver. 25. *If thou wilt make me an Altar of ſtone*, &c.] If it cannot be made without Stones (ſaith *Maimonides*, P. iii. *More Nevoch. c.* 45.) take care that the Stones remain in their own natural form, and that they be not poliſhed, *&c.* This was to avoid Idolatry; for fear they ſhould make any figure with the Tools they imployed, in ſhaping and faſhioning the Stones, after an artificial manner: or ſhould reſerve the pieces of Stone that were paired off, for Superſtitious or Magical uſes. Juſt, ſaith *Maimonides*, as he forbids planting a Grove near his Altar, for that was to imitate Idolaters, *Deut.* xvi. 22. See *Deut.* iv. 15, 16. which plainly ſhows this was the reaſon of this Command.

In ſhort, theſe Altars were built like thoſe of Turf, on a ſudden, without any Art; only by piling Stones one upon another. Such an Altar *David* built upon a ſpecial occaſion, 2 *Sam.* xxiv. 25. and after him *Elijah*, 1 *Kings* xviii. 31, 32. and *Fortunatus Scacchus* makes it probable, that it was ſuch an one which *Ezra* built, at their return from *Babylon* to their own Country, iii. 2, 3. *Myrothec.* ii. *Sacr. Elæochryſ. c.* 59. where he repreſents the form of ſuch an Altar among the Heathen, out of an antient Monument, *p.* 585. And there is little doubt, I think, that the Altars built by the Patriarchs were of this ſort; particularly that which *Abraham* erected whereon to offer his Son *Iſaac*, *Gen.* xxii. 9. for it was raiſed ſo ſuddenly, that no Art could be imployed about it.

I omit other Reaſons which the *Jews* alledge for this Law, for they ſeem to me to be fanciful. And ſhall rather obſerve that *Plato* in his Laws, ordered all things belonging to the Service of God, ſhould be very ſimple and plain, without any Coſt or Ornament: and therefore forbids Gold, Silver, or Ivory, becauſe they were things too invidious, (ἐπίφθονον κτῆμα) and Braſs and Iron he would not have uſed, becauſe they were πολέμων ὄργανα, the Inſtruments of Wars: but one ſingle piece of Wood or Stone ſhould ſerve for an Image, and that made in a day's time, *L.* xii. *de Legibus*, *p.* 955, 56. Edit. *Serran.*

It ſeems difficult alſo to reconcile theſe two Verſes, with God's own Ordinance, not long after in the 27th Chapter of this Book; where he bids *Moſes* to make him an Altar, neither of *Earth* nor of *Stone*, but of *Shittim-wood*, covered with Braſs, for the uſe of the Tabernacle, where he recorded his Name. But it is to be conſidered, that theſe two Verſes ſpeak only of occaſional Altars (as I may call them) which they might have uſe of, not only before, but after the Tabernacle was erected. Theſe God doth not forbid, when there was a ſpecial reaſon for them; but he intending there ſhould be no *ſtated* Altar, but that at the Tabernacle, he would have theſe made of unpoliſhed Stones, laid one upon another, that they might be thrown down as ſoon as raiſed; and that they might not draw People from the Tabernacle, nor adminiſter occaſion of Idolatry, by an artificial Workmanſhip and Imagery. Now that there were ſuch Altars raiſed upon certain great Occaſions, but not to continue, appears from the Sacred Hiſtory. For xxiv. 4. *Moſes* built one at the foot of Mount *Sinai*, by God's command it's likely, and of this faſhon. And he gave order for building one of Stone after they came to *Canaan*, (*Deut.* xxvii. 1, 2, 3.) which *Joſhua* performed, according to this Rule, as is expreſly ſaid *Joſh.* viii. 30, 31. Of this ſort were thoſe of *Gideon* and *Manoah*, *Judg.* vi. 24, 26. xiii. 19. And we read of Altars built by *Samuel*, 1 *Sam.* vii. 17. and by *Saul*, xiv. 35. and *David*, as was before obſerved, 2 *Sam.* xxiv. 25. and *Solomon*, 1 *Kings* iii. 2, 34. beſides the Altar which was in the Tabernacle and the Temple.

Ver. 26. *Thou ſhalt not go up by ſteps unto my Altar.*] This was moſt ſutable to the ſtate of Travellers, to have their Altars low, not lofty. Beſides, he would not have them imitate the Gentiles, who ſacrificed in High Places; imagining their Sacrifices were moſt acceptable, when they were neareſt to Heaven. Whence the *Egyptians*, living in a flat Country, wherein were no Mountains, built Altars of a very great height, which could not be well done by Sods of Earth, or Stones looſely laid together. Nor would God have it done, when he ordered *Moſes* to make an Altar of Braſs and Wood at the Tabernacle; which it is evident was ſo low, that a Man might ſtand and miniſter there, without being raiſed from the Earth: For it was but *three Cubits* high, (xxvii. 1.) which is leſs by one Cubit than the ordinary ſtature of Men.

*Not go up by ſteps.*] There were ſteps, in the Temple built by *Solomon*, unto the brazen Altar, which was *ten* Cubits high: And *Ezekiel* expreſly mentions them in the deſcription of his Temple, xliii. 17. which ſeeming to diſagree with this Command, Interpreters are much concerned to reconcile them. And the fore-named *Fortun. Scacchus*, *c.* 63. contends earneſtly that no Altar was higher than *three* Cubits; and therefore thoſe ſteps mentioned by *Ezekiel* did not belong to the Altar, but to the *Baſis* or Ground-work (as we ſpeak) upon which it ſtood. But this is ſaid without good ground, for we read expreſly that *Solomon's* Altar was *ten* Cubits high, (2 *Chron.* iv. 1.) at which therefore the Prieſt could not miniſter, without ſome *ſteps*, whereby he aſcended ſo high, as to be able to lay on the Wood, and the Sacrifice upon it, *&c.* By *ſteps* therefore (to omit other Conjectures) I underſtand *many ſteps* (which are here forbidden) ſuch as the *Gentiles* had to go up to their *Bamoth*, or High Places; as we ſee by one of the Pyramids in *Egypt*, and the high Tower at *Mexico*; to which they aſcended by an Hundred and eighty ſteps. But a very few ſerved for *Solomon's* Altar; and they were ſo contrived alſo, as the *Hebrew* Writers tell us, that there was no danger of that which God intended hereby to prevent, in the words following.

*That thy nakedneſs be not diſcovered thereon.*] The *Hebrews* ſay it was a kind of *Cauſway* or *Bridge* whereby they went up to the Altar;

which roſe by little and little, till they came to the place where they were to ſtand. See *L' Empereur* upon the *Codex Middoth, c.* 3. *ſect.* 3. Or elſe the ſteps were ſo broad and ſo little diſtant one from another, and the aſcent thereby made ſo eaſy and equal, that there was no need of lifting up their Legs high, and therefore no danger of diſcovering the lower parts of the Body, (their Thighs, Buttocks, and Secret Parts) which might have been ſeen by thoſe below (had they aſcended by many large and high ſteps) under ſuch looſe Garments as were worn in thoſe Countries; and thereby the Prieſts might have been expoſed to contempt, and the People moved to laughter, or had bad thoughts excited in them. In ſhort, the meaning is, they ſhould not go up many ſteps, far diſtant one from another, ſo that one muſt have taken large ſtrides to aſcend them.

The *Jews* ſay, particularly *Maimonides, P.* iii. *More Nevoch. c.* 45. that the Worſhippers of *Baal-Peor* were wont to diſcover their *Nakedneſs*, that is, their Secret Parts, before him. Which he takes to be the reaſon of this Command; leſt any ſuch thing ſhould happen in God's Preſence: and this was the reaſon alſo of another Law, that the Prieſts ſhould have Breeches made for them, which none of the People wore, in thoſe times, but the Prieſts alone; and that only when they miniſtred. The *Gemara Hieroſolym.* upon the ſtory of *Balaam*, gives a long account of this impure Worſhip, as *L' Empereur* obſerves upon *Codex Middoth, c.* 3. *ſect.* 4. But there is no proof of this from any antient Author; and the *Babylonian Gemara* gives a different account of the Worſhip of *Peor*; which looks as if the *Jews* ſtudied how to make it ridiculous, as well as filthy. But if there were any ſolid ground for it, it would afford the cleareſt explication of this Place.

## CHAP. XXI.

Ver. 1. NOW *theſe are the Judgments thou ſhalt ſet before them.*] By *Judgments* are meant ſuch Political Laws which God thought fit to give for the determination of Differences among the People; and that they might be juſtly and peaceably governed. Which, tho' they were not ſpoken with ſuch Pomp and Majeſty as the ten Commandments were, (and much leſs were the Ceremonial Precepts delivered with ſuch ſolemnity) yet the *Iſraelites* believed that they came from the ſame Authority, tho' ſpoken to *Moſes* in the Mount privately, and not in the audience of all the People; as appears by their ſubmiſſion to theſe, no leſs than to the other Laws. And there was great reaſon for it; it being their own deſire not to hear God's voice any more; but to be inſtructed by *Moſes* what God required, and they promiſed to obey it, xx. 19.

Ver. 2. *If thou buy an Hebrew Servant*, &c.] Or a *Slave*. Some Perſons ſold themſelves by reaſon of Poverty: of which ſort the *Hebrews* underſtand that Law *Lev.* xxv. 39. Others were ſold by the Court of Judgment; which was in caſe of a Theft they had committed; for which, not being able to make Satisfaction unto him that had received the Damage, they were condemned to be his Servants. Of theſe they interpret this place, and *Deut.* xv. 12. But this Sale, they ſay, did not extend to both Sexes; for a Woman was not to be ſold for Theft.

*In the ſeventh year he ſhall go out free for nothing.*] If the Damage was ſo great, that his ſix years Service had not ſatisfied for it, yet he was not to be kept longer. And his Servitude alſo might end ſooner, by Manumiſſion, or Redemption, or the Death of his Maſter, if he were a Gentile or a Proſelyte. Nay, if he were an *Hebrew*, his Death put an end to it, in caſe he left no Son. And his Maſter alſo was bound to maintain his Wife and Children (if he had any) all this time, giving them Food, Raiment, and a Dwelling, tho' they were not to be his Servants. See Mr. *Selden L.* vi. *de Jure N. &. G. c.* 7.

It is remarkable, that he ſets this Law in the firſt place, becauſe *Mercy*, next to *Piety*, is the moſt excellent Virtue: and God would have his People, ſaith *R. Levi Barzelonita*, adorned with, and full of the nobleſt qualities, which are Benignity and Mercy.

This Year of Releaſe alſo being a Sacred Year; the whole Land being Holy to the LORD, ſo that no Man might challenge any Right or Propriety in it, to ſow his Field, or reap that which grew of it ſelf, &c. it was Sacrilege for any Maſter to keep a Servant from his Freedom, when the Year came, which was the *LORD's Releaſe*, as we read expreſly *Lev.* xxv. and *Deut.* xv. Whence it was, that becauſe the *Jews* were ſo profane as to break this Law, and not give their Servants liberty, (as we read in the xxxivth of *Jeremiah*) God puniſhed them with a Captivity of 70 years, in which the Land lay waſte, till it had fulfilled the Years of Reſt which they would not obſerve; as Mr. *Mede* hath truly noted, *Diſcourſe* xxvi. latter end.

Ver. 3. *If he come in by himſelf*, &c.] That is, a ſingle Man without a Wife; ſo he was to depart. But if he was a married Man when he was ſold; as the Maſter was not to let his Wife and Children want Food, and Raiment, and Habitation, while he continued his Slave; ſo when he was free, he was not to meddle with them, or detain them from their Father and Huſband, *Lev.* xxv. 41.

Ver. 4. *If his Maſter have given him a Wife.*] Uuto ſuch a Servant as this, who was ſold by the Court of Judgment, his Maſter might give a Gentile-Maid to Wife, (and no other *Hebrew*, but ſuch as he, might marry a Gentile) that he might beget Children of her, who were to be the Maſter's Servants or Slaves for ever. The *Hebrew* Doctors ſay, the Maſter could not do this, unleſs ſuch a Servant had a lawful Wife and Children before of his own, who were not to be kept from him; but he might beget Children for himſelf, as well as for his Maſter; who could not impoſe upon him more than one Maid-ſervant, to be his Wife. He that ſold himſelf alſo, was not ſubject to this Law. But as his Maſter could not impoſe a Wife of this ſort upon him; ſo neither was he bound, when the Servant went free, to beſtow any Gift upon him: which was due only to him that was ſold by the Court for Theft, (*Deut.* xv. 12.) to whom the antient *Jews* ſay he was to give thirty ſhekels.

*And ſhe have born him Sons or Daughters.*] During his Service.

*The Wife and Children ſhall be his Maſter's,* &c.] For the Wife was a Slave as well as himſelf, when he married her. And ſhe was given to wife, merely that he might beget Slaves of her. Who therefore continued with the Maſter, as well as their Mother, when the Man had his Liberty: for they were not ſo much his, as his Maſter's Goods; who had ſuch a Power over them, that he might circumciſe them, as he did his own Children, without their conſent. See *Selden, L.* vi. *de Jure N. & G. c.* 7. and *de Uxore Hebr. L.* i. *c.* 6. *p.* 39.

Ver. 5. *And if the Servant ſhall plainly ſay.*] In the *Hebrew* the words are *ſaying, ſhall ſay*; i. e. Stand in it (as we ſpeak) and ſtedfaſtly reſolve, by ſaying it, not in a fit, but conſtantly.

*I love my Maſter, my Wife, and my Children,* &c.] If his love to ſuch a Wife and Children, who were not properly his own, was greater than his Love to Liberty; which made him ſtill deſire their Company, and chuſe to ſtay with his Maſter, who had been ſo good to him.

Ver. 6. *His Maſter ſhall bring him to the Judges.*] That it might appear he was not fraudulently or forcibly detained againſt the Law, but with his own conſent, or rather at his deſire.

*He ſhall alſo bring him to the door, or the door-poſt.*] After the Caſe had been heard, and the Judges had given Sentence.

*And his Maſter ſhall bore his ear thro' with an awl.*] In token that he was now affixed to his Houſe, and might not ſo much as ſtep over the Threſhold without his leave, but be obedient to his will for ever. This is to be underſtood only of one that was ſold by the Court; not of him that ſold himſelf. And tho' the *Hebrews* take this to have been a mark of Infamy, ſet upon a Man who choſe Servitude before Liberty; yet it being choſen out of love to his Maſter, I cannot think that they intended by this Act to diſgrace him: but look upon it only as a ſolemn Addiction of him to his Maſter's Service; which was done, it is likely, in the preſence of the Judges. This Cuſtom of boring the Ears of Slaves, laſted a long time after this in *Syria* and *Arabia*, as *Bochartus* ſhows out of *Juvenal, Sat.* i. and *Petronius, L.* iii. *Hierozoic. c.* 6. *p.* 1.

*He ſhall ſerve him for ever.*] Till the Year of Jubilee, or till his Maſter died, (for his Son was not to detain him, when his Father was dead) unleſs he would releaſe him, or he was redeemed.

Ver. 7. *And if a man ſell his daughter, to be a Maid-ſervant.*] Beſides the two former ſorts of Perſons ſold to be his Servants, there was a third here mentioned, which is thus expounded by the *Hebrews*: That ſhe was to be a Virgin under age; that is, leſs than 12 Yeaes old and a day. For if ſhe was more than that, it was not lawful for him to ſell her: And when ſhe came to be of Age, it put an end to her Servitude, as well as the Year of Jubilee did, or Redemption, or the Death of her Maſter. Beſides, her Father might not ſell her, unleſs he were reduced to extreme Poverty. If he did, without ſuch neceſſity, he was forced by the Court of Judgment to redeem her. And ſhe was not to be ſold neither, unleſs there were ſome hope, her Maſter or his Son might take her to wife.

*She ſhall not go out as the Men-ſervants do.*] There were other, and better Conditions for her, than for the Servant mentioned *ver.* 3, 4. particularly, her Maſter could not marry her to any body, but to himſelf or his Son.

Ver. 8. *If ſhe pleaſe not her Maſter, who hath betrothed her to himſelf.*] This ſhows ſhe was ſold to him, upon the preſumption he would take her for his Wife; and there was ſuch a previous agreement about this, that there needed no other Eſpouſals: But if, after this, he changed his mind, and did not like her enough to make her his Wife; then God ordains as follows.

*Then ſhall he let her be redeemed.*] She was to ſerve her Maſter ſix Years, if ſhe was ſold for ſo long; unleſs ſhe was redeemed (which her Maſter is here required not to refuſe) or manumitted; or ſet free by the Year of *Jubilee*; or by the Death of her Maſter; or (which was peculiar in this caſe) the ſigns of her being ripe for Marriage appeared. See *Selden* in the place before-mentioned.

*To ſell her to a ſtrange Nation he ſhall have no power.*] No Man had power to ſell an *Hebrew* Servant to one of another Nation: And therefore by a *ſtrange People* (as the word is here in the *Hebrew*) muſt be meant an *Iſraelite* of another Family, that was not of her Kindred, nor had any right of Redemption.

*Seeing he hath dealt deceitfully with her.*] Fruſtrated her hope of marrying her.

Ver. 9. *If he hath betrothed her to his Son.*] Which was expected from him, if he did not think fit to marry her himſelf, *he ſhall deal with her after the manner of Daughters.* If the word *he* relate to the Father, the meaning is, he ſhall give her a Portion, as if ſhe were his own Daughter. If it relate to the Son, the meaning is, he ſhall treat her like a Wife.

Ver. 10. *If he take him another Wife, her food,* &c.] If after the Son had married her, he took another Wife beſides, he was ſtill to perform to this, all thoſe things that belong to a Wife, *viz.* give her Food, and Raiment, and at certain times (which were determined by Law in ſome Countries) cohabit with her as her Husband. From this place, the *Hebrews* have made a general Rule, that theſe three things are owing to all Wives from their Husbands, *viz.* Alimony, Clothes, and the Conjugal Duty. For howſoever the *Vulgar Latin* underſtand the laſt word, the *Hebrews* generally take it, for that which St. *Paul* calls *due Benevolence*, 1 Cor. vii. 3. See *Selden, de Uxor. Hebr. L.* iii. *c.* 4. Now what was accounted Alimony, and ſufficient for Clothes, he ſhows *cap.* v. and what belongs to the other *cap.* vi. The *Hebrew* word *Gonata,* which we tranſlate *Duty of Marriage*, properly relates to the ſtated and determined time, wherein every thing is to be done; and therefore here ſignifies the uſe of Marriage, *certo tempore & modo*, as *Bochart* hath well expounded it, *L.* ii. *Canaan, c.* 11. Many indeed will have it derived from עון, from which comes מעון an Habitation; as if it ſignified here the cohabitation of a Man with his Wife. But *Aben Ezra* rathers refers it to ענת, from whence comes עת *time*: whence *Gonat* ſignifies the ſet and appointed time wherein every thing is done. And ſo the *Chaldee* uſes the word *goneta*, for the term preſcribed to every thing (as the ſame Author obſerves) that it may be done in due time and manner.

*Theodorick Hackſpan* thinks *Moſes* here ſpeaks of the Father; to whom all the precedent and ſubſequent Acts belong, and not to the Son,

Ver. 11. *And if he do not theſe three to her.*] *i. e.* Neither marry her to himſelf, nor to his Son, nor ſuffer her to be redeemed.

*Then ſhe ſhall go out free without money.*] When ſhe came of Age, and was ripe for Marriage, ſhe was to be ſet free, and pay nothing for her freedom: Nay, on the contrary, he was to give her ſomething, as appears from *Deut.* xv. 12, 13, 17. What the ſigns of Puberty were, Mr. *Selden* ſhows, *Lib. de Succeſſionibus, c.* ix.

Ver. 12. *He that ſmiteth a man, ſo that he die.*] That is, commit wilful Muder, as we now ſpeak.

*Shall ſurely be put to death.*] Whereſoever we find this word *Maveth* (*death*) abſolutely, without any addition, it always ſignifies *ſtrangling*. They are the Words of *R. Levi Barzelonita*. But the *Jewiſh* Doctors will not have this Law extend unto Proſelytes of the Gate, much leſs to *Gentiles*; whom, if any *Iſraelite* killed, he was not to ſuffer death for it. See Mr. *Selden, L.* iv. *de Jure N. & G. c.* 1. But *Plato*, in his Book of Laws, *L.* ix. *p.* 872. hath determined more juſtly than theſe *Rabbies*, that in the Caſe of Murder, the ſame Laws ſhould be for Strangers and for Citizens.

Ver. 13. *And if a man lie not in wait.*] Do not deſign to kill another.

*But God deliver him into his hand.*] But he happens, as we ſpeak, to kill a Man, by that action which aimed at another end. This the Scripture expreſſes more religiouſly, by acknowledging God in every thing that falls out, who permits ſuch things as are mentioned, *Deut.* xix. 5. whereby a Man is killed, without the the intention of him who was about ſuch actions.

*Then I will appoint him a place, whether he ſhall flee.*] He may flee to one of the Places, which I will appoint for his Security. Which place, the *Jews* ſay, was the Camp of the *Levites*, while they continued in the Wilderneſs: but when they came to *Canaan*, there were Cities appointed for this purpoſe, as we read *Numb.* xxxv. 11, 12. *Deut.* xix. 2, 3, &c. And there being ſeveral kinds of involuntary killing Men, the *Hebrews* make theſe φευγαδευτήρια, or *Places of Refuge*, to belong only to one of them, for the reſt did not need them, as Mr. *Selden*, ſhows, *L.* iv. *de Jure N. & G. c.* 2. An Officer of Juſtice was not bound to flee, if he chanced in the Execution of his Office to kill a Man that reſiſted him. Nor a Maſter, if he killed his Scholar, or a Father his Son, when he gave him Correction.

Ver. 14. *But if a Man come preſumptiouſly.*] The *Vulgar Latin* rightly tranſlates it *induſtriouſly*, or with deſign to kill him; for it is oppoſed to ignorance. The *Hebrew* word alſo carries in it a ſignification of *boiling anger*; which doth not alter the Caſe: For if a Man in the height of his Rage, reſolved to kill another, and laid wait for him to execute his Deſign, it was juſtly judged to be wilful Murder, and puniſhed with Death. Which was far more equal than *Plato*'s Law, That ſuch a Man ſhould only be baniſhed for *three* Years; as he, that on a ſudden, killed a Man in his Anger, only for two, *L.* ix. *de Legibus, p.* 867.

*Upon his Neighbour.*] The *Hebrew* Doctors by *Neighbour* underſtand only an *Iſraelite*, or a *Proſelyte of Juſtice*: As for others, they were not put to death, if an *Iſraelite* killed one of them. Which was not the intent of this Law; whereby God would have all Men that lived among them, ſafe and ſecure from being murdered.

*To ſlay him with guile.*] By which it appeared the Act was deſigned and deliberate. For two thing are denoted by this word *with guile*; firſt *fore-thought*, and then *delay*, as *Iſaac Karo* obſerves: See *L'Empereur* in *Bava kama, Cap.* iii. *Sect.* 6.

*Thou ſhalt take him.*] If it be enquired who ſhould *take him*, it ſeems to be determined, *Deut.* xix. 12. where the Elders of the City were to fetch away a wilful Murderer from the City of Refuge. In after Times the King ordered it, as *Moſes* did while he lived, 1 *Kings* i. *ult.* ii. 29. By which places it appears, That if a Man refuſed to come from the Altar, (being judged upon proof to be a wilful Murderer, or other high Offender) he might be there killed, as *Georg. Ritterhuſius* ſhows, *L. de Jure Aſylorum, c.* viii. where he obſerves out of *Plutarch* in his *Laconia*, that *Ageſilaus* declared publickly at the Altar of *Pallas*, where he ſacrificed an Ox, that he thought it lawful to kill one that treacherouſly aſſaulted him, even at the Altar. And thus the practice was among Chriſtians (as he there ſhows) when their Temples became Sanctuaries to Malefactors.

*From my Altar.*] This was an *Aſylum*, as well as the Cities of Refuge; but under many Limitations, both with reſpect to the part of the Altar, and to the Perſons, that fled thither, and to the Crime they had committed; as Mr. *Selden* ſhows in the Place above-mentioned, *p.* 475.

*That he may die.*] Tho he was the High Prieſt, and in the Act of Sacrifice, he was to be taken away without delay, if he had committed wilful Murder; if it was involuntarily, then he was to be taken from thence, and carried to the City of Refuge; For God would not have a pious place (as *Conradus Pellicanus* gloſſes) be a Protection to Impiety. See Mr. *Selden, L.* iii. *de Synedr. c.* 8. *p.* 100.

*Maimonides*'s Obſervation is pertinent enough upon this occaſion; *That the Mercy which is ſhown to wicked Men, is no better than Tyranny and Cruelty to the reſt of God's Creatures: and therefore tho ſuch Perſons ſought to God for his Patronage, by betaking themſelves to that which was dedicated to his Name, he would not afford them any protection; but commanded them to be delivered up to Juſtice,* More Nevoch. P. iii. *c.* 39.

Ver. 15. *And he that ſmiteth his Father or Mother.*] So as to wound them, and to make the Blood come; or to leave a mark of the ſtroak, by making the fleſh black and blue, as we ſpeak, *Selden, L.* ii. *de Synedr. c.* 13. *p.* 556.

*Shall be ſurely put to death.*] Strangled (ſay the *Hebrews*, ſee *ver.* 12.) by the Sentence of the Judge, there being competent Witneſſes of the Fact, as in other Caſes. The giving them ſaucy words, or making mows at them, which ſignified Contempt, was puniſhed alſo with whipping. There was no need to ſay any thing of killing them: for all wilful Murder was puniſhed with Death. And *Solon*, it is commonly noted, made no Law about this; becauſe it was not to be ſuppoſed any Man would be ſo wicked. Nor was this Crime known among the *Perſians*, as *Herodotus* ſaith, in his days. Nor do we find any mention of it in the Law of the 12 Tables. But in after times there were moſt ſevere Puniſhments enacted againſt Parricide, which are deſcribed at large by *Modeſtinus*. And *Diodorus Siculus* tells us of the like among the *Egyptians*. See *Hen. Stephanus* in his *Fontes & Rivi Juris Civilis, p.* 18. *Plato* would have him that killed either Father or Mother, Brethren or Children, not only to be put to death, but to be diſgraced after his Execution, by throwing his dead Body naked into a common place without the City, where all the Magiſtrates, in the Name of the People ſhould every one of them throw a Stone at his Head, and then carrying him out of the Coaſts leave him without Burial, *L.* ix. *de Legibus, p.* 873.

Ver. 16. *He that ſtealeth a Man.*] By *a Man* the *Hebrews* underſtand an *Iſraelite*; whether he was a Freeman, or but a Servant; as Mr. *Selden* obſerves, *L.* vi. *de Jure N. & G. c.* 2.

*And ſelleth him.*] No *Iſraelite* would buy him, and therefore ſuch *Plagiaries* ſold him to Men of other Nations. Which made the Crime to be puniſhed with death; becauſe it was a cruel thing, not only to take away his Liberty, but make him a Slave to Strangers.

*Or if he be found in his hand.*] Tho he had not actually ſold him; yet his Intention was ſufficiently known by his ſtealing him.

*Shall be ſurely put to death.*] I obſerved above, *ver.* 12. they interpret this Phraſe every where to ſignify *ſtrangling*. If it be ſaid any where *his Blood ſhall be upon him*, it ſignifies ſtoning. *Maimonides* makes this the reaſon why ſuch a Man was condemned to die, becauſe it might well be thought he intended to kill him, whom he violently carried away, (at leaſt, as I underſtand it, if he could not find means to ſell him) *More Nevoch. P.* iii. *c.* 41.

Ver. 17. *And he that curſeth his Father, or his Mother,* &c.] The *Hebrews* take this Law to concern thoſe who curſed their dead Parents, no leſs than thoſe who curſed them, when they were alive; but not without Præmonition, and Witneſſes, as in other Capital Crimes: And not unleſs they curſed their Parents, by ſome proper Name of God, as Mr. *Selden* obſerves out of the *Jewiſh* Doctors, *L.* ii. *de Synedr. c.* 13. This and the other Law, *ver.* 15. enacted Death as the Puniſhment of ſuch Crimes, becauſe they were a ſign (ſaith *Maimonides, More Nevoch. P.* iii. *c.* 41.) of a deſperate Malace, and audacious Wickedneſs; being a ſubverſion of that Domeſtick Order, which is the prime part of good Government. See *Lev.* xx. 9. And thus far the *Athenians* went in this matter, that by their Law, a Son was diſinherited, who reproached his Father. And if the Father did not proſecute ſuch a Son, he himſelf became infamous. So *Sopater ad Hermogenem*; Τὸν ὑβρίσαντα τὸν αὐτοῦ πατέρα μὴ μετέχειν τῆς οὐσίας. καὶ τὸν ὑβρισθέντα πατέρα μὴ ἐπεξιόντα τῷ παιδὶ ἄτιμον εἶναι. By the ſame Law alſo, if he ſtruck his Father, both his Hands were to be cut off; as we read in *Heraclides Ponticus*, in *Allegor. Homer.* and in *Quintilian, Declam.* 372. *Qui patrem pulſaverit, manus ei incidantur.* And by another Law he was to be ſtoned to death, as the Author of *Problemata Rhetor.* tells us: Νόμος ἐκέλευσεν τὸν τύψαντα αὐτοῦ τὸν πατέρα λιθοβολῆσαι, and that without any formal Proceſs againſt him, ὑπὸ τοῦ δήμου ἀκρίτως.

Ver. 18. *And if Men ſtrive together.*] Fall out and quarrel.

*And one ſmite another.*] So that from words they proceed to blows.

*With a Stone,* &c.] Men uſually in their anger take up any thing that is next at hand, to throw at him againſt whom they are enraged; or finding nothing, ſmite them with their fiſts.

*And he die not, but keepeth his bed.*] Sometimes the blow falls in ſuch a place, that ſudden Death follows: or ſuch a Wound or Bruiſe is given, as confines a Man to his Bed.

Ver. 19. *If he riſe again, aud walk abroad,* &c.] If a Man recovered ſo far as to get up, and walk abroad, after the ſtroke, it was preſumed (tho he died not long after) it was by his negligence, or ſomething elſe, not of the Blow he received. And upon the hearing of the Cauſe, the Judges were to *acquit* the Man that gave the blow; *i. e.* he was not to die for it.

*Only.*] The *Hebrew* particle *Rak* ſignifies *but* or *truly*, as well as only: and here expreſſes, that the Man who gave the blow ſhould not eſcape all Puniſhment, but ſuffer ſomething for the hurt he had done. Yet if we take it to ſignify *only*, the ſenſe is not much altered; for the meaning is (as *Conſtant L'Empereur* obſerves in *Bava kama, Cap.* viii. *Sect.* 1.) by this word to exclude Death, but not other Puniſhment in his Purſe.

*He ſhall pay for the loſs of his time,* &c.] The *Jews* ſay in *Bava kama, Cap.* viii. *Sect.* 1. that ſatisfaction was to be given him for the loſs he had ſuſtained in five things: for the hurt in his Body; the loſs of his Time; the pain he had endured; the Charge of Phyſician and Surgeon; and the Diſgrace: all which they there endeavour to prove out of the Scripture. Two of them are plainly here. The firſt of which the Doctors upon the *Miſna* conſider with great nicety, as *L'Empereur* obſerves upon the forenamed Treatiſe; ſome Men being able to earn more by their Labours than others; and the diſability the ſtroke brought upon them, being more or leſs, of a larger and ſhorter continuance; with reſpect to all which, a proportionable Compenſation was made to them.

*And ſhall cauſe him to be thorowly healed.*] Here they alſo diſtinguiſh between the Cure of the Wound, Bruiſe, or Swelling cauſed by the ſtroke; and of any other breaking out that he chanced to have at the ſame time. He was bound to pay for the Cure of the former, but not of the latter. And if after a Man was cured, he fell ill again, he that ſtruck him was not bound to take care of his Cure.

The ſame Proviſion is made in the Civil Law, as *L'Empereur* notes, which perfectly agrees with this Conſtitution of *Moſes* —— *Judex computat mercedes medicis præſtitas, cæteraque impendia, quæ in curatione facta ſunt: Præterea operas quibus caruit, aut cariturus eſt ob id, quod inutilis factus eſt.*

According to *Plato*'s Laws, he that wounded another in his Anger, if the Wound was curable, was to pay τοῦ βλάβους τὴν διπλασίαν, double to the Damage the wounded Man ſuſtained thereby. If it was incurable, he was to pay fourfold: and ſo he was to do likewiſe if it were curable, but left a remarkable Scar. If the Wound was given involuntarily, he was to pay only ſimple Damages: Τύχης γὰρ νομοθέτης οὐδεὶς ἱκανὸς ἄρχειν: For no Law-giver is able to govern Chance, *L.* ix. *de Leg. p.* 878, 879.

Ver. 20. *If a man ſmite his ſervant*, &c.] A Slave; who was not an *Iſraelite*, but a *Gentile.*

*He ſhall ſurely be puniſhed.*] With Death, ſay the *Hebrew* Doctors, (in *Selden*, *L.* iv. *de Jure N. & G. c.* 1. *p.* 463.) if the Servant died while he was beating him: For that is meant by dying *under his hand.* But it ſeems more likely to me, that he was to be puniſhed for his Cruelty, as the Judge, who examined this Fact, thought meet. For his ſmiting *with a Rod*, not with a Sword, was a ſign he intended only to correct him, not to kill him. And beſides, no Man could be thought to be willing to loſe his own Goods, as ſuch Servants were.

Ver. 21. *Notwithſtanding, if he continue a day or two.*] A Day and a Night, as the *Hebrew* Doctors interpret it.

*He ſhall not be puniſhed.*] Becauſe it might be preſumed he did not die of thoſe ſtrokes.

*He is his Money.*] His Death was a loſs to his Maſter: who therefore might well be judged not to have any intention to kill him; and was ſufficiently puniſhed by loſing the benefit of his Service.

Ver. 22. *If Men ſtrive, and hurt a Woman with child.*] Who interpoſed between the contending Parties; or came perhaps to help her Husband.

*So that her fruit depart from her.*] She miſcarry.

*And yet no miſchief follow.*] She do not die, as the *Hebrew* Doctors expound it. See *Selden*, *L.* iv. *de Jure N. & G. c.* 1. *p.* 461.

*He ſhall be ſurely puniſhed, according as the Woman's Husband will lay upon him.*] Her Husband may require a Compenſation, both for the loſs of his Child, and the hurt or grief of his Wife. Yet he was not to be Judge in his own Caſe; but it was to be brought before the publick Judges, as it here follows.

*And he ſhall pay as the Judges determine.*] Who conſidered in their Decree what Damage was done; which was eſtimated by the hurt his Wife received in her Body; and by the leſſening of her price, if ſhe were a Slave, and might be ſold. Unto which ſeveral other Mulcts were added, to be given to the Woman herſelf, as Mr. *Selden* obſerves in the place abovenamed.

Ver. 23. *And if any miſchief follow.*] If the Woman did die.

*Thou ſhalt give life for life.*] In the Interpretation of this, ſaith *Jarchi*, our Maſters differ. For ſome by *Life* underſtand that which is properly ſo called, or the Perſon himſelf: ſo that it ſhould ſignify, being put to death: But others underſtand by it, a pecuniary Mulct; that ſo much Money ſhould be paid to the Heirs, as the Perſon killed might have been ſold for. The LXX carry it to quite another ſenſe; which is, that if a Woman miſcarry, and the Child was μὴ ἐξεικονισμένον, not yet formed and faſhioned, that the Man who occaſioned the Miſcarriage was to pay a Fine. But if it were formed, then Life was to be given for Life. So that this whole Law is to be underſtood of an *Abortion*; and according to the Condition of the *Abortive*, (not the Life or Death of the Mother) ſo the Puniſhment was to be inflicted. And thus *Philo* takes it, and hath a large Diſcourſe upon it. See *Selden*, *L.* iv. *de Jure N. & G. c.* 1. *p.* 464. and *Conſtantine L' Empereur* in *Bava kama*, *p.* 200, &c.

Ver 24, 25. *Eye for Eye, Tooth for Tooth*, &c.] Theſe and all the reſt that follow to the end of the 25th Verſe, the *Hebrews* underſtand to ſignify Pecuniary Mulcts; as may be ſeen in their *Comments* upon this place. And *Maimonides* gives three Reaſons for it, which *L'Empereur* takes notice of, and endeavours to confute in his *Annotations* upon *Bava kama*, *p.* 187, &c. 198, &c. But after all, there ſeems to be a great deal of reaſon, at leaſt in many Caſes, to admit of a Compenſation. As in that mentioned by *Diodorus Siculus L.* xii. where the one-eyed Man complained of this Law (which was among the *Heathen*) as too rigid; for if he loſt the other Eye, he ſhould ſuffer more than the Man whom he injured, who had ſtill one Eye left. Upon ſuch Conſiderations *Phavorinus* argues againſt this Law, which was one of the 12 Tables, as not poſſible to be juſtly executed, according to the very Letter of it. For the ſame Member of the Body is far more valuable to one Man, than it is to another. For inſtance; the right Hand of a Scribe, or a Painter, cannot be ſo well ſpared as the right Hand of a Singer. And therefore the Law of the 12 Tables, concerning *Taliones*, (Like for Like) was with this Exception. *Ni cum eo pacet:* that is, if he who had put out a Man's Eye, or taken away the uſe of any other Member, would not come to an Agreement, *de talione redimenda*, to make him ſatisfaction, and redeem the Puniſhment, he was to ſuffer in the very ſame kind. So *Sex. Cæcilius* expounds it in *Aulus Gellius*, *L.* xx. *c.* 1.

Ver. 26. *If a man ſmite the eye of his Servant, or the eye of his maid*, &c.] It is but reaſon that this ſhould extend to all Servants, tho' of another Nation, not merely to thoſe who were *Jews.* And ſo *Maimonides* ſeems to allow, when he ſaith, *This is a Precept of Piety and Mercy to poor Wretches, who ſhould not be any longer afflicted with Servitude, when they have loſt a Member of their Body*, More Nevoch. P. iii. c. 41. And therefore the common Reſolution of their Doctors, is very cruel, That *Gentile* Servants (whom they call *Canaanites*) who were not circumciſed, ſhould not have the benefit of this Law. For they thus diſtinguiſh Servants of another Nation. Some were circumciſed and baptized; others ſtill remained *Gentiles*, or were only Proſelytes of the Gate. The former kind might be ſet free *three* ways; by being redeemed by a Price paid by themſelves, or any Friend; by Manumiſſion; and by virtue of this Law, upon the loſs of any Member. For tho' only an *Eye* and a *Tooth* be here mentioned, yet herein are included all the reſt of the principal Members of the Body, which being mutilated, cannot be repaired; which they reckon to be *four* and *twenty* in all. If they did not diſmiſs ſuch a Servant thus maimed, the Court of Judgment, upon an appeal to it, compelled them to give him his Liberty, with a Certificate of it. But the ſecond ſort of *Gentile* Servants could be made free only by the *two firſt* ways, having no benefit (according to this Doctrine) by this *third* way here mentioned. See *Selden*, *L.* vi. *de Jure N. & G.* *c.* 8. But *Heathens* themſelves were more merciful than theſe Doctors; for the Civil Laws (as *L'Empereur* obſerves upon *Bava kama*, *Cap.* 8. *Sect.* 3.) made better proviſion for Slaves when they were hardly uſed.

Ver. 27. *And if he ſmite out his Man ſervant's tooth*, &c.] The loſs of a *Tooth* was not ſo great as that of an *Eye*: yet to prevent Cruelty, God ordained a Maſter ſhould loſe the Service of his Slave, for ſo ſmall a loſs as this.

Ver. 28. *If an Ox gore a Man, or a Woman, that they die, then the Ox ſhall be ſurely ſtoned.*] This was not a Puniſhment to the Ox as the *Sadducees*, ſaith *Maimonides*, cavil againſt us; but to his Owner: who was admoniſhed hereby, to look better after his Cattle: For which reaſon alſo, the Ox was not to be eaten, *More Nevoch. P.* iii. *c.* 40.

*And his fleſh ſhall not be eaten.*] Becauſe God would have the Owner entirely loſe all benefit by it, as *Maimonides* interprets it. And ſo *Joſephus*, *L.* iv. *Archeol. c.* 8. μηδ' εἰς τροφὴν εὔχρηστος, &c. It was not permitted to be ſo much as profitable to him for his Nouriſhment. And the *Hebrew* Doctors ſay, that if a Man eat ſo much as the bigneſs of an Olive of this Fleſh, he was to be ſcourged. By this means both he and others were admoniſhed to be more careful and cautious: And God alſo declared how heinous the Crime of Murder is; the Puniſhment of which, in ſome ſort, reached even unto Beaſts: which were therefore alſo ſtoned, when they had killed a Man, that no more might be in danger of their Lives by them. Some think its Fleſh therefore could not be eaten, becauſe, being ſtoned, it was a Carcaſe whoſe Blood was in it. But *Maimonides* anſwers to this (in his Treatiſe of *forbidden Meats*) that the Scope of the Law is, that as ſoon as the Sentence for its being ſtoned was pronounced it became unclean. Nay, if a Man, to prevent this Sentence, killed it after a legal manner, no Man might eat a Bit of it. And when it was ſtoned, the Fleſh was neither ſold, nor given to the *Gentiles*, nor to the Dogs, *&c.* as *Bochart* obſerves, *L.* ii. *Hierozoic. P.* i. *c.* 40.

The ſame *Maimonides*, in his Treatiſe of *Pecuniary Mulcts*, rightly extends this Law to other Creatures, whether Beaſts or Birds, that any Man kept; as *L'Empereur* obſerves upon *Bava kama*, *Cap.* 4. *Sect.* 5. And *Plato*, I obſerve, hath the very ſame Law, that ἐὰν ὑποζύγιον ἢ ζῶον ἄλλο τι φονεύσῃ τινα, &c. if an Ox, or any other Animal, kill a Man (except it were in the publick Combats) the Officers called Ἀγρονόμοι, that were ſet over their Fields, were to kill it, and throw it out of their Territories, ἔξω τῶν ὅρων τῆς χώρας ἀποκτείναντας διορίσαι, *L.* ix. *de Legibus*, *p.* 873.

*But the Owner ſhall be quit.*] The loſs of his Ox was all his Puniſhment. And if the Ox did not kill the Man, but only wounded him, in that caſe the Owner was obliged to make him ſuch a Compenſation as the Judges thought equal, and to take care the like hapned not again.

Ver. 29. *But if the Ox were wont to puſh in time paſt, and it hath been teſtified to him*, &c.] In the former caſe, the Owner was only puniſhed with the loſs of his Ox; it being the firſt time that it had been known to puſh. But if the Ox had formerly been known to be ſo unruly, and he had been told of it, and yet did not take care to prevent further miſchief; then he, as well as the Ox, were to be put to death. The *Jewiſh* Doctors indeed have ſoftned this by divers Exceptions: As *firſt*, they ſay it was to be proved that the Ox had puſhed upon *three* ſeveral days; for tho' it appeared he puſhed a great many times in one day, it would not make the Man liable. And *ſecondly*, it was to be teſtified not only to the Owner, but before the Magiſtrate, that he had puſhed ſo often. And *laſtly*, they interpret the laſt words of this Verſe, (*the Owner alſo ſhall be put to death*) of Puniſhment by the Hand of Heaven: that is, they leave him to God. See *Bochart* in his *Hierozoic. P.* i. *L.* ii. *c.* 40. But tho' *Abarbinel* propounds this as the Opinion of their wiſe Men, yet he was ſenſible of its abſurdity. For he confeſſes that God doth decree the Sentence of Death ſhould be executed upon the Owner of the Ox: only he thinks that he remits ſomething of the ſtrictneſs of it in the next Verſe. And there are *three* Caſes here mentioned relating to this matter: One in the foregoing Verſe, where the Ox is ordered to be ſtoned. Another in this, where the Owner is alſo made liable to be put to Death: And a third in the next Verſe, where a pecuniary Mulct is only ſet upon him.

Ver. 30. *If there be laid upon him a ſum of money, then he ſhall give it for the ranſom of his life.*] By this it appears there might be a Caſe, wherein the Owner of the Ox ſhould not be put to death, but only be fined, tho' the Ox had been wont to puſh, and he was told of it. And the Interpretation of this, and the foregoing Law, which is given by *Conſtantine L'Empereur*,

*reur*, is not unreaſonable, upon *Bava kama, c.* 4. *Sect.* 5. Either the knowledge which the Owner had of the ill Conditions of his Ox, was certain or uncertain; and his careleſneſs in preventing the Miſchief he was wont to do, was greater or leſſer; and the Friends of him that was killed preſſed the ſtricteſt Juſtice, or were content to remit it. In the former caſes (if the knowledge was certain, the careleſneſs very groſs, and the Friends were ſtrict in the Proſecution) he was puniſhed with death: but if otherwiſe, he was puniſhed only by ſetting a Fine upon him. Certain it is, that the foregoing Law might prove too rigorous in many caſes, (as if the Ox puſhed, being provoked; or broke looſe, when he was tied up; or was let go by the negligence of a Servant, *&c.*) and therefore God permitted the Judges to accept of a Ranſom, as they ſaw cauſe, which was to be paid according as the *Sanhedrim* thought meet. So *Jonathan*.

*Whatſoever is laid upon him.*] He was to ſubmit to the Fine, whatſoever it was: and it was given to the Heirs of him that was killed. If a Man's Wife was killed, the *Jews* ſay, it was given to the Heirs of her Father's Family, and not to her Husband.

Ver. 31. *Whether he have gored a ſon, or have gored a daughter*, &c.] Becauſe what was ſaid *ver.* 29. of killing *a Man or a Woman*, might have been reſtrained to the Father or Mother of a Family, whoſe loſs was greateſt, and their lives moſt precious: therefore the ſame Law is here extended to the Children: yet both *Jonathan* and *Onkelos* confine it to the Children of *Iſraelites*; as if all Mankind beſides were nothing worth. See *Bochartus* in the place abovementioned.

Ver. 32. *If an Ox ſhall puſh a man-ſervant or a maid-ſervant*, &c.] Whether the Servant was of greater or leſſer value, ſaith *Maimonides*, the Puniſhment was, the payment of *thirty ſhekels*, (and the loſs of the Ox) half the price of a Freeman, who was eſtimated, he ſaith, at *ſixty ſhekels*, *More Nevoch. P.* iii. *c.* 40. He adds in another place (in his Treatiſe of *Pecuniary Mulcts*) that the Owner was not bound to pay this Ranſom, unleſs the Ox killed the Man out of his own Ground. For if he was killed within the Owner's Ground, the Ox indeed was ſtoned, but no Ranſom was paid. Divers other caſes he mentions in that Book, as *L'Empereur* obſerves upon *Bava kama*, *p.* 85. where he takes notice that *Solon* himſelf wrote βλάβης τετραπόδων νόμον, a Law concerning the miſchief done by Cattle, as *Plutarch* relates in his Life.

Ver. 33. *And if a man ſhall open a Pit*, &c.] In the Street, or publick High-way, as *Jonathan* rightly interprets it. For if he opened or digged a Pit in his own Ground, he was not concerned in this Law, tho another Man's Beaſt fell into it.

*And not cover it.*] If he did cover it conveniently; tho in time the Cover grew rotten, and a Beaſt fell into it, he was not bound to make it good, as *Maimonides* reſolves the Caſe.

Ver. 34. *The owner of the pit ſhall make it good*, &c.] There were ſo many caſes aroſe upon this Law, that it is not eaſy to number them. *Maimonides* hath amaſſed together abundance belonging to this matter, with wonderful accuracy, as *Bochartus* obſerves; who hath tranſcribed a great many of them, in his *Hierozoic. P.* i. *L.* ii. *c.* 40. *p.* 391, &c.

Ver. 35. *If one Man's Ox hurt another's, that he die.*] Which equally belongs to all other Cattel, as *Maimonides* obſerves; for the Law mentions an Ox only for example ſake.

*They ſhall ſell the live Ox, and divide the money*, &c.] Tho the Ox that was killed, was worth as much more as the other; yet ſatisfaction was to be made only out of the live Ox, which did the miſchief, as the ſame *Maimonides* obſerves, who hath ſeveral Caſes upon this Law, as may be ſeen in the fore-named Book of *Bochart's p.* 393. But it might ſo happen, that the Ox which was killed was of little value, and the live Ox worth many pounds: in which caſe it ſeems ſo unreaſonable, the Man whoſe loſs was ſmall ſhould be a great gainer by the Sale of the Ox which did the miſchief, that the *Jewiſh* Lawyers reſolve the meaning of this Law is, the Man whoſe Ox was killed, ſhould receive half the Damage he had ſuſtained; as *L'Empereur* obſerves upon *Bava kama, cap.* 1. *ſect.* 4.

Ver. 36. *Or if it be known that the Ox hath uſed to puſh*, &c.] There is a great difference between what is done caſually, and what is done conſtantly. The former Verſe ſpeaks of the hurt done by a Beaſt that was not wont to puſh; and this, of the hurt done by one that was notoriouſly miſchievous; and accordingly, greater Damages were given in this latter caſe, than in the former. And by this general Rule the *Jews* regulated all other Caſes: making thoſe Miſchiefs, that were done by Beaſts which were wont to hurt, or were of a hurtful Nature, to be puniſhed above as much more, than the Miſchief done by a Creature that was not wont to hurt, or with a part of his Body which uſes not to hurt. See *L'Empereur* in *Bava kama, cap.* 2. *ſect.* 1.

## CHAP. XXII.

Ver. 1. IF *a man ſhall ſteal an Ox, or a Sheep, and kill it, or ſell it.*] Before the Theft was diſcovered to be done by him.

*He ſhall reſtore five Oxen for an Ox, and four Sheep for a Sheep.*] There is a ſmaller Satisfaction required in other things, *ver.* 9. and here is alſo a diſproportion obſervable between the ſtealing of an Ox and of a Sheep. The reaſon of both was this; that Money, Goods, Garments, Jewels, which Men keep in their Houſes within Towns and Cities, are better guarded, and not eaſily ſtoln as Cattel in the Field: and of Cattel in the Field, an Ox was more eaſy to be ſtoln than a Sheep: For Sheep feeding in Flocks, may be all in view of the Shepherd; but Oxen feeding ſcattered one from another, are not ſo eaſily obſerved and kept by the Neatherd. Thus *Maimonides More Nevoch. P.* iii. *c.* 41. But the true reaſon of the difference between an Ox and a Sheep, ſeems to be, That an Ox was of greater value, and likewiſe uſeful to more puposes in Husbandry, (as ploughing,

ing, carrying in, and treading out the Corn, *&c.*) which made the Puniſhment of ſtealing an Ox greater than that of ſtealing a Sheep. Yet there was a difference between a Thief, who came and confeſſed his Sin of his own accord; and him that ſtood out till he was apprehended and convicted of it: For in the former caſe, *Moſes* ſeems to require only the Reſtitution of that which was ſtoln, with the addition of a fifth part of the value, and a Sacrifice, *Lev.* vi. 4, 5. All this is far more equal than *Plato's* Conſtitutions, which for all Thefts require the ſame Puniſhment, which was paying double; ἐάντε μέγα ἐάντε σμικρὸν κλέπτῃ τις, εἷς ὁ νόμος κείσθω, &c. *L.* ix. *de Legibus*, *p.* 857.

Ver. 2. *If a man be found breaking up.*] Some tranſlate it, If a Man be found *with a digging Inſtrument*; or, it may ſignify any ſort of Weapon: yet he was to be taken in the very act of breaking up, or digging.

*And be ſmitten that he die*, &c.] The Maſter of the Houſe might kill the Robber in this caſe; becauſe it might well be thought he intended to kill him rather than loſe his booty. The Law of the 12 Tables allowed this, as *A. Gellius* relates, *L.* xi. *c.* 18. *Duodecim Tabulæ nocturnum furem quoquo modo, diurnum autem, ſeſe telo defenderit, interfici impunè voluerunt.* It was one of *Plato*'s Laws alſo, that if a Thief entred a Man's Houſe in the Night, he might innocently kill him: Νύκτωρ φῶρα εἰς οἰκίαν εἰσιόντα, ἐπὶ κλοπῇ χρημάτων, ἐὰν ἑλὼν κτείνῃ τις, καθαρὸς ἔστω. *L.* ix. *de Legibus*, *p.* 874. But the *Hebrew* Doctors make ſome Exceptions; as, if he did not fly; and if there were no Witneſſes preſent: for if there were, then it was like Theft in the day time. See *Grotius L.* ii. *de Jure B. & P. cap.* i. *ſect.* 12.

Ver. 3. *If the Sun be riſen*, &c.] When they might poſſibly know who he was; and it might be preſumed he intended only to ſteal, not to kill; then to kill him was to be accounted Murder.

*He ſhall be ſold for his Theft.*] For ſix years. But the *Hebrew* Doctors have many mollifications of this Law: For they ſay, a Woman was not to be ſold; nor a Man, but for the principal Sum. For *double*, or *four* or *fivefold*, he was not to be ſold; but have credit for it, till he was able to pay. And he was not to be ſold, who robb'd a *Samaritan*; nor if he had ſtoln leſs than he was worth, when ſold, *&c.* with many other, which ſo mitigate, that they almoſt abrogate it. But the Law of the 12 Tables thought it reaſon, a Thief ſhould be delivered to him whom he robb'd, to be his Slave, as *A. Gellius* tells us, *L.* xx. *c.* 1. See *Bochart. Hierozoic. P.* i. *L.* ii. *c.* 40.

Ver. 4. *If it be certainly found in his hand alive*, &c.] There was a great difference between Killing, or Selling, after the ſtealth; and having theſe Cattel found alive with him. In the former caſe he was puniſhed four or five-fold, ver. 1. but in this only double. Becauſe the former concealed his Theft with more induſtry, and left leſs hope of diſcovery and reſtitution than in the latter, as *Bochart* there obſerves. Where he alſo takes notice of the like Law at *Athens*, mentioned by *Demoſthenes*, and by *A. Gellius*, *L.* xi. *c.* 18. But the *Hebrews* here alſo have their Exceptions; and will not have this extended to Women, Children, and Servants.

*He ſhall reſtore double.*] In caſe he did not confeſs the Fact himſelf, but was otherwiſe found out. For if he did accuſe himſelf, and had neither ſold nor kill'd that which he ſtole, he was not to reſtore double. He that ſtole from another Thief, was not bound, as *Maimonides* thinks, to reſtore double. But in caſe a Thief kill'd what he had ſtoln, and after that conſecrated it to God, he was obliged notwithſtanding to reſtore fourfold: tho if he conſecrated it before he kill'd or ſold it, only to reſtore double. For tho the Sanctification of a thing, after the Sin was committed, did not take away the guilt: yet before he aggravated his Fault by Killing or Selling what he ſtole, the Sanctification leſſened the Puniſhment. See *L'Empereur* in *Bava kama*, *cap.* 7. *ſect.* 1, 2.

Ver. 5. *If a man ſhall cauſe a field or vineyard to be eaten.*] This our *Rabbins*, ſaith *R. Levi* of *Barcelona*, underſtand concerning the Damage done by Beaſts eating another Man's Graſs or Corn, *&c.*

*And ſhall put in his Beaſt.*] This they underſtand of the Damage that may be done by their Feet, in treading down the tender Graſs or Corn.

*Of the beſt of his field, and of the beſt of his vineyard, ſhall he make reſtitution.*] What is determined in this caſe, the *Jews* extend to all other: That Men ſhould make ſatisfaction for the wrong done to their Neighbours in any kind, with the beſt of what they poſſeſſed of that kind. So the *Miſna* in *Bava kama*, *cap.* 1. *ſect.* 1. and *Abarbinel* on this place, *Damages are paid out of the beſt.* Which made Men very careful in looking after their Beaſts, that they did no hurt in their Neighbours Ground. For which *Plato* orders only ſuch Satisfaction to be made as the Ἀγρονόμοι ſhould judge meet, *L.* viii. *de Legibus*, *p.* 843. But the *Jews* were ſo ſcrupulous in this matter, that to prevent the Damage one Man might do another, they made a Conſtitution that no Man ſhould keep *Goats*, or *Rabbits*, or any ſuch like ſmall Creatures, near the Corn-fields, or Vineyards, or Olive-yards of his Neighbour; no, nor in any parts of the Land of *Iſrael*, (as the *Miſna* hath it in the *Bava kama*, *cap.* 7. *ſect.* 7.) but in *Syria*, or in the Deſarts of their own Land. This the *Talmudiſts* carry ſo far, as to urge it to inept Superſtition; as *L'Empereur* obſerves on that place.

Ver. 6. *If Fire break out*, &c.] The *Hebrew* word properly imports that which breaks out of it ſelf (as *R. Levi Barcelonita* obſerves) ſo that the meaning of this Law is, that tho a Man kindle a fire within his own bounds, and it ſpread further, to the damage of his Neighbour, he ſhall be guilty, tho he had no hand in putting the fire to the Stacks of Corn which were burnt by it; becauſe he ſhould have lookt better after it, when he had kindled it. For every Man, ſaith he, is bound to watch the fire that he kindles, leſt it do miſchief; it being its nature to break out, and catch hold of any thing that is near it. And therfore *Plato* ordains (in the place mentioned upon the former Verſe) that ἐὰν πυρεύων τὴν ὕλην μὴ διευλαβηθῇ τῆς τοῦ γείτονος, &c. if a Man ſet fire to any combuſtible matter, and do not take care his Neighbour receive no harm by it, he ſhall pay ſuch Damages as the Magiſtrates judge juſt. But here the *Jewiſh* Lawyers conſider, at what diſtance the fire was kindled; and reſolve, that if there was a Fence of four Cubits high, or a publick High-way, or a River between the Fire and the Field, or Stack of Corn that was burnt, the Man that kindled it was free. See *Bava kama*, *cap.* 6. *ſect.* 4, 5. and *L'Empereur* in his *Annotations* there.

Ver. 7. *If a man ſhall deliver unto his neighbour money, or ſtuff to keep*, &c.] The Equity of the Law contained in this and the following Verſe, is very well explained by *Maimonides*, *P.* iii. *c.* 42. *More Nevoch.* He that takes a Neighbour's Goods or Money to keep for nothing, and hath no profit thereby, doth a kindneſs to his Neighbour, and therefore is not to bear the loſs of them; which muſt fall upon the Owner himſelf. But he that deſires to be the keeper of his Goods, and receives a benefit by the uſe of them, or is paid for his care, muſt make them good if they be ſtoln. Or if the owner and the keeper equally partake of the profit, they muſt equally bear the loſs. *R. Levi Barzelonita* interprets this place of that which a Man takes into his cuſtody, *chinnam* (as his word is) *gratis*, as we ſpeak, without any reward for his care in keeping it.

Ver. 8. *Shall be brought to the Judges.*] The principal Judges were called *Elohim*, Gods. And there were to be three of them at leaſt; who were to examine upon Oath, (*ver.* 11.) and endeavour to find out the truth. See *Selden L.* ii. *de Syned. c.* 5. *p.* 232.

*To ſee.*] *i. e.* Find out.

*Whether he hath put his hand unto his Neighbour's goods.*] Or, whether thro' negligence he ſuffered them to be ſtoln. In which he was bound to make them good, as *Maimonides* ſaith, in the place before mentioned; who will have the Name of *Elohim* originally belong to Judges; and from thence to be tranſlated to God, the Judge above all, *P.* ii. *c.* 2. But of this ſee xx. 2.

Ver. 9. *For all manner of treſpaſs, whether it be for ox, or aſs, or ſheep.*] Tho theſe be only mentioned, yet the Law reaches to all Cattle whatſoever.

*Which another challengeth to himſelf.*] There is great variety in the Tranſlation of theſe words, (as Mr. *Selden* ſhows, *L.* ii. *de Synedr. c.* 12.) but, according to ours, the meaning is, When a Man affirms that he either depoſited ſuch things with his Neighbour, or lent them to him, or that he took them, (as *R. Levi Barzelonita* interprets it, *Præcept.* liv.) both Parties were to be brought before the Judge; that he might examine where the Right lay.

*He ſhall pay double unto his Neighbour.*] *i. e.* He who pretended to have depoſited the Goods (ſuppoſe) was to pay double if he brought an unjuſt Action againſt his Neighbour; or he with whom the Goods were depoſited was to pay it, if it appeared he had dealt fraudulently: But if it were found, that the Goods were loſt by mere chance, he was not bound to pay any thing.

*Maimonides* explains it thus, according to the Opinion of the *Talmudiſts* (as Mr. *Selden* obſerves in the place now mentioned) when a Man brings an Action againſt another, about ſuch things as are here mentioned, and the Defendant confeſſes part of the Charge, but denies the reſt; he was to reſtore as far as he confeſſed; but for the other which he did not confeſs, he was to be put upon his Oath. Or if he denied the whole, and he that brought the Action had but one Witneſs againſt him, he was to purge himſelf by an Oath, for by the Law no Man was compelled to clear himſelf by an Oath, but in *three* Caſes, of which this was one, when a Man was guilty by one Witneſs.

Ver. 10. *If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep*, &c.] If he lend any of theſe things to his Neighbour upon certain Conſiderations, or let them for hire; and his Neighbour affirms that they died, or were hurt, or driven away by Enemies, who carried them Captive; but there was no Witneſs of any of theſe Allegations, then the Cauſe was to be brought before the Judge, to find out the Truth, in the manner following:

Ver. 11. *Then ſhall an oath of the LORD be between them both*, &c.] If there was no other way to diſcover the Truth, then he to whom they were delivered, was to purge himſelf by an Oath that he had not killed the Beaſt, nor done any thing to hurt it: and the Owner was to trouble him no further; nor was he bound to make any Satisfaction, provided he had uſed theſe Goods according to the Agreement between them; for if he had imployed them contrary to their Contract, then he was bound to make them good to the Owner of whom they were borrowed or hired. If he refuſed to take the Oath, he was pronounced guilty; and Reſtitution was ordered to be made out of his Goods. But there were ſome temperaments of this Law; for every Man was not admitted to purge himſelf by an Oath. For Inſtance; he that was of ſo bad a Reputation, that they had a ſuſpicion he would not ſtick to perjure himſelf, was not admitted to be adjured; no, tho he that brought the Action required it, *&c.* See Mr. *Selden L.* ii. *de Synedr. c.* 12. *p.* 520.

Ver. 12. *And if it be ſtoln from him.*] Thro' his negligence who was intruſted with it.

*He ſhall make reſtitution to the owner thereof.*] Becauſe he was bound to have look'd better after it; by receiving wages for his care and pains in keeping it (as ſome interpret) or ingaging to make it good, if he did not take the ſame care of it, as if it had been his own.

Ver. 13. *If it were torn in pieces, then let him bring it for witneſs*, &c.] If he could produce and part of it, as an evidence that it was torn, any he endeavoured to reſcue it, he was not to make it good. But here the *Hebrew* Doctors make many Exceptions: For they would have him make good what was torn by one Wolf alone; becauſe they think he might have been able to defend the Cattle againſt one, tho not againſt many. If alſo he put the Oxen or Sheep into a Paſture, wont to be infeſted with wild Beaſts or Thieves; or if he did not call in the help of his Neighbours, *&c.* in theſe, and ſuch like caſes, he was to make good that which was torn, as *Maimonides* reports their Judgment. See *Bochart, Hierozoic. P.* i. *L.* ii. *c.* 44.

Ver. 14. *If a man borrow ought of his neighbour, and it be hurt or die.*] This the *Hebrew* Doctors think concerns ſuch things as were lent to another out of kindneſs, without any conſideration for the uſe of them. About which, if there aroſe any controverſy, by reaſon of ſome maim that it received, or its death, it was to be determined by the Rule following.

*The owner thereof being not with it, he ſhall ſurely make it good.*] Theſe words, and thoſe in the beginning of the 15th Verſe, (*but if the owner be with it, he ſhall not make it good*) ſeem to ſignify, that if the Owner was with the thing that was lent, at the time of its hurt or death, it was to be preſumed he would do his beſt to preſerve it, and ſee it was not ill uſed, and ſo muſt bear the loſs: But if he was not preſent at that time, then the contrary was preſumed, that the borrower was in fault, and therefore bound to make it good. Which, tho it may ſeem hard, was but neceſſary to make Men careful, and do their beſt to preſerve what was lent them in pure kindneſs. *R. Levi* of *Barcelona* (*Præcept.* lvi.) interprets it quite another way, in this manner: that if the Owner was with it, at the time it was borrowed, tho not preſent at the time of its hurt or death, the Borrower was free; but if the Owner was preſent at the time of the hurt or death, but not at the time of lending, he was bound to make it good. For *the matter* (ſaith he) *depends upon the beginning of it.*

Ver. 15. *If it be an hired thing, it came for his hire.*] Some make the *Hebrew* word *Sachir* (which we tranſlate *hired thing*) to relate unto the Perſon; *If he be a Mercenary*; *i. e.* the Man who lends, agrees to let the Borrower have it at a certain price, *&c.* But this is the ſame, in effect, with the ſenſe of our Tranſlation, which makes this word relate to the thing it ſelf: which if it were borrowed with a Condition to pay ſo much for the uſe of it as the Lender demanded, then the Man who hired it was not bound to make it good, whether the Owner were preſent, or not, when it was hurt, or died. But the Owner was to run the hazard, becauſe of the hire which he received for the uſe of the thing.

Ver. 16. *If a man intice a maid that is not betrothed, and lie with her.*] Whoſoever lay with ſuch a Maid in the City, was thought to have been an *inticer* only (unleſs Witneſſes came and proved that he forced her) becauſe it might be well ſuppoſed her Voice would have been heard, if ſhe had cried out upon the Force in the City. But if he lay with her in the Field, where no body could hear, it was preſumed to be a Rape. Thus *Maimonides* and other *Hebrew* Doctors.

*He ſhall ſurely endow her to be his wife.*] This Law doth not ſay, as the Old Tranſlation hath it, *he ſhall endow her, and take her to be his Wife,* but only, *endow her to be his Wife*: that is, give her ſuch a Dowry, that ſhe might be his lawful Wife. So the ſame *Hebrew* Doctors underſtand it; who will not have it to be a Command that he ſhould marry her (tho that was beſt) but only that he ſhould make Satisfaction for taking away her Virginity; which was, by paying ſo much, in the nature of a Dowry, as would render her fit to be his Wife, if both of them could agree. Yet ſo, that if either he, or ſhe, or her Father refuſed (for it was in the power of any of theſe, as they ſay, to hinder the Marriage) he paid this Mulct as the Dowry of a Virgin, to her Father. See *Selden's Uxor Hebr. L.* i. *c.* 16. There is another Law of this Nature, *Deut.* xxii. 28, 29. but it ſpeaks of a Virgin deflowred by force: of which ſee there.

Ver. 17. *If her father utterly refuſe to give her unto him.*] Here is mention made only of the Father; not of the Man that deflowred her: who, one would think, ſhould have been bound to marry her, if ſhe and her Father pleaſed. And ſo *Joſephus*, ὁ φθείρας παρθένον, &c. αὐτὴς γαμείτω. But if the Father of the Damſel did not like to give her to him, he was to pay as here is directed.

*He ſhall pay money according to the dowry of virgins.*] That is, ſaith *Joſepus*, fifty ſhekels, τὴν τιμὴν τῆς ὕβρεως, as a Satisfaction for her Reproach, *L.* iv. *Archæol. c.* 8.

Ver. 18. *Thou ſhalt not ſuffer a Witch to live.*] This Law about Witches follows the other about Virgins; becauſe Witches, among other Practices, help by evil Arts, to allure and entice ſilly Virgins to conſent to Mens Sollicitations. *Epiphanius* reports from one that ſaw it, ſuch a Magical Operation uſed by a *Jew* to procure the Love of a Chriſtian Woman, who was preſerved from the δύναμις φαρμακείας, *power of his Witchcraft*, by the Seal of Chriſt (as he calls the Sign of the Croſs,) wherewith ſhe fortified her ſelf, at the firſt attempt made upon her, *Hæreſ.* xxx. *n.* 7, 8. But ſuch wicked Wretches did a world of other Miſchief, and therefore were to be put to Death, whether they were Men or Women. The Scripture indeed mentions a *Witch* only (ſaith the *Gemara* of the *Sanhedrim, c.* 7. *n.* 10.) becauſe for the moſt part, they were Women, who were addicted to Magick. So *Maimonides* alſo, becauſe the greater part of Evil Works are performed by Women; therefore the Law ſaith, *Thou ſhalt not ſuffer MECHASSHEPHA, a Witch to live*; *P.* iii. *c.* 37. *More Nevochim.* Where he diſcourſes of the ſorts of Witchcraſt: and in general affirms, that there were no Magical Works performed, without reſpect to the Stars. For ſuch People held that every Plant had its Star, and ſo had every Animal, and all Metals. For Example; they ſaid, 'Pluck ſuch a Leaf, or 'ſuch an Herb when the Sun, or any other Planet 'is in ſuch a place; let ſuch a Metal be melted 'under ſuch a Conſtellation, or ſuch a Conſtitu'tion of the Moon; and then ſay ſuch and ſuch 'words, and let a Fume be made with ſuch Herbs 'or Leaves, and that in ſuch and ſuch a form, and 'then this or that will follow. This was their 'Doctrine, and ſuch Works as theſe were the '*peculiar worſhip of the Stars*, who were de'lighted,

‘ lighted, they imagined, with ſuch Actions, ‘ Words, or Fumes, and for the ſake of them ‘ would do whatſoever was deſired.

All this, he ſaith, he took out of their Books then extant; from which he concludes, That the Scope of the Law being, that all Idolatry ſhould be taken out of the World, and that no virtue ſhould be aſcribed to any Star, of doing good or hurt to Men, (which opinion led Men to their Worſhip) it neceſſarily followed, that all *Witches* and *Wizards* ſhall be put to death, becauſe they were Idolaters; tho' after a peculiar and different way, from that wherein the Vulgar worſhipped Idols. And he thinks that a *Witch* is rather mentioned than a *Wizard*, (tho' both intended) becauſe Men are naturally more tender towards the Female Sex, and apt to favour them: and therefore it is as if *Moſes* had ſaid, *Thou ſhalt kill even a Woman that is guilty of this Crime.* But afterward, *Lev.* xx. 27. he commands both Men and Women to be ſtoned.

Others of the *Hebrew* Doctors (particularly R. *Levi Barzelonita*) give this Reaſon why *Witches* were not to live, ‘ Becauſe they directly ‘ thwarted God moſt bleſſed, who made all ‘ things when he created them, for ſuch and ‘ ſuch purpoſes; which they preverted, and by ‘ devices of their own, made to ſerve other ‘ ends, which God never deſigned: *Præcept.* lxii. But this they could not do without the help of Evil Spirits; and therefore their Crime conſiſted in entering into a Familiarity and a League with them, whoſe aſſiſtance upon ſuch occaſion they invoked: which was, in effect, a renouncing of God.

This was an Impiety which had overſpread the whole World, eſpecially the Eaſtern parts of it. And as for the *Romans*, we find a Law, as old as the 12 Tables, againſt Witchcraft; *Apud nos in duodecim Tabulis cavetur, ne quis alienos fructus excantaſſit*, as we read in *Seneca*, *L.* iv. *Nat. Quæſt. c.* 7. where he mentions the like Law among the *Athenians*. For the *Greeks* were extremely addicted to this, eſpecially in *Theſſaly*. Of which none, that I have read, ſpake ſo plainly as *Plato*, in his *Eleventh Book of Laws*, *p.* 932, 933. where he orders Puniſhments, not only for thoſe who deſtroyed others by Portions; but for thoſe who pretended to be able to revenge themſelves or others, ἢ μαγγανείαις τε τισὶ ϗ ἐπῳδαῖς ϗ καταδέσεσι λεγομέναις, ‘ either by certain *Inchantments*, or by *Charms*, ‘ or by thoſe *Spells* which are called *Ties*, or ‘ *Knots*. Concerning which, he acknowledges, ‘ it is hard to know any thing, or to perſwade ‘ others there is nothing in them. For if a ‘ Man ſee any where κήρινα μιμήματα πεπλασμένα, ‘ &c. waxen Reſemblances, made and ſet either at their *doors*, or in the *turning of the* ‘ *ways*, or at the *Tombs of their Anceſtors*; ‘ none can prevail with him to neglect theſe ‘ things, becauſe he knows not what efficacy is ‘ in them. And therefore he would have even ſuch People, who uſed theſe ſorts of Witchcrafts, to be put to death, if they were Profeſſors of any ſort of Knowledge, (as Μάντεις ϗ τερατάσκοποι) but if they were ſimple People, he leaves the Judges to puniſh them, as they found reaſon.

Ver. 19. *Whoſoever lieth with a beaſt, ſhall ſurely be put to death.*] This is ſo infamous a Sin, and ſuch a diſhonour to Nature, and the Author of Nature (as *Conr. Pellicanus* well gloſſes) that it was not fit ſuch a Perſon ſhould live upon the face of the Earth, but die without mercy. See *Lev.* xviii. 23. xx. 15, 16. where this is more largely handled.

Ver. 20. *He that ſacrificeth unto any god, ſave unto the* LORD *only, he ſhall be utterly deſtroyed.*] Sacrifice being the principal act of Worſhip in thoſe days, includes in it all other acts of Worſhip and Divine Service; which they were required to pay to the LORD alone, xx. 2, 3, &c. but the Puniſhment of doing otherwiſe, was not enacted till now. Of which he treats more largely *Deut.* xvii. 2, 3, &c. See there.

Ver. 21. *Thou ſhalt neither vex a ſtranger, nor oppreſs him.*] Here are two diſtinct Commands. The firſt of which [*not to vex a ſtranger*] the *Hebrews* will have to conſiſt in not upbraiding him with his former ſtate of Heatheniſm, nor giving him any opprobrious words: as ſaying, *remember what thou waſt; or what thy Father did.* And this was neither to be done to a Proſelyte of Juſtice, nor to a Proſelyte of the Gate, as far as Mr. *Selden* could judge of their opinion herein, *L.* ii. *de Jure N. & G. c.* 4. The ſecond [*not to oppreſs him*] conſiſted in not uſing him hardly, in their dealings with him; by making him pay, for inſtance, for any thing, more than it was worth. Which, the ſame Mr. *Selden* (*L.* vi. *c.* 5. *p.* 690.) thinks, the *Hebrews* were of opinion, belonged only to their uſage of Proſelytes of Juſtice, who were perfectly in their Communion. But this is very unreaſonable: for (as R. *Levi Barzelonita* himſelf obſerves) by thus treating any Proſelyte, they might endanger their return to Paganiſm again, out of Indignation to be ſo deſpiſed; and much more when they ſaw they were wrong'd. Which God took care they ſhould not be, becauſe they were more helpleſs than other Men, and had fewer Friends. Which is the reaſon that this Precept (as the *Jews* themſelves have computed) is inculcated in *one and twenty* places. See particularly xxiii. 9. *Lev.* xix. 33.

*For ye were ſtrangers in the land of Egypt.*] There could not be a more powerful reaſon to move them to treat Strangers kindly, than the remembrance of their own Oppreſſions in *Egypt*, from which they were delivered by the mere Mercy of God, which they ought to imitate.

Ver. 22. *Ye ſhall not afflict any widow, or fatherleſs child.*] Give them no trouble either in word or deed, as the ſame R. *Levi* interprets it (*Præcept.* lxv.) but in all their Commerce with them, in buying, ſelling, or any other intercourſe, treat them not only civilly, but kindly and benignly. And the reaſon of the Precept, ſaith he, is the ſame with the former; becauſe Widows and Orphans have few or none to protect them, or plead their Cauſe; and therefore the Law took care of them, as if their Husbands and Parents were yet alive.

Ver. 23. *If thou afflict them in any wiſe.*] By giving them ill Language, or by inſulting over them, or deſtroying their Goods: much more if any Man ſmote them, he was liable to the Judgment of God, as *Nachmanides* interprets it.

*And they cry at all unto me.*] A Child, ſaith the ſame R. *Levi*, cries to his Father, and a Wife to her Husband: but the Widow and the Fatherleſs cry unto me, and I will hear them, for I am merciful.

*I will ſurely hear them.*] Puniſh you for your ill uſage of them, as it follows in the next Verſe.

Ver. 24. *And my wrath ſhall wax hot.*] This ſignifies their Puniſhment ſhould be Θεήλατος, ſent upon them from God; who orders no Penalty to be inflicted by their Judges, becauſe he intended himſelf to be their Avenger, and that in a very remarkable manner, by ſerving them in their kind; as it here follows.

*And I will kill you with the ſword, and your wives ſhall be widows, and your Children fatherleſs.*] Here the *Hebrew* Doctors cry out, *Meaſure for Meaſure* (as R. *Levi* obſerves) for he threatens that the Wives of thoſe that afflicted them ſhould be Widows, and their Children fatherleſs, and find none to take pity upon them. For with the Meaſure that men mete withal, others ſhall mete to them: *if a woman* (as he goes on) *ſhall afflict them, ſhe ſhall die, and her husband ſhall marry another wife, which ſhall afflict her Children.*

Ver. 25. *If thou lend money to any of my People.*] That is, to an *Iſraelite*.

*That is poor by thee.*] By a *poor* Man, they do not underſtand one that goes a begging; but one in ſuch want that he is more to be pitied, than thoſe who have the confidence to beg in the Streets. The Foundation of this Precept (as the before-mentioned *R. Levi* obſerves) was to fix in them the great vertue of Mercy, Kindneſs, and Clemency: whereby poor People being helpt, in this way of lending them Money *gratis*, might recover again to a better condition, by the goodneſs of God to them.

*Thou ſhalt not be as an uſurer to him.*] Neither domineer over him, nor make him pray, and intreat, and wait long, as if he were a Slave; nor exact any thing for the uſe of the Money.

*Neither ſhalt thou lay upon him uſury.*] Not make him find Sureties: Or, as ſome of them interpret it, this is a Precept requiring all *Iſraelites* to have no hand in letting out Money to Uſury: either by writing the Bonds, or by being a Witneſs to them, or by being bound with others for the Intereſt of Money: for the word they obſerve is in the plural Number, *Ye ſhall not put upon him Uſury.* Which Law, concerning Uſury, is fully handled by Mr. *Selden, L.* vi. *de Jure N. & G. c. 9,* 10. where he ſhows that ſome Uſury was forbidden by the Law; and other by the Decrees of their wiſe Men. The Law forbad them to contract to receive back again, any Sum of Money more than they lent. But it was further required by their wiſe Men, that they ſhould not receive any Gift before-hand to induce them to lend: nor any thing afterward by way of Gratuity, or to expreſs their Thankfulneſs. Yet this laſt was permitted, in the Loan of Orphans Money, as *Maimonides* ſaith. And what was thus forbidden to be done to an *Iſraelite*, was permitted to be done to a *Gentile*. Nay, ſome will have that to be an affirmative Precept which we read *Deut.* xxiii. 20. obliging them to take Uſury of a *Gentile*, if they lent any Money to him. But that *Maimonides* contradicts. And there are thoſe who think this Law only forbad them to take Uſury of a *poor Iſraelite*, but not of a *rich*: it being unreaſonable that he ſhould increaſe his Wealth by the uſe of his Neighbour's Money, and he have no Profit thereof.

Ver. 26. *If thou at all take thy neighbour's raiment.*] His *Coverlid*, as we ſpeak, or Bed-clothes. For it is plain by what follows, he ſpeaks of that which was to keep him from the cold in the Night.

*To pledge.*] As a Security for the payment of the Money which he lent him.

*Thou ſhalt deliver it to him by that the Sun goeth down.*] This ſhows that he ſpeaks of a poor Man; which is more fully declared *Deut.* xxiv. 12, 13.

Ver. 27. *For that is his covering only, &c.*] It was contrary to Humanity, to keep from him the only thing he had to keep him warm in his Bed; for it was in effect to kill him.

*And it ſhall come to paſs, when he crieth unto me, that I will hear him.*] Puniſh thee for thy barbarous Cruelty, (*ver.* 23.) and beſides, the *Hebrew* Doctors ſay, he was to be beaten, by order of the Court of Judgment.

*For I am gracious.*] And would have you like my ſelf.

Ver. 28. *Thou ſhalt not revile the Gods.*] *i. e.* The Judges, as no doubt it is to be interpreted. See Mr. *Selden L.* ii. *de Jure Nat. & Gent. c.* 13. *p.* 268. And the *Hebrew* Doctors give this reaſon for it; becauſe it tends to terrify them from doing Juſtice, and expoſes them to the contempt and hatred of the People; whom it alſo inclines to Sedition. But many of them (See him, *c.* i. *p.* 9.) will have another Precept contained in this, that they blaſpheme not the Name of the moſt High. Some few alſo (among whom is *Philo*) fanſy it to be a Command not to revile the Gods that other People worſhip, tho' they be falſe ones. And ſo *Julian* the Apoſtate took it; who is confuted by St. *Cyril*, as Mr. *Selden* there obſerves.

*Nor curſe the ruler of thy people.*] That is, either the Prince of *Iſrael*, or the Preſident of the great *Sanhedrim*. So R. *Levi Barzelonita* (*Præcept.* lxxvii.) The intention of the Scripture is to admoniſh us of our Duty to him, who is the Prince of the Empire of *Iſrael*; with reſpect both to the Dominion of the Kingdom, and of the Law (as his words are) it being a great Crime to ſpeak evil of him, by whoſe care all Differences were compoſed, *&c.*

If any man was guilty of this Crime, he was to be ſcourged *three* times: and if he were the Son of a Prince, he had *four* Scourgings. And that very juſtly; for Heathens themſelves reckoned this among the greateſt Offences. It was one of the Laws of *Charondas* (as *Hen. Stephanus* obſerves in his *Fontes & Rivi Juris Civilis*) ἔςω δὲ μέγιςα ἀδικήματα, θεῶν καταφρόνησις, ϗ γονέων κάκωσις ἑκουσία ϗ ἀρχόντων ϗ νόμων ὀλιγωρεία, ϗ ἑκούσιος ἀτιμία δικαιοσύνης, *let theſe be reckoned the greateſt Crimes;*

*Crimes; Contempt of the Gods, and voluntary abuſe of Parents; diſreſpect to Rulers and Laws; and voluntary diſhonour of Juſtice.* In like manner *Zaleucus* ordains, that next after the *Gods*, and *Dæmons*, and *Heroes*, γονεῖς τε καὶ νόμοι καὶ ἄρχοντες σύνεγγυς εἰσι ταῖς τιμαῖς; Parents, and the Laws and Rulers, ſhould be equally had in honour. And *Plato* thought thoſe that would not be ſubject to them, were unſufferable; becauſe they had the Spirit of the old *Titans*, who would have pull'd the Gods out of their Thrones, τὴν λεγομένην παλαιὰν Τιτανικὴν φύσιν ἐπιδείκνυσι καὶ μιμοῦνται.

Ver. 29. *Thou ſhalt not delay to offer the firſt of thy ripe fruit*, &c.] The Hebrews will have this to be a direction, for the bringing unto God, in due order, thoſe Things which were to be offered to him. As firſt the *Trumah*; which was the firſt Oblation that was made out of the Corn, when it was newly threſhed out: which was to be, they ſay, a *fiftieth* part; which was given to the Prieſt. Then the firſt Tithe, which was given to the Levites; and the ſecond Tithe, which the Poſſeſſors eat at *Jeruſalem*, when the Tabernacle was ſettled there. This order, they ſay, God here requires them not to invert, by offering that laſt which ſhould have been firſt. So *R. Levi* of *Barcelona*, *Præcept.* lxxviii. But, from what follows, it ſeems to relate only to the Firſt-fruits of their Harveſt, and of their Vintage; which they were bound to bring as ſoon as they were ripe; and it was the Portion of the Prieſts. See *Deut.* xviii. 4. There was no determinate Portion preſcribed: but they who were tolerably good (as the *Hebrews* ſay) gave a *fiftieth* part; liberal Men a *fortieth*; and covetous Men a *ſixtieth*; leſs than which was not accepted for a *Trumah*.

*The firſt-born of thy ſons ſhalt thou give me.*] The reaſon of this is given Chap. xiii. when it was firſt enacted.

Ver. 30. *Likewiſe ſhalt thou do with thine oxen*, &c.] See xiii. 2, 12, 15.

*On the eighth day thou ſhalt give it me.*] It was not acceptable to God, becauſe not fit to be offered to him, till the eighth day; for the ſame reaſon that Children were not Circumciſed till the eighth day. For all Creatures when they are newly born, ſaith *Maimonides* (*P.* iii. *More Nevoch. c.* 49.) by reaſon of their abundant moiſture, are ſo weak and feeble, that it is doubtful whether they will live or no: and therefore, till *ſeven* days be over, they are lookt upon as but Abortives, (ſo his words are) and ſcarce numbered among the Living. Beſides, they are not ſufficiently purged till then, from the foulneſs of their Stomach and Bowels: which is another reaſon they were not to be offered unto God; who did not accept that which was imperfect or impure. Whatſoever was the reaſon, this Law was obſerved alſo among the *Gentiles*, as *Bochart* ſhows out of *Pliny* in his *Hierozoic. P.* i. *L.* ii. *c.* 50.

Yet there was this difference between theſe, and the Firſt-fruits mentioned in the foregoing Verſe; that tho' theſe Creatures were fit for Sacrifice on the *eighth* day, yet they might ſtay longer before they were offered, tho' not beyond the year, for then they were not accepted, (as was obſerved before, xii. 5.) but the Firſt-fruits of Corn, Wine and Oil, were to be offered preſently as ſoon as they were ripe.

Ver. 31. *And ye ſhall be holy men unto me.*] Becauſe the *Iſraelites* were a peculiar People, ſeparated to God by peculiar Laws and Rites by him inſtituted, (and thence called an *holy Nation*, xix. 6.) therefore God commanded them to diſtinguiſh themſelves, even in their Diet, from other People; and look upon it as below their Dignity, to eat ſuch things as the Gentiles did. This is the meaning of their being holy to God, as appears from *Deut.* xiv. 2, 3, 21.

*Neither ſhall ye eat any fleſh that is torn of beaſts in the field.*] Both becauſe the Blood was in it, and it was devoured by unclean Creatures. *R. Levi*, beforementioned, ſaith, it was unwholeſome; which he makes the reaſon of the Prohibition. But whether it was torn by a Wolf, a Lion, or a Bear, or any other Beaſt, it made no difference, if ſo be it died preſently, or not long after. So the *Jews* interpret the *Hebrew* word *Terephah*, as *L' Empereur* obſerves out of *Moſes Mikkotſi* (in his Notes upon *Bava kama, cap.* 7. *ſect.* 2.) who ſaith it ſignifies *that which a Beaſt tears, or bruiſes, ſo that it is near to death, tho' it be not actually dead.* For if it was dead, they call it נבלה *Nevelah*, a Carcaſe; which in their Language ſignifies not only that which dies of it ſelf, but which is killed with a Weapon, or torn by a wild Beaſt. Accordingly they take *Terephah* here to ſignify not only that which is torn by Beaſts, but that which any other way is ſo hurt, that it is near to death. As if it fall from an Houſe, and break its Ribs, or other Members; or an Arrow be ſhot thro' its Hearts or Lungs; or any Diſeaſe have affected thoſe Vital parts. If Death were likely to enſue upon ſuch things; it was not to be eaten.

*In the field.*] Whether it were torn in the Field, or any other place, it made no difference: but the *Field* is mentioned, becauſe there commonly ſuch things happen.

*Ye ſhall caſt it to the dogs.*] *R. Solomon* ſaith, they might ſell it to the *Gentiles*, whom the *Jews* counted no better than Dogs. Which agrees with the Decree in the *Miſna*, (*Bava kama, cap.* 7. *ſect.* 2.) that tho' it appeared afterward, a Thief had ſtoln what was torn, yet he was to make the Legal Reſtitution: contrary to the Opinion of *R. Simeon*, who abſolved ſuch a Thief, becauſe he might not eat it, and conſequently have no benefit by it. But moſt thought he might ſell it; and therefore was liable to make Satisfaction. If any *Iſraelite* did eat of it, he was to be Scourged. Sir *J. Marſham* quotes the like Precept out of *Phocilides* his Verſes, which end thus;

—— θηρῶν ἀπὸ θῆρες ἔδωνται.

Let Beaſts be eaten by Beaſts. *Chron. Egypt. Sec.* ix.

## CHAP. XXIII.

Ver. 1. THou *ſhalt not raiſe a falſe report.*] The *Hebrews* think this Law peculiarly concerns Judges; who are not to ſuffer their Minds to be prepoſſeſſed with falſe Reports. For that word we tranſlate *raiſe*, ſignifies alſo to *take up*; *i. e.* to entertain, or *receive* (as we have it in the Margin) and give credit to Reports. And conſequently they were not to hear any Man's Cauſe, unleſs his Adverſary was preſent; but to look upon all as falſe, which was ſaid by one Party alone, without the other. So R. *Levi* of *Barcelona*. Yet he confeſſes, that the Law hath reſpect alſo to him, who brings an Action againſt another; that he ſhould not lay his Cauſe before the Judge, in the abſence of him that is to anſwer, tho' the Judge would hear it. And he alſo adds, that the *Rabbins* take it to comprehend ſuch, as report a Calumny, or that receive it; or give a falſe Teſtimony. And *Philo* thinks the *Greeks* from thence took that Law, μὴ μαρτυρεῖν ἀκοὴν, not *to make a proof of a hearſay*; which was in the *Attick* Law, as Mr. *Selden* obſerves, *L.* ii. *de Synedr. c.* 13. *p.* 576. And it ſeems to me moſt rational, to take this to relate to *Witneſſes*, (as the following Clauſe doth) that they ſhould neither calumniate any Man, nor bring ungrounded Reports to carry a Cauſe.

*Put not thy hand with the wicked to be an unrighteous witneſs.*] This the *Hebrews* likewiſe think concerns Judges; who are required not to receive the Teſtimony of a wicked Man, nor do any thing upon his Suggeſtions. And here they mention *ten* ſorts of Perſons, whoſe Teſtimony was not to be received. But the laſt words in this Clauſe, incline one to think, it rather concerns Witneſſes than Judges. For *to put one's hand with another*, is to help and aſſiſt him; to be confederate with him: And therefore *to put the hand with the wicked*, is to help a wicked Man in a bad Cauſe, *viz.* (as the laſt words interpret it) by giving a falſe Teſtimony in his behalf. Of the *Hebrew* word *Chamas*, which we rightly render *unrighteous*, or unjuſt, *Bochartus* hath a long Diſcourſe in his *Hierozoic*, *P.* ii. *L.* ii. *c.* 15.

Ver. 2. *Thou ſhalt not follow a multitude to do evil.*] This may well be thought to reſpect Judges, as the foregoing Verſe doth Witneſſes. And the moſt obvious meaning is, That no Judge ſhould condemn an innocent Man, tho' the whole Court, beſides himſelf, gave Sentence againſt him. But many of the *Jews* ſay, that they ſhould not condemn one, whom they thought guilty, if he was caſt only by one Voice: If there were a majority of two, then indeed, they ſay, a Judge was bound to joyn with them. See Mr. *Selden*, *L.* ii. *de Synedr. c.* 5. *p.* 229. and *c.* 6. *p.* 259. where he ſhows they take the word *evil* in this place, to ſignify *the evil of Puniſhment*. See alſo *cap.* 12. *p.* 525. But this ſeems to be only a Subtilty. Their Opinion is more reaſonable, who, by the *Hebrew* word *Rabbim* here underſtand, not a multitude, but *great* and *potent* Men: to whom a Judge was not to have reſpect in Judgment, no more than to a poor Man; who (*ver.* 3.) is oppoſed to thoſe Men of might. But what follows I think will better interpret this.

*Neither ſhalt thou ſpeak in a cauſe, to decline after many to wreſt Judgment.*] This is interpreted by *Maimonides* to ſignify, That no Judge was to give his Sentence in a Capital Cauſe, either for abſolving or condemning, according to the Opinion of the reſt; if he were not able to deliver any Opinion of his own. See Mr. *Selden*, *L.* ii. *de Synedr. c.* 13. *p.* 529. Other fanſies they have about the word *Rabbim* in this Clauſe of the Verſe, which he notes there, *c.* 9. *p.* 421. But the ſenſe I think will be moſt plain and eaſy, if we take *Rabbim* in the firſt part of the Verſe (as we do) for the *Multitude*; and in this latter part, for the *great* and *potent* or *ruling* Men, who are generally attended by a Multitude; and expound the whole thus; That the Judges were not to be deterred, either by the People, or by mighty Men, to pronounce a falſe Judgment. This agrees with what follows, and with *Lev.* xix. 15.

Ver. 3. *Neither ſhalt thou countenance a poor man in his cauſe.*] So as to give a wrong Judgment in his favour. The word we tranſlate *countenance* (in *Hebrew tehedar*) ſignifies to *adorn*, or *honour*: and ſo we tranſlate it, *Lev.* xix. 15. And ſo it may be tranſlated here, Thou ſhalt not adorn, or ſet off a poor Man's Cauſe, with fine Words and plauſible Colours, to make it look better than it is. See *Deut.* i. 16, 17.

Ver. 4. *If thou meet thy enemy's ox or aſs going aſtray, thou ſhalt ſurely bring it back to him again.*] The *Samaritan* Copy adds (after *Ox or Aſs*) *or any other Beaſt*. And *Moſes* himſelf extends it to all ſorts of Goods that are loſt, *Deut.* xxii. 3. But the *Jewiſh* Doctors (as R. *Levi* of *Barcelona* confeſſes) reſtrain the word *Enemy*, to an *Iſraelite*: as if they thought not themſelves bound to any ſuch kindneſs for one of another Nation. This perhaps they gathered from *Deut.* xxii. 1, 2. where, inſtead of the word *Enemy*, we find *Moſes* uſes the word *Brother*. But this ſhould have taught them, to look upon all Men, even Enemies, as Brethren; having the ſame common Original, and bearing the Image of the ſame God.

This Verſe may be connected with the foregoing in this manner: *If you be inclined to ſhow pity*, do it in ſuch Inſtances as theſe, but not in Judgment.

Ver. 5. *If thou ſee the aſs of him that hateth thee, lying under his burden.*] His Aſs is only mentioned, but Oxen, and other ſuch like Creatures are intended; as appears from the former Verſe. Yet this likewiſe the hard-hearted *Jewiſh* Doctors would have belong only to an *Iſraelite* who hated them. And they put ſeveral Caſes upon this Law: As, what if the Beaſt be a *Gentile*'s, and the Burden belong to an *Iſraelite*, or on the contrary; what is to be done? And if they meet with two Beaſts belonging both to *Iſraelites*, and labouring under Burdens; but one the Beaſt of a Friend, the other of an Enemy; which is he bound to help? In which they reſolve, that he is by this Precept to have regard to the Beaſt of his Enemy: that he may ſubdue his evil Affection, which would perſuade him otherways. How far alſo the word *ſee* extends, is a queſtion among them: that is, how far they were to go out of their way to lend their help: with ſuch like Niceties, which I ſhall not trouble the Reader withal.

*And wouldſt forbear to help him, thou ſhalt ſurely help with him.*] The ſenſe is clear enough: but the conſtruction of the words, in the *Hebrew*,

*brew*, is not ſo plain. For the word *Azab*, which we tranſlate *help*, ſignifies to *leave* or *forſake*: and ſo the *Chaldee* here interprets it; *Thou ſhalt in that moment diſmiſs or forſake thy enmity to him, and go and help him.* And *L. de Dieu* to the ſame purpoſe; *Rather than leave him under his Burden, quit thine enmity to him*, &c. A great many other ways there are to make out the Grammar of the *Hebrew* words; but *Bochart* thinks all in vain: unleſs inſtead of the Particle *lo* with a *Vau*, we admit it with an *Aleph*: and then they run clearly in the *Hebrew* in this manner, *Thou ſhalt ceaſe (or abſtain) from leaving him*, (i. e. not follow thy own ill Inclinations, to paſs by him) *leaving thou ſhalt not leave him*, (*i. e.* by no means leave him) *viz.* to raiſe up his Beaſt himſelf, as if it nothing concerned thee. Or, *Thou ſhalt abſtain from leaving it*, (*i. e.* the Aſs labouring under his Burden) *I ſay thou ſhalt by no means leave it.* The ſame thing is repeated, becauſe it is a Command ſo oppoſite to Mens depraved Affections; and therefore was fit to be inculcated, that they might not lightly paſs it over. See *Hierozoic. P.* i. *L.* ii. *c.* 40. *p.* 399.

Ver. 6. *Thou ſhalt not wreſt the judgment of thy poor in his cauſe.*] As they might not favour a Man becauſe he was poor, (*ver.* 3.) ſo much leſs might they wrong him; or not do him right, becauſe he wanted Money to proſecute it. There ſeems to be an Emphaſis (as *Conradus Pellicanus* obſerves) in the word *thy* poor: importing that they had ſuch a relation to them, that they ought to be as much concerned for them, as any other Member of their Body.

But the *Jews* fancying this to be ſufficiently included in the Precept before-mentioned, *ver.* 3. underſtand here by the *poor*, a bad Man: who is *pauper præceptorum, non facultatem*, one that wants Virtue, not Money. To whom a Judge might not ſay, he was a wicked Fellow, and condemn him without any farther Examination of his Cauſe: For it belongs to God (ſaith the ſame *R. Levi*) to execute Judgment upon the ungodly, and not to the Judges.

Ver. 7. *Keep thee far from a falſe matter.*] *i. e.* From a falſe Judgment, (for he ſeems to ſpeak to the Judges) and neither admit that which is falſe, nor pronounce it.

*And the Innocent and righteous ſlay thou not.*] That is, ſaith the before-named *R. Levi Barzel.* beware carefully, leſt thou takeſt away the Life of him, that may be innocent of that whereof he is accuſed. And therefore he ſaith, the Judges were to condemn no Man, but by the Teſtimony of two *Eye-witneſſes*. And they make this Precept as much as, *Thou ſhalt not judge out of Conjectures.* Nay, if there were two Witneſſes, that did not ſpeak to the ſame matter, he was not to be condemned. As if one Witneſs ſaid, he ſaw ſuch a Man break the Sabbath, and another ſaid, he ſaw him commit Idolatry; Judgment was not to be given againſt him, upon this Teſtimony; becauſe *Moſes* ſaith, *Slay not the Innocent.* Another Example of which is ſtill more cloſe, which is mentioned in the *T. Sanhedrim*: If one ſaid he ſaw him worſhip the Moon; and another that he ſaw him worſhip the Sun; the Man was not to be condemned who was thus accuſed, becauſe the Witneſſes did not ſpeak to the ſame ſort of Idolatry. See *Selden L.* ii. *de Synedr. c.* 13. *p.* 567. By the ſame reaſon they were not to acquit him, who was plainly convicted of ſuch Impieties.

*For I will not juſtify the wicked.*] *i. e.* Such an unjuſt Judge.

Ver. 8. *And thou ſhalt take no gift.*] No, not to abſolve the Innocent; or to condemn the Guilty: as it is interpreted in *Siphri.*

*For a gift blindeth the wiſe.*] Such Preſents made to a Judge, are apt to caſt a Miſt (as we ſpeak) before his Eyes, *i. e.* to corrupt his Underſtanding; tho he be otherwiſe perſpicacious enough, to diſcern between Truth and Falſhood, Good and Evil, 1 *Sam.* viii. 3. The word which we tranſlate *wiſe*, is in the *Hebrew Piccehim, open* or *ſeeing*: concerning which conſult *Bochart, L.* i. *Canaan, c.* 16. *p.* 470.

*And perverteth the words of the righteous.*] By *words* ſeems to be meant the *Sentence* of thoſe who might otherwiſe have been inclined to be righteous and upright Judges.

The *Hebrew* Lawyers ſay, that not only pecuniary Gifts are here forbidden, but ſuch words alſo (I ſuppoſe they mean Promiſes of Reward) as may win the Affection: and that he who gave the Preſent was guilty, as well as he that received it. See *Selden de Synedriis, L.* ii. *c.* 13. *p.* 570. But eſpecially *Joh. Coch. ad excerpt. Gem. Sanhedrin. Cap.* i. *Sect.* 10. *Annot.* 4. where, among other things, he gives this ingenious derivation of the *Hebrew* word *Schochad*, which we tranſlate *gift* (out of the Treatiſe called *Chetuboth*, where it is ſaid to be as much as *Schechu chad*, that is, *whereby he is one.* For the Party who receives the Gift hath his Mind ſo drawn to the Giver, that *he becomes one and the ſame with him.* And no Man is fit to be Judge in his own Cauſe. *Plato* thought this ſo neceſſary a Law, that he expreſly enacts (*L.* xii. *de Legibus, p.* 955.) that all Men who ſerved their Country in any Office, ſhould δώρων χωρὶς διακονεῖν, perform their Duty without Gifts. Ὁ δὲ μὴ πειθόμενος ἀπλῶς τεθνάτω ἀλοὺς τῇ δίκῃ. He that offended againſt this Law, was to ſuffer Death. Which was the Law of the 12 Tables among the antient *Romans*; *Judex qui ob rem dicendam, pecuniam accepiſſe convictus eſt, capite punitor*: A Judge that is convicted to have received Money, for giving his Sentence, let him loſe his Head.

Ver. 9. *Alſo thou ſhalt not oppreſs a ſtranger.*] This was ſaid before, xxii. 21. but then it was a Precept to all *Iſrael*; which is here applied peculiarly to *Judges*; whom he would have to deal equally with Strangers, and to make no difference between them and *Iſraelites*, remembring what they themſelves were not long ago; and that they found by experience it was Affliction enough to be Strangers. That's the meaning of what follows in this Verſe.

*For ye know the heart of a ſtranger, ſeeing ye were ſtrangers in the Land of Egypt.*] Ye have felt what a diſtreſſed Condition that is; how friendleſs and helpleſs. See *Deut.* xxiv. 17, 18. xxvii. 19.

Ver. 10. *And ſix years thou ſhalt ſow thy land.*] There was the ſame reaſon for dreſſing their Trees.

*And gather in the fruit thereof.*] Together with the Fruit of their Trees.

Ver. 11. *But the ſeventh year thou ſhalt let it reſt, and lie ſtill.*] Neither ſow, nor reap, nor prune the Trees, nor gather the Fruit.

*The poor of thy People may eat.*] And the *Levites*, and themſelves alſo; who might take their ſhare, not to lay up, but for preſent uſe; tho not as Proprietors, but in common with the reſt of the Country. Whence it was that *Alexander* the Great, allowing them to live by their antient Laws, among other things granted τὸ ἕβδομον ἔτος ἀνείσφορον εἶναι, *every ſeventh Year ſhould be Tribute free*; *Joſephus*, L. ix. *Archæol. c.* 8. For ſince they received nothing, it ſeemed reaſonable to him they ſhould pay nothing.

*And what they leave, the beaſt of the field ſhall eat.*] This ſignifies God ſent ſuch vaſt Plenty, when they obſerved his Laws, that ſo much ſprung up of it ſelf, as would more than ſatisfy Men, and afford Food to the Beaſt.

*In like manner thou ſhalt deal with thy vineyard and olive-yard.*] Under theſe two are comprehended all other ſort of Fruit-trees, as the *Hebrews* themſelves acknowledge, who give ſeveral Reaſons for this Law. Which was ordained, ſaith *Maimonides*, (*P.* iii. *More Nevoch. c.* 39.) in compaſſion to all Men in general, that they might have ſome time of breathing and refreſhment. But principally, ſay others of them, to be a memorial of the Creation of the World, and the production of all things by the Power of God, in ſix days, and his reſting on the ſeventh. Their expoſing all things in common which that Year produced, as well as letting the Land reſt, *put them in remembrance* (ſaith R. *Levi* of *Barcelona*, *Præcept.* lxix.) *that God was their Preſerver as well as Creator: the Earth bringing forth Fruit every Year, not by its own proper ſtrength, or of its own accord, but becauſe it hath a Lord upon whom it depends; who, where he pleaſes, hath a right to diſpoſe of its Fruit to a publick uſe.* This Command alſo bred in them a truſt in God, and in his Providence; and was a Curb to Covetouſneſs, and taught them Mercy alſo and Liberality. *Philo* adds, that this was a politick contrivance to let the Earth reſt: partly that it might have time to recruit its ſtrength, that it might bring forth more plentifully; and partly that the People might grow ſtronger, and more apt for all Employments, by ſo long forbearance of their Labours. This *Euſebius* thought worthy to tranſcribe out of him at large, in his *Præpar. Evang. L.* viii. *c.* 9.

But this Precept about the Year of Reſt, is more fully delivered in *Lev.* xxv. 2, 3. where ſee what I have noted.

Ver. 12. *Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt.*] He would not have them imagine, they ſhould reſt leſs on the Sabbath this Year, than in others, becauſe this whole Year was a kind of Sabbath; but keep it with the uſual ſtrictneſs. Which is the reaſon, perhaps, of the repetition of this Precept in this place.

*That thine Ox and thine Aſs may reſt,* &c.] This ſhows that one great end of inſtituting the Obſervation of this Day at *Marah* (xv. 25. xvi. 23.) was, that Men and Beaſts might reſt, in remembrance of the Reſt that God had given them from their Burdens in *Egypt.* See xxxv. 2. *R. Levi Barzelonita* obſerves that this Precept is repeated in the Law 12 times.

Ver. 13. *In all things that I have ſaid unto you, be circumſpect.*] Be cautious leſt you offend in any of the fore-named Particulars; but eſpecially in that which follows.

*And make no mention of the Names of other Gods.*] Such Cautions as theſe to prevent Idolatry, are repeated no leſs than 44 times in the Law, as the ſame *R. Levi* obſerves. And the meaning of this is, either that they ſhould not ſwear by other Gods, or make any Vows in their Names; nor conſequently enter into ſociety with *Gentiles*, as the beſt of the *Hebrew* Writers underſtand it, and as the *Vulgar Latin* takes it) or that they ſhould not ſo much as ſimply name the Gods of other Nations. They who are of this laſt Opinion, differ in their Explication of it. For ſome of them ſay, only the calling them by ſuch Names as attribute ſome Divinity to them, is the thing forbidden; not calling them by their proper Names of *Moloch* or *Bell*, or the like: and thus *Tertullian* underſtood it. But there are others, who think it unlawful ſo much as to uſe any of their Names in common Diſcourſe; tho there be no mention of their Divinity. For *Chemoſh* and *Milcom*, and ſuch like Names, they ſay, are not mentioned in Scripture, but with deteſtation and reproach (as the Abomination of the *Moabites* or *Ammonites*) and therefore they think it unlawful to ſay, *I invite thee on the Feaſt-day of ſuch an Idol of the* Gentiles, or the like. Yet ſome of thoſe who imagine the ſimple uſe of their Names to be forbidden, except the Names of thoſe mentioned in Scripture. So *Maimonides*; The Names of the Idols of the *Gentiles* which are mentioned in Scripture, it is lawful for us to name; as *Peor*, *Bell*, *Nebo*, *Baal*, &c. See *Selden*, *L.* ii. *de Jure N. & G. c.* 13. *p.* 269, &c. They ſay, this Precept binds Men and Women, in all places, and at all times; and the Puniſhment for its violation, was Beating.

*Neither ſhall it be heard out of thy mouth.*] *i.e.* With any reſpect or reverence to them: Otherwiſe, the ſimple pronunciation of the Name was not unlawful.

The Sabbath being inſtituted, partly to preſerve them from Idolatry, ſome think the reaſon why this Precept is joined to that.

Ver. 14. *Three times ſhalt thou keep a feaſt unto me in the year.*] *Viz.* At the *Paſſover*, *Pentecoſt*, and when they gathered all the Fruits of the Earth, and dwelt in Tabernacles; as it follows in the next Verſes. The *firſt* of which was plainly inſtituted, in memory of their coming out of *Egypt*. The *ſecond*, ſome think, was in memory of their coming into *Canaan*, (rather of the overthrow of *Pharaoh* in the Sea, and giving the Law on Mount *Sinai*.) And the *third*, in memory of their dwelling ſo long in the Wilderneſs, and of the Wonders which God did there; as *Maimonides* obſerves in his *More Nevoch. P.* iii. *c.* 43. At theſe three great Solemnities *three* things were to be done: *Firſt*, they were to make a Feaſt: *Secondly*, to appear before God in the Court of the Temple: and, *Thirdly*, to rejoice. Beſides which, they were to bring certain Offerings unto God.

Ver. 15. *Thou ſhalt keep the Feaſt of unleavened Bread,* &c.] See xii. 17, &c. xiii. 6, 7.

*In the time appointed of the Month* Abib.] Or in the *Month of new Ears of Corn.* See xiii. 4. For many Learned Men (particularly *Huetius*) think this word *Abib* not to be a *proper* Name, but an *Appellative,* (as they ſpeak) the proper Names of Months being not yet uſed among the *Hebrews:* who ſpake of them before the Captivity of *Babylon,* according to the order and number wherein they ſtood, *viz. firſt, ſecond, third,* &c. *Month.* See *Demonſtr. Evang. Prop.* iv. *Cap. de Libro Joſhua, n.* 2.

*And none ſhall appear before me empty.*] The Phraſe in the *Hebrew* (which we tranſlate *appear before me*) is very remarkable, *viz. None ſhall ſee my Face:* Which doth not ſignify that they beheld the external Symbol of his Preſence; but that they looked directly that way where it was; and that they ſhould not be accepted by God, unleſs they brought ſome preſent with them. For none approached to an earthly Majeſty in thoſe Countries without a Preſent, (as we read in the ſacred Story) which was a Token of Love and Affection, as well as of Reſpect and Honour. And therefore this Precept did not belong only to this Feaſt, but to all the *three* mentioned in the Verſe before, as appears from *Deut.* xvi. 16. And accordingly there were ſpecial Oblations ordained by the Law it ſelf, which were then to be made. At the *Paſſover,* when their Harveſt began, they were to bring *a Sheaf of the Firſt-fruits of their Harveſt,* and might not eat any Corn till this was done, *Lev.* xxiii. 10, 14. At the next Feaſt they brought *two wave Loaves,* for a ſecond Firſt-fruit, of their Wheat-harveſt, *Lev.* xxiii. 17. and at the Feaſt of Tabernacles, they offered the Firſt-fruits of Wine and Oil. See Mr. *Mede, Diſcourſe* xlvi. *p.* 355. Beſides all which, good Men brought Free-will Offerings; which are often mentioned in the Law.

Ver. 16. *And the feaſt of harveſt.*] Called alſo the *Feaſt of Weeks,* xxxiv. 22. becauſe it was ſeven Weeks after the Paſſover. Mr. *Mede* in the place now named, thinks this was called the *Harveſt-Feaſt;* becauſe as Harveſt began at the *Paſſover,* ſo it ended at *Pentecoſt.* And thus *Bochart* alſo: *At the Paſſover they firſt put the Sickle into the Corn; and about* Pentecoſt *Harveſt was finiſhed, and all brought into the Barn,* Hierozoic. P. i. L. iii. c. 13. But this ſeems not to be true; for now only the Firſt-fruits were brought: which were not offered in the end, but in the beginning of Harveſt. And ſo it follows here.

*The firſt-fruits of thy labours, which thou haſt ſown in the field.*] Which is not to be underſtood of all their Labours, but of thoſe Fruits which were firſt ſown in the Ground. It being therefore called the *Harveſt-Feaſt,* becauſe the principal part of Harveſt, *viz. the Wheat-Harveſt* (as it is expreſly called, xxxiv. 22.) then began: Which ſort of Grain was ſown before Barley, as that was before Flax; and therefore here called *the Firſt-fruits of their Labour ſown in the Field.*

*And the feaſt of in-gathering.*] Called alſo the *Feaſt of Tabernacles,* Lev. xxiii. 34.

*Which is in the end of the Year.*] By this it appears that their Year antiently began in the Month *Tiſri,* about Autumn: at which time the World it ſelf began, as *Scaliger,* and a great many other Learned Men aſſert, with ſuch Reaſons as are not eaſie to be confuted.

*When thou haſt gathered in thy labours out of the field.*] At this Feaſt their Harveſt was compleated; the Fruits of the Earth being not only ripe, but gathered into their Barns. Which was the foundation of the great rejoicing we read of at this time; becauſe God now gave them ſome Reſt, and Reſpiration, as *Maimonides* ſpeaks, from their Employments, *More Nevoch. P.* iii. *c.* 43. where he obſerves that *Ariſtotle* himſelf, in his 8th Book of *Ethicks,* mentions ſuch a Feaſt among the *Gentiles,* and upon the ſame ground, in theſe words, as he recites them: *Antiently Sacrifices, and publick Aſſemblies for the ſake of Sacrifices, were in the gathering of the Fruits and Products of the Earth: as if the Sacrifices were offered for their Reſpiration.* The *Iſraelites* dwelt in *Booths* at this Feaſt for another reaſon: and their dwelling in Booths was now moſt tolerable (as the ſame *Maimonides* there notes) becauſe the Weather was moderate at that time; when they were not wont to be troubled either with Heat or with Rain.

Ver. 17. *Three times in the year all thy males ſhall appear before the* LORD *God.*] This Verſe more fully explains what was ſaid *ver.* 14. by ſhowing *where* they ſhould keep theſe Feaſts, *viz.* before the LORD; *i. e.* in the place where his moſt glorious Majeſty ſhould ſettle; which was firſt in the Tabernacle, and afterward in the Temple: and then *who* ſhould appear before him there, *viz.* all the *Males.* Others were not bound to it; tho ſome religious People carried their whole Families with them, as appears by *Elkanah,* 1 Sam. i. This Command is repeated xxxiv. 23. and the true reaſon of it ſeems to have been this: That while they dwelt in the Wilderneſs they ate no Meat at all at their private Tables, but what had been firſt offered up to God at the Tabernacle, *Lev.* xvii. 4, 5. Which Precept was diſpenſed withal when they came into the Land of *Canaan,* and dwelt, many of them, ſo remote from the Tabernacle, that they could not come up every day to ſacrifice, *Deut.* xii. 21. Inſtead of which therefore there were theſe *three* conſtant and ſet times appointed in the Year: in which every Male was bound to come up, and ſee God at his Tabernacle, and there eat and drink before him. Whence the Sacrifice which was then offered, was wont to be called *a Sacrifice of Seeing,* as Dr. *Cudworth* hath obſerved in his little Treatiſe of the *Right Notion of the Lord's Supper.* But, as the Doctors interpret it, they were not bound to bring their Males to appear before the LORD, till they were able to walk, in their Father's hand, up from *Jeruſalem* to the Temple.

Ver. 18. *Thou ſhalt not offer the blood of my Sacrifice.*] That is the Paſchal Lamb, as *Jonathan* in expreſs words interprets; and as it appears from xxxiv. 25. That the Paſſover was a *Sacrifice,* I obſerved before, xii. 27.

*With leavened Bread.*] There being *three* great ſolemn Feaſts, appointed in the foregoing Verſes, (*ver.* 14, 17.) in this and the following he preſcribes ſome Rules, how they were to be obſerved. And here, in this Verſe, ordains *two* things relating to the *Paſſover*, that it ſhould not be *eaten with leavened bread*; nor any of the *Fat of it remain until the morning*. Both which were ordained before (xii. 10, 14, 15.) in its firſt Inſtitution: and here repeated, upon its being mention'd again with the other Feaſts.

It may be fit for me here to obſerve, that to move the *Iſraelites* to keep this *Paſſover* with the greater care, God calls it both here, and in xxxiv. 25. after a peculiar manner, *my Sacrifice*, and *my Feaſt* (as the latter part of this Verſe may be tranſlated) being a Feaſt of a moſt ſolemn Nature; and a Sacrifice then offered of ſingular uſe. For which reaſon he requires them, as not to offer it with Leaven (which was at that time forbidden for ſpecial reaſons) ſo not to reſerve the Fat of the Offering till the next day: For that was not for the honour of the Sacrifice; Fleſh being apt quickly to corrupt in thoſe hot Countries, and to offend the Palate, or the Noſe, which had been againſt the dignity of the Sacrifice. Which is the reaſon the *Jews* give, why the Fleſh of the Peace-offerings was not to be kept till the third day, *Lev.* xix. *6*. It was to preſerve *the magnificence of the Sacrifice*; things kept ſo long being apt to ſtink. Whence ἕωλα, *yeſterdays* meats, in *Hippocrates*, is the ſame with σαπρὰ, *corrupt*: and *Galen* expounds ἑωλίζειν by the word προσηπεῖν, *to tend to corruption*; as *Pet. Caſtellanus* obſerves, *L.* i. *de Eſu Carnium*, *c.* 5. *p.* 42.

Ver. 19. *The firſt of the firſt-fruits of thy land, thou ſhalt bring unto the houſe of the LORD thy God.*] This Precept hath a reſpect to the next Feaſt, that of *Pentecoſt*. And therefore, tho there were ſeveral *Firſt-fruits*, which were all to be offered in their time (which were of *ſeven* things, *Barley*, *Wheat*, *Figs*, *Pomegranates*, *Olives*, *Dates*, and *Grapes*) yet here are meant only the two *Loaves* or *Cakes* made of their new Wheat, which were to be offered at this Feaſt, (*Lev.* xxiii. 17.) for till this was done, they might not make uſe of their Corn. See more concerning this matter on *Lev.* xxiii. 10. *R. Levi* of *Barcelona*, and others, rightly obſerve that this was brought, as an Acknowledgment unto God, That he was the Giver of all good things.

*Thou ſhalt not ſeeth a Kid in its mother's milk.*] This Precept hath a particular reſpect to the third Feaſt, that of the *in-gathering of the Fruits of the Earth, in the end of the Year*, mentioned *ver.* 16. And the *Jews* commonly take it to be a Prohibition againſt eating a Kid ſo boil'd, or taſting of the Milk: taking it to be a Precept againſt Cruelty. But here is not a word about *eating*, either of the Kid or the Milk; but only about *boiling*. The famous *Bochartus* mentions *three* other Interpretations, but confutes them all: and taking the words ſimply, as we tranſlate them, ſuppoſes there was ſome ſuch Cuſtom as this among the *Gentiles*, which *Moſes* would not have them. imitate. And ſo doth *Maimonides*, in his *More Nevoch. P.* iii. *c.* 48. where he takes this indeed for a Command not to eat Fleſh with ſuch Milk: but ſaith, that, beſides it was very groſs Nouriſhment, &c. it ſeems to him it was prohibited, becauſe it ſmelt of Idolatry; the *Gentiles* doing ſo in their Worſhip, upon ſome of their Feaſts. He could not find indeed, as he confeſſes, any ſuch Rite in the Books of the *Zabii*: but yet he was confirm'd in this Opinion, by the Law conſtantly mentioning this, only when it ſpeaks of their Feaſts; for there are other places where we meet with it, xxxiv. 26. *Deut.* xvi. 21. in both which he ſpeaks, as he doth here, of their *three* great Feaſts. At the laſt of which, *Abarbinel* expreſly affirms, the antient Idolaters were wont, when they gathered the Fruits of the Earth, to ſeeth a Kid in its Mother's Milk, that their Gods might be the more propitious to them. But as he names no Author for his opinion, ſo he doth not explain the manner of it. Our moſt Learned Dr. *Cudworth* was the firſt Perſon who happily found this in a *Karaite* Writer; who ſaith, *All the Trees and Fields, and Gardens, were ſprinkled with this broth* (of a kid ſeethed in its Mother's Milk) *after a magical manner, to make them more fruitful in the following year.* This *Bochart* alſo takes to be the trueſt Interpretation, and quotes the forenamed Doctor for it, (not having ſeen the Author himſelf) *P.* i. *Hierozoic. L.* ii. *c.* 52. See *Right Notion of the Lord's Supper, p.* 25.

To which may be added, that a Goat was antiently uſed in Magical Rites; and that *Dæmons* were wont to appear in that form. But it muſt be noted withal, that in every one of the *three* places, where this Precept is mentioned, the LXX tranſlate the word we render *Kid*, by ἄρνα *a Lamb*; tho every where elſe they tranſlate it ἔριφον. And I make no queſtion, but we are to underſtand here either a *Lamb*, or *Kid* boil'd in its Mother's Milk; and the *Hebrews* ſay, any other clean Creature. Concerning which I ſhall add no more, but that nothing could be more contrary to Nature, (and therefore agreeable to the Inſtitutions of the Devil) than to boil any young Creature in the Milk of its Mother, from whom it came. Which they firſt offered to their Gods, and then eat ſome of it themſelves, and the reſt they ſprinkled as before-ſaid. Some Relicks of which Cuſtom we find even among the *Romans* themſelves, who propitiated *Sylvanus*, with offering him Milk, and *Faunus* with a *Kid*: and every one knows both theſe were uſed in the Worſhip of *Bacchus*.

Ver. 20. *Behold I ſend an Angel before thee.*] In the 23$^{d}$ Verſe he calls him *mine Angel*: by which the *Jews* commonly underſtand *Michael*; there being but a very little difference between *Malachi* (which ſignifies my *Angel*) and *Michael*. But a great many Chriſtians think this was not a created Angel, but an increated, *viz.* the Eternal Son of God; who, they ſuppoſe, appeared to *Moſes* in the Buſh, and conducted them all along to Mount *Sinai*. Which I am afraid to aſſert, becauſe it ſeems dangerous to me (as I obſerved upon *Gen.* xlviii. 16.) to call him ſimply an *Angel*, *i. e.* a Miniſter, or Meſſenger, without any ſuch addition as that in *Mal.* iii. 3. *The Angel of the Covenant*. For ſo he was at his Incarnation, of which he there ſpeaks: before which I dare not aſcribe to him, ſuch miniſterial Works as theſe, of bringing the

Children of *Iſrael* out of *Egypt*, and going before them to lead them the way to *Canaan*. This was properly the Work of an Angel, to whom *Moſes* attributes it, when he orders his Ambaſſadors to ſay to the King of *Edom*, *Numb.* xx. 16. *When we cried unto the LORD he heard our voice, and ſent an Angel, and hath brought us forth out of* Egypt, *&c.* But this Angel was a prime Miniſter in the heavenly Hoſt, by whom he was accompanied. So he ſaith to *Joſhua*, v. 14. *I am come as Captain of the Hoſt of the LORD:* which is the Title of *Michael* in *Dan.* x. 13, 21. But tho' we thus underſtand it here, this doth not exclude the Preſence of God himſelf, but rather proves it: For this Angel and his Hoſt, were ſent from the SCHECHINAH, who was in the *Pillar of Cloud*; which was moved by this Angel, and conducted them thro' the Wilderneſs. See iii. 2.

*To keep thee in the way*, &c.] To preſerve and protect them, as well as to direct and guide them, till they came to *Canaan*: which was the *place* God had *prepared* for them.

Ver. 21. *Beware of him.*] Or obſerve him.

*Obey his Voice.*] Becauſe he did but report what God himſelf commanded; who was there preſent with them, as long as they obeyed him.

*Provoke him not.*] By any diſobedience.

*For he will not pardon your tranſgreſſions.*] But puniſh you, when you contumaciouſly offend me.

*For my Name is in him.*] He acts by my Authority and Power, and ſuſtains my Perſon, who am preſent where he is. For the *Name of God* is ſaid to be there, where he is preſent after a ſingular and extraordinary manner, 1 *Kings* viii. 16. 1 *Chron.* vi. 5, 6. *Maimonides* expounds it, *My Word is in him*, *i. e.* ſaith he, God's Will and Pleaſure was declared by the Angel, *P.* i. *More Nevoch. c.* 64. In which he ſeems to follow the *Chaldee*, who tranſlates it, *for his Word is in my Name*; *i. e.* what he ſpeaks is by my Authority.

Ver. 22. *But if thou ſhalt indeed obey his voice, and do all that I ſpeak.*] By this it appears that the words of the Angel, were the words of God; who ſpake by him: and both are to be underſtood to be preſent. See *Gen.* xxii. 11, 15.

*Then I will be an Enemy unto thine Enemies*, &c.] God and the Angel ſeem to me to be ſo diſtinguiſhed in this Verſe, that we ſhould not look upon the Angel as God, but as his Miniſter.

Ver. 23. *For my Angel ſhall go before thee.*] The word *Malachi (my Angel)* conſiſting of the very ſame Letters with *Michael*, the Author of *Baal Hatturim* takes it, as if he had ſaid, *Michael, my proper or peculiar Angel*, &c.

*And bring thee unto the Amorites.*] Who were the principal People in the Land of *Canaan*; and had made themſelves Maſters of the firſt Country, which *Joſhua* conquered. See *Gen.* x. 16.

*And the Hittites, and the Perizzites*, &c.] Concerning theſe, and the other People here mentioned, ſee *Gen.* x. 16, 17. xv. 19, &c. The Reader cannot but obſerve that here are only ſix Nations mentioned, whereas there were ſeven in all, whom God delivered up into their hands, *Joſh.* iii. 10. yet in another place, where he commands them all to be utterly deſtroyed, *Moſes* mentions but ſix, as he doth here, *Deut.* xx. 17. For as ſome have conjectured, the *Gergaſites*, who are here omitted, had been ſubdued by the *Amorites*, and were mixed with them; who were the moſt powerful of all the ſeven Nations, and had ſpread themſelves into many parts of the Country; as appears from *Gen.* xiv. 13. *Numb.* xiii. 29. *Deut.* i. 7, 19, 44.

Ver. 24. *Thou ſhalt not bow down to their gods, nor ſerve them.*] This is a Caution againſt the Idolatry of the People of *Canaan*: into whoſe Country, when he had brought them, he charges them to be ſo far from doing any honour to their Gods, either outwardly, by *bowing down* to them, or inwardly, *by ſerving them*; *i. e.* as ſome of the *Hebrews* interpret it, praying to them, or giving them thanks, *&c.* (*Selden L.* iii. *de Jure N. & G. c.* 3.) that he commands them to break them down, and utterly deſtroy them.

*Nor do after their Works.*] Theſe words are ſo large, that they may comprehend all the abominable things which were done by the ſeven Nations (mentioned in *Lev.* xviii. and other places) but here the matter ſeems to reſtrain them to their Worſhip, which he would not have them imitate, by building Temples or Altars in honour of their Gods, or offering ſuch Sacrifices as they did, or obſerving any of their religious Rites.

*But thou ſhalt utterly overthrow them.*] This relates to the People of the Land; as it is explained in *Deut.* xx. 17.

*And quite break down their Images.*] For they were bound intirely to root Idolatry out of the Land of *Canaan*: tho' in other Countries, which they might conquer, they did not think themſelves bound to break their Images, as *Selden* obſerves, *L.* ii. *de Jure N. & G. c.* 2.

Ver. 25. *And ye ſhall ſerve the LORD your God.*] Worſhip him, as he directs, and no other Being. I obſerved before, that none were ſo ſenſeleſs as to imagine a Figure of any thing made of Wood or Stone, *&c.* to be the Creator of Heaven and Earth: but they worſhipped them (as *Maimonides* well obſerves) as things intermediate between the moſt High and them; which is here forbidden, *More Nevoch. P.* i. *c.* 36.

*And he ſhall bleſs thy bread and thy water, and I will take ſickneſs away from thee.*] This is a Promiſe, that he would abundantly ſupply them with Meat and Drink, and alſo give them Health; without which they could take no comfort in that plentiful Proviſion.

Ver. 26. *There ſhall nothing caſt their young, nor be barren in thy Land.*] Abortion and Barrenneſs hinder all Propagation, both in Men and Beaſts; and therefore to the two foregoing Bleſſings, of Plenty and Health, he adds two more in this place; a numerous increaſe of their Cattle and of their own Progeny; together with long Life in the Land which he gave them.

*The number of thy days I will fulfil.*] Thou ſhalt come to a good old Age, ſuch as healthful Men (who are not cut off by any accident) are wont to attain. *Procopius Gazæus* gathers from hence, that there is not a fixed term ſet for every Man's Life. But it rather ſeems to ſuppoſe that there is a Term fixed, beyond which Men cannot ordinarily go (to ſome a longer, to ſome a ſhorter, according to their ſeveral Conſtitutions) but may come ſhort of it, by various Accidents, and by their own ill uſage of themſelves, or by the Judgment of God: who alſo, in regard to their Obedience, prolongs the Life of ſome Men, beyond what it would naturally reach.

Ver. 27. *I will ſend my fear before thee.*] Strike a terror into the Inhabitants of *Canaan* before thou comeſt thither, which ſhall facilitate the Conqueſt of them. See *Joſh.* ii. 9, 10. With which agrees the Story that is told in the *Gemara Hieroſol. ad Tit. Shebiith* (by R. *Samuel ben Nachman*) that upon *Joſhua*'s denouncing War againſt the ſeven Nations, the *Gergaſites* fled into *Africa*. Which may be true perhaps of a part of them, but not of them all; for ſome of them were remaining, it appears from the Book of *Joſhua* iii. 10. xxiv. 11. This is confirmed by another Story in the *Talmud*, of the *Africans* ſuing to *Alexander* the Great to be reſtored to their antient Poſſeſſions in *Canaan* (which I mentioned before) and the old Inſcription in *Procopius* (*L.* ii. *de Rebus Vandal.*) not far from *Tangier*, which ſaid the antient Inhabitants of that Country fled from the face of *Joſhua* the Son of *Nun*. *Selden L.* vi. *de Jure N. & Gent. c.* 13. *p.* 736.

*And I will deſtroy all the People to whom thou ſhalt come.*] Make them more afraid, when they come to fight; ſo that preſently they ſhall run away, and be eaſily ſlain: For that's the meaning of the laſt words, *I will make all thine Enemies turn their backs to thee.*

Ver. 28. *And I will ſend hornets before thee.*] Either before they came thither, or when they march'd againſt the People of that Country. Both ſeem to be true: that many of them were forced to quit their Country, when it was infeſted by the Hornets God ſent in great Swarms among them; and that they who remained, when they came to fight, were aſſaulted by theſe Hornets, which flew in their Faces, and ſo ſorely prickt their Eyes (as *Kimchi* and *R. Solomon* take it) that they could not ſee to ſtrike a ſtroke. Whence thoſe words of *Joſhua* (who expreſly ſaith this was fulfilled) xxiv. 12. that the *Amorites* were not driven out by the Sword and Bow of the *Iſraelites*, but by the Sting of theſe Hornets. Which ſeem alſo to have purſued them when they fled away, and killed them in their lurking holes, where they hid themſelves after the fight, *Deut.* vii. 20.

*Which ſhall drive out.*] That ſeveral Nations have been driven out of their Country, by contemptible Creatures, ſuch as Frogs, Mice, Snakes, and Gnats, is made good by *Bochartus* out of ſeveral Authors. And he hath particularly ſhown that by theſe very Creatures, *Waſps* and *Bees*, People have been forced to forſake their Country, as *Herodotus*, *Appianus*, and *Strabo* teſtify: See his *Hierozoic. P.* ii. *L.* iv. *c.* 13. *p.* 539, *&c.* where he ſhows the Sting of this ſort of Waſp (called a *Hornet*) is of all other the moſt pernicious: for it is bigger than the ordinary Waſp, and fiercer; ſeldom ſtinging, as *Pliny* ſaith, without putting Men into a Fever. *Ib. p.* 543. And of their flying at Mens Eyes, ſee what he alledges out of good Authors, *p.* 535.

*The Hivite, the Canaanite, and the Hittite from before thee.*] Theſe three Nations it ſeems were principally infeſted by the Hornets; among whom perhaps they were more venomous than elſewhere, (for ſo R. *Solomon* ſaith, their Poiſon was deadly) tho' the reſt of the Nations alſo felt their Sting, as we read in *Joſh.* xxiv. 11, 12.

Ver. 29. *I will not drive them out from before thee in one year.*] All the reaſons of which are not here declared, (as they are elſewhere, *Judg.* iii. 1, 2, 3.) becauſe he would not diſhearten them.

*Leſt the land become deſolate*, &c.] *i. e.* Leſt ſome part of the Land ſhould be left without Inhabitants, and ſo be poſſeſſed by wild Beaſts; which might have been very dangerous to the *Iſraelites* in other parts where they were ſettled. For if all the People of the ſeven Nations had been deſtroyed at once, the *Iſraelites* were not yet numerous enough to people the whole Country; eſpecially when two Tribes and an half were ſettled on the other ſide of *Jordan*.

Ver. 30. *By little and little I will drive them out before thee*] Diminiſh them by degrees, till they were wholly expelled.

*Until thou be increaſed and inherit the land.*] Until the *Iſraelites* were grown ſo numerous, that they were able to ſtock the whole Country.

Ver. 31. *And I will ſet thy bounds*, &c.] This was the utmoſt extent of the Country, which he intended to beſtow upon them, (ſee *Gen.* xv. 18) but they did not enjoy it till the Times of *David*, 2 *Sam.* viii. 1, 3, &c. and *Solomon*, 1 *Kings* iv. 21, 24. when their Dominion ſeems to have been enlarged not only to *Euphrates*, but even beyond it, *Ezra* iv. 16, 20. (ſee my Paraphraſe upon *Pſal.* lxxii. 8.) Before theſe times, it appears by the Book of *Joſhua*, and thoſe that follow, that many of the old Inhabitants remained long after his Death.

*From the Red-ſea to the ſea of the Philiſtines.*] Theſe were the Bounds from *Eaſt* to *Weſt*. For tho' the *Red-ſea* was towards the *South*, yet the farthermoſt part of it lay Eaſt. And the *Sea of the Philiſtines* is that now called the *Mediterranean*, which was full *Weſt*.

*And from the Deſart.*] Of *Arabia*, called *Shur*, xv. 22.

*Unto the River.*] *i. e.* To *Euphrates*: Which made the Southern and Northern Bounds of the Country God promiſed to them.

*For I will deliver the Inhabitants of the Land into thy hand.*] This ſeems to relate to that Land which the ſeven Nations inhabited: for as far as *Euphrates* they never drove out all the Inhabitants, but only made them Tributaries.

*And thou ſhalt drive them out before thee.*] In ſuch manner as is mentioned in the foregoing Verſes.

Ver. 32. *Thou ſhalt make no covenant with them.*] *i. e.* With the People of the ſeven Nations.

ons. But with other Gentiles they might make Covenants: only not ſuffer them to live in their Land, unleſs they renounced all Idolatry. Nay, *Maimonides* is of opinion, that ſuch of the ſeven Nations, as renounced Idolatry, were to be received into their Friendſhip: For that Law in *Deut.* xx. which requires them to ſend a Summons to every City before they beſieged it, with an offer of Peace, he extends even to them; and grounds his opinion upon *Joſh.* xi. 19, 20. As for that Objection which ſeems to lie againſt this, about the *Gibeonites*, who needed not by craft to have obtained a League with the *Iſraelites*, if this were true Doctrine: His Anſwer is, That *Joſhua* had ſent a Summons, with offers of Peace to them, and all the reſt; which they rejected; but would afterward have gladly accepted, and then it was not to be admitted: and therefore they contrived that cunning way to be received into Friendſhip with the *Iſraelites*. See *P. Cunæus L.* ii. *de Republ. Hebr. c.* 20. And *Selden L.* vi. *de Jure N. & G. c.* 13. where he quotes a Paſſage out of the *Hieruſalem Gemara*, which ſays, That *Joſhua* ſent three Letters to the *Gibeonites*. But he ſhows withal, that other *Jews* contradict this; and expreſly declare the ſeven Nations were not to be invited to peace. What the terms were on which others were invited, ſee there *cap.* 14.

All this conſidered, I am inclined to think *Maimonides* his opinion to be true; which that place in *Joſhua* very much favours; and ſo doth the ſtory of *Rahab*, and the practice of *Solomon*; who only put the Remainders of theſe Nations under Tribute, 1 *Kings* ix. 20, 21.

*Nor with their gods.*] This prohibits them to ſuffer any of the ſeven Nations to exerciſe Idolatry among them, as R. *Levi* of *Barcelona* interprets it. Or rather, he forbids them to make any Vows to their Gods, or oblige themſelves to perform any act of Worſhip to them.

Ver. 32. *They ſhall not dwell in thy land.*] If a Gentile did renounce his Idolatry, he might dwell among them; and was called a Stranger, *Toſhab*, dwelling, or inhabiting. But if he did not forſake it, they might not ſell him a Foot of Land, nor let him hire a Houſe among them: only he might come and ſell Commodities to them, as the ſame R. *Levi* expounds it. But *Maimonides* ſays, they might not ſo much as ſuffer them to paſs thro' their Country, when they had power to hinder it; which others think too rigid an Opinion, as Mr. *Selden* ſhows *L.* ii. *de Jure N. & G. c.* 3. *p.* 155, *&c.*

*Leſt they make thee ſin againſt me.*] All Society with Idolaters was forbidden, leſt they ſhould infect the *Iſraelites* with their Infidelity, (as the ſame *R. Levi* ſpeaks) of which there was the greater danger [illegible] too prone to follow the C[illegible]ns.

*For if thou ſerve their gods.*] This Caution being repeated three times in this Chapter, ought to have been the more diligently obſerved by the *Jews*, and made them more fearful of entring into Familiarity with Idolaters. Who were of various ſorts; for not only every Nation had its proper and peculiar Gods, but every City, Town, Houſe, nay, every Man made themſelves Gods according to their fancy.

*It will ſurely be a ſnare unto thee.*] Bring great Calamities upon thee, and at laſt be thy ruin; as it is explained *Joſh.* xxiii. 13. *Judg.* ii. 3. For inſtead of driving out the ſeven Nations, they brought *Iſrael* under their Yoke, and grievouſly oppreſſed them; as we read in the Story of the *Judges*, particularly in the ivth Chapter.

## CHAP. XXIV.

Ver. 1. AND *he ſaid unto Moſes.*] When God had delivered the foregoing Law unto *Moſes* in the Mount, where he was with him (xx. 21.) after he had ſpoken the Ten Commandments; he bad him go down (as we read here he did, *v.* 3.) and ſet them before the People, xxi. 1. And when he had engaged them in a Covenant to obſerve theſe Laws (*ver.* 7. of this Chapter) then to come up to him again; and bring *Aaron*, and the reſt that are here mentioned, with him.

*Come up.*] To receive further Orders from the Divine Majeſty; together with the two Tables of Stone.

*Unto the LORD.*] To the Mount, where the Glory of the LORD appeared; and from whence he had ſpoken the *Ten words.*

*Thou, and Aaron, Nadab and Abihu, &c.*] But not all to the ſame nearneſs unto the Divine Majeſty; as appears by the following Verſe.

*And ſeventy of the Elders of Iſrael.*] This ſeems to intimate that there were more than LXX called Elders: But theſe were the Chief, being perhaps the Heads of thoſe Families which came into *Egypt*; which were juſt *ſeventy.* See xviii. 12. For he doth not direct *Moſes* how to chuſe them (as *Corn. Bertram* obſerves, *L. de Repub. Jud. c.* 5.) but ſpeaks as if they were well known and diſtinguiſhed from other Perſons, by the rank they held among them. And therefore called *ver.* 11. *the Nobles*, or as the Latin ſpeaks, *Magnates, ſeu Optimates*, the *great Men, of the beſt quality in* Iſrael. The reaſon of their being thus called up to God, was to be Witneſſes of *Moſes*'s aſcending up to the Place where the Divine Majeſty appeared; and that they alſo might have ſome ſight of it, *v.* 10.

*And worſhip ye afar off.*] All of them, before they came to the Mount, were, at a good diſtance from it, to fall down proſtrate before God, that they might be poſſeſſed with ſuch an holy Reverence to him, as not to preſume to approach nearer than they were ordered.

Ver. 2. *And Moſes alone ſhall come near the LORD.*] Unto the very top of the Mount, where the Glory of the LORD abode, *v.* 16, 17, 18. unto which none was admitted but himſelf. Who now came nearer than he had done before, (xx. 21.) for he went into the *midſt of the Cloud*, ver. 18.

*But they ſhall not come nigh.*] Unto that part of the Mount, whither he went; but keep in a lower ſtation.

*Neither ſhall the People go up with him.*] But ſtay at the bottom of the Mount, (as they did before the giving the Ten Commandments, xix. 17.) below the place where the Elders were. So I think *Maimonides* rightly underſtands

ſtands this place, in his *More Nevoch. P.* ii. *c.* 32. where, ſpeaking of the ſeveral degrees of Prophecy, or Familiarity with God, he obſerves that *Moſes* was here placed in the Supreme degree, (he alone being allowed to *come near the LORD*) below him was *Aaron* placed; and below him *Nadab* and *Abihu*; and below them the LXX Elders; and beneath them, the reſt of the People. Which is the meaning of that ſaying of their wiſe Men, *Moſes is a wall by himſelf, and* Aaron *a wall by himſelf*: that is, they were in ſeparate Apartments, at this glorious Appearance of God.

Ver. 3. *And Moſes came.*] From the Mount, where he had received the Precepts mentioned in the *three* foregoing Chapters.

*And told the People all the words of the LORD, and all the Judgments.*] Some underſtand here by the *words of the LORD*, the Ten Commandments, called the *Ten Words*, xxxviii. 18. But theſe words the People heard ſpoken by God himſelf; and not by the report of *Moſes*. Therefore I take theſe words to ſignify rather what he had ſpoken in the latter part of the foregoing Chapter, from the 20th Verſe to the end. And then *by all the Judgments*, he means thoſe Laws which he had received for their good Government in the 21ſt, 22d Chapters, and the former part of the 23d.

*And all the people anſwered with one voice, and ſaid.*] In all likelihood *Moſes* had told the Elders what God had ſaid to him; and they went and told it to the People, who gave the following Anſwer to them. For thus it was before, xix. 6, 7.

*All the words that the LORD hath ſaid, will we do.*] They had conſented before in *general*, to do whatſoever God required of them; having owned him for their King and Governour (xix. 6, 7, 8.) but now they conſent in *particular*, after God had declared what he would have them do (in the 20th Chapter) and *Moſes* had alſo reported the reſt of the Judgments delivered in the 21ſt, 22d, 23d Chapters.

Ver. 4. *And Moſes wrote all the words of the LORD*] Both the *Ten Commandments*, and all the reſt of the Judgments deliver'd in the foregoing Chapters. God indeed wrote the *Ten Commandments* himſelf: but for the preſent *Moſes* made a Record of them, that the People might not only hear, but read what they had to do.

*And roſe up early in the morning.*] The next morning, it is likely, after he had received thoſe *Judgments*, and delivered them to the People, and wrote them in a Book; which was upon the *Seventh* day of *Sivan*, as I obſerved, xx. 21. that is, on the *ſixth* of our *June*, as *Jac. Capellus* reckons. Therefore on the *eighth* of *Sivan* he built the Altar, &c. as it here follows.

*And builded an Altar under the hill.*] At the foot of the Hill, where the People were allowed to ſtand. This Altar was to repreſent God; to whom Sacrifices were offered upon it.

*And twelve Pillars, according to the Twelve Tribes of Iſrael.*] This was to repreſent all the People. The *Gentiles* abuſing ſuch Pillars to Idolatrous uſes, the erecting of them is afterward forbidden in the Law. But before the building of the Tabernacle, *Moſes* here erects them, as *Jacob* had piouſly done in former times, *Gen.* xxxv. 14. See *Selden L.* ii. *de Jure N.* & *G. c.* 6. *p.* 185.

Ver. 5. *And he ſent young men of the Children of Iſrael.*] Theſe are ſaid by the *Hebrews*, to be the *Firſt-born*, as *Onkelos* here expreſly tranſlates it, *He ſent the Firſt-born*: and the Paraphraſe aſcribed to *Uzielides* follows him; adding this reaſon, *Becauſe the Aaronical Prieſts were not yet conſecrated.* The *Arabick* and *Perſian* Verſions ſay the ſame, as Mr. *Selden* hath obſerved, *L.* i. *de Succeſſion. ad Pontif. c.* 1. and moſt Interpreters have been of the ſame mind. But I have often obſerved before (particularly xix. 22.) that I can ſee no proof of this, that they only officiated as Prieſts: every Man antiently, in his own Family, having a right to offer Sacrifice, till the Law of *Moſes* reſtrained it to the Family of *Aaron*. Therefore I take theſe *young Men* to have been the choiceſt Perſons among them, whether *Firſt-born* or others, who had been appointed to miniſter unto God. For *Joſhua*, who is called here (*ver.* 13.) *Moſes's Miniſter*, is in *Numb.* xi. 28. called *his young Man*. Such were fitteſt for all Service; eſpecially for that of Sacrificing to God. For which they antiently choſe the ſtrongeſt and propereſt Perſons, as we ſee in the *Greek* ſtory of *Jaſon* (which our Learned Dr. *Spencer* obſerves, *p.* 140.) whoſe Sacrifices were led to the Altar by the young men of his Company, *i. e.* Men of greateſt ſtrength and beauty, *L.* i. *Argonaut.* And this ſo far remained, after the Prieſthood was confined to the Family of *Aaron*, that no Man was permitted to officiate at the Altar, after he was *Fifty* years of Age; that is, when he was paſt his beſt, (as we ſpeak) the flower and ſtrength of his Age, *Numb.* viii. 25. *Fortunatus Scacchus* conjectures that there were 12 of theſe young Men, one of each Tribe, who offered in the Name of their Brethren, *Myrothec. Sacr. Elæochriſm. p.* 2. *c.* 59.

*Which offered Burnt-offerings, and ſacrificed Peace-offerings of Oxen unto the LORD.*] Tho' *Oxen* are only mentioned, yet there were other Creatures ſacrificed, as appears from *Hebr.* xi. 19, 20. And in following times, *Peace-offerings* might be either of Calves, or Lambs, or Goats, as we find in *Lev.* iii. and ſo might *Burnt-offerings* alſo; ſee *Lev.* i. 2, 10. Our Learned Primate *Uſher* thinks alſo there were *Expiatory* Sacrifices offered together with theſe *Burnt-offerings* and *Peace-offerings*, and that in the firſt place; *ad A. M.* 2513. *menſ.* 3.

Ver. 6. *and Moſes took half the blood, and put it in baſons.*] It may be a queſtion, whether he ſpeaks of the Blood of all the Sacrifices, or only of the *Expiatory* (if there were any) or of [illegible] *Peace-offerings.* But [illegible] determined, this half of the Blood, [illegible]tain, was reſerved to be ſprinkled on the People, *ver.* 8.

Concerning the word *Agganot*, which we tranſlate *Baſons*, the Learned Reader may conſult *Bochartus* in his *Hierozoic. P.* i. *p.* 549.

*And half of the Blood he ſprinkled on the Altar.*] The Altar repreſenting God, (as was ſaid before *ver.* 4.) this Blood ſprinkled upon it, ſignified that he for his part engaged to be faithful in the Covenant, he now made with them, and they with him; by performing all the Promiſes he had newly made them by *Moſes* in the latter end of the foregoing Chapter; eſpecially, thoſe *four* great Promiſes, of *Plenty*, *Health*, *numerous Off-ſpring*, and *Long-life*, ver. 25, 26. together with the driving out the People of *Canaan* from before them, *ver.* 27, *&c.*

Ver. 7. *And he took the Book.*] Some have made it a difficulty to find, what Book this was; and have been pleaſed to fancy, that ſome Book which *Moſes* wrote is loſt. When this plainly refers to what is ſaid *ver.* 4. where we read that *Moſes wrote all the words of the LORD*, that is, the *Commandments* and *Judgments* mentioned in the *four* foregoing Chapters. Which tho they made no great Volume, yet might be called a Book in their Language: for even the Bill of Divorcement, which they gave their Wives (and was very ſhort) is called by this Name of *Sepher*, a *Book*, *Deut.* xxiv. 1.

*Of the Covenant.*] That they might remember upon what terms he would beſtow upon them the fore-named Bleſſings, he engages them in a Solemn Covenant to obſerve the Commandments and Judgments contained in this Book.

Ver. 8. *And Moſes took the blood.*] That half of it which was in the Baſons, *ver.* 6.

*And ſprinkled it on the people.*] As he had ſprinkled one half on the Altar, in token God was a Party in the Covenant; ſo he ſprinkled the other half on the 12 Pillars, which repreſented the Children of *Iſrael*, in token that they were the other Party engaged in the ſame Covenant. Thus our fore-named *Primate*, and ſeveral others underſtand it: and it carries ſome ſhow of probability in it. Yet I cannot think it unlikely, that it was ſprinkled upon the LXX Elders, by whom the People conſented; if not upon all the People, who ſtood next to the Altar, and are here expreſly mentioned. The Apoſtle to the *Hebrews* ix. 19. ſaith, he ſprinkled *the Book*, as well *as the People*: which is not here mentioned, but ſuppoſed. For when he went to ſprinkle the Blood, we muſt conceive he laid down the Book, that he might be at more liberty for this other action: And perhaps he laid it on one of the Pillars, where it was ſprinkled, as they were, together with the People whom they repreſented.

*And ſaid, Behold the Blood of the Covenant, which the LORD hath made with you concerning all theſe words.*] Look upon your ſelves as obliged by this Blood, to obſerve all the Commands which I have delivered to you, in the words you have heard. For there were two ways of making Covenants antiently; both which were here uſed. The *firſt* was after a Sacrifice had been offered, to ſprinkle the Blood of it upon both Parties, who were to be Confederates: which was done here, *ver.* 6, 8. And *ſecondly*, the Confederates thereupon proceeded to eat together ſome part of the Sacrifice; which follows, *ver.* 11. where we find the Elders of *Iſrael* (who repreſented the People) did eat and drink in the Preſence of God.

Ver. 9. *Then went up Moſes and Aaron, Nadab and Abihu, and LXX of the Elders of Iſrael.*] Theſe things being done, they went up into the Mount as they were ordered, *ver.* 1. *i. e.* they went up to that part of the Mount, where *Aaron* and his Sons, and the Elders, were appointed to come: but no further.

Ver. 10. *And they ſaw the God of Iſrael.*] When *Moſes* is commanded to come near unto the LORD, (*ver.* 2.) *Maimonides* acknowledges it may be underſtood of his local approach to the place, where the *Light*, or *Glory of God* then appeared, *More Nevoch. P.* i. *c.* 18. And therefore it is ſomething ſtrange, that he expounds the Elders *ſeeing God*, of their apprehenſion of him by their Underſtanding; and not rather of their beholding ſome glimpſe of that viſible Majeſty, which was on the top of the Mount. For that, I doubt not, is the meaning, as appears by what follows. And ſo the *Chaldee* expound it, *They ſaw the Glory of the God of* Iſrael; ſurrounded, we may well ſuppoſe, with an heavenly Hoſt of Angels, attending upon the SCHECHINAH, or *Divine Majeſty*, as it was alſo called.

*And there was under his feet.*] This hath made ſome conceive, that this viſible Glory appeared in the form of a Man, with his Back towards them, ſtanding upon a ſhining Pavement. But this is contrary to *Deut.* iv. 15. For tho that be ſpoken of another time and place, *viz.* the giving of the Law, which all the People heard, but ſaw no Similitude; yet if the Elders had afterward ſeen a Similitude, it would have ſpoiled *Moſes* his Argument, they being the Repreſentatives of the People. This glorious Light therefore, far ſurpaſſing all other, had no form, nor could be deſcribed by any Art: and conſequently by its *feet*, is meant only the lower part of it; which reſted, as it were, upon a moſt glorious Pavement. And thus the *Divine Majeſty* is ſaid to have had a *Foot-ſtool*, (which was the cover of the Ark) tho it had no Human ſhape.

*As it were a paved work of Saphire ſtone.*] The glorious Majeſty of God was repreſented as having under it a Pavement ſuitable to it ſelf, very bright and ſhining. For there is a ſort of *Saphire*, called χρυσοστιγὴς, ſpotted with little points, or pricks of Gold, which ſhine like Stars interſperſed in the Body of it. See *Salmaſius in Solinum*, *p.* 131, 203. Such was this Pavement, as we may gather from the following words.

*And as it were the body of Heaven in its clearneſs.*] As clear as the pureſt and ſereneſt Sky, when it is all ſpangled with Stars. All which ſignifies, as I take it, that the Glory of the LORD appear'd far above the Glory of the Sun, in its greateſt brightneſs, upon a Pavement ſparkling like the Stars in the Heaven, when it is moſt clear. The LXX, inſtead of the words *ſaw the God of* Iſrael, have, *ſaw* τὸν τόπον *the place of the God of* Iſrael. As if they ſaw a Throne, upon which there was a viſible Majeſty, beyond all deſcription. And if this be admitted, then this Throne may well be ſaid to have *feet*, ſtanding upon ſuch a glorious Pavement. And ſo they tranſlate it in the next Verſe, where this is repeated.

Ver. 11. *And upon the Nobles of the Children of Iſrael.*] *i. e.* The Elders before mentioned, *ver.* 1, 9. called here *Atzilim*, to ſignify that they were the prime and choiceſt Perſons among the *Iſraelites*. For *Atzal* ſignifies to ſeparate;

and conſequently *atzilim* imports Men diſtinguiſhed from others, either by their Birth, Office, or ſome excellent qualities.

*He laid not his hand.*] Did not hurt them. Whereas it was the common Opinion, That they who ſaw God (tho it was by one of his Angels) ſhould preſently die. The ſplendour of that glorious Light was ſo dazling, that it was a ſingular favour it did not put out their Eyes, as the Light wherein St. *Paul* ſaw our Saviour, did his. We are told, *ver.* 17. *The ſight of the Glory of the* LORD *was like devouring fire.* Which might put them in fear perhaps, they had been ſcorched by it, when it flaſht out upon them; but they found not the leaſt hurt by it. Thus *Jonathan* ſaith in his Paraphraſe upon the 32 Chapter, that when *Moſes* delayed to come down from the Mount, the People fanſied him to be burnt up by the Fire, which ſhone from the Preſence of God, which there appeared.

This ſight of God, which he vouchſafed to the Elders, was in all likelihood to convince them that he was among them, and had ſpoken to them, and ſent them the Precepts before-mentioned by the hand of *Moſes.*

*Alſo they ſaw God, and did eat and drink.*] After they had ſeen God, they were ſo far from receiving any harm, that they feaſted with him upon the Reliques of the *Peace-offerings*, with great Joy and Gladneſs. Or we may ſuppoſe, that the Glory of the LORD ſhone upon them, as they ſat down to eat and drink, in token of their full conſent to the Covenant now made, (for ſo the cuſtom was of making Covenants, *Gen.* xxiv. 30. xxxi. 54.) and that notwithſtanding they continued to finiſh their Feaſt, not being diſpirited (as good Men were ſometimes afterwards with glorious Viſions, *Dan.* x. 8, 16, 17.) but rather ſtrengthen'd and made more vigorous.

The word for *ſaw* in this Verſe, is different from that in the former; importing, I ſuppoſe, that this Appearance of God to them laſted ſome time.

Ver. 12. *And the* LORD *ſaid unto Moſes.*] He called to him perhaps, with an audible voice, from the place where they ſaw his Glory; that they might know how familiar he was with God, and might more readily receive whatſoever Commands he brought from him.

*Come up to me into the Mount.*] To the top of the Mount, where the Glory of the LORD was, *ver.* 17. For hitherto *Moſes* had gone no further than the reſt; but was with them when they did eat and drink before the LORD.

*And be there.*] Stay with me there, *ver.* 18.

*And I will give thee Tables of ſtone.*] Not only the *Jews*, but *Epiphanius* alſo fanſies theſe Tables were made of *Saphire*, from what was ſaid *ver.* 10. But the words ſignify plainly enough that they were of Stone.

*And a Law and Commandments which I have written.*] From this place the *Jews* endeavour to eſtabliſh their *unwritten* or *oral* Law, *i. e.* their Traditions; which, they ſay, were now delivered, together with the Tables of Stone. So *Maimonides* in his Preface to *Jad Chazeka*; 'All the Precepts which were given to *Moſes* 'on Mount *Sinai*, were given with their Explications; according to what is ſaid, *I will give* '*thee Tables of Stone, and a Law, and Command*'*ments:* where by the *Law* is meant the written 'Law, and the *Commandments* denote the Ex'plication of it, which we call the Oral Law.' Thus he, and others of them, directly againſt the Text it ſelf, which ſaith expreſly, both of the *Law and the Commandments* here mentioned, that they were *written.* See *Selden. L.* ii. *de Synedr. c.* 16. Therefore by *Law* and *Commandments*, we are to underſtood nothing elſe, but *the Law contained in the ten Commandments.*

*That thou mayſt teach them.*] Inſtruct the People to obſerve them, as the moſt ſacred of all other Precepts; being *written*, as well as *ſpoken*, by God himſelf, who taught Men by this Example, how to preſerve their Laws. For *Ariſtotle* ſaith in his *Problems*, that in old time, Men being ignorant how to write, ᾖδον τοὺς νόμους, ἵνα μὴ ἐπιλάθωνται, *were wont to ſing their Laws, that they might not be forgotten.* It being the invention of the *Corybantes*, ἱστάναι λίθους (as *Theopompus* ſpeaks) to ſet up Pillars, and ingrave their Laws upon them. Which *Solon* at laſt wrote on wooden Tables, called Ἄξονες and Κύρβεις, which were laid up in the Temple of the Mother of the Gods, vid. *Sam. Petitum Præfat. in Leg. Atticas.*

Ver. 13. *And Moſes roſe up.*] From among the Elders; with whom he was before.

*And his Miniſter Joſhua.*] Who attended him further than the Elders; but not into the place where he went. For God intending him to be *Moſes*'s Succeſſor, ſeems to admit him unto a nearer Familiarity than any one elſe beſides *Moſes.*

*And Moſes went up into the Mount of God.*] The place where the Divine Glory appeared. But *Joſhua* ſtaid for him, in ſome lower part of the Mountain, expecting his return. For he did not go up to the top of the Mount, as appears from the 32d Chapter; where *Moſes*'s deſcent from thence being mentioned, *Joſhua* is not named till it be ſaid, that *Moſes* was come down from the Mount, *ver.* 15, 17. He went with them therefore till he entred into the Cloud, and then he ſtaid, as it were, at the door, waiting for his return.

Ver. 14. *And he ſaid unto the Elders.*] Before he left them, he gave them this order.

*Tarry ye here for us.*] Not in the place where they had ſeen God, and did eat and drink with him; whither the People might not come: but rather in the Camp, or ſome place near it, whither the People might, upon occaſion, reſort to them. Unto which place *Moſes* ſeems to have walkt with them from the Mount, before he returned to go up into it: or, at leaſt, pointed them unto it with his finger, that they might there wait for him.

*Until we come again to you.*] He could not tell how long God would detain him; and therefore commands them to govern the People till his return to them.

*And behold, Aaron and Hur are with you.*] Who ſeem to have been of greateſt Authority, next to himſelf; and were with him in the Mount, when the *Iſraelites* fought with *Amalek*, Chap. xvii.

*If any man have any matters to do, let him come unto them.*] In all Cauſes, which were too hard for the Elders to determine, he directs them to go to *Aaron* and *Hur*, as they were wont to do to him. By this it appears, that theſe ſeventy *Elders*, were ſome of the Judges appointed by the advice of *Jethro*, (xviii. 22.) which he continued to follow, and orders them to obſerve in his abſence.

Ver. 15. *And Moſes went up into the Mount.*] Having ſaid this, he and *Joſhua* left them; and he went into the higher part of the Mount.

*And a Cloud coverd the Mount.*] That part of it where he was: ſo that the People, and *Joſhua* alſo, loſt the ſight of him.

Ver. 16. *And the Glory of the LORD abode upon Mount Sinai.*] That viſible Majeſty which ſhone in extraordinary Splendor, was ſettled for the preſent, upon the top of this Mount.

*And the Cloud covered it.*] *i. e.* Covered the *Glory of the LORD*, not the *Mount*; as *Aben Ezra* obſerves. For the Cloud was not the Glory of the LORD, but incompaſſed and covered it: ſo that for *ſix* days nothing but the Cloud appeared to the *Iſraelites*; till on the *ſeventh* day, the Cloud was rent (as I take it) or opened; and the Glory of the LORD appeared like flaming fire.

*Six days.*] Thus long it was hidden in a Cloud, ſo that *Moſes* himſelf could not ſee it, but remained wrapt up in darkneſs; which might have aſtoniſhed him, if he had not been ſupported by the Divine Power, and a comfortable ſenſe of God, who had often appeared to him, and converſed familiarly with him.

*And the ſeventh day he called unto Moſes.*] The ſecond time (for he had called to him before, to come up to him, *ver.* 12.) commanding him to approach into his glorious Preſence.

*Out of the midſt of the Cloud.*] Where the Divine Glory was, and now broke out and appeared, I ſuppoſe, unto *Moſes*. Some think the *ſeventh* day might be the Sabbath, upon which God choſe to appear to him.

Ver. 17. *And the ſight of the Glory of the LORD was like devouring fire, on the top of the Mount, in the Eyes of the Children of Iſrael.*] It broke out of the Cloud, after *ſix* days, ſo that the People ſaw it like flaming fire. To which the *Pſalmiſt* ſeems to allude, *Pſal.* xcvii. 2, 3. *Clouds and darkneſs are round about him, and fire goeth before him*, &c. Thus the Glory of the LORD is deſcribed in other places, as within a Cloud, and ſometimes breaking out of it, *Exod.* xl. 35. where the Cloud is ſaid to be upon the Tabernacle, and the Glory of the LORD to fill it with; which *ver.* 38. is deſcribed like fire. See alſo *Numb.* xvi. 42. And thus at its firſt appearing, there was a Pillar of a Cloud, and of Fire led them, xiii. 21. And it ſometimes appearing in an amazing brightneſs, beyond that of the Sun; and ſometimes being wrapt up in as thick a Cloud: God is likewiſe ſaid, both to *dwell in Light*, and in *thick Darkneſs*, 1 *Kings* viii. 12.

Ver. 18. *And Moſes went into the midſt of the Cloud.*] From whence the LORD had called to him, *ver.* 16. Therefore he broke thro' the thick Cloud, into the very Preſence of God, which was in a ſecret part of the Cloud, called the *midſt of it*.

*And gat him up into the Mount.*] To the top of it, where the Glory of the LORD appeared to him, in the midſt of the Cloud; the external Parts of which and the Fire only being ſeen by the People.

*And Moſes was in the Mount forty days, and forty nights.*] That he might receive the two Tables of Stone, and the Gift of Prophecy (as *Elmacinus* an *Arabian* Chriſtian adds) with Directions for the making the Tabernacle, and all things belonging to it, and the Service to be performed there by the Prieſt, apparelled according to Divine Preſcription, &c. which follow in the enſuing Chapters: where *Moſes* relates what orders God gave him about every thing relating to his Divine Service. And it need not ſeem ſtrange, as *Clemens Alexandrinus* excellently ſpeaks (*L.* i. *Stromat. p.* 351.) that *Moſes* received his Laws from God; when the *Greeks* pretend the ſame of their *Minos*: only they ſay he went into *Jupiter*'s Cave, and was *nine* years there in learning the Laws which he gave him; when *Moſes* was but 40 days in the Mount, where God viſibly appeared. They believed alſo that *Lycurgus* received his Laws from *Apollo*; and *Zaleucus* (as *Plato*, *Ariſtotle*, and divers others whom he mentions ſay) received his from *Minerva*. All this was firmly believed among them, who, in not acknowledging the Divinity of *Moſes*'s Miniſtration, were very ungrateful; for his was the *Archetype*, as he ſpeaks, or Pattern of what was pretended in their Stories.

*Forty days and forty nights.*] It may be a queſtion whether the ſix days, that he remained in the Cloud, before the LORD called him higher, be included in theſe 40 days; or were only preparatory to his nearer acceſs to God. They may well be both: for it is not ſaid he was in the *midſt of the Cloud* forty days and forty nights; but that he was ſo long *in the Mount*. Part of which time was ſpent in the dark Cloud; and the reſt in the bright Preſence of God, in the midſt of the Cloud: And in all that ſpace, he did neither eat nor drink, xxxiv. 28. *Deut.* ix. 9.

God could, if he had pleaſed, have revealed to him all his Mind, in a leſs time: But the method of the Divine Wiſdom is, to do all things gradually. For inſtance, the Subſtance of a Child in the Womb (ſaith the Author of *Schalſch. Hakkabalah*) is not perfected in leſs time than 40 Weeks, in all which time it receives no Meat nor Drink (at the Mouth we muſt underſtand him) and ſo many days did the Divine Power work in *Moſes* to form him into a new Eſſence, (as his words are) and give him a full Comprehenſion of all that God communicated to him. And all this time he neither did eat nor drink; for theſe actions (ſays that *Jew*) prejudice the Underſtanding; which God intended to exalt by depreſſing the bodily Faculties and Powers: Which for want of Meat and Drink were brought down very low, that the Underſtanding might be raiſed and lifted up. And thus we find in after times, that *Daniel* chaſtened his

Body, for *three* whole Weeks together, the better to diſpoſe him for heavenly Viſion, x. 2, 3, 12.

This aſcent of *Moſes* from the cloudy part of the Mount, to the fiery top of it, was upon the 14th of *Sivan*: and we may ſuppoſe, as *Jacobus Capellus* doth, that the Cloud accompanied him, as he went up, to defend him from the circumambient flame.

## CHAP. XXV.

Ver. 1. AND *the LORD ſpake unto Moſes.*] Out of that glorious and flaming Light, wherein he appeared to him.

Ver. 2. *Speak unto the Children of Iſrael.*] When he went down from the Mount.

*That they bring me.*] In the *Hebrew*, *take for me*, out of their Goods.

*An Offering.*] The *Hebrew* word *Terumah* (or as ſome pronounce it, *Trumah*) is commonly tranſlated an *Heave-offering*, or Offering lifted up. Which the *Chaldee* tranſlates, *that which is ſeparated* from common uſe: and in the Separation, perhaps, was lifted up towards Heaven, in token that they deſired God to accept it.

*Of every man that giveth it willingly with his heart, ye ſhall take my Offering.*] They were only to be moved to it, but not importuned; much leſs told what quantity they ſhould give: but every Man was left to his own good Inclination. And accordingly *Moſes* delivered the Mind of God unto them, when he came down from the Mount; and they made a free Oblation, xxxv. 5, 21, 29. Beſides which, there was alſo a Tribute laid upon them, for the ranſom of their Souls, xxx. 12, 13, 14. which amounted to a great Sum of Money, as we find in xxxviii. 24, &c.

Ver. 3. *And this is the Offering which ye ſhall take of them.*] The things which ye ſhall accept as an Offering to me.

*Gold, and ſilver, and braſs.*] Unto what uſes theſe were to be employed, we are told afterwards.

Ver. 4. *And blue, and purple, and ſcarlet.*] Wool or Yarn, or Stuff, (or as *Abarbinel* will have it, Silk,) of theſe Colours. About which there is much diſpute; but no Tranſlation hath better deſcribed them than our *Engliſh*. For *Thecelet*, which we tranſlate *blue*, and *Abarbinel* will have it to be a *Sea-green*, is certainly a *Sky-colour*. So *Maimonides* expreſſes it, the *Colour of the Firmament*: and *Kimchi* calls it *ultramarine*. This hath been demonſtrated by *Braunius*, who ſhows how it was died, *L* i. *de Veſt. Sacer. Hebr. c.* 13.

*Argaman* alſo he hath demonſtrated (*c.* 14.) ſignifies *purple*, as we tranſlate it. For both *Joſephus* and *Philo* ſay ſo; and he brings many proofs that they ſay true. And there being ſeveral ſorts of Purple, he ſhows this had in it the *brighteſt and moſt florid redneſs*; the manner of dying which he alſo there demonſtrates. See alſo *Bochartus*, concerning theſe two words *Thecelet* and *Argaman*, in his *Hierozoic. P.* ii. *L.* v. *c.* 10, 11.

*Tholaat-ſhani* we alſo rightly tranſlate *Scarlet*, as the ſame *Braunius* ſhows, *c.* 15. of the forenamed Book. And very probably makes the word *Scarlet* ſignify as much as the *Colour of Tyre*: for *Sar*, or *Sarra*, is *Tyre*; and *lacea* is a *red colour*.

*Abarbinel* moſt abſurdly makes this to be the native colour of Silk, without any dye. See *Bochart. Hierozoic. P.* ii. *L.* iv. *c.* 27. *p.* 624.

*And fine linen.*] The *Hebrew* word *Scheſch* ſignifies that pure linen, called *Byſſus*: So the *Chaldee* calls it *butz*. Which was peculiar to *Egypt*, as ſome fanſy, where their Prieſts were clothed with it; and thence called *linigeri*. But *Philoſtratus* ſaith there was a *Byſſus* among the *Indians*, with which the better ſort of People were clothed. And *Pauſanias* ſaith it grew in *Elis*, and in no other part of *Greece*. See *Salmaſius*, *Plin. Exercit. p.* 998. and what I have noted on *Gen.* xli. 42.

*And Goat's hair.*] In the *Hebrew* there is only the word *Izim*, which ſignifies *Goats*: but all Interpreters, by a common Ellipſis, underſtand it of their Hair. And *Jarchi* ſaith it ſignifies the *flower* of Goats-hair; or as we ſpeak *the down*; the very ſofteſt part of it. And no other Wool (as they call it) was accepted for the uſe of the Sanctuary (if we may credit *Abarbinel*) but only this. For the Wool of Lambs and Sheep was vile in compariſon with this, which was precious in the Eaſtern Countries; where excellent Cloth was made of it, not inferiour to Silk in ſoftneſs and brightneſs; as the ſame *Braunius* obſerves, *L.* i. *de Veſtitu Sacer. Hebr. c.* 9.

Ver. 5. *And Rams-skins died red.*] Or, *red Rams-skins*; for ſuch there were in the Eaſtern Countries, which were naturally of that colour.

*And Badger-skins.*] The *Hebrew* word *Thecaſim*, which we tranſlate *Badgers* (following thoſe who think *Thacas* to be the ſame with the Latin word *Tazus*) the antient Interpreters take for *a colour*. And *Bochartus* hath at large endeavoured to prove that it ſignifies a kind of *Violet* or *Purple* Colour. So that God commands them to offer *red and violet Rams-skins*. See *Hierozoic. P.* i. *L.* iii. *c.* 30.

*And Shittim-wood.*] *Kimchi* ſaith this was the beſt kind of *Cedar*: But *Aben-Ezra* takes it for the Wood of a Tree which grew in the Wilderneſs, not far from Mount *Sinai*, in that place where the *Iſraelites* ſometimes incamped, *Numb.* xxv. 1. called *Shittim* from this Wood: unleſs the Wood were ſo called from the place where it grew. And thus St. *Hierom* ſeems to have underſtood it. For he ſaith upon *Joel* iii. that they were great Trees, which were not to be found in the *Roman* Countries, or in cultivated Places; but in the Deſart of *Arabia* only: Out of which very broad Boards might be cut, exceeding ſtrong, and of incredible ſmoothneſs and beauty. And upon *Iſa.* xli. he calls it *Lignum imputribile*, an incorruptible Wood (as the LXX alſo here tranſlate it ξύλα ἄσηπτα) very ſmooth, excelling all Wood in firmneſs and brightneſs, &c. See *Menochius*, *L.* v. *de Repub. Hebr. c.* 2.

Ver. 6. *Oil for the light.*] For that Lamp that was to burn continually in the *Sanctuary*.

*Spices for anointing Oil, and for ſweet Incenſe.*] See xxx. 23, &c. and *ver.* 34, 35, &c.

Ver. 7. *Onyx-ſtones.*] Or *Sardonyxes*. See *Gen.* 11, 12.

*And ſtones to be ſet in the Ephod, and in the Breaſt-plate.*] There were two *Onyx-ſtones* to be ſet in the *Ephod*, xxviii. 9, 10, &c. and the other Stones (whoſe Names are there mentioned, *ver.* 17, 18, &c.) were to be ſet in the *Breaſtplate.*

Theſe *five* Verſes contain all the Materials which were to be uſed about the Sanctuary, and the Garments of the Prieſts who were to attend there. The only Queſtion is, How they got ſuch Things in the Wilderneſs? Some think they brought them with them out of *Egypt*, as it is evident they did Gold, Silver, and Jewels. And *Abarbinel* thinks they alſo trafficked with the neighbouring People, while they remained here, of whom they bought Oil, and Spices, and Shittim-wood, &c. which is probable enough, every thing being to be had for Money, of which they brought good ſtore from *Egypt*.

Ver. 8. *And let them make me a Sanctuary.*] Now follow Directions for the making an Houſe for God, and every thing belonging to it. For ſo this place is ſometimes called, God's *Houſe* or *Habitation*, becauſe there, as *Abarbinel* obſerves, the SCHECHINAH, or Divine Majeſty, had its reſidence. And it is called a *Sanctuary*, or Holy Place, becauſe no uncircumciſed, or unclean Perſon might enter into it. For under the Name of *Sanctuary*, is comprehended, as the *Jews* rightly underſtand it, all the Courts belonging to it, as well as the very Houſe it ſelf; with all the Utenſils, or ſacred Veſſels, which are afterward preſcribed for the Service of it.

*That I may dwell among them.*] God reſolving to manifeſt himſelf, as in a peculiar manner, conſtantly preſent among them, was pleaſed to order a Tent or Tabernacle to be built for him; wherein, while they ſojourned in Tents in the Wilderneſs, he dwelt among them in a viſible manner, by the SCHECHINAH, or *Habitation of the Divinity*, which was fixed here; and was a ſpecial Type of God's future dwelling in Humane Nature. In ſhort, this *Sanctuary* was his *Palace*, ſaith *Moſes Nachmanides*, wherein he dwelt as their King. And accordingly *Schem Tob*, upon *Maimon's More Nevoch. P.* iii. *c.* 40. pertinently obſerves, that God ordered all manner of things, belonging to a palace, to be in this Houſe; particularly, Miniſters that conſtantly attended on him; a Table with daily Proviſion; all manner of Utenſils, ſuch as Pots, Spoons, Forks, &c. a Cloſet proper to himſelf alone; that the moſt Vulgar Underſtanding might conceive their King, the LORD of Hoſts, continually reſided there. And indeed the *Hebrew* word *Mikdaſh*, which we render *Sanctuary*, ſometimes ſignifies a *Palace*, Ezek. xxviii. 18. and ſo *Kimchi* interprets it upon *Iſa.* viii. 14.

*Among them.*] In the *Hebrew*, *in the midſt of them*. For the Tabernacle, when it was erected, was placed in the midſt of their Camps, *Numb.* ii. 17. Which was the reaſon that all unclean Perſons were to be removed out of their Camp, leſt God, who dwelt in it, ſhould be offended by the Pollution, *Numb.* v. 3. And this is the reaſon why God is ſaid to *walk among them*, (*Lev.* xxvi. 12. *Deut.* xxii. 14.) becauſe he dwelt in that Tent, which moved up and down, as they did while they dwelt in the Wilderneſs.

Ver. 9. *According to all that I ſhew thee, the pattern of the Tabernacle, and the pattern of all the Inſtruments thereof, ſo ſhalt thou make it.*] This ſignifies that God ſhowed him a *Model* (as we now ſpeak) of the Houſe he was to make, and of all the things belonging to it: And accordingly he bid him rear it up, xxvi. 30. according to the *Miſchpat*, the *Scheme* or *Draught* he ſhewed him in the Mount: which repreſented every thing ſo lively and diſtinctly, and in their juſt proportions to him, that he was the better able to make them. For things ſeen, and ſeen in all their Dimenſions, as *Abarbinel* obſerves, are more eaſily retained, as well as conceived, than things that are only heard. And *Greg. Nyſſen* had reaſon when he ſaid (*de Vita Moſis*, *p.* 181.) that God did not repreſent the Sanctuary to *Moſes* merely in a Picture, much leſs give him an *Idea* of it only in his Mind; but ſet before him a *Structure* which he ſhould imitate. For ſo the *Hebrew* word *Tabnit* (which we tranſlate *pattern*) ſignifies a *Structure*, or Building; which cannot be better expreſſed than by the word *Model*, which he now ſaw of the Houſe he was to erect. Thus *Maimonides* explains this word, in diſtinction from *Temunah*, which ſignifies only the *reſemblance* of a thing; whereas *Tabnit* ſignifies the *ſtructure*, or diſpoſition of it, *i. e.* ſaith he, its form; whether it be in a Square, or Circle, or Triangle, or any other Figure; and he quotes this place for it, and *ver.* 40. *More Nevoch. P.* i. *c.* 3.

Which confutes the fancy of thoſe, who will have *Moſes* to have framed this Houſe, and all belonging to it, according to the faſhion of ſuch things, which he had ſeen in *Egypt*, and were in uſe among other Nations: unto whoſe Religion he deſigned to make him as conformable, as might be ſafely allowed. And particularly made this Tabernacle to be carried on the Prieſts Shoulders, as the Tabernacle of *Moloch* was, &c. Nothing ſeems to me to be further from the Intention of *Moſes*, or rather from the Directions which God here gives him, than this Conceit. He had a more Divine Guide than the *Egyptians*, and made things by a heavenly *Pattern*, and not according to their *Modes*. The *Jews* were ſo poſſeſſed with this Opinion, that when the Temple came to be built, inſtead of this Tabernacle, they ſay it was done by conſulting the Oracle, and by the ſolemn Decree of the King, and of the great *Sanhedrim*, and of the Prophets. For which they alledge this very place, as Mr. *Selden* obſerves out of the *Miſna*, and *Maimonides*, &c. *L.* iii. *de Synedr. c.* 13. *n.* 2.

Ver. 10. *And they ſhall make an Ark.*] Or *little Cheſt*, or rather *Coffer*: which was to be placed in the very inmoſt and moſt ſecret part of God's Houſe, (in his *Cabinet*, as we now ſpeak, into which none entred but himſelf) the better to *repreſent his dwelling among them*. And therefore was called *the Ark of the LORD*, Joſh. iv. 5, 11. and *the Ark of God*, 1 Sam. iii. 3. For herein was put his moſt precious Treaſure, thoſe Divine Records, the two Tables of Stone, wrote with his own Finger, called *the Tables of Teſti-*

*Teſtimony*, xxxi. 18. becauſe they were the Teſtimony of the Covenant between God and the *Iſraelites*; whereby he teſtified his Will, and they their Obedience to it. Whence the Ark it ſelf is called *the Ark of the Teſtimony*, xxx. 6. (from whence alſo the whole Tabernacle had its name, *Numb.* ix. 11.) and *the Ark of the Covenant of the LORD*, Numb. x. 33.

*Of Shittim-wood.*] See *ver.* 5.

*Two Cubits and an half ſhall be the length thereof, and a Cubit and an half the breadth thereof, and a Cubit and an half the height thereof.*] In this Shape, and in theſe Dimenſions, it was ſet before *Moſes* in the Mount, that he might direct it to be made exactly of ſuch an oblong Square, (as we ſpeak) as is here deſcribed, in its *length*, *breadth* and *height*. There are great Diſputes among the *Jews* about a *Cubit*, which is commonly thought to be half a Yard of our Meaſure, that is, 18 Inches. But one that hath taken a great deal of pains to examine ſuch things, (Dr. *Cumberland*, now Biſhop of *Peterburgh*) hath, in a very Learned Diſcourſe about the *Scripture Meaſures*, given ſtrong Reaſons to incline us to think that the *Egyptian* and the *Jewiſh* Cubit were about 21 Inches. And if they had not been ſo, the Table (which is deſcribed *ver.* 23.) would have been inconvenient, being but three quarters of a Yard high, *i. e.* 27 Inches (according to the common Notion of a *Cubit*) which is too low for a Table. Whereas, according to his account, it was about *thirty two Inches*, which is a very convenient height for a Table. See *ch.* ii.

Ver. 11. *And thou ſhalt overlay it with pure gold.*] Not merely gild it, but lay it over with thin Plates of Gold; for if they had been thick, it would, as *Abarbinel* notes, have been too heavy to carry. Thus we ſee Cheſts now ſometimes plated with Iron, in ſome parts of them.

*Within and without.*] So that nothing but Gold could be ſeen, whether it were ſhut or open.

*And ſhalt make upon it a Crown of Gold round about.*] A Border or Liſt of Gold went round at the top of it; which was call'd a Crown, becauſe it compaſſed every part of it: but was of another figure, not round, but ſquare, as the Ark was. It was of great uſe, as well as ornament, for the better ſettling the Propitiatory upon the Ark, that it might not ſlip off, but be kept up firmly by this Border going round about the top of the Ark. And it might the better be called a *Crown*, becauſe it was of ſome height, for the ſurer ſupporting of the Propitiatory.

It may not be improper here to obſerve, that as the antient Crowns were only a plain Circle of Gold, or other thing, ſo they were ſet upon the Heads of none but their Gods, as *Pliny* tells us, *L.* xvi. *c.* 4. who ſays there that *Bacchus* was the firſt that put a Crown upon his Head, which was made of *Ivy*. Certain it is, that God requires thoſe things, which were peculiarly ſacred to him and his Service to be crowned, as a Mark of their excellency: which were four only; this Crown upon the Ark, and that upon the Golden Table, (*ver.* 24. of this Chapter) and upon the Altar of Incenſe, xxx. 3. and on the Head of the High Prieſt, xxix. 6.

Ver. 12. *And thou ſhalt caſt four rings of Gold for it.*] Which were of maſſey Gold, we muſt ſuppoſe, becauſe the Ark was carried by ſtaves put into theſe rings.

*And put them in the four corners thereof.*] The *Hebrew* word *Paamoth* comes from *Paam*, which never ſignifies a *corner* in the holy Scripture; but always a *foot*, or *baſis*, or *ſtep*, as *Aben-Ezra* notes. Which hath made ſome think, the Ark had Feet to ſtand upon, (ſuch round *Knobs* as now our Cheſts and Boxes many times have) tho the Scripture doth not mention them. But we are not to make Conjectures out of our own Heads; which ſome have carried ſo far as to fanſy there were Wheels in theſe Feet, for the Ark to run upon, which made it God's *Chariot* wherein he rode. But, whoever heard of a Chariot carried on Mens Shoulders? Therefore *Nachmanides* more reaſonably conceives, that theſe Rings were indeed in the corners of the Ark, but not in the higher (as *R. Solomon* would have them) but in the lower; and therefore ſaid here to be in *the feet*. For the Scripture calling the top of every thing, *the head* of it: the bottom is commonly there called *the feet*: And ſo the Ark (by placing the Rings and Staves in the bottom) was carried on high upon the Prieſts Shoulders, repreſenting God *who is highly exalted*.

*And two rings ſhall be on the one ſide of it, and two rings on the other ſide of it.*] That is, in the length of it, (as *Joſephus* expreſly teſtifies) and not in the breadth.

Ver. 13. *And thou ſhalt make ſtaves of Shittim-wood.*] Of ſuch a length that the Ark might be at a decent diſtance from thoſe that carried it.

*And overlay them with Gold.*] With Plates of Gold, as the Ark it ſelf was, *ver.* 11.

Ver. 14. *And thou ſhalt put the ſtaves into the rings, by the ſides of the Ark.*] The *Hebrews* ſay theſe ſtaves were ten Cubits long.

*That the Ark may be borne with them.*] Upon the Shoulders of the *Levites*, particularly the Sons of *Korah*. See *Numb.* iv. 4, 5, 6, &c. vii. 9. For it was a Crime to carry it any other way, either in their Hands, or drawn in a Cart. Compare 1 *Chron.* xiii. 7. with xv. 15.

Ver. 15. *And the ſtaves ſhall be in the rings of the Ark.*] Continue and remain in the Rings, when they were once put therein.

*They ſhall not be taken from it.*] When they ſet down the Ark, they were not to take out the *ſtaves*, and put them in again when it was to be carried; but let them, as we ſaid, continue in the Rings: that there might be no danger of letting them fall, (which had been a great irreverence) and becauſe they would be beſt preſerved, and take leſs harm there, than any where elſe; and if they had occaſion to remove the Ark, ſuddenly, all would be ready; and the *Levites* were hereby kept from touching the Ark or coming nearer to it than the Ends of the ſtaves.

Ver. 16. *And thou ſhalt put into the Ark, the teſtimony which I will give thee.*] The two Tables of Stone, containing the Ten Commandments, which are called *the Teſtimony*, and the *Two Tables of Teſtimony*, (xxxi. 18.) becauſe they teſtified what the Will of God was, which they had conſented to obſerve; and were therefore publick authentick Inſtruments, atteſting the Covenant between God and them. Whence the Ark which contained theſe, is called *the Ark of the Teſtimony*, (as I obſerved above, *ver.* 10.) *ver.* 22. and in a great many other places of the xlth Chapter. And in one place it is called *the Teſtimony*, xxx. 36. and *the Ark of the Covenant of the* LORD, Deut. x. 8. becauſe the *Ten Words* were the principal part of the Covenant, to which they ſtood obliged. And perhaps the Book of the Covenant which *Moſes* made with them, (xxiv. 7.) is comprehended under the name of *the Teſtimony*. For tho we read in 1 *Kings* viii. 9. *there was nothing in the Ark ſave the two Tables of Stone*, &c. yet the Apoſtle mentions ſome other things that were not *in*, yet *by* or *before* the Ark, *Hebr.* ix. 4. But I aſſert nothing in this matter. And ſhall only further obſerve, that this direction, for putting the Teſtimony (or Tables of Stone) into the Ark, is given before any order is taken, for making a Covering to it, which follows after. And therefore he was to put in the Law before the Cover was ſet on. For tho *ver.* 21. this be mentioned again, and put after the Cover is named, yet the meaning is, that he ſhould ſet on the Cover, having put in the Law. And it is repeated, that he ſhould be very careful of this, becauſe the Cherubims were to protect and defend it.

Ver. 17. *And thou ſhalt make a Mercy-ſeat.*] The *Hebrew* word *Capporet*, literally ſignifies *a Covering* of any thing: And that is the proper ſignification of this *Mercy-ſeat*, (as we tranſlate it) which was the Covering of the Ark. For it had no Door, but was open at the top; ſo that they might put the Tables of the Covenant into it, and then it was to be faſtned above by this Cover; which any one may diſcern by its Dimenſions, was exactly fit for it.

Others will have it called *Capporet*, not from *Capar*, to *cover*; but from *Cipper* to *excipiate*, and render propitious. And ſo indeed the Apoſtle calls it ἱλαςήριον, *the propitiatory*; becauſe God here ſhowed himſelf to be propitious, and appeaſed by the Blood of the Sacrifices, which was ſprinkled before this place. But the reaſon of this Tranſlation may be, becauſe when Sins are pardoned, they are ſaid in Scripture *to be covered.* The LXX put both theſe together in their Tranſlation, which is ἱλαςήριον ἐπίθεμα.

*Of pure Gold.*] Not of Wood cruſted over with Gold; but all (as *Abarbinel* ſpeaks) of ſolid Gold; becauſe it was the Cover of the Ark, in which were the Tables of the Covenant written with God's Finger, than which nothing was more precious.

*Two Cubits and an half ſhall be the length thereof*, &c.] Which was the length of the Ark, *ver.* 10. as *the breadth was a Cubit and an half*, both of that and this. Which ſhows this was the Cover of the Ark, being moſt exactly adapted to it.

Ver. 18. *And thou ſhalt make two Cherubims of gold.*] We read of *Cherubims* in the beginning of the World; and have good reaſon to believe thereby is meant Angels. See *Gen.* iii. 24. But in what ſhape they appeared we are not told, nor is there the leaſt ſignification of it here in this place, but what we can gather from *ver.* 20. So that I can only ſay this, they were of ſuch a ſhape as the Angelical Miniſters appeared in, which attended upon the Divine Majeſty in the Mount; or rather ſuch as God ſhewed *Moſes a Pattern of*, whereby to repreſent theſe heavenly Miniſters. For both the Ark, and all belonging to it, were made according to the *Model* God gave him; not from any *Egyptian* pattern, as ſome imagine. *Bochart* ſeems to me to ſpeak judiciouſly, when he ſaith, there were not *Figures* of Angels, but rather *Emblems* whereby the Angelical Nature was in ſome ſort expreſſed, *Hierozoic. P.* i. *L.* ii. *c.* 25. And were therefore ordered to be made, as *Maimonides* conjectures, that the *Jews* might be confirmed in the belief of the Exiſtence of Angels, which is the *Second Article* of their Faith, next to the belief of God. And he commanded *two* to be made; becauſe if there had been but one, it might have led them into a dangerous Error, that this was the Figure of God, whereby they might have been inclined to worſhip it. But there being *two* of them ordered, with this Declaration, *the* LORD *our God is one God*, it led them into right thoughts, that God had many of theſe Angelical Miniſters. Thus He: *More Nevoch. P.* iii. *c.* 45.

*Of beaten work ſhalt thou make them.*] The *Hebrew* word *Mikſheh*, which we tranſlate *beaten work*, ſignifies that both of them ſhould be made out of the ſame piece of Gold, that made the Cover of the Ark; ſo as to be one continued work with that, not ſeparate from it. This appears to be true from the next Verſe, *Min hacapporet*; *out of the Mercy-ſeat ſhall ye make the Cherubims*, &c. or, *from the Mercy-ſeat* ſhall they proceed, on the two ends of it.

Ver. 19. *And make one Cherub on the one end, and the other Cherub on the other end.*] This looks like a *Tautology*, (ſaith *Abarbinel*) it being ſaid in the foregoing words, *in the two ends of the Mercy-ſeat*: but it is far from it; being a Declaration (as he takes it) that the *Cherubims* ſhould not be placed both on one ſide of the Ark; nor ſo, as not to be oppoſite one to the other: but one on one ſide, and the other on the other ſide.

*Even of the Mercy-ſeat ſhall ye make the Cherubims, on the two ends thereof.*] They were not to be made ſeparate from the Mercy-ſeat, and afterwards joined to it, but to be made *out of it*, ſo as to be one piece with it, (as was ſaid, *ver.* 18.) which in the execution of this Command appears very plainly, xxxvii. 8.

Ver. 20. *And the Cherubims ſhall ſtretch forth their wings on high.*] This ſhows they were made like flying Creatures; but had not the Reſemblance of any Fowl, that we know. So *Joſephus*, Ζῶα πετεινά, μορφῇ οὐδενὶ τῶν ὑπ' ἀνθρώπων ἑωραμένων παραπλήσια, &c. *flying Animals, like to none of thoſe which are ſeen by Men; but ſuch as* Moſes *ſaw figured in the Throne of God*; when he beheld, he means, his Majeſty in the Mount, attended by the heavenly Hoſt, *L.* iii. *Antiq. c.* 8. and again, *L.* viii. *c.* 2. *As for the Cherubims, no body can tell, or conceive what they were like*; οὐδεὶς ὁποῖαι τίνες εἰπεῖν οὐδὲ εἰκάσαι δύναται. Some indeed think, that we may underſtand from what *Ezekiel* ſaith of them, their true Figure; and that they had the face of *Oxen*. For that Face which in *Ezek.* i. 10. is called *the face* *of an Ox*, is afterward called x. 14. *the face of a Cherub.* But it is to be conſider'd, that there is no proof the *Cherubims* here ſpoken of by *Moſes*, had the ſame face with thoſe mention'd by *Ezekiel*, but were rather a quite different repreſentation. For here God was repreſented as *dwelling*, nay *ſitting*, and abiding among the *Iſraelites*; but there as *removing* and departing quite away from his dwelling-place: and conſequently, I conceive, his Miniſter and Attendants appeared then in quite different ſhapes from what they had now.

*Stretch forth their wings on high.*] As being upon the wing (to uſe our Language) that is, ready to fly, whither they were ordered by the Divine Majeſty.

*Covering the Mercy-ſeat with their wings.*] Their Wings were not to lie cloſe to their Bodies, but to be raiſed up (as was ſaid before) and ſpread: ſo that meeting together, they made, as it were, a Seat over the Ark, called *the Throne of God.*

*Their faces ſhall look one to another.*] To ſignify, ſaith *Abarbinel*, their mutual conſent and concord.

*Towards the Mercy-ſeat ſhall the faces of the Cherubims be.*] They were ſo contrived that they looked downward, when they looked one to the other; to ſhow (ſaith he) that they were Keepers of the Law, which was under the Mercy-ſeat.

Ver. 21. *And thou ſhalt put the Mercy-ſeat above upon the Ark.*] Having firſt put in the Teſtimony which he gave him, (as it here follows) then he was to ſet the Mercy-ſeat upon the Ark, (within the Crown which encompaſſed it) as a Cover to it. See *ver.* 16.

Ver. 22. *And there will I meet with thee.*] when thou haſt occaſion to conſult me, I will there be preſent to communicate my Mind to thee: So *Abarbinel.* After the Ark is made, and the Law put into it, and the Cover laid upon it, I will ſpeak with thee, from the midſt of the Mercy-ſeat, between the Cherubims: So that thou ſhalt not need to come up hither any more into the Mount, to fetch down Prophecy, (as his phraſe is) but I will give it thee from thence, and tell thee all that is to be taught *Iſrael.* See xxx. 6.

*And I will commune with thee from above the Mercy-ſeat, from between the two Cherubims*, &c.] Here the *Glory of the LORD* reſided, between the Cherubims; whoſe Wings were the Seat of the Divine Majeſty; as the Cover of the Ark before-mentioned was his Foot-ſtool. For he is ſaid to *ſit between the Cherubims*, Pſalm lxxx. 2. and the Ark is called *his Foot-ſtool*, Pſalm xcix. 8. cxxxii. 7. This therefore being that part of the Sanctuary, which was the place of his peculiar abode, where he is ſaid to dwell, 1 *Sam.* iv. 4. (ſee *de Dieu* there) when *Moſes* had any occaſion to conſult him, he was to reſort hither; where God promiſes to meet him, and confer with him from hence: as we read he did, *Numb.* vii. 89.

*Of all things which I will give thee in Commandment unto the Children of Iſrael.*] This ſhows that he reſided here as their Lord and Governour; the Wings of the Cherubims compoſing his Throne, whereon he ſat as their King, to give orders for their Government: which *more Imperatorio de Tribunali loquebatur*, he delivered from this ſupreme Tribunal, after the manner of Emperors, (as *Fortunatus Scacchus* expreſſes it) or great Princes, who were wont in all Countries to have ſuch magnificent Thrones erected, from whence to ſpeak to their Subjects; *Myrothec. Sacrorum Elæochriſm*, ii. *c.* 36.

Thus far he hath named only the Furniture of the inward Houſe and Cabinet of the Divine Majeſty, called *the Holy of Holies.* Now follows the principal Furniture of the outward Houſe, called *the Holy Place.*

Ver. 23. *Thou ſhalt alſo make a Table.*] Which is a neceſſary part of the Furniture of an Houſe; and therefore here ordered to be made, in token of God's dwelling among them, *ver.* 8.

*Of Shittim-wood.*] Of the ſame Materials with the Ark, *ver.* 10.

*Two Cubits ſhall be the length thereof*, &c.] It was neither ſo long, nor ſo broad as the Ark; but of the very ſame height, *ver.* 10. *Joſephus*, to make the *Greeks* apprehend its faſhion, ſaith, it was like the famous Table at *Delphi*, *L.* iii. *Antiq. c.* 9. Which, if it be true, was made, it ſeems, in imitation of the Table of *Moſes.*

Ver. 24. *And thou ſhalt overlay it with pure gold.*] Juſt as the Ark was; (ſee *ver.* 10.) and therefore it is probable, that the lower parts of it, as well as the upper, and the feet alſo, were plated with Gold; ſo that it might be called a golden Table.

*And make thereto a Crown of Gold round about.*] See *ver.* 10. where the ſame is directed for the Ark: and this had the ſame uſe to keep what was ſet upon the Table from ſlipping off, and falling on the ground.

Ver. 25. *And thou ſhalt make unto it.*] That is, to the Crown of Gold, as (*Fortunatus Scacchus* underſtands it) tho others refer it to the Table.

*A border of an hand-breadth round about.*] Which came down below the *Crown* or *Cornice*, as they now ſpeak. Tho ſome think this Border was towards the bottom, to join the feet more firmly together,

*And thou ſhalt make a golden Crown to the border thereof round about.*] Whereſoever this *Border* was (which I ſuppoſe was plated with Gold, like the Table) it had a Crown or a *Cornice*, as an Ornament to it. For this Crown was different from that mentioned in the foregoing Verſe; and was under the *Border* (as the other Crown was above it) as *Fortunatus Scacchus* apprehends it; *Myrothec.* ii. *c.* 38.

Ver. 26. *And thou ſhalt make for it four rings of gold.*] As they were for the Ark, *ver.* 12. only there was to be *caſt*; theſe to be *made*: but how we are not told.

*And put the rings in the four corners, that are on the four feet thereof.*] The *Hebrew* word here for *Corners* always hath that ſignification; being quite different from that word which is uſed *ver.* 12. when he ſpeaks of the Ark. Which may well incline us to *Joſephus*'s opinion, that theſe Rings were not below, as they were in the Ark, but on the upper part of the Feet of the Table; ſo that it was not carried up on high, as the Ark was, but hung down between the Prieſts, on whoſe Shoulders the Staves reſted.

Ver. 27. *Over againſt the border ſhall the rings be*, &c.] Juſt below the *Border* and the *Cornice* before-mentioned, (*ver.* 25.) were theſe Rings to be placed; as the Border and its *Cornice* were placed below the upper *Crown* (or Cornice) which compaſſed the top of the Table, *ver.* 24.

*For places of the ſtaves to bear the Table.*] This expreſſes the uſe of the Rings.

Ver. 28. *And thou ſhalt make the ſtaves of Shittim-wood, and overlay them with gold.*] Such as were made for the carriage of the Ark, *ver.* 13.

*That the Table may be borne with them.*] By the Prieſts upon their Shoulders. For the Tabernacle being a moveable Houſe, there were frequent occaſions, as they journeyed from one place to another, to carry this Table along with them, as they did all other things belonging to the Houſe of God.

It is not ordered that the Staves ſhould remain in the Rings, as they did in thoſe belonging to the Ark, (*ver.* 15.) becauſe they might have been an hindrance to the Prieſts in their Miniſtration at this Table every day. Therefore it is likely, they were laid up in ſome place near it, and put in when they travelled, as they were ordered to be, *Numb.* iv. 6.

Ver. 29. *And thou ſhalt make the diſhes thereof.*] It is not eaſy to give an account, either of the form, or of the uſe of theſe *Kebaroth*, which we tranſlate *Diſhes*, i. e. *Patins*, whereon to put the Bread, which were 12 Loaves, *Lev.* xxiv. 6. and the Frankincenſe which was to be ſet upon each row of Loaves, *ver.* 7. This is a plain ſenſe, if the Loaves ſtood upon *Diſhes*, and not immediately upon the Table, as *Fortunatus Scacchus* thinks they did: and therefore imagines they were full of fine Flour, of which the Bread was made; or with Oil which was to be mingled and uſed in their Sacrifices. But this is more unlikely than the other, the Flour not being kept here in the holy place, but in the outward Court: And his reaſon for it is not ſolid; which is, That the Heads of their Tribes offered every one of them a ſilver *Charger*, (ſo we render the ſame word we here tranſlate a *Diſh*, Numb. vii.) full of fine Flour mingled with Oil. But thoſe were not for the uſe of this Table, on which ſuch large Diſhes or Chargers could not ſtand, there being no room for them. Therefore at laſt he fanſies them to have been *Salt-ſellers*, which were ſet upon the Table together with the Bread, being uſed at all Meals. And *Philo*, as he obſerves, ſeems to be of this opinion, who ſpeaking of this Table (in his Third Book of *The Life of* Moſes) ſaith, ἐφ' ἧς ἄρτοι ϗ ἅλες, *upon it were Loaves and Salts*: from whence he conjectures there were two *Salt-diſhes* at leaſt. See his *Myrothecium Sacror. Elæochriſm. L.* ii. *c.* 41.

*And ſpoons thereof.*] If this be a true Interpretation of the *Hebrew* word *Cappoth*, their uſe was to put Incenſe into the Diſhes, and to take it out: For that they contained Incenſe, is evident from *Numb.* vii. 14, 20, 26, *&c.* Which makes the fore-named Author think this word ſhould rather be rendred *Vials*, which *Pollux* numbers among the ſacred Veſſels; and it is plain were uſed in offering Incenſe in the Temple: for St. *John* ſaw the 24 Elders, having *every one of them golden Vials full of Odours*, or Incenſe, *Rev.* v. 8. whence it is the LXX tranſlate this word θυΐσκαι. The form of which *Fort. Scacchus*, in the place fore-mentioned, hath adventured to deſcribe.

*And covers thereof.*] Wherewith both the Loaves and the Incenſe were covered. So it is commonly underſtood. But *Fortunatus Scacchus* endeavours at large to prove that the *Hebrew* word *keſoth* is rightly tranſlated by the LXX σπονδεῖα, which were Veſſels uſed in their *Libamina*, when they poured Wine upon the Sacrifice, or upon the Altar, when they ſacrificed. For Authors do not agree when this was done; ſome ſaying the Wine was poured out after the Sacrifice was ſlain, and laid on the Altar; others, that it was moſt commonly done before. The manner being, firſt to throw Frankincenſe into the Fire on the Altar, then to pour out the Wine, and then the Sacrifice was ſlain. In which order *Homer* and *Ovid* report it, as *Cuperus* obſerves in his *Apotheoſis Homeri, p.* 71. However this be, it is certain, from *Heſchius*, *Pollux*, and *Suidas*, that σπονδεῖον ſignifies ſuch a Veſſel: And *Joſephus* ſaith, that when *Pompey* went into the Holy Place, he ſaw there ſuch Veſſels as theſe, together with the *Table* and *Candleſtick*, λυχνίαν τε, ϗ λύχνους, ϗ τράπεζαν, ϗ σπονδεῖα, ϗ θυμιατήρια, &c. *L.* i. *de Bello Jud. c.* 5. The only Objection againſt this is, that there was no uſe for ſuch Veſſels in that place. To which, I think it may be truly anſwered, that it was fit notwithſtanding God's Houſe ſhould be furniſhed with all kinds of Utenſils.

*And bowls thereof.*] So St. *Hierom* underſtands the *Hebrew* word *Menakioth*, which, following the LXX, he tranſlates *Cyathos*: the form of which *Fortunatus Scacchus* (in his fore-named Book, *cap.* 44.) hath endeavoured to make out, and eſtabliſh this as the certain meaning of the word. But it is very hard to tell of what uſe they were here, where no Drink was uſed: and yet our Marginal Tranſlation of the next word ſeems to favour it, making theſe *to pour out withal*. And indeed the *Hebrew* word ſignifies both to *cover* and to *pour out*. But the former ſeems moſt proper here, unleſs we take theſe to have been *Bowls* (or ſuch like Veſſels) ſet here merely to ſignify more completely, that God kept Houſe among them (as we ſpeak) they being part of the Furniture of a Table.

Others think they were Stands, upon which the Diſhes of Bread were ſet.

*To cover withal.*] If we allow of this Tranſlation, and it relate to the word *Bowls* immediately preceeding, then it ſignifies theſe Veſſels were a larger ſort of Covers. Or it may refer to the whole; that all the fore-named Veſſels were made to cover the Table entirely. But the Marginal Tranſlation being alſo agreeable to the *Hebrew* Text, it may poſſibly declare the uſe of the fore-named Veſſels, which was *to pour out withal*. For in their *Libamina* there were ſeveral ſorts of theſe Veſſels uſed among the *Gentiles*; one only to taſte the Wine before the Sacrifice, which *Scacchus* thinks was that the *Romans* called *Simpulum*: another to pour it upon the Sacrifice when it was offered, which they called *Guttus*, becauſe it had a narrow Mouth, out of which the Wine came out by little and little.

*Out of pure Gold ſhalt thou make them.*] All things in this part of the Houſe were of Gold, that the Royal Palace of their King might be moſt ſumptuouſly furniſhed, ſuitable to the greatneſs of his Majeſty.

Ver. 30. *And thou ſhalt ſet upon the Table Shew-bread.*] In the *Hebrew*, *Bread of the Face*, or *Preſence*; becauſe it was ſet before the Ark of the Covenant where God was preſent. The fore-mentioned *Fort. Scacchus* thinks the *Heathen* from hence borrowed their Cuſtom of ſetting Sacred Loaves before *Ceres*, in her Feaſt called *Theſmophoria*, as he obſerves out of *Athenæus*, *L.* iii. *Deipnoſoph. c.* 25. and other places. *Vid. Myrothec.* ii. *Sacr. Elæocriſm, c.* 39.

*Before me alway.*] Theſe Loaves conſtantly ſtood upon the Table (new ones being brought, when the old ones were removed every Sabbath-day) before the Divine Majeſty; a Cloth being ſpread upon it, whereon theſe and all the fore-named things were ſet, *Numb.* iv. 7. And they were 12 of them in all, repreſenting the 12 Tribes of *Iſrael*, whoſe Offering theſe were to God, whoſe Miniſters ate them in the holy Place, *Lev.* xxiv. 5, 7, 8, 9. They were ſet in *two rows*, one piled upon another, as *Joſephus* repreſents them.

When *Maimonides* wrote his *More Nevochim*, he confeſſes (*P.* iii. *c.* 5.) to that day he was ignorant of the reaſon of this Table, and the Bread continually upon it. Which is very ſtrange, when at the beginning of theſe Directions, God had declared, he would have an Houſe built, that he might dwell among them, *ver.* 8. which *Dwelling* among them, was admirably repreſented, by its having in it all things belonging to a *Dwelling-Houſe*, particularly a *Table* and *Bread*, (ſignifying all Proviſion) whereby they were made to underſtand, that God, as was ſaid before, kept Houſe among them. Which no body hath explained ſo well as an incomparable Writer of our own, Dr. *Cudworth*, in a Diſcourſe put out long ago, concerning *the Right Notion of the Lord's Supper, cap.* vi. where he obſerves out of *Nachman*, That there was a Table and Candleſtick ordered for this Houſe, becauſe they were the ordinary Furniture of a Room. For which reaſon, the Table had its *Diſhes*, *Spoons*, *Bowls* and *Covers*, (tho they were never uſed) and was always furniſhed with Bread upon it; as the Candleſtick alſo had Lamps continually burning. From hence it was likewiſe that there was a continual Fire, in this Dwelling of God, upon his Altar. And, to carry on the Notion thorowly, conſtant Meat and Proviſion brought to it, by the Sacrifices there offered. Which were partly conſumed by Fire upon God's own Altar; and partly eaten by the Prieſts, who were God's Domeſtick Servants, and therefore to be maintained by him. And beſides the Fleſh of the Beaſt offered up in Sacrifice, there was a *Mincha* or *Meat-offering* made of Flour and Oil; together with a *Drink-offering*, which were ever joined with the Daily Burnt-Sacrifice, being the Bread and the Drink which were to go along with God's Meat. So the Sacrifices are called in the firſt of *Malachi*. It was alſo ſtrictly commanded, as we read in *Leviticus*, that *Salt* ſhould accompany every Sacrifice and Oblation; becauſe it was not fit, as the ſame *Nachman* obſerves, that God's Meat ſhould be unſavoury. And all theſe were to be conſumed on the Altar only, by the holy Fire which came down from Heaven, becauſe they were Gods Portion, and therefore to be conſumed by himſelf, in an extraordinary manner.

There are thoſe of the *Jews*, who look upon this Bread ſet on God's Table, as an acknowledgment that they received their Food from God. And we may add, that this Bread being made of the ſame Corn, which they eat of themſelves, is ſtill farther repreſented to them, that they were God's *Convivæ*: who continually entertained them with that Proviſion which was made for him.

Ver. 31. *And thou ſhalt make a Candleſtick of pure gold.*] Another neceſſary piece of Furniture for a Houſe; eſpecially when there were no Windows in it.

*Of beaten gold ſhall it be made.*] Not hollow, but of ſolid Gold.

*His ſhaft.*] The main Body or Trunk of it.

*And his branches.*] Which Shot as it were out of the Trunk.

*His Bowls.*] Or *Cups*: for ſo the word *Gebieha* is tranſlated, *Gen.* xlv. 1, 5. and they were in the faſhion of an almond, as it is ordered, *ver.* 33.

*His knops.*] Round like an Apple or Pomegranate; as the word *Caphtoreha* ſignifies.

*And his Flowers.*] The Vulgar tranſlates it *Lillies*: but the word properly ſignifies the Bloſſoms of Trees.

*Shall be of the ſame.*] All of Gold: tho not all of one piece: For as *Fort. Scacchus*, not unreaſonably conjectures, theſe ſeveral parts of the Candleſtick were ſeparable one from another, when there was occaſion to remove it from one place to another. See his *Myrothec. Sacr. Elæochryſm, c.* 46.

Ver. 32. *And ſix branches ſhall come out of the ſides of it,* &c.] In this and the following Verſes, he deſcribes how all the above-named Parts ſhould be diſpoſed ſo as to make the Candleſtick appear glorious. And firſt he here directs that *three Branches* ſhould come out of each ſide of the main Trunk or Shaft.

Ver. 33. *Three Bowls made like unto Almonds, with a Knop and a Flower in one branch,* &c.] Next he orders that every Branch of the ſix, ſhould have *three Bowls* (or *Cups*, as I ſaid before) into which, perhaps, the Snuff was to fall: and between every one of them a *Knop* and a *Flower*. And the *Cups* were to be of the figure of an Almond.

*So in the ſix Branches.*] Which were to be all alike.

*That come out of the Candleſtick.*] *i. e.* Out of the Trunk; which is here, and in the next Verſe, called *the Candleſtick*: becauſe it was the main part of it, which ſupported all the Branches.

Ver. 34. *And in the Candleſtick.*] *i. e.* In the main Trunk or Shaft, out of which the Branches proceded.

*Shall be four Bowls like to Almonds, with their Knops and their Flowers.*] The Branches were to have but *three Bowls* and as many *Knops* and *Flowers*; but the Shaft or Trunk was to have four of each; it being longer than the Branches that came out of it.

Ver. 35. *And there ſhall be a Knop under two Branches of the ſame,* &c.] This being repeated twice, ſignifies that the *Knops* ſhould be ſo contrived, that out of *three* of them ſhould ariſe two Branches, one on the one ſide, and one on the other. So that out of the *fourth* Knop, which I ſuppoſe was the lowermoſt, there was no Branch at all: but *that*, with the *Cup* and *Flower*, were the ornament of that part of the Shaft which was under the Branches.

*That proceed out of the Candleſtick.*] *i. e.* Out of the Shaft or main Trunk, *ver.* 33.

Ver. 36. *Their Knops and their Branches ſhall be of the ſame*, &c.] No difference between them; but all ſolid, not hollow work, of pure Gold.

Here is nothing ſaid of the *foot* of it; which was no queſtion proportionable to the reſt. Nor doth he mention the length of the Start or Trunk: But *Fortunatus Scacchus* adventures to gueſs that it was near double the height of the Table, and of the Altar of Incenſe, which made it look Majeſtically; and yet did not raiſe it ſo much as to damnify the Roof of the Tabernacle, *Myrothec.* ii. *c.* 45. *p.* 439.

Ver. 37. *And thou ſhalt make the ſeven Lamps thereof.*] *i. e.* Cauſe them to be made. But of what Metal it is not ſaid; moſt likely of Gold, as well as the *Tongs*, and the other things mentioned, *ver.* 38. The form is not here preſcribed, which the fore-named *Scacchus* (*Myrothec.* i. *c.* 7.) thinks was like an Almond.

*And they ſhall light the Lamps thereof.*] They whoſe work it is, *viz.* the Prieſts, xxx. 7, 8. *Lev.* xxiv. 3, 4.

*That they may give light over againſt it.*] That is, over againſt the Candleſtick, (as ſome will have it) the ſix Branches all inclining to the Trunk in the middle. But here he ſpeaks of the *ſeven* Lamps, not of *ſix* only, which gave light over againſt ſome other thing, which I take to be the Table. For it is plain by xxvi. 35. and xl. 24. That the Candleſtick was placed over againſt the Table, being on the South ſide of the Houſe, as the Table was on the North. See *Numb.* viii. 2.

Ver. 38. *And the Tongs thereof.*] Or Snuffers belonging to it: which *Scacchus* (both in his firſt and ſecond *Myrothecium*,) probably proves were not of ſuch a form as are now in uſe; but were only little *Tongs* or *Sciſſars*, whereby the Lamps were clipt to make them ſhine more brightly, *Myrothec.* i. *c.* 10. & ii. *c.* 46. *p.* 455.

*And Snuff-diſhes.*] In which the Snuffers, and the Snuffings of the Lamps were put; and for the latter uſe, he thinks they had Water in them.

*Shall be of pure gold.*] It was moſt for the magnificence of this Houſe, and becoming the Divine Majeſty, who dwelt there, that the meaneſt thing therein ſhould be made of pure Gold.

Ver. 39. *Of a talent of pure gold ſhall he make it, with all theſe Veſſels.*] A Talent was three thouſand *Shekels*, as will appear afterward: which how much it makes of our Money, ſee xxxviii. 25.

Ver. 40. *And look that thou make all after their pattern.*] Take care to obſerve that Precept which I have already given, *ver.* 9. and now repeat again; that every one of theſe things be made according to that Model which I ſet before thee. For God would have nothing left to the fancy of the People, whom he knew were too much inclined to the *Gentile* Superſtition. And if *Moſes* had not been determined by a Divine Preſcription, they would have been apt in all theſe things, to have interpoſed their own Inventions.

*Which was ſhewed thee in the Mount.*] By this it ſtill plainly appears, that *Moſes* ſaw not only the Houſe, but all the Furniture belonging to it, ſet up in the Mount before him, juſt as he afterward ſet it up below among the People.

## CHAP. XXVI.

Ver. 1. *Moreover.*] From the Furniture he proceeds to the Houſe; and firſt orders him how to make the inward part of it.

*Thou ſhalt make me a Tabernacle.*] The *Hebrew* word *Miſchcan*, properly ſignifies a place to dwell in; an Habitation (according to what was ſaid xxv. 8.) For this was the place of the SCHECHINAH (which comes from the ſame Root with *Miſchcan*) which dwelt here as in its Houſe. But it is commonly tranſlated a *Tabernacle*, only to ſignify what kind of *dwelling* it was, *viz.* a portable Houſe, as *Philo* calls it, φορητὸν ἱερὸν: which might be taken down, and removed from one place to another, and ſet up again, without any damage to it.

*With ten Curtains.*] Theſe were ſo many pieces of Tapeſtry, (as we now call them) with which this Tent was hung on the ſides, and covered at the top.

*Of fine twined Linen.*] Concerning *fine Linen*, ſee xxv. 4. and concerning *twined Linen*, ſee xxviii. 6.

*Blue, purple, and ſcarlet.*] *i. e.* Yarn died of theſe Colours. See xxv. 4.

*With Cherubims.*] It is uncertain what Figure theſe were of. See. xxv. 18.

*Of cunning work ſhalt thou make them.*] There were two ſorts of Work more artificial than ordinary: the one called *Choſcheb*, (which is that here mentioned) the other *Rokem*, which we tranſlate *needle Work*. The former was the moſt excellent; for it was done by weaving, and had figures on both ſides: whereas that by Needlework had only on one ſide, as *Jarchi* here notes. Who ſays there was, ſuppoſe the figure of a Lion on one ſide, and of an Eagle on the other: or rather, he ſhould have ſaid, the ſame figure appeared on both ſides, as *Maimonides* ſeems to take it, in his *Kele Hammikdah*, *c.* 8. 'Whereſoever any Work is called *Rokem* in 'Scripture, it is to be underſtood of Figures 'which are made only on one ſide of the 'Web: but the Work called *Choſcheb* had 'Figures on both ſides, before and behind.' See xxviii. 39.

Ver. 2. *The length of one Curtain ſhall be eight and twenty Cubits*, &c.] Every one of theſe Curtains were fourteen Yards long, and two Yards broad: for a Cubit was half a Yard of our meaſure, according to common eſtimation. It was ſome Inches more, as I have obſerved on xxv. 10. But to make the Reader more eaſily comprehend it, I ſhall not exactly compute the length and breadth of theſe Curtains, but follow the Vulgar Opinion. And with theſe, it will appear afterward, both the Roof of the Tabernacle was covered, and the ſides of it likewiſe, almoſt down to the ground, that is, within a Cubit of it, as *Joſephus* ſaith, and as may be made out from the Text: the Tabernacle (according

cording to the common Notion of a *Cubit*) being *fifteen* Yards long, *five* Yards broad, and as many Yards high.

*Every one of the Curtains ſhall have one meaſure.*] Be exactly of the ſame length and breadth.

Ver. 3. *The five Curtains ſhall be coupled together, one to another: and other five Curtains, one to another.*] Being thus ſewed together, of ten Curtains, (each of which, as was ſaid before, was fourteen Yards long, and two Yards broad) was made two large pieces of Tapeſtry; each of them *fourteen* Yards long, and *ten* Yards broad. With one of theſe pieces of Tapeſtry the *Holy Place* was covered, it being juſt ſo many Yards broad as that place was long; ſo that it did not come down before at the Eaſt-end, which was the entrance of the Sanctuary. The other piece of Tapeſtry covered *the Holy of Holies:* which being but five Yards long, one half of this piece hung down behind it at the Weſt-end and touched the ſilver Baſes.

Ver. 4. *And thou ſhalt make loops of blue upon the edge of the one Curtain,* &c.] Theſe two great Curtains being made by ſewing five leſſer together; the Loops were not woven with the Curtains, but tackt to the Selvage of the outermoſt of them; and were made of blue Tape.

*In the coupling.*] In that part of the great Curtains where they were to be coupled together.

Ver. 5. *Fifty loops ſhalt thou make in the one Curtain,* &c.] Each of thoſe great pieces of Tapeſtry had fifty Loops; anſwering one to another ſo exactly, that they might take hold one of another.

Ver. 6. *And thou ſhalt make fifty taches of gold,* &c.] By theſe golden Claſps, the Loops were ſo linked together, that the two great pieces of Tapeſtry made but one Covering. Which is the meaning of the following words.

*And it ſhall be one Tabernacle.*] By this Union the Covering of the Tabernacle ſhall be as if it were one intire piece.

Ver. 7. *And thou ſhalt make.*] Now he gives Directions about the outward part of the Houſe.

*Curtains of goats hair.*] Tho a ſoft kind of Cloth was made of Goats hair, yet in compariſon with the other, it was a courſer ſort of Covering, to be laid over the finer before-mentioned, for their preſervation and ſheltering from the Weather. The old *Arabians* called *Scenitæ*, made their Tents of Goats Hair; for *Solinus* calls them *Cilicina*, which he interprets *Caprarum pilis Texta*. Concerning the word we tranſlate *Goats Hair*, ſee xxv. 4.

*To be a covering upon the Tabernacle.*] By *Tabernacle* in the foregoing words, *ver. 6.* ſeems to be meant the covering of the Tabernacle, which was of one entire piece. And ſo it is to be underſtood here, where a ſecond Covering is ordered to be thrown over the firſt.

*Eleven Curtains ſhalt thou make.*] There was one more of theſe Camlet Curtains, (as I may call them) than of the Tapeſtry, which were but *ten.*

Ver. 8. *And the length of one Curtain ſhall be thirty Cubits.*] As there was one Curtain more of theſe, ſo they were one Yard longer than the former.

*And the breadth of one Curtain four Cubits.*] This was the breadth of the former, *ver.* 2. (where ſee what a *Cubit* was) but there being one Curtain more of theſe than of the other, they were two Yards broader than them, when they were all joined together. Inſomuch that they both came down lower than the other, on either ſide, half a Yard; and alſo hung down a Yard before the entrance of the Tabernacle, which the former did not cover at all.

Ver. 9. *And thou ſhalt couple five Curtains by themſelves, and ſix Curtains by themſelves.*] They were to be coupled together after the ſame manner as the former, that they might make two large pieces: but there being *eleven* Curtains in all, there were but *five* in one piece, and *ſix* in the other.

*And ſhalt double the ſixth Curtain in the forefront of the Tabernacle.*] The meaning ſeems to be, that he ſhould turn up that part of the Curtain, which hung down at the entrance of the Tabernacle.

Ver. 10. *And thou ſhalt make fifty loops,* &c.] This may be ſufficiently underſtood by what was ſaid concerning the Loops of the other Covering, *ver.* 4, 5.

Ver. 11. *And thou ſhalt make fifty taches of braſs,* &c.] The two great pieces of the inner Hangings, being the richer, were coupled together with Claſps of Gold, (*ver. 6.*) but theſe, being coarſer, only with Claſps of Braſs. Which did not lie directly over the Golden, but, as Dr. *Lightfoot* obſerves, were three quarters of a Yard more weſtward: theſe two large pieces not being of an equal bigneſs.

*And couple the Tent together.*] *i. e.* Theſe outward Hangings or *Coverings* (as we tranſlate the word *Ohel*, ver. 7.) of the Tent.

*That it may be one.*] That the two pieces may be knit together by the Loops and Claſps into one. See *ver. 6.* where this place is there called *Miſchcan*, (*dwelling*) which is here called *ohel*; to ſhow more clearly what kind of dwelling it was; an ambulatory Houſe, ſuch as Shepherds have, which they remove from place to place, *Gen.* iv. 20.

Ver. 12. *And the remnant that remaineth of the Curtains of the Tent, the half Curtain that remaineth, ſhall hang over the backſide of the Tabernacle.*] Theſe outward Curtains being four Cubits, that is, two Yards and more broader than the inward, they hung down above a Yard lower than the other on the *backſide* (or Weſt-part) of the Tabernacle, as they did on the Front or Entrance, (I obſerved before *ver.* 8.) which was on the Eaſt.

Ver. 13. *And a Cubit on the one ſide, and a Cubit on the other ſide of that which remaineth in the length of the Curtains of the Tent, it ſhall hang over the ſides of the Tabernacle,* &c.] Theſe outward Curtains being a Yard (as two Cubits are commonly eſteemed) longer than the inward, as appears from *ver.* 8. they hung down therefore on either ſide a Cubit, that is, half a Yard lower than the inward did. And yet they did not come quite to the ground, but the foundation of the Tabernacle, which was of Silver, might be ſeen round about, ſave only at the Weſt end.

Ver. 14. *And thou ſhalt make a covering for the Tent of Rams skins died red.*] This was a *third* Covering to be laid over the other two, to keep them from wet. It is not ſaid of what dimenſions it was, which hath made ſome fanſy it covered only the Roof. But it is far more reaſonable to think that it was as large as the foregoing

going Covering of Goats-hair; which might have been ſpoiled by Rain and Duſt, if the ſides had not been defended as well as the roof. Concerning theſe *Rams skins*, ſee xxv. 5.

*And a covering above.*] That is, a *fourth* Covering above that of Rams skins, for the greater ſecurity of the two inmoſt Hangings; which had need of all this defence, eſpecially on the Roof; becauſe it was flat, and conſequently the Rain was more likely to ſoak into it.

*Of Badger skins.*] I obſerved on xxv. 5. that all the antient Interpreters take *Thachas* for a Colour, and not for a Badger, or any other Animal. For which there is this conſiderable Argument, which I did not there mention; That when God ſets forth his extraordinary Kindneſs to *Iſrael*, as his beloved Spouſe, and ſhows, in many magnificent Expreſſions, how richly he adorned her, he ſaith among other things, that he *ſhod her with THACHAS*, which we tranſlate *Badger skins*; of which the meaneſt People never made any uſe for Shoes: And therefore *Bochartus* rightly concludes it ſignifies ſomething of greater value, *viz.* Rams skins died of a kind of Purple Colour.

Ver. 15. *Thou ſhalt make boards for the Tabernacle.*] Or *Planks*, which were the Walls of the Houſe.

*Of Shittim-wood.*] See xxv. 5.

*Standing up.*] Erect upon one end, and not lying ſide-ways.

Ver. 16. *Ten Cubits ſhall be the length of a board.*] By this it appears the Houſe (according to the Vulgar Opinion of a *Cubit*) was but five Yards in height. See *ver.* 18.

*And a Cubit and an half ſhall be the breadth of one board.*] Three quarters broad; by which, compared with *ver.* 18. it will appear how long the Houſe was.

Ver. 17. *Two tenons ſhall there be on one board*, &c.] The *Hebrew* calls them *hands*; becauſe they were ſo made, as to take faſt hold of the Sockets mentioned, *ver* 19.

*Set in order one againſt another.*] They were in each corner of every Plank, at the bottom of it.

Ver. 18. *And thou ſhalt make*, &c. *twenty boards on the ſouth ſide, ſouthward.*] By this it appears the Tabernacle was *thirty* Cubits, that is, (according to common eſtimation) fifteen Yards long; each of theſe twenty Boards being three quarters of a Yard broad. But this ſeems not to be magnificent enough; and therefore it is more reaſonable to follow their Computation, who think the *Jewiſh* Cubit was *three Inches* and more longer than our *half Yard*. Which makes the Tabernacle near half as big again, both in length and height, than it is commonly deſcribed. See xxv. 10.

Ver. 19. *And thou ſhalt make forty ſockets of ſilver under the twenty boards*, &c.] There were two ſilver Sockets for each Plank, whoſe Tenons ſinking into theſe Mortaiſes, the middle of the Planks ſettled upon theſe *Baſes*, as the Foundation of the Houſe. For ſo the *Hebrew* word *Adon* imports; ſignifying that which ſupports another thing which ſtands upon it. And theſe ſeem to have been ſo large, that two *Sockets* were as long as each Plank was broad, that is, three quarters of a Yard; and being joined cloſe together, they made one entire Foundation, tho conſiſting of ſeveral pieces.

Ver. 20. *And for the ſecond ſide of the Tabernacle on the north ſide, there ſhall be twenty boards.*] This Verſe, and the next, only direct that the North ſide of the Tabernacle ſhould be anſwerable to the South.

Ver. 22. *And for the ſides of the Tabernacle weſtward.*] The *Hebrew* word we tranſlate *ſides*, ſhould rather be tranſlated *ends*. For ירך, when it is applied to an inanimate thing, ſignifies the end, the term, or extremity of it. As *Gen.* xlix. 13. we tranſlate it, *a Border*, and the LXX in *Iſa.* xxxvii. 24. tranſlate it, τὰ ἔχατα, the extreme parts of *Lebanon*. And ſo both the *Chaldee* Paraphraſts in this place explain it, *by the ends of the Tabernacle weſtward*; for the entrance was on the Eaſt, and the end of it on the Weſt.

*Thou ſhalt make ſix boards.*] Of the ſame breadth with the other, which made them four Yards and a half, according to the Vulgar Notion of a *Cubit*.

Hitherto there is no direction about the Entrance, or Eaſt-end; which is reſerved till the laſt.

Ver. 23. *And two boards ſhalt thou make for the corners of the Tabernacle on the two ſides.*] Beſides the ſix Planks before-mentioned, there was a Plank at each corner, which joined the end of the Tabernacle and the two ſides together; and made the whole Building ſtronger and more ſtedfaſt. How broad they were, he doth not tell us; but I ſuppoſe only large enough to make the Weſt-end five Yards broad, that is, each of them *half a Cubit*.

Ver. 24. *And they ſhall be coupled together beneath, and they ſhall be coupled together above the head of it, unto one ring*, &c.] To make all more firm, theſe two corner Planks (for of them he ſeems here to ſpeak) were to be knit to the other Planks, both at the top and at the bottom, with a golden Link. Some think every Plank was thus linkt to the next, (whence they are here called *Twins*) for the ſtrengthning the whole Fabrick: but if this be true, it is not clearly expreſſed.

Ver. 25. *And they ſhall be eight boards, and their ſockets of ſilver*, &c.] Thus there were eight Planks in all at the Weſt-end, (*ver.* 22, 23.) whoſe Tenons ſtruck into the Mortaiſes of ſixteen ſilver Baſes. See *ver.* 19.

Ver. 26. *And thou ſhalt make bars of Shittim-wood.*] Beſides the Links of Gold which held the Boards together, at the top and at the bottom; there were alſo wooden Bars, which run into Staples of Gold, which were faſtned in every Plank, as it follows, *ver.* 29.

*Five for the boards of the one ſide of the Tabernacle.*] There were five of theſe Bars on each ſide, *ver.* 27. whereby the Planks were held tight together. Of what length they were, is not here ſaid; but *Joſephus* tells us, they were each five Cubits.

Ver. 27. *And five bars for the boards of the Tabernacle for the two ſides weſtward.*] Beſides thoſe on the North and South ſide (mentioned in the latter end of *ver.* 26. and the Beginning of this) there were five at the Weſt-end. For ſo it ſhould be tranſlated, not the *two ſides* (for there was but one) but the *two ends*; that is, the two Corners at the Weſt part of the Tabernacle, which was much ſtrengthned by theſe Bars. Or the Plural Number (as is uſual) is put for the Singular; this being the end wherein two ſides terminated.

Ver. 28. *And the middle bar.*] This ſeems to intimate that the other *four* were at the top, and at the bottom; and this in the midſt of the Planks.

*In the midſt of the boards, ſhall reach from end to end.*] The *Hebrew* Doctors, whom Dr. *Lightfoot* follows, take this as if it ſignified that this Bar went thro' the very Planks, which was bored in the midſt. But then the Planks muſt have been of ſuch a thickneſs, as would have made them leſs portable, than this Tabernacle ſeems to have been; for they would have been Timber rather than Planks. I take it therefore that this was a long Bar, which *reached from end to end*, and went thro' Staples, which were in the middle of the Planks, as the other did above and below. The only queſtion is, Whether theſe Bars were in the inſide of the Tabernacle, or the outſide? It ſeems moſt probable they were without, under the Coverings; for they had not been ſo ſightly within.

Ver. 29. *And thou ſhalt overlay the boards with gold.*] If they were overlaid with Plates of Gold, it made them very heavy; unleſs we ſuppoſe the Plates to have been very thin. Others therefore take it, that they were only gilded.

*And make their rings of Gold, for places for the bars*, &c.] The Staples were of maſſey Gold, into which the Bars went; which were alſo either overlaid with Plates of Gold, or gilded.

Ver. 30. *And thou ſhalt rear up the Tabernacle, according to the faſhion thereof, which was ſhewed thee in the Mount.*] When all theſe Materials were prepared, then he is here commanded to ſet it up, according to the Model, which was ſhewn him now in the Mount. See xxv. 40.

Ver. 31. *And thou ſhalt make a Veil of blue*, &c.] Concerning theſe Colours ſee xxv. 5. and of *fine Linen*, xxv. 4. of *twined Linen*, xxviii. 6.

*Cunning work.*] R. *Solomon* here repeats what he ſaid before on *ver.* 1. that the work called *Choſcheb* was ſo artificial, that it had not only figures on both ſides, but thoſe different one from the other: For example, on one ſide a Lion, on the other an Eagle. *Joſephus* ſaith, all ſorts of Flowers, and other Ornaments, were wrought in this Veil, except only the figures of Animals.

*With Cherubims ſhalt thou make them.*] See xxv. 18. This Veil ſeems to have been of the ſame Work with the reſt of the inward Hangings of the Tabernacle, mentioned *ver.* 1. unleſs we ſuppoſe that in them the *Cherubims* only were of *Cunning Work*. But I take the whole Work of this Veil to have been of that ſort; the *Cherubims* being in the midſt of all ſorts of Flowers and other Pictures.

The *Hebrew* word *Paroketh*, which we tranſlate *Veil*, coming from *Perek*, which ſignifies hardneſs and rigour, (*Exod.* i. 13, 14.) it hath made ſome conclude, that this *Veil* was of a great thickneſs, (the *Hebrews* ſay *four* fingers) which makes it the more wonderful that it was torn in ſunder at our Saviour's Paſſion. Certain it is, that it is ſo thick, that none could look thorow it into the *Holy of Holies.*

Ver. 32. *And thou ſhalt hang it upon four pillars of Shittim-wood, overlaid with gold.*] This is a ſign that it was thick, and heavy, there being four Pillars to ſupport it, which ſtood at an equal diſtance one from another. Of *Shittim-wood*, ſee xxv. 5. It is uncertain whether the Pillars were plated over with Gold, or only gilt.

*Their hooks ſhall be of gold.*] Some will have the word *vavehim* to ſignify the *heads* of the Pillars; for ſo the LXX call them κεφαλίδες. But it literally ſignifies *hooks* (as we tranſlate it) in the form of the Letter *Vau*, which were on the top of the Pillars, upon which the *Veil* was hung; as appears from the next Verſe.

*Upon four ſockets of Silver.*] As the top of the Pillars were of Gold, ſo they ſtood upon pedeſtals of Silver.

Ver. 33. *And thou ſhalt hang up the Veil under the taches.*] The golden Claſps that knit together the two great pieces of Hangings, (*ver.* 6.) were juſt between the *Holy* and the *moſt holy Place*: ſo that the Veil, which ſeparated theſe two, hung exactly under theſe Claſps.

*That thou mayeſt bring in thither, within the Veil, the Ark of the Teſtimony.*] A ſeparate place being made by this Veil, the Ark was to be brought into it (ſee xxv. 16, 22.) and ſet at the Weſt end of it.

*And the Veil ſhall divide unto you, between the holy place and the moſt holy*] It made a Partition of the Tabernacle into two parts; one of which was the *holy Place*, into which none but the Prieſts might enter; and the other *the moſt holy*, into which none but the high Prieſt might enter, and that but once in the Year. The moſt holy Place was but a *third* part of the Tabernacle; being a perfect Square, *five* yards high, and as many long and broad; according to the common Opinion concerning a *Cubit*.

Ver. 34. *And thou ſhalt put the Mercy-ſeat.*] See xxv. 17.

*Upon the Ark of the Teſtimony, in the moſt holy place.*] This being the moſt precious Teſtimonial of God's Preſence with them, was put in the moſt ſecret place of God's Houſe. Juſt as the *Palladium*, or whatſoever other ſacred thing it was of which the *Veſtal* Virgins were the Conſervators (for *Diodorus Siculus* ſaith he could not certainly tell, nor did he think it became a Religious Man to enquire into that which was intended to be a ſecret) was kept in the inmoſt part of the Temple of *Veſta*, which was called *Penus*, as we are told by *Feſtus*; Who ſaith, *Penus vocabatur, locus ultimus in æde Veſtæ, tegetibus ſeptus, &c.* Into this place none but the *Veſtal* Virgins, and the *Pontifex Maximus* might go; as *Lipſius* obſerves in his *Sintagma de Veſta & Veſtalibus, c.* 4.

Ver. 35. *And thou ſhalt ſet the Table without the Veil*, &c.] This Verſe only directs how the Table and the Candleſtick (which were ordered to be made xxv. 23, 31.) ſhould be ſet in *the holy Place*, which was without the Veil; one of them on the South ſide, and the other on the North ſide over againſt it. But whether in the middle of the *Holy Place*, or more toward the upper end, is not ſaid.

Ver. 36. *And thou ſhalt make an hanging for the door of the tent.*] Now directions are given about the entrance of the Tabernacle; before which he orders a Curtain to be hung. Which may be called the *firſt Veil*, with reſpect to that before-mentioned, (*ver.* 31.) which the Apoſtle calls the *ſecond*, *Hebr*. ix. 3.

*Of blue and purple,* &c.] Concerning theſe Colours, ſee xxv. 5. and concerning *fine twined Linen*, xxviii. 6.

*Wrought with Needle-work.*] This was not ſuch curious Work as that which we tranſlate *cunning Work*, (v. 31.) which was in the other Veil, before the moſt Holy Place. See xxxviii. 39.

Beſides this, *Joſephus* ſaith there was another Veil of Linen, to defend it from the Injury of the Weather; which was wont to be drawn aſide upon Feſtivals, that the People might ſee the Beauty of this firſt Veil. And indeed it is very probable, that ſome Curtain or other, was in bad weather, at leaſt, hung before it, to ſecure it; as the covering of Skins was over the Hangings of the Tabernacle.

Ver. 37. *And thou ſhalt make for the hanging, five pillars of Shittim-wood.*] Theſe Pillars ſeem to have been diſpoſed in this manner. Two of them were placed at each corner, which, if they took up a Cubit, then the other three being placed at an equal diſtance, made *four* ſpaces, each of two Cubits (*i. e.* a yard) wide: at which the Prieſts entred, when they went to miniſter in the Sanctuary.

*And overlay them with gold.*] It is not certain, whether with Plates of Gold, or only gilded. But it appears from the xxxvi. *ult.* (where we read of the Execution of this Command) that by *Pillars* are here to be underſtood only the *Chapiters* of them, which were all gilded; and the Pillars themſelves had only *fillets*, or hoops of Gold about them, in ſeveral parts of them.

*And their hooks ſhall be of Gold.*] As thoſe for the other Veil were, See *v.* 32.

*And thou ſhalt caſt five ſockets of braſs for them.*] Their Baſes on which they ſtood, were meaner than thoſe for the Pillars on which the *ſecond Veil* hung; for they were of Silver, as the Foundation of the whole Houſe was, *v.* 25, 32.

## CHAP. XXVII.

Ver. 1. AND *thou ſhalt make an Altar.*] Of Burnt-offering, as it is explained xxxviii. 1. And the *Hebrew* word *Mizbeach*, properly ſignifies that upon which Sacrifices were ſlain and offered.

*Of Shittim-wood.*] What ſort of Wood this was, ſee xxv. 5.

*Five Cubits long, and five Cubits broad,* &c.] It was two yards and an half ſquare (according to the common Notion of a *Cubit*) at the top and bottom of it.

*And the height thereof ſhall be three Cubits.*] Being a yard and half in height from the ground, the Prieſt (as *Fortunatus Scacchus* obſerves) who miniſtred at it, was half a yard above it; the common ſtature of a Man being four Cubits, *i. e.* two yards, *Sacr. Elæo. Myroth.* ii. *c.* 65. It is not ſaid how thick the Wood was, of which this Frame (as I may call it) was made; but it's certain that it was hollow within, that the Grate mentioned *v.* 4. might hang in the midſt of it.

Ver. 2. *And thou ſhalt make the horns of it upon the four corners thereof.*] The *Hebrew* word *kerem*, which properly ſignifies an *horn*, ſignifies alſo an eminent or high Place; as in *Iſa.* v. 1. God ſaith he had planted a Vineyard *in a fruitful Hill*; where the words in the *Hebrew* are, *in a horn of the Son of Oil.* From whence it ſignifies a *Pinacle*, or *Spire* riſing up from any Building, as theſe Horns did from the Altar, for the Ornament of it. Some will have it that they were uſeful alſo to tie the Sacrifices to it, (which they gather from *Pſalm* cxviii. 27.) and that they were of the faſhion of Oxen or Rams-horns. *Fortunatus Scacchus* contends earneſtly for this (in his *Myrothec.* ii. *Sacr. Elæochriſm, c.* 65.) ſuch Horns being much in uſe in the ancient Religion, as appears (he obſerves) from the Altars of the Gentiles. And yet he confeſſes in the lxix Chapter of the ſame Book, that ſuch kind of ſtraight Pinacles as I mentioned before, after the manner of *Obelisks* (as his words are) were more convenient for the putting of the Blood of the Sacrifices round about them, as is required *Lev.* xvi. 18.

*His Horns ſhall be of the ſame.*] Theſe *Spires* ſeem to have been wrought out of the ſame piece of Wood, with the Corners of the Altar.

*And thou ſhalt overlay it with braſs.*] Some think it was overlaid with Braſs, not only without, but within; that the fire which burnt in the *Grate* might not take hold of the Wood. To prevent which, others fanſied it was lined within with unhewn Stone: but there is no mention of any ſuch thing; and it was neceſſary, if the Braſs be ſuppoſed to have been of ſuch a thickneſs as to ſecure the wooden frame of the Altar.

Ver. 3. *And thou ſhalt make his pans.*] The *Hebrew* word *Siroth* ſignifies Pots as well as Pans; but here is determined to the latter ſenſe, by the uſe of them, which here follows.

*To receive his Aſhes.*] Or rather to carry out the Aſhes, which fell from the Altar upon the Earth; and being taken up, were put into theſe Pans, to be carried into a clean place, *Lev.* iv. 12. *Fortunatus Scacchus* hath adventured to delineate the form of them, in the Book before-mentioned, *cap.* 73.

*And his ſhovels.*] The *Hebrew* word *Hajahim* properly ſignifies *Beeſoms* or *Brooms*; but here is rightly tranſlated *Shovels*, by which, being made of Braſs, the Aſhes under the Altar were ſcraped together on an heap, and then thrown into the Pans.

*And his baſons.*] The principal uſe of theſe Veſſels was to receive the Blood of the Sacrifices, which was to be ſprinkled as the Law directed: For the *Hebrew* word *Mizrakoth* carries this ſignification in it. Beſides which, *Fort. Scacchus* thinks they ſerved for the mixture of the Oil with fine Flour and Frankincenſe, which were to be burnt on the Altar. For when any Man offered a Meat-offering, the Prieſt was to take an handful of the Flour and of the Oil, with all the Frankincenſe, as God's part, to be conſumed on the Altar; and therefore we muſt ſuppoſe ſome Veſſel wherein theſe were brought to the Prieſt, as the Law requires, *Lev.* ii. 1, 2.

*And his fleſh-hooks.*] Or *Forks*, as the word *Mizlegoth* may be tranſlated; which *Fort. Scacchus* thinks were in the form of a *Trident.* With which they ſtirred up the Fire; and alſo ordered the pieces of the Sacrifice, if any chanced to lie out of it, and put them into it, that every bit might be ſurely conſumed.

*And his fire-pans.*] Theſe are commonly taken for Diſhes or Cenſers, in which the Prieſt carried burning Coals from the Altar, into the Sanctuary, to offer Incenſe upon the Golden Altar. But the above-named *Fort. Scacchus* thinks they did not miniſter in the Holy Place with brazen Cenſers; and therefore takes theſe *Fire-pans* for a larger ſort of Veſſel, wherein the Sacred Fire which came down from Heaven, was kept burning, whilſt they cleanſed the Altar and the Grate from the Coals and Aſhes; and when this Altar was to be carried from one place to another, as it was often in the Wilderneſs, *Myrothec.* ii. *Sacr. Elæochriſm, c.* 73.

Ver. 4. *And thou ſhalt make for it a grate.*] This was the principal part of the Altar; the Wood being laid here, and the Sacrifices burnt in it. Whence the *Greeks* call it ἐσχάρα; which was the Name the Heathen gave to the Fire-place upon their Altars, as we learn from *Jul. Pollux.* The figure of it was round (as *Fort. Scacchus* gathers from the very Name in *Hebrew*; for *Michbar* ſignifies a *Sieve*) but grew leſs and leſs, till at the bottom it ended, like a top, in a point. So he deſcribes it in the fore-named Book, *cap.* 71.

*Of Net-work.*] It was made full of holes, like a *Sieve*, or *Net*, (and thence called ſimply *the Net*, in the latter end of this Verſe, and in the next) that the Aſhes might fall thro' them to the bottom of the Altar; where there was a Door, on the Eaſt-ſide, to open and take out the Aſhes.

*Of braſs.*] The Metal of which all the fore-named things were made, and the Altar it ſelf was over-laid.

*And upon the Net.*] *i. e.* the Grate full of holes, as was ſaid before.

*Thou ſhalt make four brazen rings.*] The uſe of which was double; firſt that by them it might be hung upon the Altar: and then, when it was to be cleanſed, or removed in their Travels, it might by them be taken off.

*In the four corners thereof.*] This ſeems to overthrow what I now ſaid of its Circular Figure: But it is to be obſerved, that *Moſes* doth not uſe the ſame word here, which he doth when he ſpeaks of the four Corners of the Altar, which he calls *Pinoth*, v. 2. but calls theſe only *Ketzoth*, which may be better tranſlated the *extremities* of it, as the ſaid *Fort. Scacchus* hath noted.

Ver. 5. *And thou ſhalt put it under the compaſs of the Altar beneath.*] Some have fanſied that this Grate was placed only at the top of the Altar: but that doth not agree with theſe directions, which only place it beneath, in the hollow part of the Altar (called in the *Hebrew Carcob*, which ſignifies, as R. *Solomon* ſaith, any thing that is round, and is by us tranſlated *the Compaſs*) but ſo much lower than the top of the Altar, that it was *even to the midſt of it*, as it here follows.

*That the Net may be even to the midſt of the Altar.*] This ſhows the depth of the Grate to have been a Cubit and an half: for the Altar being three Cubits high (*v.* 1.) and the bottom of this being even to the *middle of the Altar*, it muſt hang down half way to the ground, and conſequently be a Cubit and an half from the top of it to the bottom. So that this Grate ſeems to have been made like to a Furnace, full of holes round about, as well as below; and perhaps was hung by Chains, in the Rings before-mentioned, to the Horns of the Altar.

Ver. 6. *And thou ſhalt make ſtaves for the Altar*, &c.] Of ſuch a length, that they might be laid upon the ſhoulders of the Prieſts; and the Altar, when they carried it, hang between them.

Ver. 7. *And the ſtaves ſhall be put into the rings.*] Beſides the Rings for the *Grate*, there were others (it appears by this) in the Altar it ſelf, into which the ſtaves were to be put, when it was to be removed.

*And the ſtaves ſhall be upon the two ſides of the Altar to bear it.*] It's plain by this, that the Staves were not put into the Rings of the *Grate* (which was within the hollow part of the Altar) unleſs we imagine, as Dr. *Lightfoot* doth, that the Rings of the *Grate* came thro' the frame of the Altar, and hung out on the ſides of it; ſo that the Frame and the Grate were carried together. But beſides other Objections againſt this, from the different form of the Grate and the Altar, it may be doubted whether they were carried together, and not ſeparate one from another; eſpecially if we conceive the Grate to have been carried with the Fire ſtill burning on it; which would have immediately conſumed the Purple Cloth, wherewith the Altar was to be covered, when they removed it, *Numb.* iv. 13. But the *Fire-pans* before-mentioned, *v.* 3. it is probable, as I noted there, received the Fire out of the *Grate*: and then, it being cleanſed from the Aſhes, was carried together with the Altar, to which it was faſtened by its Rings; a Purple Cloth being ſpread over both.

Ver. 8. *Hollow with boards ſhalt thou make it.*] Otherwiſe the Grate could not have been in the midſt of it, as is before ordered, *v.* 5.

*And it was ſhewed thee in the Mount.*] Of this alſo he had a Model ſet before him, as he had of other things. See xxv. 9, 40.

*So ſhall they make it.*] By that Pattern he was to direct the Workmen to make it.

Ver. 9. *And thou ſhalt make the Court of the Tabernacle.*] The *Hebrew* word *Chatzar* properly ſignifies a *green Field* or *Cloſe*. Such was this place, uncovered in the open Air, but incloſed with Pillars and Hangings; which made it ſuch a place as we call a Court-yard, before an Houſe. In this Court ſtood the Tabernacle, or Dwelling-Houſe of God: not juſt in the midſt of it, but towards the upper end. And here the Altar of Burnt-offering ſtood, between the Tabernacle and the lower end of the Court: and the Laver, wherein they waſhed, ſtood on one ſide of the Altar. *David* ſpeaks of more Courts than one, *Pſal.* lxv. 5. lxxxiv. 3. but *Moſes* made only one, into which the Prieſts came to offer Sacrifice. Whether the People were admitted into it, is not certain: if they were, it could contain no great number; and they ſtood at a great diſtance from the Prieſts in the lower part of the Court; and were ſeparated by ſome bounds or other, as they were in after times when they came into *Canaan*. Where being ſetled, and the Tabernacle fixed in *Shilo*, the *Hebrew* *brews* ſay it was incloſed with a Wall, as well as with Hangings: and then, it is likely, a diſtinct Court was made for the People; at leaſt, it was ſo in *David's* time, as the Places above-mentioned prove. And in the Temple of *Solomon* we read plainly of more Courts than one, 1 *Kings* vi. 36. vii. 12. 2 *Chron.* iv. 9. xxxiii. 5. *viz.* the *Court of the Prieſts*, and the *Court of the People.* Unto which, in the Temple of *Herod*, after the Captivity, was added a third, the *Court of the Women.*

*For the ſouthſide, ſouthward.*] It was to have two large ſides, as the Tabernacle had; whoſe South-ſide being firſt ordered to be made (xxvi. 18.) ſo is the ſame ſide of the Court.

*There ſhall be hangings for the Court of fine twined Linen.*] What *fine Linen* and *twined* were ſee xxv. 5. xxviii. 6. Theſe Hangings were not curiouſly embroider'd with Flowers, as thoſe of the Tabernacle were, (xxvi. 1.) but were made of ſimple fine Six-threaded Linen.

*Of an hundred Cubits long, for one ſide.*] By this it appears that the length of the Court was an hundred Cubits, or fifty Yards, tho of Yards longer than ours, as I have ſaid before, xxv. 10. See *ver.* 18.

Ver. 10. *And the twenty Pillars thereof.*] Theſe are thought by moſt to be made of *Shittim-wood.*

*And their twenty ſockets ſhall be of braſs.*] The Pillars were placed, five Cubits diſtant from each other, upon Baſes of Braſs: which were more firm and laſting than Wood.

*The hooks of the Pillars.*] Theſe were, like our *Tenters*, to hang the Curtains of the Court upon. See xxvi. 32. concerning the word *Vave.*

*And their fillets ſhall be of ſilver.*] The *Hebrew* word *Chuſchuk* properly ſignifies a *Circle*: but whether theſe were thin *hoops* of Silver, or only *fillets*, (as we tranſlate it) or *ſilver twiſt*, is uncertain. Yet it ſeems to be plain from the xxxviiith Chapter, that the Heads of the Pillars, into which the Hooks were faſtned, were ſilvered over.

Ver. 11. *And likewiſe for the north-ſide*, &c.] Here are the very ſame directions given for the *Hangings*, *Pillars*, *Baſes*, &c. of this ſide of the Court; which are nothing different from the former.

Ver. 12. *And for the breadth of the Court, on the weſt-ſide, ſhall be hangings of fifty Cubits*, &c.] By this it appears that the Court was as long again as it was wide; there being Hangings but of half the length for the Weſt-end, and only half ſo many Pillars and Sockets.

Ver. 13. *The breadth of the Court on the eaſt-ſide*, &c.] This end was of the ſame dimenſions with the Weſt-end.

Ver. 14. *The hangings of one ſide of the gate, ſhall be fifteen Cubits*, &c.] The Hangings of this end of the Court were divided, becauſe there was to be a Gate; the entrance into the Court being at the Eaſt-end. Each ſide of the Gate conſiſted of fifteen Cubits; and accordingly the Hangings were of that length, upon three Pillars on each ſide; as this Verſe and the next direct.

Ver. 16. *And for the gate of the Court ſhall be an hanging of twenty Cubits.*] The entrance being *twenty* Cubits wide, if we add to them the *fifteen* Cubits which were on each ſide of the Entrance, they make in all *fifty* Cubits; which was the breadth of the Eaſt-end of the Court, as well as of the Weſt, *ver.* 12, 13.

*Of blue, and purple, and ſcarlet*, &c.] Concerning all this ſee xxv. 5. And here only obſerve, that the Hangings of the Gate were far richer, than of the reſt of the Court: which were merely of fine twined *Linen*, *ver.* 9. but theſe of ſeveral other Beautiful Colours, and adorned with that work they called *Rokem*, which we tranſlate *Needle-work.* What that was, ſee xxxviii. 39.

*And their Pillars ſhall be four, and their ſockets four.*] Proportionable to thoſe on each ſide of the Gate; which were *three* for Hangings of *fifteen* Cubits, (*ver.* 14, 15.) as theſe were *four* for Hangings of twenty.

Ver. 17. *All the Pillars round about the Court ſhall be filleted with ſilver.*] Thoſe at the Eaſt and Weſt-end, as well as thoſe on the South and North-ſides.

*Their hooks ſhall be of ſilver, and their ſockets of braſs.*] As was before directed, *ver.* 10, 11.

Ver. 18. *The length of the Court*, &c.] Here all the Dimenſions of the Court are put together: the *length* and *breadth* of which might be inferred from the Hangings, (*ver.* 9, 12, &c.) but here are expreſly determined; together with the *height*, which was not at all intimated before; and now appointed to be *five Cubits*, *i. e.* two yards and an half, of larger meaſure than ours. So that the Tabernacle might be plainly ſeen by the People; for it was as high again as the Walls (if I may ſo call them) that incompaſſed it.

*Of twined Linen, and their ſockets of braſs.*] This ſeems to be a brief repetition of what was ſaid before concerning the Hangings, and the Pillars which ſtood on Baſes of Braſs.

Ver. 19. *All the Veſſels of the Tabernacle in all the ſervice thereof.*] This is alſo a repetition in general of what was ſaid before, particularly (*v.* 3.) for all the Veſſels belonging to the Tabernacle it ſelf were of Gold, as we read in the xxvth Chapter.

*And all the Pins thereof.*] The Tabernacle had nothing of Braſs in the Fabrick of it, but the Baſes of the Pillars at the entrance, xxvi. 37. and therefore theſe *Pins*, I ſuppoſe, belong to them, whereby the Pillars were faſtned in their Sockets.

*And all the Pins of the Court ſhall be of braſs.*] Theſe brazen Pins were ſtruck into the ground (as Dr. *Lightfoot* underſtands it) that the Hangings, which were tied to them by Cords, might be kept from flying up at the bottom.

Ver. 20. *And thou ſhalt command the Children of* Iſrael, *that they bring thee pure Oil-olive beaten.*] Not ſqeezed out by a Preſs, or by a Mill, (for ſuch was full of Sediment and Dregs) but which run freely from the Olives, being bruiſed with a Peſtel.

*For the light.*] In the golden Candleſtick, xxv. 37.

*To cauſe the Lamp to burn always.*] Sufficient to keep the Lamp always burning. Some imagine, that it did not burn day and night, but being lighted every Evening, went out in the Morning. And there are ſome places which ſeem to favour this Opinion, particularly 1 *Sam.* iii. 3. where mention is made of the Lamp going out, *viz.* in the Morning. See alſo 2 *Chron.* xiii. 11. where we read of *ſetting the Lamps to burn every Evening*: which ſeems to ſignify that they did not burn in the Day. But *Joſephus*, who was a

Prieſt, and could not but know, and had no reaſo to tell a lye, ſaith they burnt Day and Night. And indeed it was but neceſſary; for otherwiſe the Prieſt muſt have miniſtred in the dark, at the Altar of Incenſe, before the Divine Majeſty; who kept a Table in the Sanctuary, which required light; for no body feaſts in darkneſs. And therefore *R. Levi of Barcelona (Præcept.* xcviii.*)* ſaith, God commanded a Lamp ſhould always burn in the Sanctuary for the Honour and Majeſty of it; there being no Light conveyed to it otherways. But it is highly probable, there were not ſo many of the Lamps burning in the Day, as in the Night, when all the ſeven Lamps were lighted: ſome of which were put out in the Morning, and lighted again in the Evening. So *Joſephus* ſaith expreſly, *L.* iii. *Antiq. c.* 9. *Three burnt all Day before the LORD, and the reſt were lighted in the Evening.*

Ver. 21. *In the Tabernacle of the Congregation without the Veil.*] That is, the ſecond Veil which was before the moſt holy Place.

*Which is before the Teſtimony.*] That is, the Ark of the Teſtimony. See xxv. 21, 22.

Aaron *and his ſons ſhall order it from evening to morning before the LORD.*] As direction is more fully given, xxx. 7, 8.

*It ſhall be a Statute for ever*, &c.] See xxxviii. 43.

## CHAP. XXVIII.

Ver. 1. AND *take thou* Aaron *thy brother and his ſons with him, from among the Children of Iſrael.*] Here *Aaron* and his Sons are deſigned to the Prieſt's Office: and afterward (xxxii. 19.) the whole Tribe of *Levi* were Conſecrated to the LORD by a noble Act of Zeal which they performed. And at laſt (*Num.* i. 51. and many other places) it was made Capital for any one elſe to officiate at the Tabernacle, but they only.

*That he may miniſter unto me.*] Attend on me as my Servant in my Court. For *Cohen* ſignifies one that ſerves *in miniſterio honorabili*, in an honourable Office, as appears from *Job* xii. 19. Therefore *David*'s Sons are called by this Name, 2 *Sam.* viii. 18. and it was given to the Prieſts; *quatenus fuerunt primarii Dei Miniſtri*, as they were the principal Miniſters of God; as *Junius* obſerves upon *Gen.* xli. 45.

*In the Prieſts Office.*] Whereſoever there hath been any Religion, there have been Prieſts; whoſe Office it peculiarly was, to miniſter unto God in the Service belonging to him. But this is the firſt time we read of any conſtituted in *Iſrael* by a Divine appointment; at leaſt, the Prieſthood was not confined to the particular Family of *Aaron*, who was made High Prieſt, and his Sons Prieſts of a lower Order. Some Heathens imitated this, by continuing the Prieſthood in a certain Family. For *Plato* ſays there were in ſome places πάτριαι ἱερωσύναι, both of Men and Women; which in the founding of a City he would not have a Law-giver alter; but where there was no ſuch Conſtitution, he would have annual Prieſts, and none but grave Men of 60 years of Age put into the Office, *L.* vi. *de Leg. p.* 759.

*Even* Aaron, Nadab *and* Abihu, Eleazar *and* Ithamar, Aaron's *ſons.*] Theſe were all the Males in this Family at preſent; whoſe Deſcendents in future Ages were all Prieſts.

Ver. 2. *And thou ſhalt make holy Garments for Aaron thy brother.*] If very good Authors did not affirm it, we ſhould ſcarce think it credible, that the Prieſts among ſome of the antient Heathens offered Sacrifices to their Gods naked. Particularly the old *Arabians*, as *Hottinger* obſerves in his *Hiſtor. Orientalis, L.* i. *c.* 7. But ſuch filthineſs was abhorred by moſt People, whoſe Prieſts were not only clothed, but performed their Service at the Altar, in a peculiar Habit. So that there is ſcarce any Author, who treats of the Sacrifices and the Prieſts of the Heathen, that doth not ſpeak of their Garments alſo. As *Moſes* here in the firſt Inſtitution of the Prieſthood among the *Jews*, to offer peculiar Sacrifices at God's Houſe, takes a ſpecial Care, by the Divine direction, about their Veſtments. Which the *Hebrew* Doctors think ſo inſeparable from the Prieſthood, that they fancy *Adam, Abel* and *Cain* did not ſacrifice without them. See *Gen.* iii. 22.

They are called *holy*, becauſe they might be worn by none but them; and by them only, when they miniſtred unto God.

*For Aaron thy brother.*] The High Prieſt had ſome Garments peculiar to himſelf, which none of the other Prieſts might wear. They were *four*; the *Breaſt-plate*, the *Robe*, the *Ephod*, and the *Plate of Gold*. There were *four* more he alſo wore, but they were common to him with the other Prieſts, *viz.* the *Coat, the Drawers*, the *Girdle*, and the *Bonnet*. Their *Bonnets* indeed and his *Mitre* were of a different form; yet they are not conſidered, by the *Jews*, as diſtinct Veſtments, being both Coverings of the Head. And they make account the High Prieſt never wore at one time above *eight* ſorts of Garments; nor the lower above *four*. This is the univerſal ſenſe of the *Hebrew* Writers; and I cannot give any account, why *Grotius* mentions only *ſeven* Garments of the High Prieſt (reckoning the *golden Plate* for one) which he will have to anſwer unto the ſeven Lamps in the Candleſtick. For it is evident by this very Chapter he wore eight, *viz.* the *Ephod, ver.* 8. the *Breaſt-plate, ver.* 15. the *Robe, ver.* 31. the *Plate of Gold, ver.* 36. the *embroider'd Coat*, the *Girdle*, and the *Mitre, ver.* 39. which are all ordered for *Aaron* the High Prieſt: and afterward (*ver.* 42, 43.) *Breeches* are ordered for him as well as his Sons; which make up the number of *eight*.

*For glory and for beauty.*] To make their Office more reſpected, and ſtrike Men with an awful ſenſe of the Divine Majeſty, whoſe Miniſters they ſaw appear in ſuch grandeur. For this, and the foregoing Precepts (as *Maimonides* obſerves) were given to render the Sanctuary of God more auguſt and magnificent: for which end he magnified the Dignity of thoſe who miniſtred there; and not only ſeparated them from other Men, but ordered them to be clothed in beautiful and precious Garments, that they might appear there like Men of Honour, *More Nevoch. L.* iii. *c.* 45. unto which *R. Levi* of *Barcelona* well adds, (*Præcept.* xcix.) that by theſe glorious Garments the Prieſts were put in mind of their Dignity, and admoniſhed to perform the Divine Service, with a Spirit ſuitable to the greatneſs of him, unto whom they were conſecrated. It may be fit for me alſo to add, that there being two ſorts of Garments, which the High Prieſt wore (thoſe they called *white*, and theſe they called *golden*) both of them were very rich, and made him look gloriouſly; whether the Materials, or the Colours, or the Art wherewith they were made, be regarded; as will appear in the particular account which is given of them in this Chapter. See *ver.* 40.

Ver. 3. *And thou ſhalt ſpeak unto all that are wiſe-hearted.*] So the *Hebrews* call thoſe who had extraordinary Skill in any Art: according to the antient Opinion, which made the *Heart* the Seat of the Mind.

*Whom I have filled with the Spirit of Wiſdom.*] Indued with ſingular ſkill. For the word *ruach* in Scripture ſometimes ſignifies *a Gift of God*; whereby they who had it, performed what they undertook excellently. And Mechanical Arts are called *Wiſdom*, as well as higher Sciences: So St. *Paul* calls himſelf *a wiſe Maſter-builder.* Which was the antient Language of the World before the time of *Pythagoras*, as *Cuperus* obſerves (in his *Apotheoſis Homeri, p.* 119.) out of *Georgius Diaconus* his Preface to *Ariſtotle*'s Logick, and out of *Nichomachus Geraſinus*, whoſe words are very remarkable. ‘When all before *Pythagoras* were called by the common Name of ΣΟΦΟΙ, even *Builders of Houſes*, and *Curriers of Leather*, and *Pilots*, ϗ ἁπλῶς ὁ τέχνης τινὸς ϗ δημιουργίας ἔμπειρος, and in general, *every one that was skilful in any Art or publick Work*, that Philoſopher denied this Name to them.’ Notwithſtanding which, ſome Authors, in after times, ſtill obſerved the antient uſe: inſomuch that *Ælian* calls Fiſhermen, who underſtood their Art well, σοφοὶ τῶν ἁλιέων, *L.* i. *de Animal. c.* 2. and *Lucius* calls *Perilaus* σοφὸν χαλκέα, *a wiſe Braſier*; and *Ariſtotle* himſelf obſerves that *Phidias* was called λιθουργὸν σοφὸν, a *wiſe Stone-cutter, L.* v. *Moral. ad Eudemum.* Nor were the Latins Strangers to this Language, (as *Cuperus* ſhows in the ſame place) which is here uſed by *Moſes*; whoſe intire ſenſe in theſe words is this: That the Men here ſpoken of, *being very skilful of themſelves in their ſeveral Arts, their skill was ſo increaſed by God's ſpecial Gift, that they became marvellous Artiſts.*

*That they make Aaron*'s *Garments.*] They were firſt employed in making Garments for *Aaron*; which were the moſt coſtly, and required moſt care in the work about them. The principal of theſe excellent Artiſts were *Bezaleel* and *Aholiab*, xxxi. 1, 2, &c.

*To conſecrate him.*] To be put on at his Conſecration, xxix. 5, 6, &c.

*That he may miniſter to me in the Prieſt's office.*] For without theſe Garments he might not miniſter. Whence that common ſaying in the *Talmud*, concerning the Prieſts, *While they are clothed in their Garments they are Prieſts*; *when they want them, they are not Prieſts.* Which *Maimonides* expreſſes thus: when they are clothed in their Garments, their Prieſt-hood is upon them; when they are not clothed with them, their Prieſthood is not upon them. That is, they might no more perform Divine Service, than mere Laymen. Whence it was that under the ſecond Temple, (when they wanted the holy Oil to anoint him) the High Prieſt was made merely by clothing him, with the fore-named *eight* Garments. And as they might not miniſter without theſe, ſo they might not add any other to them: If they did, their Miniſtry was unlawful. For which reaſon they might not wear *Gloves* on their Hands, or *Shoes* on their Feet: for from their Knees (to which their Breeches reached) to their Feet, they were naked; only their Coats in ſome ſort covered their Legs. But they ſtood barefoot in the Sanctuary while they miniſtred. We do not find indeed that God any where forbid them to miniſter in Shoes; but they being not commanded, when God orders other Veſtments, particularly *Bonnets* for their Heads, and ſaith here expreſly, theſe are the Garments thou ſhalt make, that Aaron *may miniſter to me in the Prieſt's Office*; the *Jews* thence concluded, that God intended they ſhould uſe no other, and not ſo much as any thing on their Feet in the Sanctuary. And this out of Reverence to that holy place; as *Moſes* was commanded to put off his Shoes, becauſe of the Preſence of God in that Ground where he ſtood.

Which to me is an Argument that *Moſes* did not intend to come as near to the *Egyptian* Rites as he might with ſafety, but rather to oppoſe them. For their Prieſts had ὑποδήματα βύβλινα on their Feet, as *Herodotus* tells us, *L.* ii. *c.* 7. And ſo the Prieſts of ſeveral other Nations miniſtred in Shoes of ſeveral kinds: tho others, it is certain, miniſtred barefoot; particularly the Prieſts of *Diana* at *Caſtobala*, as *Strabo* tells us *L.* xii. And nothing is more known than that ſaying of *Pythagoras*, ἀνυπόδητος θῦε ϗ προσκύνει, *Sacrifice and Worſhip unſhod*: The People, as well as the Prieſts, putting off their Shoes when they came to the Temple, as the *Jews* did.

Ver. 4. *And theſe are the Garments which thou ſhalt make*, &c.] Theſe which follow were the principal Garments wherewith the High Prieſt was clothed: beſides which there was a *Plate of Gold*; and alſo *Breeches*, common to him and all the reſt of the Prieſts.

*And they ſhall make.*] The skilful Men before-mentioned, were to make them by his order and direction.

*Holy Garments.*] Which none ſhould wear but they. See *ver.* 2.

*For Aaron thy brother, and his ſons.*] Some of theſe were peculiar to *Aaron*; others of them common to him and to his Sons; as will appear in the particular account which is given of them afterward.

*That they may miniſter unto me in the Prieſt's office.*] See *ver.* 3. Theſe Garments were only to be uſed in the time of their Miniſtration: at other times they never wore them, but were then habited like other Men; as Mr. *Selden* proves, *L.* ii. *de Succeſſion. c.* 7. and at large confirms, *L.* iii. *de Synedr. c.* 11. *n.* 3. &c.

Ver. 5. *And they.*] *i. e.* The skilful Workmen before-mentioned.

*Shall take gold*, &c.] This Verſe directs to the Materials, of which the Prieſt's Garments were to be made. For tho theſe five words denote ſo many colours; yet the firſt word and the laſt (*viz. Gold* and *fine Linen*) ſhow the Matter alſo is included; from which Colour cannot be ſeparated. And as for the Matter of their

Garments, they were made either of Woollen or Linen; nothing of Hair, or Silk, being uſed in their Contexture: For as to *Gold* and *Jewels*, they were rather for Ornament, than for the making the Subſtance of the Garments. So all the *Hebrew* Doctors, whoſe Maxim is this, *The Prieſts are not clothed in their Miniſtry at the Temple, but in Woollen and Linen.* The Matter of them indeed is not here expreſſed in this Chapter, ſave only of their *Breeches*, which are order'd to be made of Linen, *ver.* 42. But in xxxix. 27, &c. all the Garments of *Aaron*'s Sons are expreſly ſaid to be made of fine Linen; except the Girdle, which was partly of Linen, partly of Woollen. The Garments of the High Prieſt, which the *Jews* called *white Garments*, were certainly made of Linen; and his Girdle alſo was of the ſame, without any mixture of Woollen, when he wore thoſe Garments, on the great Day of Expiation, as *Braunius* ſhows, *L.* i. *de Veſtitu Sac. Hebr. c.* 7.

*Gold.*] The *Hebrews* ſay there were ſeven ſorts of Gold, which was diverſified either by its colour, or the place from which it came, or its goodneſs. But that which was uſed about theſe Garments, they conclude was the Gold they called *tahor*, which we tranſlate *pure Gold, ver.* 22, 36. *i. e.* the fineſt, and of the brighteſt colour; between a yellow and red.

*And Blue, and Purple, and Scarlet.*] Of theſe Colours ſee xxv. 4.

*And fine Linen.*] The *Hebrew* word *Scheſch* ſignifies a pure kind of fine Linen, not Silk (as ſome have imagined) for there was no ſuch thing known in *Moſes* his days. It was of a ſhining white Colour; and therefore all the Inferiour Prieſts were clothed in white, their Garments being made of this. And ſuch were all the Garments wherewith the High Prieſt entred into the moſt holy Place, on the great Day of Expiation. And whereſoever the Scripture ſpeaks of *fine Linen*, and mentions no Colour, we are to underſtand white.

Ver. 6. *And they ſhall make the Ephod.*] We retain the *Hebrew* word, which doth not expreſs the form of this Garment; but the next Verſe teaches us ſomething of it; that it was a ſhort Garment which hung behind upon the Shoulders down to the Buttocks, and came down before upon the Breaſt and the Belly. It conſiſted of three parts; that which covered the Breaſt and the Back (which the *Hebrews* take to be properly called the *Ephod*) then the two Shoulder-pieces, which came up from the Arm-holes to the Shoulders (mentioned in the next Verſe) and then the Girdle belonging to it, *ver.* 8.

*Of Gold, of Blue, and of Purple.*] See the foregoing Verſe.

*And fine twined Linen.*] Here is another word added to *Scheſch* (or *fine Linen*) which is *Maſchzar*. Which is never joined with any thing but *Scheſch* in all the Scripture; and only once found without *Scheſch*, which is to be underſtood xxxix. 24. It is thought by *Maimonides* and other *Hebrew* Doctors, to ſignify *Linen of ſix threads:* Some will have it, that where it is mentioned alone, it ſignifies *eight threaded Linen.*

*With cunning work.*] The *Hebrew* word *Choſcheb*, which we tranſlate *cunning*, ſignifies the moſt artificial, or ingenious ſort of Work; which conſiſted in the great variety of Figures and Colours that were in it; like that which is ſometimes made of divers Birds feathers; as *J. Braunius* ſhows, *L.* i. *de Veſt. Sacr. Hebr. c.* 17.

Ver. 7. *It ſhall have the two Shoulder-pieces thereof.*] They are ſo called, becauſe they covered the Shoulders; from whence the LXX call the whole *Ephod*, by the name of ἐπωμὶς. The *Jews* think they were woven by themſelves, and then ſewed to the back and breaſt-pieces with a Needle. So the next words ſeem to them to ſignify.

*Joined at the two edges thereof.*] Which *Abarbinel* interprets in this manner: The *Ephod* ſhall have two Shoulder-pieces, which being made by themſelves ſeparate from it, were afterwards ſewed to the two Extremities of the *Ephod*. But the *Hebrew* words, if they be examined, import no ſuch thing; but run thus, *It ſhall have two ſhoulder-pieces, joined at the two ends of it.* Now they might be joined in the very weaving of it, and not by a Needle afterward: and ſo they were in all probability, as *Braunius* hath endeavoured to demonſtrate.

*And ſo it ſhall be joined together.*] In the *Hebrew* the words are no more but theſe, *and it ſhall be joined together:* which may be underſtood of the coherence of the fore-part and hinder part, by the two golden Buttons ſet with *Onyx* ſtones, which joined them together on the Shoulders.

Ver 8. *And the curious girdle of the Ephod.*] The word *Choſcheb*, which we tranſlate *curious* Girdles, ſignifies it was of ſuch artificial Work as the *Ephod* it ſelf was. And it ſeems to have been two ſtrings (as we may call them) which went out of each ſide of it, and tied it to their Bodies, under their Arm-holes about the heart. So the High Prieſt had two Girdles; that Belt (as we may call it) which tied his Coat to him; and this Girdle, which tied the fore-part and hinder-part of the *Ephod* together. It is called the *Girdle of the Ephod*, becauſe it was annexed to thoſe two Clothes, and not to the Shoulder-pieces.

*Shall be of the ſame.*] Or, *Out of it:* to ſignify that the Girdle was woven together with the *Ephod*, and went out of it. So *Jarchi* and *Abarbinel.*

*According to the work thereof.*] This ſignifies it was to be made of the ſame Matter, and woven after the ſame manner, with all the Ornaments of the *Ephod* it ſelf; having all thoſe *five* Colours in it, mentioned *ver.* 4. and here repeated again.

Ver. 9. *And thou ſhalt take two Onyx-ſtones.*] Concerning the *Onyx-ſtones*, ſee *Gen.* ii. 12.

*And grave on them the names of the Children of Iſrael.*] The Princes (as *Abarbinel* obſerves) preſented *Moſes* with theſe Stones; on which he himſelf did not engrave the names of the Children of *Iſrael*, but ſome perſon skilful in that Art. For it is expreſly called, *ver.* 11. *The work of an Engraver in Stone.*

Ver. 10. *Six of their names on one ſtone, and the other ſix names of the reſt on the other ſtone, according to their birth.*] The ſix eldeſt on that Stone which was upon the right Shoulder; and the ſix younger on the other upon the left: as ſeveral of the *Hebrew* Doctors expound it; particularly *Jarchi*, with whom *Joſphus* agrees, *L.* iii.

*Antiq. c.* 8. The *Talmudiſts* indeed diſpoſe them otherwiſe; but this is moſt ſuitable to the word *toledoth,* according to their *Generations,* or their *Birth,* as we render the latter end of the Verſe.

Ver. 11. *With the work of an ingraver in Stone.*] Done with ſuch Art as ſuch Workmen uſe.

*Like the ingravings of a Signet.*] The ſame words are uſed again *ver. 36.* where he ſpeaks of the Engravings upon the *Plate of Gold.* On which *Abarbinel* ſaith the Letters were protuberant, as they are upon Coins, or upon Wax impreſſed with a Seal: but here on the *Ephod* and the Breaſt-plate, he thinks the Names were cut deep in the Stones, as Letters are in a Seal. For which I can ſee no reaſon, the words being the very ſame; and therefore if the Letters were protuberant in the one, they were ſo in the other.

*Thou ſhalt make them to be ſet in ouches of gold.*] The *Hebrew* word *Miſchbetſoth,* which we tranſlate *ouches,* ſignifies as much as the Latin word *funda;* the *ſocket,* as I may ſay, wherein the Stones were ſet. Both which made a *Button;* not of a round Figure, but ſomething like a *Lozenge,* or as *Maimonides* expreſſes it, like the figure of thoſe holes, that are in the Stomach of ſuch Animals as chew the Cud, called *reticulum.* See *Jo. Braunius de Veſt. Sacr. Hebr. L.* i. *c.* 17. *n.* 8. By theſe Buttons the hinder-part of the *Ephod* was faſtened to the fore-part upon the Shoulders; and the *Breaſt-plate* alſo hung upon them, by golden Chains.

Ver. 12. *And thou ſhalt put the two ſtones upon the ſhoulders of the Ephod, for ſtones of memorial unto the Children of Iſrael.*] This is explained in the following words, that *Aaron might bear their Names before the LORD, upon his Shoulders for a memorial.* That is, might remember to recommend the twelve Tribes of *Iſrael* unto God, when he offered Incenſe, and made his Prayers before him. Or, for a Token that he appeared before God in the Name of the whole People of *Iſrael.*

Others will have this *Memorial* refer to God, before whom he preſented himſelf, that he might be gracious unto his People, when the High Prieſt came thus attired, according to his own order, to pray for them; with aſſurance that he would be mindful of them all. And to this the 29th Verſe ſeems to incline; where the ſame is ſaid to be the intention of engraving their Names upon the twelve Stones on the Breaſt-plate. See xxxix. 7.

Ver. 13. *And thou ſhalt make ouches of gold.*] See *ver.* 11. where the word *Miſchbetſoth* is explained.

Ver. 14. *And two chains of pure gold at the ends,* &c.] Theſe *Chains* did not conſiſt of many little *rings,* but of many *threads* or *wires* of Gold twiſted together like a Rope. For which reaſon *Moſes* adds, *of wreathen work ſhalt thou make them.* This *Bartenora* takes to be the meaning of the word *migbaloth* (which we tranſlate *at the ends*) which he expounds *Cords* or *Cables.* They were not, ſaith he, like to thoſe Iron Chains wherewith Priſoners are bound, conſiſting of ſeveral Joynts; but twiſted of Golden threads, till they were as thick as *Cords.* Others think *migbaloth* ſignifies *equal;* becauſe they were of an equal thickneſs, or of an equal length. But our Tranſlation alſo may be defended; for the ends of them were annexed to the Rings of the Breaſt-plate, *ver.* 24. But as theſe Chains were annexed at one end to the Rings of the Breaſt-plate, ſo at the other end they were annexed to the Golden Buttons upon the Shoulders; ſo that the Breaſt-plate hung upon the Golden Buttons by the Chains.

*And faſten the wreathen chains to the ouches.*] *Moſes* only briefly mentions the two Chains in this place, to ſignify that the *Ouches* in the *Ephod* ſerved for the ſupport of the *Breaſt-plate,* by theſe two Chains; which properly belonged to that, and not to the *Ephod,* as *Jarchi* obſerves. And therefore after directions for the *Breaſt-plate* (which here follow) they are again ſpoken of in their proper place, *ver.* 22. As *ver.* 27. there are two golden Rings ſpoken of, which belong to the *Ephod;* but not mentioned till then, becauſe by theſe Rings the *Breaſt-plate* and *Ephod* were knit together.

Ver 15. *And thou ſhalt make the Breaſt-plate.*] Next after the *Ephod,* directions are given for the *Choſchen,* which we tranſlate *Breaſt-plate;* taking it, I ſuppoſe, to come from the *Hebrew* word *Chazeh,* which ſignifies the *Breaſt.* For by the change of a Lettter (which is not unuſual) *Choſchen* may well be thought to come from thence, becauſe it lay upon the Breaſt, and covered it.

*Of Judgment.*] For the Prieſt wore it, when he went to conſult the Divine Majeſty, about the great Concerns of their Religion or Government; and received ſuch Anſwers, as directed them what to determine in dubious Caſes, either in War or Peace. See *ver.* 29.

*With cunning work.*] See *ver.* 6.

*After the work of the Ephod thou ſhalt make it,* &c.] It was to be made of the ſame Materials with the *Ephod;* and with the ſame Artifice, as it here follows.

Ver. 16. *Four-ſquare ſhall it be being doubled.*] The words are in the *Hebrew, four-ſquare ſhall it be doubled.* Which are to be thus underſtood, that the whole Piece was not ſquare, till it was doubled. So *Maimonides.* It was a Cubit long (*i. e.* two Spans) and its breadth a Span, but being doubled, it was a ſquare of a Span, both in length and in breadth. From whence it follows that it was hollow; ſo that it may be compared to one of our Purſes: only, it doth not appear, whether it were ſewed together at the ſides, or on one ſide, or open on both ſides; tho it is commonly ſaid ſo to be. But it is poſſible that it was doubled, meerly that it might be ſtronger to bear the weight of ſo many precious Stones, and of the Rings and Chains; not that it might have any thing put between it.

*A ſpan ſhall be the length thereof,* &c.] This is juſt the meaſure of a Man's breaſt.

Ver. 17. *And thou ſhalt ſet in it ſettings of ſtones.*] Or, as it is in the *Hebrew, fill it with fillings of ſtones.* Which plainly ſignifies that theſe Stones were ſet, as precious Stones are now in our Rings, in a *funda* or *hollow,* which was filled up with the Stone. In the 20 Verſe we tranſlate it *incloſings.* So *Jarchi,* becauſe the Stone filled up the hollowneſs of the *Ouches* to which they were fitted, and therefore *Moſes* uſes the word *fillings.* *Abarbinel* here obſerves that *Moſes* ſaith *ſilings of Stone*, in the ſingular Number, not the Plural (and ſo in the next words, four rows of *Stone*, or *Stones*, as we tranſlate it) to ſignify that all the Stones were ſo ſet in the Breaſt-plate, as if they were but one Stone. For all the *Fundæ* in which they were ſet, conſiſted of one maſs of Gold, wherein were twelve *Ouches*, in which every ſingle Stone was ſet, as we ſee it now, in our preſent Lockets.

*Even four rows of Stones.*] With a ſquare of precious Stones.

*The firſt row ſhall be a Sardius*, &c.] There is ſo little certainty what theſe Stones were, that nothing can be affirmed about them; as appears by the vaſt variety of Interpretations that have been made of them, by Writers both old and new. The firſt of them is called *Odem* in the *Hebrew*, which ſome take to be a *Ruby*; but have no other reaſon for it than only becauſe אדם ſignifies red. Others take it for an *Adamant*; which may ſeem to be derived from *Odem*, as a *Jaſper* is from *Jaſphe*. And there are ſeveral other Conjectures, but none ſo probable as that of our Tranſlators; who call it a *Sardius* (or *Sardine* Stone, as they render it *Rev.* iv. 3.) which is of a red flaming Colour (as *Braunius* hath demonſtrated from ſeveral Authors, *L.* ii. *de Veſt. Sacr. Hebr. c.* 8. *n.* 8.) but, as ſome deſcribe it, with a caſt of yellow in it, like that of freſh Oil. And it is not improbable that this Stone had the Name of *Sardius* from the *Hebrew* word *Sered*, which ſignifies red, *Iſa.* xliv. 13. as *Kimchi* there interprets it. And thence the Divine Majeſty is ſaid to look like a *Sardine* Stone in (the place above-named) becauſe he appeared in great anger. So an antient Writer, διὰ τὸ φοβερὸν τοῦ Θεοῦ, πυροειδὴς γὰς τὸ Σάρδιον.

*A Topaz.*] The ſecond Stone in this row, is in *Hebrew* called *Pitdah*, which we truly tranſlate a *Topaz*: which was a Stone of a green Colour, not a yellow, as we now commonly underſtand it. So *Pliny* and others, as the ſame *Braunius* ſhows, *L.* ii. *c.* 9. where he fancies that the word *Topaſion*, by an eaſy change of Letters, was made out of *Pitdah*: for the Syriack Interpreter, *Rev.* xxi. 20. calls this Stone *Topadion*; in which there are the ſame Letters that are in *Pitdah*. But however this be, it appears from *Job* xxviii. 19. that this is the right Tranſlation of the word; for there it is *Pitdah Cuſh*, the moſt excellent *Topaz* Stones, being found in an Iſland belonging to *Arabia*, called thence by the Name of *Topazion*.

*And a Carbuncle.*] So we tranſlate the third Stone of the firſt row (which in *Hebrew* is called *Bareketh*) following perhaps *Abarbinel*. But the greateſt part of Interpreters take it for the *Smaragdus*: which good Authors deſcribe as the moſt radiant of all other Stones; and therefore called perhaps *Bareketh*, from its extraordinary ſplendour; for *barak*, every body knows, ſignifies to *glitter*, *Ezek.* xxi. 10. The beſt Authors ſay, the Colour of it is a *Graſs-green*; wonderfully refreſhing (as *Pliny* deſcribes it) to the eyes, when one looks upon it.

Ver. 18. *And the ſecond row ſhall be an Emerald.*] The *Hebrew* word *Nophech*, which we tranſlate *Emerald*, is by moſt Interpreters taken to ſignifie a *Carbuncle*. Some of which Stones are white; but the moſt excellent of all other are red, ſhining like Fire, or a burning Coal: Whence the Name of *Carbuncle*, from *Carbo* a hot Coal. And to this the *Hebrew* word *Nophech* agrees; which *Braunius* ingeniouſly conjectures comes from *Phuch*, which ſignifies that red wherewith Women painted their Faces, 2 *Kings* ix. 30. And, in ſhort, he takes it for that Stone, which we now call a *Ruby*. And ſo *Abarbinel* tranſlates it, and *Luther* alſo; *vid. L.* ii. *c.* 11.

*A Saphire.*] This Stone is mentioned before, xxiv. 9. and it retains its Name to this day, almoſt among all People. So that there is no queſtion, but only what kind of Stone it was, about which Authors differ. For ſome ſay it was a white Stone, (and there are ſome ſo pale, that they incline to that rather than any other Colour) but it is plain, that Stone was called antiently a *Saphire*, which is now ſo called; being of the Colour of the Heavens, or the Veins, that is, a *Sky-colour*. See xxiv. 10. *Cantic.* v. 14. *Lament.* iv. 7.

*And a Diamond.*] So we rightly tranſlate the *Hebrew* word *Jahalom*: which is thought to come from *halam*, which ſignifies to *break*. Whence *Halmuth* is an *Hammer*, or a *Maul*, *Judg.* v. 26. For the Adamant or Diamond is the hardeſt of all Stones; which breaks them all, but is broken by none, as *Abarbinel* ſpeaks. It was antiently accounted the moſt precious of all Gems, as *Pliny* acknowledges, *L.* xxxvii. *c.* 4.

Ver. 19. *In the third row, a Ligure.*] So we tranſlate the *Hebrew* word *Leſchem*, which being no where elſe found, the meaning of it is uncertain. But a great many, both of the Antient and Modern, tranſlate it as we do: tho what a *Ligure* is, cannot eaſily be reſolved. Some think λιγύειον, or λισκύειον, to be nothing but the beſt *Amber*. But that is no precious Stone, as all here mentioned are; and therefore (to mention no other conjectures) *Braunius* thinks we are to underſtand by this word, a kind of *Jacinth*: of which there being divers ſorts, he judges it likely to be that which neareſt approaches to the colour of *Amber*; which hath made Authors take them for the ſame. The Antients indeed commonly by a *Jacinth* underſtand a Stone of a Violet colour, but more pale and dilute than in the *Amethyſt*: and the Stone now called an *Amethyſt*, was antiently called a *Jacinth*. Yet they mention *Jacinths* of divers other colours, and ſome ſhining like Fire; *vide L.* ii. *de Veſtit. Sacr. Hebr. c.* 14. *n.* 11, 12.

*An Agate.*] So the *Hebrew* word *Schebo* (which is no where elſe mentioned in Scripture) is tranſlated by the greateſt part of Interpreters; who take this for that Stone the Greeks call *Achates*. Which is ſo well known, that it needs no deſcription; being that beautiful Stone which Nature hath painted with great variety: from whence it hath got ſeveral Names, as the ſame *Braunius* obſerves in the ſame Book, *cap.* 15. *n.* 4, &c. And the very Name of *Achates*, ſeems to be derived from its various Colours: *Akud* in *Hebrew* ſignifying that which is ſpotted, as *Jacob*'s Cattle were, *Gen.* xxx. 35. Tho now, becauſe they are common, they are of no great value; yet antiently, it appears from *Theophraſtus* and *Pliny*, they were more precious. See there, *n.* 9.

*And an Amethyſt.*] The *Hebrew* word *Achlama* is no more to be found in Scripture elſewhere, than the two former. But the beſt and moſt antient Authors take it as we do, for that Stone which other Writers call an *Amethyſt*: Which is of a bright Violet Colour, or like red Wine, from whence it has its Name in the *Greek*. The nearer theſe Stones came to a Purple, and the more they had of the Flame of a *Carbuncle*, the more precious they were eſteemed, as the forenamed *Braunius* ſhows, *L.* ii. *c.* 16. *n.* 56.

Ver. 20. *In the fourth row, a Beryl.*] The *Hebrew* word *Tharſchiſch* is very variouſly interpreted: but the LXX, *Joſephus*, and a great many others, take it for that which the Antients call a *Chryſolite*; that is, a Stone of a golden Colour, which others call a *Topaz*. This *Braunius* endeavours to prove was the colour of *Tharſchiſch*, out of *Dan.* x. 5, 6. *Cant*, v. 14, &c. See *c.* 17. *n.* 12, 13, &c.

*An Onyx.*] The *Hebrew* word *Schoham* we meet withal in the beginning of the Bible, (*Gen.* ii. 12.) and tranſlate it as we do here, *an Onyx*. But *Joſephus*, St. *Hierom*, and the *Vulgar*, tranſlate it *Sardonyx*; which was of a mixt Colour, of white and red. For the moſt precious *Indian Sardonyx* had a Radix (as they call it) white, like the Nail of one's Finger; and the Superficies red like Blood; and both of them tranſparent: From whence it had its Name; the *Sardius* Stone (as was ſaid before) being red, and the *Onyx* ſignifying the Nail of one's Finger. See the forenamed *Braunius*, *c.* 18.

*A Jaſper.*] Tho the *Hebrew* Name, which is *Jaſpeth*, be retained among all People to this day, yet all Interpreters have not tranſlated it as ours do, who no doubt are in the right. For why ſhould we not think *Jaſpeth* is certainly that Stone which the *Greeks* and *Latins* call *Jaſpis*? as we doubt not the *Saphire* before-mentioned (*ver.* 18.) is the Stone they call *Saphirus*. The beſt of theſe Stones are of a green Colour, like a *Smaragdus*; but ſometimes they have little ſpots or points in them, of various Colours; which hath made ſome Authors call this Stone *Panthera*. See *Braunius*, *c.* 19.

*They ſhall be ſet in gold in their incloſings.*] Or, more literally, *They ſhall be golden ouches in which they are ſet.* See *ver.* 17, and *ver.* 11.

Ver. 21. *And the ſtones ſhall be with the names of the Children of Iſrael, &c.*] Upon each Stone was to be engraven the Name of one of the Sons of *Jacob*. And, in all probability, in the ſame order wherein they were engraven upon the two Stones of the *Ephod*; where it is ordered they ſhould be engraven *according to their birth*, ver. 10. And ſo *Joſephus* ſaith it was here, κατὰ τάξιν ἣν ἕκαςον αὐτῶν γεννήσεως συμβέβηκεν: which is but the tranſlation of *Moſes*'s words now named, *according to their Generations*. And ſo *Maimonides* underſtands it, tho here it be only ſaid, *according to the twelve Tribes*; as if he had ſaid, upon the firſt Stone in the firſt row (*viz.* the *Sardius*) ſhall be the Name of *Reuben*; upon the ſecond, the Name of *Simeon*; upon the third, the Name of *Levi*; and ſo of the reſt.

*Like the engraving of a ſignet.*] See *ver.* 11.

Ver. 22. *And thou ſhalt make upon the Breaſt-plate, Chains.*] Theſe *Chains* are not different from thoſe mentioned *ver.* 14. as ſome imagine: who think there he ſpeaks of the Chains of the *Ephod*, and here of thoſe of the *Breaſt-plate*. For the *Ephod* had no *Chains* belonging to it, nor needed any: and the *Breaſt-plate* had only theſe two; which tho mentioned before, are now more exactly deſcribed in their proper place, and the uſe of them directed.

*At the ends.*] Concerning the word *gabluth*, ſee *ver.* 14. where I obſerved, ſome think it ſignifies *Cords*, from *gabal*, which, as well as *chabal*, ſignifies a Rope or Cord; from whence ſome fancy comes our *Engliſh* word *Cable*.

*Of wreathen work.*] So many Wires of Gold were wreathed together, as to make a Chain of ſome thickneſs, like a Cord. So *Bartenora* interprets it. *Abarbinel* ſaith they were weaved; but he muſt mean ſuch a weaving as we make with our Fingers, when we twiſt ſeveral Threads together, which the LXX call ἔργον πλοκῆς, *twiſted work.*

Ver. 23. *And thou ſhalt make upon the Breaſt-plate two rings of gold, and ſhalt put the two rings on the two ends of the Breaſt-plate.*] The Breaſt-plate had four Rings in all; one at each corner of the Square. And here he gives direction for the making thoſe two, which were at the two upper corners of it: the other two are ordered, *ver.* 26.

Ver. 24. *And thou ſhalt put the two wreathen chains of gold in the two rings, which are on the ends of the Breaſt-plate.*] This Verſe and the next ſhow how theſe Chains were to be diſpoſed, and for what end they ſerved. Below they were faſtned to the two Rings, in the upper part of the Breaſt-plate, as is here directed: and above they were faſtned to the two Buttons, upon the Shoulder-pieces of the *Ephod*, as is directed in the next Verſe. So the *Breaſt-plate* was ſupported by theſe two *Chains*, which hung upon the Buttons, as the *Breaſt-plate* did upon them.

Ver. 26. *And thou ſhalt make two rings of gold.*] That is, two other beſides thoſe mentioned *ver.* 23.

*And thou ſhalt put them upon the two ends of the Breaſt-plate.*] This is to be underſtood of the lower corners of the Breaſt-plate, as *ver.* 23. of the higher.

*In the border thereof.*] In the lower Border of it.

*Which is in the ſide.*] Or, over againſt.

*The Ephod inward.*] So that theſe two lowermoſt Rings were not ſeen, being inward; lying as it were between the *Ephod* and the *Breaſt-plate*.

Ver. 27. *And two other rings of gold thou ſhalt make.*] Theſe, tho belonging to the *Ephod*, are not mentioned till now; becauſe the uſe of them would more plainly appear in this Place.

*And ſhalt put them on the two ſides of the Ephod.*] Or rather, *Shoulder-pieces of the Ephod*: for ſo we tranſlate it more plainly, *ver.* 7.

*Underneath.*] Below, or at the lower end of the Shoulder-pieces.

*Towards the fore-part thereof.*] Or, in its fore-part.

*Over againſt the coupling thereof.*] Oppoſite to the Rings of the Breaſt-plate; being to be coupled to it by theſe Rings.

*Above the curious girdle of the Ephod.*] All this is ſaid only to mark out the place exactly, where theſe two Rings were to be faſtned to the *Ephod*; that the Breaſt-plate might be inſeparable from it.

Ver. 28. *And they ſhall bind the Breaſt-plate by the rings thereof, unto the rings of the Ephod, with a lace of blue, that it may be above the curious girdle of the Ephod.*] A blue Lace, or Ribbon, being put thro' the two lower Rings of the *Breaſt-plate*, and then thro' the Rings of the *Ephod*; they by it were tied together, a little above the girdle of the *Ephod*.

*And that the Breaſt-plate be not looſed from the Ephod.*] And thus being joined, they were not to be ſeparated one from another; no, not out of the time of Miniſtration: but always continued ſo faſt together, that the *Ephod* could not be put on without the Breaſt-plate. Thus *Maimonides*, and the *Gemara*, *c.* 7. of *Joma*, *If any one remove the Breaſt-plate from the Ephod, or the Staves from the Ark, he ſhall receive forty ſtripes.*

Ver. 29. *And Aaron ſhall bear the Names of the Children of Iſrael in the Breaſt-plate of Judgment, upon his heart.*] Appear in the Name of the whole People of *Iſrael*, to beg direction of God in all difficult Caſes.

*When he goeth in unto the holy place.*] Where with his Face toward the Ark (where the Divine Glory ſat) he prayed to God for them.

*For a memorial before the LORD continually.*] That God might remember them, when he remembred him daily of the Promiſes made to them, and to their Fore-fathers. Which in Scripture Phraſe, denotes God's gracious hearing his Prayers, when he addreſſed himſelf unto him, in the manner he required. For then he is ſaid to remember his People, when he granted their Deſires; and they remembred him, when they did as he bad them.

Ver. 30. *And thou ſhalt put in the Breaſt-plate of Judgment.*] It is called both here, and in the fore-going Verſe, *the Breaſt-plate of Judgment*, not only for the reaſon there named, but becauſe the High-Prieſt (nay, the whole body of the Prieſts, but he eſpecially) ſat as a Judge to determine ſeveral Controverſies, as appears from many places, *Lev.* x. 11. *Deut.* xvii. 8, 9, xix. 7. xxxiii. 8. 2 *Chron.* xv. 3, &c.

*The Urim and the Thummim.*] There is not the leaſt intimation any where what theſe were, nor any direction given to *Moſes* for the making of them, as there is for the reſt of the Prieſtly Attire. Which may incline one to conclude one of theſe two things: either that they were things delivered to *Moſes* by God himſelf, as the two Tables of Stone were; or that they are not things different from the precious Stones before-mentioned. But if the former of theſe were true, I ſhould think it would have been as plainly mentioned, that God delivered theſe unknown things to him, as that he did the two Tables of Stone. The other hath ſomething in the Scripture to countenance it. For in the xxxixth Chapter of this Book, where *Moſes* ſets down the making of all thoſe things which are here ordered; he mentions only the four rows of Stones, in the ſame manner as he doth here; but ſaith not a word of putting the *Urim* and *Thummim* in the *Breaſt-plate*: tho he ſpake particularly of other things, even of the *Rings*, and the *Chains*, and the *Lace*, whereby it was tied to the *Ephod*. And on the other ſide, when he ſpeaks of habiting *Aaron* with all theſe Veſtments, in order to his Conſecration, he only ſaith, *Lev.* viii. 8. that *he put the Breaſt-plate upon him, alſo he put in the Breaſt-plate the Urim and the Thummim*; but ſaith not a word of the four rows of Stones. For which it is hard to give a reaſon; unleſs it be, becauſe the *Urim* and the *Thummim* were one and the ſame thing with the 12 precious Stones: So that it was indifferent, whether he ſaid *Urim* and *Thummim* were put into the *Breaſt-plate*, or the twelve precious Stones; which are the only things in all this deſcription of the holy Veſtments, that can be thought to be *Urim* and *Thummim*. And indeed, there being ſuch a particular direction for every thing elſe, and alſo a deſcription of their form and faſhion, (as that the *Chains* ſhould be of *wreathen work*) one cannot but think there would have been ſomething ſaid of theſe, if they had been diſtinct from what was mentioned before. Mr. *Mede* indeed thinks that nothing is ſaid concerning them, becauſe they were things well known to the Patriarchs. But this is well confuted lately, by another great Man, Dr. *Pocock*, in his late Learned Commentary upon the Prophet *Hoſea*, *pag.* 149. unto which I refer the Reader, becauſe I have other things to note, and would not willingly enlarge too much on this Subject.

As for that which ſome have ſaid concerning two little Images, or Repreſentations of Angels, which were put in the hollow of the Breaſt-plate, I ſee no foundation for ſuch a Conceit. One may better ſay, that theſe two words *Urim* and *Thummim*, were written, or wrought on the Breaſt-plate; ſignifying that from hence they ſhould receive the cleareſt and moſt perfect Reſolution of all their Doubts. And of this Opinion was R. *Aſaria* in his *Meor Enajim*, *c.* 46

But if we take the former to be the truer Account, that he only repeats what he ſaid before, (as he doth what he had ſaid of the Rings belonging to the Breaſt-plate, *ver.* 14, 22.) then the meaning is, that the twelve Stones ſhould be the moſt ſparkling, and moſt perfect in their kind, that could be got, (for *Urim*, all acknowledge, ſignifies *Fires* or *Illuminations*; and *Thummim*, the greateſt *Perfection*) and that all belonging to the Breaſt-plate (the *ſquare Stuff*, the *Stones* engraved, the *Rings*, the *Chains* and *Lace*) ſhould be prepared, and made ready before they were ſet in the Breaſt-plate.

And of this Opinion (that the precious Stones were the *Urim* and the *Thummim*) were *Joſephus* and the *Talmudick* Doctors, who therein, I take it, were in the right; tho they do not give a likely account how the Mind of God was declared by them.

*And they ſhall be upon Aaron's heart.*] So it is ſaid concerning the Names of the Children of *Iſrael*, (*ver.* 29.) which were engraven on the twelve Stones; and ſeems to confirm the foregoing interpretation.

*When he goeth in before the LORD.*] To miniſter unto the Divine Majeſty, and to enquire of him: which he did in the *Holy Place*, ſtanding with his Face towards the Ark, in the *Holy of Holies*. Into which he went only once a year, upon a particular Buſineſs, to expiate the Sins of the People; and had not on theſe glorious Robes here mentioned; but was only clothed in fine Linen, as we read, *Lev.* xvi. And therefore it is ſtrange that *Buxtorf* ſhould ſay he went into the *Sanctum Sanctorum* with the *Urim* and *Thummim*, to enquire of God. See his Hiſtory of them, *cap.* 1. (where he alledges this Verſe for it) and *cap.* iii.

*And Aaron ſhall bear the Judgment of the Children of Iſrael.*] By *Judgment* is here meant the *Breaſt-plate of Judgment*, as it is called, when he begins to ſpeak of it, *ver.* 15. and in the foregoing Verſe; juſt as the *Ark of the Teſtimony*, is ſometimes called *the Teſtimony*. Or elſe the meaning is, that he ſhould carry the great Concerns of the Children of *Iſrael* (their weighty Cauſes and Doubts) before God; and deſire his direction for the King, for the great Council, and for the People, in all difficult Matters, both in War and in Peace, whether belonging to Religion or to Civil Government.

*Upon his heart before the LORD.*] He was never to appear in the Holy Place without this *Breaſt-plate*, with the Names of all the Children of *Iſrael* upon it. Many Learned Men have taken notice of that Paſſage in *Ælian*, *L.* xiv. *Var. Hiſt. c.* 34. where he relates how the *Egyptian* Prieſts had an Image made of *Saphire* Stone, about their Neck, (which was called Ἀλήθεια, *i. e. Truth)* when they ſat in Judgment. And *Diodorus Siculus* ſaith, *L.* i. *c.* 75. that it conſiſted of more precious Stones than one; from whence ſome have imagined that *Moſes* took his Pattern of this Breaſt-plate. But as they did not wear this Badge of Authority, when they miniſtred about Sacred Things, but in their Civil Courts where they ſat as Judges; ſo there is no reaſon to think this Ornament of theirs, was ſo old as the time of *Moſes*, (there being no mention of it in *Herodotus*) but was rather a later Invention, unto which other Countries were not Strangers. For the *Veſtal* Virgins among the *Romans*, at leaſt ſhe that was called *Maxima*, wore an Ornament upon her Breaſt made of precious Stones, as a Statue digged up at *Rome*, in the beginning of the laſt Century, ſeems to repreſent it, (ſee *Lipſius*, *cap. ult. de Veſta & Veſtal.*) And *Gutherius* hath proved that theſe *Veſtal* Virgins ſat in Judgment, and tried Cauſes, as the *Pontifex Maximus* did; and then it is likely, and not at other times, wore this *Antepectorale*. There is more ground alſo to ſay, that the *Egyptians* took their Pattern from the *Jews*, than that theſe took it from the *Egyptians*; there being in the time of *Solomon* a great Correſpondence between them, by his Marriage with *Pharaoh*'s Daughter.

*Continually.*] Whenſoever he appeared before the LORD, to enquire of him. The greateſt difficulty is, how the LORD anſwered by *Urim* and *Thummim?* Which the *Jews* generally think was by the ſhining of the Stones, and the prominence of ſuch Letters in them, as made the Anſwer. If they had left out the latter part of this Reſolution,) about the Prominence of the Letters) what they ſay would have been more likely: Eſpecially ſince *Joſephus* only mentions their extraordinary Splendour; telling us, for inſtance, that when the High Prieſt enquired, whether they ſhould go to War or not? if God approved of it, there were ſuch a refulgent brightneſs in the Stones, ὡς τῷ πλήθει παντὶ γνώριμον εἶναι, τὸ παρεῖναι τὸν Θεὸν εἰς ἐπικουρίαν, *that made all the People know, God would be preſent for their help and ſuccour.* And when God did not approve of their undertaking, he ſaith there was a *cloudineſs* upon the Stones, as there had been for two hundred Years (he confeſſes) before he wrote his Hiſtory, τοῦ Θεοῦ δυσχεραίνοντος ἐπὶ τῇ παραβάσει τῶν νόμων, *God being angry with them, for the tranſgreſſion of his Laws, L.* iii. *Antiq. c.* 9. But this alone could not reſolve ſuch Queſtions as that, *Judg.* i. 1. *Who ſhall go up firſt to fight againſt the* Canaanites? To which the LORD anſwered, *(ver. 2.) Judah ſhall go up.* For if this Anſwer was given, in the way now mentioned, that Stone alone, which had the Name of *Judah* engraven on it, muſt have had a ſplendor in it above all the reſt. Which if we ſhould ſuppoſe, yet an Anſwer could not have been given to all their Queſtions, merely by the refulgency of all, or of any one Stone; as if they askt, *Which way they ſhould go againſt an Enemy?* Therefore it is more likely, that there was a Voice, which ſpake to the High-Prieſt, from the Divine Glory, on the Mercy-ſeat; as we read there was to *Moſes*, when he went into the moſt Holy Place to ſpeak with God, *Numb.* vii. 89. Againſt which I do not ſee what can be objected; and it ſeems far more probable than their opinion, who think God inſpired the High Prieſt at that time, when he conſulted him, as he did the Prophets. For this makes no difference between enquiring by *Urim* and *Thummim*, and by the Prophets, but only this; That God (they ſay) conſtantly anſwered when the High Prieſt conſulted him, which favour he did not always grant the Prophets. If there be any Truth alſo, in what the *Jews* ſay concerning the *Bath-col* under the ſecond Temple, it ſeems to me to tell us, That God then directed them, without the *Urim* and *Thummim*, in the ſame way as he had formerly done with it. Certain it is, that ſuch a Voice often ſpake to our Saviour, in the audience of his Apoſtles, out of the High and Holy Place in the Heavens; to ſhow that he was the *Prophet like unto Moſes*, whom he promiſed to raiſe up unto them, *Deut.* xviii. 15.

There are thoſe who have adventured to affirm, that others beſides the High Prieſt might wear the *Urim* and *Thummim*, to conſult the Divine Majeſty, particularly their Kings. But how weak the Grounds of this Aſſertion are, will appear when I come to thoſe Places, which they alledge to juſtifie it. I ſhall conclude what I have to note about this matter, with one Obſervation more; That this is one of the principal Reaſons, why the Government of this People before they had Kings, was (as *Joſephus* calls it) *Theocracy*, that is, *The Empire of God*, becauſe he, by this Oracle of *Urim* and *Thummim*, preſcribed how they ſhould proceed in all their publick Affairs of great moment. And another Reaſon was, becauſe he ſtirred up *Judges*, when he thought it neceſſary; who being of his immediate appointment, are ſo far acknowledged by him, that when they were weary of *Samuel*'s Government, (who was a *Judge)* and deſired a King, God declared it was not *Samuel* whom they rejected, but himſelf.

Ver. 31. *And thou ſhalt make the Robe.*] The *Hebrew* word *Mehil*, which we tranſlate *Robe*, is by the *Latins* called *Pallium*, and by the LXX ποδήρη, *a Garment coming down to the Ankles.* The form of it is intimated in the next Verſe;

and the matter of it is here ordered to be *all* of *blue*, *i. e.* of blue Cloth. Some indeed ſay of Silk: but it is certain *Thechelet* ſignifies *Wool dyed of a ſky-colour.* See *Braunius* L. i. *de Veſt. Sacr. Hebr. c. 9. n.* 1.

*Robe of the Ephod.*] So called, becauſe the *Ephod* was put upon it.

Ver. 32. *And there ſhall be an hole in the top of it.*] From hence the Form of it may be gathered, that it was like one of our *Surplices*, or *Shirts* without Sleeves: but with two holes on the ſides, to let their hands thro'. And it was put on over their Heads, it appears by this hole at the top; and ſo covered their whole Body.

*In the midſt thereof.*] Not croſs-wiſe, from ſhoulder to ſhoulder: but long-wiſe, from the back to the middle of the breaſt, as *Abarbinel* expounds it. Wherein it differed from a Surplice, and from the *Tunick*, or *Coat:* the hole of which at the top, was round; whereas this was oblong, as they ſpeak.

*It ſhall have a binding.*] This was both for handſomneſs, and for ſtrength, that it might not be further ſlit. *Joſephus* mentions the former as a reaſon for this *binding* or *border*, that there might appear no δυσπρέπεια (as his word is) no deformity about the Prieſt: and the Text it ſelf in the end of the Verſe mentions the latter, *that it be not rent.* This binding *Abarbinel* thinks, on the former account, was on the inſide, for *decorum* ſake, that nothing might be ſeen but the Robe.

*Of woven work.*] It was not to be ſewed to it, but woven with it of one entire piece; which could not be done without a great deal of Art. So *Abarbinel*, the opening or *hole* was not to be cut with Sciſſars, and then ſewed with a Needle; but it was woven with the very Garment.

*As it were the hole of an Habergeon.*] The antient *Habergeons* or *Corſlets*, being made of Leather and Linen, needed a *Limbus* about the Neck to keep the part firm and tight. But whether the binding had hooks and eyes (as we call them) like thoſe which are in *Corſlets*, to faſten the parts together, is uncertain. *Abarbinel* affirms it, but without any Authority.

*That it be not rent.*] That is, the Robe be not rent in putting it on; or by the *Ephod* and *Breaſt-plate* that were upon it; for that had rendered it comtemptible; a Rent among us (ſaith *L. Levi Barzelonita*) being diſhonourable, *Præcept.* ciii.

Ver. 33. *And beneath upon the hem of it.*] Or, upon its *skirts.* Κατὰ πέζαν, ſaith *Joſephus*, towards the bottom, where it touched the feet.

*Thou ſhalt make Pomegranates.*] So the *Hebrew* word *Rimmonim*, undoubtedly ſignifies, as *Maimonides* and other learned *Jews* affirm. *Jarchi* ſaith, they were to be of the bigneſs of an Hen's egg.

*Of blue, and of purple, and of ſcarlet round about the hem thereof.*] Tho the Robe it ſelf was of one ſimple colour, yet the *skirts* of it were very much adorned by variety of Colours in the Pomegranates; which were made of Yarn died *blue*, *purple*, and *ſcarlet*, (of theſe ſee xxv. 4.) and the LXX add, of *fine Linen.* For ſo we read they were made, xxxix. 24.

*And bells of gold between them round about.*] The *Targum* upon *Eſth.* vi. 10. makes the Kings of *Perſia* to have worn ſuch kind of Garments. For he repreſents *Ahaſuerus* as ſaying to *Haman*, *Go to my Wardrobe, and take one of my beſt purple Cloaks, and of the beſt ſilk Veſts, with Gems at the four corners of it, and golden Bells and Pomegranates hanging round about.* And no doubt they were intended partly as an Ornament to the High Prieſt, their Matter being of Gold; but what their Form was we are not told. There were round Bells in uſe amongſt them, like thoſe which we commonly ſee upon the Collars of our Horſes Necks: but *Maimonides* ſaith theſe were of a Pyramidal Figure, open at the bottom, with Clappers in them, like our little hand Bells.

Ver. 34. *A golden bell and a pomegranate, a golden bell and a pomgranate, upon the bottom,* &c.] So there was a Bell (as the *Jews* explain it) between every two Pomegranates; and a Pomegranate between every two Bells. But how many of each there were is uncertain; tho the *Jews* commonly ſay there were 72. Which if it was true, and the Pomegranates were of ſuch a bigneſs, as was ſaid before; this Robe would have been ſo wide at the bottom, as to have been cumberſome, eſpecially with ſo many Pomegranates and Bells hanging upon it.

Ver. 35. *And it ſhall be unto Aaron, to miniſter.*] He was never to appear before God without this Garment; nor to wear it but when he miniſtred. The ſame is ſaid of all the Prieſtly Garments, both of his and of his Sons, *ver.* 3, 4.

*And his ſound ſhall be heard when he goeth in unto the holy place before the LORD.*] That the People, upon this notice, might fall to their Prayers, while he was offering Incenſe; which repreſented their going up to Heaven.

*And when he cometh out.*] That they might then diſpoſe themſelves, to be diſmiſſed with his Bleſſing.

*That he die not.*] For neglecting to appear before God, in this ſolemn manner, as he required. For it is the common Maxim among the *Jews*, That *when the Prieſts were clothed with their Garments, they were held to be Prieſts; when they were not ſo clothed, they were not Prieſts.* That is, if they preſumed to miniſter without this Attire, it was an illegal act, and unacceptable to God. See *ver. ult.*

Ver. 36. *And thou ſhalt make a plate of pure gold.*] The *Hebrew* word *Zitz*, is tranſlated πέταλον by the LXX: which ſignifies *a Leaf expanded.* And ſuch was this *Plate* (as we render it) a thin piece of Gold, two fingers broad (as *Jarchi* tells us) and ſo long as to reach from one Ear to the other; being bound to the fore-head with a ſtring, which was tied behind the head; and thence is called a *Crown*, (xxxix. 30) as all things are which compaſs the fore-head. And *Crowns* being antiently made of Flowers, or Leaves, which we call *Garlands*, *Joſephus* ſaith this Crown was adorned with the Figures of that Flower which the Greeks call κυανὸς, of which there were three rows, *L.* iii. *Antiq. c.* 8. And indeed the *Hebrew* word *Zitz* ſignifies a Flower; which hath made ſome think this Plate had its Name from the Flowers which were wrought in it, to make it look more beautiful. See xxix. 6.

*And grave upon it like the engravings of a ſignet.*] Not by cutting the Letters deep in the Plate, but by making them protuberant, like thoſe which are made by a Seal upon Wax. See *ver.* 22.

*HOLINESS TO THE LORD.*] The antient Crowns perhaps had ſome image or other in them, (for in later times *Domitian* had a golden Crown with the Effigies of *Jupiter* and *Minerva*, as *Suetonius* tells us) inſtead of which, God commands his own great Name to be engraven on *Aaron*'s Crown, in theſe words; which ſignify, that he was *Separated to the Service of the moſt High.* It is but a frivolous queſtion which the *Jews* make, Whether theſe words were engraven in one Line, or in two, one above another? For there is no reaſon to make us think they were not in one Line, as they are here written.

Ver. 37. *And thou ſhalt put it on a blue Lace.*] It hung on a Riband of blue, by which it was faſtned upon the Mitre, as it follows in the next words. The *Talmudiſts* fanſy there were *three* Ribands, one at each ear, and one in the middle; which is this here mentioned. But this one was ſufficient for the purpoſe, as will appear when the next Words are rightly underſtood.

*That it may be upon the Mitre.*] There was an order before for making a *Mitre*, among other Veſtments: but we have not been told hitherto, of what it was made (which is mentioned below, *ver.* 39.) nor what was the Form of it. The Latins antiently called it *Stroppus*, which is the ſame with the Greek ϛρόφιον; being a Fillet wound about the head of their Prieſts, as *Feſtus* tells us. *Prudentius* calls it *tortam infulam*, becauſe it was made ſometimes of three or four Ribands or Laces wreathed together, *vid. Cuperus* in his *Apotheoſis Homeri*, *p.* 138. The antient Greeks call it *Tiara*, and *Cidaris*, and ſometimes *Diadema*; which was commonly made of *Byſſus* or fine Linen, as appears even from the ſtory of *Alexander* the Great, who (as *Juſtin* tells us) took his Diadem from his Head, to bind up the Wounds of *Lyſimachus*, *L.* xv. which ſhows that it was made of fine Linen, which was proper for that purpoſe.

They were of divers Colours, but commonly white: and ſuch were the *Diadems* of Kings, which *Ammianus* calls *faſciolam candidam regiæ majeſtatis inſigne*, *L.* xii. Such was the *Mitre* of the High-Prieſt (*ver.* 39.) and the *Bonnets* of the lower Prieſts. The former of which they called *Mitznephet*, and the other *Migbaoth*. They did not differ at all in their Matter, but only in their Form. Both conſiſted of ſixteen Ells of fine Linen, as the *Hebrew* Doctors agree; but do not tell us of what breadth: which might be wrapt round ſeveral times about, into what Form they pleaſed. And the *Migbaoth* or *Bonnets*, they all ſay, came lower down upon the forehead, than the *Mitre*; and roſe up higher, like an Hillock. But the *Mitznephet* did not cover the Forehead at all, and was flatter than the Bonnets, but much broader, conſiſting of more folds round: like the *Turbants* which are now worn in the Eaſt, or like an *half Sphere*.

Now ſome underſtand theſe words, *that it may be upon the Mitre*, as if the golden Plate was bound upon the Mitre; which is contrary to what follows, *ver.* 38. *it ſhall be upon* Aaron's *forehead*. This therefore muſt be underſtood of the *Lace* or *Riband*, which was to come down over the Mitre, to faſten the golden Plate, which depended upon it. For being put thro' a little hole in the middle of the Plate, it went over the Mitre; and each end of it being put into the holes of the Plate, which were at each ear, it was brought up again, and tied over the Mitre. Thus we muſt interpret it, if there was but one ſtring to faſten it. It cannot be denied indeed, that ſometimes more than one thing of a kind is intended, where the Scripture ſpeaks in the ſingular Number (as in viii. 21. x. 4, &c.) and therefore we may conceive, as I ſaid before, that there were three Ribands, one at each end, and another in the middle, by which it hung upon the Forehead; whereby they might more eaſily be faſtned at the top of the Mitre.

*Upon the forefront of the Mitre it ſhall be.*] That is, the golden Plate ſhall be in the forefront of it. By which it appears that the *Hebrew* Doctors rightly deſcribed it, as reaching before from ear to ear; but no part of it behind. That is, it was an half-circle, not a whole; incompaſſing only the fore-part of the Head, not like other Crowns that incompaſs it round.

Ver. 38. *And it ſhall be upon Aaron's forehead.*] The *Mitre*, as I ſaid before, did not come down low (as the *Bonnets* did) but only covered the Crown and the upper part of the Head; the whole Forehead being left bare, that there might be ſpace enough for this Plate of Gold to lie upon it, and for his *Phylacteries*, as the *Jews* will have it, which were next to the Mitre, and then the Crown, a little above the Eyes. But ſome of them think the High-Prieſt wore no *Phylacteries*, having no need of them, when he was clothed with ſo many holy Garments. But, not to trouble our ſelves with that, it appears by theſe words, that the Plate did not lie upon the Mitre, but upon the High-Prieſt's Forehead.

*That Aaron may bear the Iniquity of the holy things, which the Children of Iſrael ſhall hallow in all their gifts.*] Theſe words ſuppoſe there might be ſome defects in their Sacrifices and Gifts, which they conſecrated and preſented unto God (tho they were ignorant of it) which were all pardoned (for that's meant by *bearing*, that is, taking away iniquity) by the Interceſſion of their High-Prieſt, when he appeared before God with this Crown upon his Head, that is, thus perfectly and compleatly attired. Wherein he repreſented our great High-Prieſt, Chriſt Jeſus; by whoſe perfect Sanctity and Satisfaction, all the defects of our ſincere Services are ſupplied.

*And it ſhall be always upon his forehead.*] That is, whenſoever he went in to miniſter in the Holy Place.

*That he may be accepted before the LORD.*] That the Children of *Iſrael*, and their *Sacrifices* and *Gifts*, might be accepted when they preſented them to God; which they were not, if the High-Prieſt did not appear before him, in this manner on their behalf. The Heathens themſelves (as *Athenæus* informs us, *L.* xv. *c.* 5.) thought Prayers and Sacrifices then acceptable to their Gods, when they offered them with Crowns on their Heads. And therefore a great many Authors tell us, the Prieſts in all Countries were crown'd when they miniſtred; nay, the Sacrifices themſelves, and their Altars, and their holy Utenſils were crown'd; as if all their Services had been ineffectual, if made without a Crown. For they that prepared the Beaſts for Sacrifice, and the Muſicians, and all that were preſent were crowned, as appears out of antient Coins and innumerable antient Writers. See *Cuperus, Apotheoſ. Hom. p.* 70.

Ver. 39. *And thou ſhalt embroider the Coat of fine Linen.*] This *Coat* is one of the Garments ordered to be made *ver.* 4. in Hebrew called *Ketonah*: from whence both the Greek word χιτών, and the Latin *Tunica* ſeem to be derived. The matter of it was *fine Linen*, and therefore it was white. The form of it was not much unlike one of our Shirts, with Sleeves coming down to the wriſts; but made pretty cloſe to the Body, and ſo long as to reach down to the heels. It was the moſt inward of all the Prieſtly Garments, being next to their Body. And tho it be not mentioned in the deſcription of it, there is no doubt, that it had a ſlit in the neck of it, by which it was put over their head, and then tied to the neck with ſtrings.

*Embroidered.*] The *Hebrew* word *Taſchbetz* all agree ſignifies a work with certain Figures woven in it, either of Gold, or other Materials. But what ſort of Figures is not certain. The famous *Salmaſius* thinks they were round like to our Eyes. Others take them to have been ſquare or cubical. *R. Sol. Jarchi* ſaith in general, that it was a work like the *Ouches* (as we tranſlate *Miſchbetzoth*) in which the precious Stones were ſet. But none, I think, hath made ſuch likely gueſſes at the figure of them, as *Jo. Braunius*, who takes them to have been nothing elſe, but *lacus aut foſſalus angulares*, &c. ſuch little deep holes, as reſemble thoſe that are in one of the Stomachs of thoſe Animals that chew the Cud, called *Reticulum*. See *L.* i. *de Veſtitu Sacerd. Hebræorum*, *c.* 17.

*And thou ſhalt make the Mitre of Linen.*] See *ver.* 37. where the Mitre is mentioned.

*And thou ſhalt make the girdle of needle-work.*] It is mentioned before *ver.* 4. under the name of *Abanet* or *Abnet*, which no doubt ſignifies a *Girdle* or *Belt*; yet not like our common Girdles, but like that which we call a *Schaſh*, being made of twined Linen, and Worſted of divers colours, as we find xxxix. 29. where *blue, and purple, and ſcarlet*, ſignifies Wool, or Worſted-yarn of theſe colours. Such were the Girdles of all the Prieſts, which they wore all the year, the High-Prieſt as well as the reſt; except upon one day (that of *Expiation*) when he had on a Girdle of fine Linen only, not mixed with Woollen. Theſe Girdles were of ſuch a length, that they might go round the Body more than once, as *Joſephus* tells us, *L.* iii. *c.* 8. For, if we may believe him, they were *two and thirty* Ells long, and four Fingers broad, being hollow within. When they were not in the Act of Miniſtration, both ends of them hung down to their very feet, πρὸς εὐπρέπειαν, &c. (as the ſame *Joſephus* ſpeaks) *for comelineſs ſake, that they might appear more goodly to the beholders*: which agrees to what *Moſes* ſaith in the next Verſe, that they (as all the Prieſtly Garments, *ver.* 2.) were made *for glory and beauty*. But when they went about any holy work, belonging to their Office, they threw them over their left ſhoulder, that they might not be an hindrance to them. The uſe of this *Girdle* was to gird their *Coat* cloſe to them; which they tuckt up alſo in the Girdle (when they went about their Miniſtry) to the middle of their Legs, that it might not incumber them in their Service.

*Of needle-work.*] This was a different ſort of word from *Taſchbetz*) which we tranſlate *broidered*, ver. 4.) and from *Choſcheb* (which we tranſlate *cunning*, ver. 6, 15.) and is here called *Rokem*. Which ſignifies the ſame with *Choſcheb*, as to the variety of colours and figures in the Work: but *Choſcheb*, as the *Hebrew* Doctors tell us, was done by weaving, and *Rokem* with a Needle, as we rightly take it. Of the two, *Choſcheb* was the moſt artificial, as the word ſeems to intimate; being wrought on both ſides with the ſame Figures, whereas *Rokem* was only on one ſide. This they gather from xxvi. 31. where the *Veil* is ordered to be made of the Work called *Choſcheb*, which it's probable was glorious on both ſides, both within and without the moſt Holy Place. *Joſephus* ſaith, this Girdle was wrought with Flowers of the ſeveral Colours mentioned xxxix. 29.

Ver. 40. *And for Aaron's ſons thou ſhalt make Coats.*] The Coats of all the Prieſts, as well as of the High-Prieſt, were embroidered, as *Maimonides* expreſly affirms. And it ſeems to be the ſenſe of *ver.* 4. where he is commanded to make Garments not only for *Aaron*, but for his Sons (*i. e.* all the reſt of the Prieſts) among which the *broidered Coat* may well be thought to belong to them. See xxxix. 27.

*And thou ſhalt make for them girdles.*] The Girdles of the inferior Prieſts, were the very ſame with that of the High-Prieſt, (as well as their Tunicks or Coats) being to bind their Coats to their Body.

*And bonnets.*] How theſe differed from the *Mitre* of the High-Prieſt, in their Form, not in their Matter, ſee *ver.* 37.

*For glory and for beauty.*] The Garments of all the Prieſts were contrived to make them appear in a ſplendid and comely manner, when they minſtred to the glorious Majeſty of God, being of fine Linen, which was worn by the greateſt Perſons, made with great Art, eſpecially their Coats and Girdles, which were finely adorned (as I have ſhewn in the Verſes foregoing) with elegant Figures, and rich Colours: for *blue*, or ſky-colour, *purple* and *ſcarlet* belonged to Kings and Perſons of Honour. But the Garments of the High Prieſt were above all the reſt moſt glorious, and deſigned ſo to be, *ver.* 2. For beſides thoſe common to him with all the Prieſts, which were very coſtly, he had others far more precious: particularly the *Ephod* and its Girdle, the *Breaſt-plate* ſet with Stones of great value, the *Robe*, and the *Crown of Gold*. The two Stones alſo on the ſhoulders of the *Ephod*, were not only precious in their kind, but for their bigneſs; being ſo large, that Twelve Names were engraven in them, containing *Six and thirty* Letters. All which conſidered, *Philo* had reaſon to ſay (*L. de Sacerd. Hon.*) *it is manifeſt the*

*Law dreſt up their Prieſt*, Βασιλέως εἰς σεμνότητα καὶ τιμὴν, *to the venerableneſs and honour of a King.* For the Prieſthood in old time was ſo honourable, that Kings themſelves diſcharged it: which is the reaſon that in Scripture, Princes and Prieſts have the ſame Name of *Cohenim*.

To all which I may add, That they took ſuch care all their Garments ſhould be *for glory and beauty*, that when they were foul, they did not waſh them, nor repair them when they had any breach in them: but new ones were bought, and the old employed about the Lamps in the Feaſt of Tabernacles. See Mr. *Selden*, *L.* iii. *de Synedr. c.* 11. *p.* 142.

Ver. 41. *And thou ſhalt put them upon Aaron thy brother and his ſons with them.*] As we read he did, *Lev.* viii. 6, 7, &c. 13. and this was part of *Aaron*'s Conſecration, *ver.* 3. of this Chapter.

*And ſhalt anoint them.*] He anointed *Aaron* by pouring the holy Oil upon his Head, *Lev.* viii. 12. but he anointed his Sons only by ſprinkling ſome of it upon their Garments (as he did upon his alſo) with the Blood of the Sacrifice, xxix. 21. *Lev.* viii. 30.

*And conſecrate them.*] By the Sacrifice of a Ram, called the *Ram of Conſecration*; the Blood of which he put *upon the tip of their right ear*, &c. xxix. 20. *Lev.* viii. 22, 23, &c. and by the Wave offering which he put into their hands, that they might wave them before the LORD, xxix. 24. *Lev.* viii. 27. From whence the phraſe for *conſecrate* here in this place, is in *Hebrew fill their hand.*

*And ſanctify them.*] By the foregoing Ceremonies. For they were ſet apart to the Divine Service, by putting on their Gaments, anointing them, and offering the Sacrifice of Conſecration, and by waſhing them with Water, as appears from *Lev.* viii. 6, 7, 12. where it is ſaid, he anointed *Aaron* to *ſanctify him*; and *v.* 30. having ſprinkled their Garments, it is ſaid *he ſanctified Aaron and his Garments, and his Sons, and his Sons Garments with him.*

Ver. 42. *And thou ſhalt make them linen breeches.*] Tho theſe are mentioned in the laſt place, yet they were put on the firſt of all the Prieſts Garments; after them the *Coat*, which being girt about with the *Girdle*, the *Bonnet* was put upon the Prieſt's head. The High Prieſt, in like manner, having put on his Breeches, Coat and Girdle (which were common to all Prieſts) was clothed with his *Robe*, and next with the *Ephod* and *Breaſt-plate*, which were inſeparable; and laſt of all with his *Mitre* and the *golden Crown*. To which order Nature it ſelf directed them; the inward Garments being always put on before the outward.

Now as to theſe *Mikneſe*, which we truly render *Breeches*, the matter of them was Linen, as we are here informed: and not ordinary *Linen*, but that which the *Hebrews* call *Scheſch*, which was *fine Linen*; and more than that, they were of *twined* (or ſix-threaded) *Linen*, as we read xxxix. 28. They were made with great Art, being woven of one piece, and not ſewed together, as *Maimonides* tells us. The Form of them was like our *Breeches* or *Drawers*, which may be the reaſon why *Moſes* here uſes a word of the *dual* Number, becauſe they had two parts, which covered each Thigh diſtinctly.

*To cover their nakedneſs.*] This was oppoſed, as *Maimonides* thinks, to the idolatrous Worſhip of *Peor*; which, if we may believe him, was ſo beaſtly, that it was performed by diſcovery of their nakedneſs, *More Nevoch. Part.* iii. *c.* 45.

*From the Loins even to the Thighs they ſhall reach.*] They were bound about the Loins with Strings, which run thro' the top of them, that they might be drawn ſtraiter, or looſer, as they pleaſed; and came down the Thighs, as far as to their Knees. There were ſome *Breeches* antiently, which covered the Legs alſo, and came down to the Feet, ſuch as Sailors uſe in cold Countries: but theſe did not come down ſo low, the intention of them being only to cover thoſe Parts (as it goes before) which ought not to be expoſed. For tho they had a Coat over their whole Body, yet that being looſe and wide below, by ſome accident or other, thoſe Parts might have been ſeen which ought to be ſecret, if that had not been prevented by theſe Drawers, which ſo covered the lower Parts, that nothing could poſſibly be ſeen. For in this they differed from our Drawers, that they had no opening, either behind or before. Some think before this time there were no ſuch thing as *Breeches* in uſe among the *Hebrews*; nor after this, among any other Men, but the Prieſts in their Miniſtration. But in latter Ages they came in uſe, as appears from *Dan.* iii. 21.

Ver. 43. *And they ſhall be upon Aaron, and upon his ſons, when they come in unto the Tabernacle, or when they come near unto the Altar to miniſter in the holy place.*] They could not be permitted ſo much as to appear in the *Tabernacle*, much leſs to *miniſter*, eſpecially in the *Holy Place*, without their *holy Veſtments*. Which they wore there only, but in no other place: for at home, or abroad, or in the *Sanhedrim*, and all other places out of the Temple, they wore common Garments, ſuch as other Men did. Inſomuch that St. *Paul* could not diſtinguiſh the High Prieſt, when he ſat in the Court, by his Habit from other Judges, *Acts* xxiii. 5. And accordingly as we read, *Ezek.* xlii. 14. xliv. 17, 18, 19. an expreſs Precept for putting off the Prieſts Garments, and laying them up in the Chambers appointed for that purpoſe, when they went out of the Court where they miniſtred. The High Prieſt, as *Maimonides* informs us, had a Chamber, or *Veſtry*, peculiar to himſelf, where his Garments were laid up, when he put them off, as the *Robes* of Kings are in their Wardrobe. Of this one cannot reaſonably doubt, that they being not only precious, but ſacred things, were kept ſafe in the Temple, which was an holy place. And ſo were the Garments of the inferior Prieſts, as we may learn from *Ezra*, and *Nehemiah*: who, among other things put into the Treaſury, mention a certain number of Prieſts Garments, *Ezra* ii. 69. *Nehem.* vii. 70. In their *Veſtries* alſo there were peculiar Cheſts, where every ſort of Veſtment were kept by themſelves. All the *Breeches*, for inſtance, which had this Inſcription *Mikneſe*, i. e. Breeches. In like manner all the *Coats*, and the *Bonnets* had two diſtinct Cheſts, with this Inſcription, *Ketonoth* and *Migbaoth*: and ſo had the reſt, as we are told in the *Miſna Tamid c.* 5.

But while they were in the Temple, they might keep on their holy Garments (only not ſleep in them there) even at thoſe hours when they did not miniſter. Which this Text ſeems to ſuppoſe, when it ſaith, they ſhall be upon them, *when they come into the Tabernacle*, as well as *when they come near unto the Altar to miniſter*. Thus the *Talmudiſts*: In the Temple they might keep on their Garments, *whether in the time of their Miniſtration, or out of it*. But this they underſtand only of their *Breeches*, their *Coat* and *Bonnet*: for their *Girdle* they were bound to lay aſide aſſoon as they had done Miniſtring.

*That they bear not Iniquity and die.*] That God do not puniſh them with Death, for being ſo prophane as to appear before him, without their holy Garments, which he appointed to preſerve his Service from contempt.

*It ſhall be a ſtatute for ever unto him, and his ſeed after him.*] That is, as long as there ſhall be any Prieſt of the Order of *Aaron*, they ſhall appear before God in theſe Garments. But that Prieſthood being aboliſhed by the true eternal Prieſthood of Chriſt, there is no longer any uſe of them; no more than of the Sacrifices thoſe Prieſts offered, which are compleated in the Sacrifice of Chriſt. As for the Jewiſh ſenſe of theſe words, it is manifeſt, that it hath been long confuted; there having been no Prieſthood, nor holy Garments, nor Sacrifices, no nor Temple among them, for above Sixteen hundred years. Nay, before the coming of our Saviour, ſome of the Prieſtly Ornaments, and thoſe the chief of all, were gone, *viz.* the *Urim* and the *Thummim* in the Breaſt-plate; which they generally confeſs were not in the ſecond Temple: and it may be a queſtion, whether they continued to the end of the firſt. But the truth is, there was the *Breaſt-plate* and the *Ephod*, and conſequently the *Urim* and *Thummim*, as to its Matter and Form (tho it had loſt its uſe, there being no Anſwers from God given by it) and accordingly all the reſt of the Prieſtly Garments remained as long as there was any Prieſthood; which is the full ſenſe of theſe words, *a ſtatute for ever to him and his ſeed after him.*

## CHAP. XXIX.

Ver. 1. AND *this is the thing that thou ſhalt do unto them to hallow them.*] Having ordered *Aaron* and his Sons to be ſet apart to attend upon him in his Houſe, as his Miniſters; he now directs how they ſhould be *hallowed* (or made holy) that is, ſeparated to his Service in the Prieſt's Office.

*To miniſter unto me in the Prieſt's Office.*] This was the deſign of their ſeparation from other Men, as was often ſaid before, xxviii. 1, 3, 4, 41, 43.

*Take one young bullock, and two rams without blemiſh.*] There were ſeveral things to be done before this, tho this was the chief. For they were to be *waſhed*, and *robed* with their Prieſtly Garments, and *anointed*; and then they were compleated by peculiar Sacrifices, which are directed and deſcribed, *ver.* 10, 11, &c. and put in execution, *Lev.* viii. 1, 2, *&c.*

Ver. 2. *And unleavened bread.* &c.] Together with the foregoing Sacrifices (which it will appear hereafter were of ſeveral ſorts) there was a *Mincha* to be offered; Bread being neceſſary at a Table together with Fleſh. And this conſiſted of *three* parts; *unleavened Bread, unleavened Cakes tempered with Oil*, and *unleavened Wafers* (or thin Cakes, like to our *Pan-cakes*) *anointed with Oil*, before they were put into the Pan, to be fried. All theſe were to be made of *wheaten flour*: and the two laſt were accounted a delicious Bread among the *Greeks*, as *Athenæus* tells us, *L.* iii. *Deipnoſoph.*

Ver. 3. *And thou ſhalt put them into one basket*, &c.] All theſe making but one *Meat-offering*, were to be put into one Basket, and ſo brought to the door of the Tabernacle, to be preſented there to God, together with the Bullock and Rams, *v.* 23.

Ver. 4. *And Aaron and his Sons thou ſhalt bring unto the door of the Tabernacle.*] To be preſented unto God, together with their Sacrifice.

*And ſhalt waſh them with water.*] This was the firſt thing that was done for *the hallowing* them (*v.* 1.) as we read *Lev.* viii. 6. and was performed, ſome think, at the Laver, which is directed to be made in the next Chapter (xxx. 18, 19.) where they were to repeat this waſhing every time they went in to miniſter unto God. But now, I take it to be more likely, at their firſt Conſecration, Water was brought from thence to waſh them at the Door of the Tabernacle, before they were permitted to enter into it. Whether their whole Bodies were now waſhed, is not ſaid; but we may probably gather that they were; for they were now looked on as wholly unclean (being *unhallowed*) and therefore were to be waſhed all over: tho, being once cleanſed, they needed not do more, when they went to miniſter, but only waſh their hands and their feet. Which agrees with our Saviour's words, *John* xiii. 10. Such Waſhings, every body knows, were in uſe among the Gentiles, before they offered Sacrifice.

Ver. 5. *And thou ſhalt take the Garments.*] Their Bodies being waſhed, they were, next of all, *robed* with thoſe Garments preſcribed in the foregoing Chapter.

*And put upon Aaron the coat, and the robe of the Ephod, and the Ephod*, &c.] The order wherein theſe Garments were put on, according to the *Talmudiſts*, was this: Firſt the *Breeches* were put on by the Prieſt himſelf, and that privately; which is the reaſon perhaps they are not here mentioned. They being tied about his Loins, *Moſes* put upon him the cloſe *Coat*, which came down to his Ankles. Then this being bound to him by the *Girdle* (which went round ſeveral times about him under the Arm-holes) he put upon him his *Bonnet*. This was the manner of habiting an ordinary Prieſt. But when the High Prieſt was conſecrated, after the *Girdle* before named, was put on the *Robe*, with the *Ephod* and *Breaſt-plate*, and then his *Mitre*; to which was added the *Golden-plate*, tied with a blue *Riband* upon his Forehead. See *Selden de Succeſſion. ad Pontif. L.* ii. *c.* 8.

Ver. 6. *And put the holy Crown upon his head.*] By this *Crown* is meant nothing elſe but the Golden-plate, on which was written *Holineſs to* *the LORD*, xxviii. 36. Which is expreſly called by the name of a *Crown*, (xxxix. 30. *Lev.* viii. 9.) being bound upon the forehead with a blue Riband like a *Diadem*. *Joſephus* ſeems to call the Mitre by the name of a Crown, (*L.*vi.*Haloſ.* c.15.) but then he immediately adds, περὶ ἣν χρυσοῦς ἄλλος ἦν στέφανος, &c. about which there was another Golden Crown, having holy Letters written in it, *&c. Vide Selden L.* ii. *de Succeſſion. c.* 7.

Ver. 7. *And thou ſhalt take the anointing Oil.*] The next thing that was done for the Conſecration of *Aaron*, was anointing him with that Oil which God ordered to be made, xxx. 31, 32, &c.

*And pour it upon his head, and anoint him.*] The *Jews* ſeem to think theſe two diſtinct things, *pouring Oil on his head*, and then *anointing him*. The manner of which they ſay was thus: The Oil being poured upon his Head, which ran down to his face, he that anointed him drew with his Finger the figure of the Greek Letter *Chi* (or St. *Andrew*'s Croſs) upon his Forehead between his Eyebrows. This was done, *Aben Ezra* thinks, before his Mitre was put upon his Head. But that is contrary to the order here ſet down, which preſcribes the putting on all his Prieſtly Garments (of which this was one) before the anointing. And he was therefore to be anointed in all his Habiliments, becauſe he was anointed to miniſter unto God; which he could not do without all the holy Garments (xxviii. 43.) particularly this, it being unlawful to appear before God with the Head uncovered; as it was alſo among the *Gentiles*. Other of the *Jewiſh* Doctors therefore think, that when his Head was wrapt about with the Mitre, a place was left bare upon his Crown, for the pouring the Oil upon it. Certain it is, that it was ſo poured on his Head, as to run down upon his Beard, *Pſal.* cxxxiii. 2. And the *Jews* ſay, the form of the Letter *Chi* was drawn upon his Forehead, to diſtinguiſh his anointing, from that of their Kings; who were anointed in the form of a Circle or Crown. See *Selden de Succeſſion. L.* ii. *c.* 9. Where he obſerves alſo, that there being no holy Oil, all the time of the ſecond Temple after the Captivity, they made High-Prieſts, only by putting on their holy Garments. Which that they might have compleat, they made an imitation of *Urim* and *Thummim* (tho they had not the Oracle it ſelf) that none of the eight Garments might be wanting. So *Maimonides*.

The only remaining difficulty is, Whether all *Aaron*'s Sons were anointed as well as himſelf. And Mr. *Selden*, in the place before-named, thinks they were at the firſt, but not in future times: tho all *Aaron*'s Succeſſors in the High Prieſthood were conſecrated by anointing, as long as the holy Oil laſted; that is, to the Captivity of *Babylon*, or as ſome ſay *fifty* years before, when it was hid, and no more found. And there is a place in the next Chapter, which ſeems to favour this Opinion, xxx. 30. But as we read of no Command for *their* anointing, as there is here for *Aaron*'s: ſo when this Command came to be executed, it is ſaid expreſly, that *Moſes* poured Oil on *Aaron*'s Head; but that upon his Sons he only put the holy Garments, *Lev.* viii. 12, 13. And therefore he is peculiarly called, *The High Prieſt from among his Brethren, upon whoſe head the anointing Oil was poured*, Lev. xxi. 10. The anointing therefore of his Sons, xxx. 30. is only meant of that Unction which is here mentioned *ver.* 21. of this Chapter, where a mixture is ordered to be made of the Blood of the Sacrifice and of the anointing Oil, which was order'd to be ſprinkled both upon *Aaron* and his Sons, and upon their Garments, and was a part of their Conſecration. For it was done accordingly at that time, as we read *Lev.* viii. 30. So that *Aaron* himſelf had a double Unction; one proper to him alone, as High-Prieſt, upon whoſe Head the holy Oil was poured; another common to him with his Sons, as he was a Prieſt, whoſe Garments were ſprinkled with the Oil and Blood mingled together.

Ver. 8. *And thou ſhalt bring his ſons, and put coats upon them.*] The High Prieſt was firſt habited, and then his Sons, in the order I have deſcrib'd, *ver.* 5.

Ver. 9. *And thou ſhalt gird them with girdles*, &c.] See *ver.* 5.

*And the Prieſts office ſhall be theirs*, &c.] That is, as long as the holy Garments were upon them, the Prieſthood was upon them: but if they were not upon them, neither was the Prieſthood upon them. They are the words of *Maimonides* in *Celi Hammickdaſh*, *c.* 10. Or the meaning may be, they ſhall enjoy, in perpetual Succeſſion, the Office of Prieſts, as their Father and his Succeſſors the Office of High-Prieſts.

*And thou ſhalt conſecrate Aaron and his Sons.*] Thus doing, they ſhall be compleatly conſecrated. For in the *Hebrew* the phraſe is, *Shall fill the hand of* Aaron, *&c.* which was done after the manner preſcribed *ver.* 22, 23, 24, *&c.* Which ſhows that this was the principal part of their Conſecration: or at leaſt, the conſummation of it. And there was, beſides this, a peculiar Offering, which both *Aaron* and his Sons are commanded to offer, in the day of their anointing, *Lev.* vi. 20, 21.

Ver. 10. *And thou ſhalt cauſe a bullock.*] The *young bullock* he commanded him to take *ver.* 1.

*To be brought before the Tabernacle of the Congregation.*] In order to its being offered to God: for in this and in the following Verſes, the Sacrifices are preſcribed which were to be made at the Conſecration of *Aaron* and his Sons; which were there: The firſt is this here mentioned, which was an *Offering for Sin*, as appears from *v.* 14. For till their Sins were expiated, they were not fit to offer any thing to God; much leſs to offer for the Sins of others. The next was an *Holocauſt*, or whole Burnt-offering, as a Gift or Preſent, whereby they were recommended to God. And the third was a *Peace-offering*; on which they made a Feaſt, and by that were initiated into God's Family.

*And Aaron and his ſons ſhall put their hands upon the head of the bullock.*] This was the form in all Sacrifices, both *Burnt-offerings*, Lev. i. 4. and *Peace-offerings*, Lev. iii. 2, 8. by which they devoted the Sacrifice to be the LORD's. But in *Sin-offerings*, there being a ſolemn Confeſſion of Sins made (*Lev.* xvi. 21) he that laid his hands on the Beaſt, ſeemed thereby to have transferred the Guilt from himſelf unto the Sacrifice, deſiring it might be accepted for him.

Ver. 11. *And thou ſhalt kill the bullock before the LORD.*] Tho *Moſes* was never conſecrated after the manner of *Aaron*, yet he was made a Prieſt, for this peculiar purpoſe, by an extraordinary Commiſſion from God.

*By the door of the Tabernacle of the Congregation.*] Where the Altar of Burnt-offering was placed, at the erection of the Tabernacle, xl. 6, 29.

Ver. 12. *And thou ſhalt take of the blood of the bullock, and put it upon the horns of the Altar with thy finger.*] Some have fanſied that he means, *upon the horns of the Altar of Incenſe*; becauſe when a Prieſt offered a Sin-offering for himſelf, he was ſo to do, *Lev.* iv. 7. But it is to be conſidered that *Aaron* and his Sons, for whom this Sacrifice was offered, were not yet Prieſts, but common Men, who by this Sacrifice were to be made Prieſts: Whoſe blood therefore was to be put upon the *horns of the Altar of Burnt-offerings*, as is expreſly required in other Sin-offerings, *Lev.* iv. 25, 30.

*And pour all the blood.*] All the reſt of the blood.

*Beſide the bottom of the Altar.*] This ſhows he ſpeaks of the Altar of Burnt-offering; at the bottom of which there was a Trench, into which they poured the blood of the Sacrifice, as I ſhall ſhow hereafter.

Ver. 13. *And thou ſhalt take all the fat that covereth the inwards.*] He means that part of the Beaſt which is called the *Omentum*, in which all the Bowels are wrapped; which in *Lev.* ix. 19. is ſimply called *that which covereth*. This hath a great deal of Fat upon it, to keep the Bowels warm, and was much uſed in antient Sacrifices, both among the *Greeks* and *Romans*, who herein followed the *Jews*. Nay, the *Perſians* alſo offered to the Gods nothing but the *Omentum*, or a part of it, as *Bochartus* obſerves out of *Strabo*. See *Hierozoic. P.* i. *L.* ii. *c.* 45. And from the Condition and Situation of the *Omentum*, the Heathen Diviners made their Conjectures; inſomuch that ſome think it had the name of *Omentum*, becauſe they made their good or bad *Omens* from thence.

*And the Caul that is above the Liver.*] Our Interpreters take this for the *Diaphragm*, or the *Midriff*, upon which the Liver hangs. But *Bochartus* hath demonſtrated, I think, that it ſignifies the greateſt lobe of the Liver, upon which the Bladder of Gall lies, *L.* ii. *Hierozoic. P.* i. *c.* 45. The only Argument againſt it is, that this *Jothereth* (as the *Hebrews* call it) is ſaid here to be *above the Liver*; and therefore muſt ſignify the *Diaphragm*, upon which the Liver depends. But the Particle *Al* ſignifies *upon*, as well as *above*: and is to be here ſo tranſlated, *upon* or *by the Liver*. And the reaſon why this *lobe* of the Liver was peculiar to the Altar, was becauſe of the Fat that is upon it.

*And the two Kidneys*, &c.] For the ſame reaſon the Kidneys were appropriated to God: which had one of their names from the Fat that is upon them, which *Homer* (as the ſame *Bochartus* there obſervs) calls ἐπινεφείδιον.

Ver. 14. *And the fleſh of the bullock and his skin*, &c.] The *Bunt-offering* being flead, the skin of it was given to the Prieſt, *Lev.* vii. 8. But in *Sin-offerings* the skin was burnt (and the Fleſh alſo in ſome caſes) and that alſo without the Camp, not at the Altar, *Lev.* iv. 11, 12. viii. 17. The Heathen ſometimes burnt the skin even of their Holocauſts, as *Bochart* ſhews, *P.* i. *Hierozoic. L.* ii. *c.* 34.

*Shalt thou burn with fire*, &c.] The *Hebrew* word here for *burn* is quite different from that in the foregoing Verſe, which is uſed concerning the burning of *Incenſe*, which ſoon vaniſhed into ſmoke, as the *fat* there mentioned did. But the *fleſh*, and the *Skin*, and the *dung*, were burnt with a ſtronger fire, and were longer before they were conſumed; and therefore burnt *without the Camp*, where the Aſhes were poured out, as a thing abominable.

*It is a Sin-offering.*] The Prieſt might eat of any *Sin-offering*, whoſe Blood was not brought into the Sanctuary; or rather it was his Duty ſo to do (*Lev.* x. 17.) becauſe it argued that the Peoples Sin was borne and taken away by the Prieſt. It may ſeem ſtrange then that *Moſes* (who was in the place of a Prieſt) is ordered to burn all this Sin-offering, and not permitted to eat of it; tho *Aaron* and his Sons could not, becauſe they were not yet Prieſts. The beſt reaſon I have found of it is, that it was to ſignify the imperfection of the Legal Diſpenſation; ſince the Sins of the Prieſts themſelves could not be taken away, by the Prieſts of the Law, or their Sacrifices; but were to expect a better Sacrifice, or a better High Prieſt, as Dr. *Jackſon's* words are in his *Conſecration of the Son of God*, *c.* 26. *n.* 2.

Ver. 15. *And thou ſhalt alſo take one ram.*] One of the Rams mentioned above, *v.* 1.

*Aaron and his Sons ſhall put their hands upon the head of the Ram.*] See concerning this *v.* 10.

Ver. 16. *And thou ſhalt ſlay the Ram.*] Where the Bullock was killed, by the Door of the Tabernacle, *v.* 11.

*And thou ſhalt take his blood, and ſprinkle it round about upon the Altar.*] It was a different Sacrifice from the other, and therefore had different Ceremonies belonging to it; (ſome of the Blood of the Bullock being only put on the Horns of the Altar, *v.* 12. How the Blood was ſprinkled *round about* upon the Altar, will be explained *Lev.* i. 11.

Ver. 17. *And thou ſhalt cut the ram in pieces.*] That the Parts might the more eaſily be burnt upon the Altar.

*And waſh the inwards of him*, &c.] Upon which there was a great deal of Fat; which being put upon the *pieces*, and the *Head*, made them conſume the ſooner, by nouriſhing the flame. Thus *Homer* repreſents the Sacrifice of the *Greeks* (as *Bochart* obſerves) when they offered to *Jupiter*; *They cut the Thighs in pieces, and then covered them over with fat.*

> Μηροὺς τ' ἐξέταμον, κατά τε κνίσση ἐκάλυψαν.

*Iliad.* 2. *ver.* 423. *Vid. Hieroz. Pars* i. *Lib.* ii. *c.* 45. *p.* 472.

Ver. 18. *And thou ſhalt burn the whole Ram upon the Altar: it is a Burnt-offering unto the LORD*, &c.] By this it appears, that as the former was a *Sin-offering*, ſo this was an Holocauſt or *Burnt-offering*; which would not be received, till their Sins were expiated by the foregoing Sacrifice. Nothing of which was offered at the Altar, but ſome of the Fat only, becauſe (as *R. Levi Ben Gerſom* obſerves) the Offerers were not yet worthy, that God ſhould accept any Offering from them.

Ver. 19. *And thou ſhalt take the other Ram.*] Mentioned, *ver.* 1.

*And Aaron and his Sons ſhall put their hands upon the head of the Ram.*] See *v.* 10. This, it will appear afterward, *v.* 28, 32. was a *Peace-offering:* upon which, being now reconciled to God, and received into his favour, they feaſted with him at his Table.

Ver. 20. *Then ſhalt thou kill the Ram.*] Where the Bullock was killed, which was firſt offered, *ver.* 11.

*And take of his blood.*] Which was received in a Baſon.

*And put it upon the tip of the right ear of Aaron and his Sons,* &c.] This being peculiarly called *The Ram of Conſecration,* v. 22, 31. the Blood of it was not put upon the Horns of the Altar, (as in the firſt Sacrifice, *v.* 12.) nor merely ſprinkled round about the Altar, (as in the ſecond, *v.* 16.) but put upon *Aaron* and his Sons. And firſt upon the *tip of their ears,* to ſignify that they ſhould hearken to the Divine Preſcriptions; and then upon their *Thumbs* and *great Toes,* (in which lie the ſtrength of the Hands and Feet) to denote their ready and ſtrenuous performance of every thing required of them. And being put upon the Tip of their *right ear,* and the Thumb of their *right hand,* and the great Toe of their *right foot,* it may well be thought to ſignify, the moſt exact and perfect obedience: the right Hand being every where repreſented as the moſt excellent and ſtrongeſt to do any Execution. To this purpoſe *Abarbinel* diſcourſes on this place, whoſe words are theſe: *All this tended to make the Prieſt underſtand, that he ought to apply himſelf diligently to the ſtudy of the Law; and to imploy his hands with the ſame diligence in his Sacred Miniſtry: and to walk in the way of God's Precepts,* &c. Some of the *Jews* conſider theſe things ſo ſcrupulouſly, as to ſay the Prieſts might not uſe their left hand in their Miniſtry, no more than miniſter with unwaſhen hands.

*And ſprinkle the blood upon the Altar round about.*] *i. e.* The remainder of the Blood. It is no improbable conjecture of ***Fortunatus Scacchus***, that from hence the Heathens learnt their *Taurobolia* and *Criobolia:* which in proceſs of time they diſguiſed with Infernal Rites and Ceremonies. For a deep hole being made in the Ground, the Prieſt to be conſecrated was put into it; and then Planks being laid over it, with a great many holes in them, the *Bullock* or the *Ram* was ſlain over them, and their Blood running down into the hole, the Prieſt received it on his Eyes, his Ears, his Noſe, his Mouth; nay, he beſmeared his Body with it. And this was accounted the higheſt Conſecration of a Prieſt; the Virtue of which laſted twenty Years before it was renewed: and he that was thus conſecrated, was had in the greateſt Honour and Veneration. Thus filthily did the Devil pervert the moſt ſimple and cleaneſt Rites, which *Moſes* preſcribed, of putting a little Blood, with a fragrant Oil, on the Tip of one of their Ears, Thumbs and Toes. *Myrothec.* ii. *Sacr. Elæochriſm. c.* 77.

Ver. 21. *And thou ſhalt take of the blood that is upon the Altar.*] Some of that which was ſprinkled (as the foregoing Verſe directs) round about the Altar. Or, perhaps ſome of the Blood was left in the Baſon, upon the Altar, for that uſe.

*And of the anointing Oil.*] Which is afterward ordered to be made, xxx. 23, &c.

*And ſprinkle it upon Aaron and upon his Garments, and upon his Sons, and upon the Garments of his Sons with him.*] By which ſprinkling both they and their Garments were ſeparated to an holy uſe, as it follows in the next words, *And he ſhall be hallowed and his Garments,* &c. See upon *ver.* 7. This may be lookt upon as a lively Repreſentation of our Purification by the Blood of Jeſus Chriſt, and by his Holy Spirit.

Ver. 22. *And thou ſhalt take of the Ram the fat.*] All the Fat in general was to be the LORD's, *Lev.* iii. 3.

*The Rump.*] Here he ſeems to reckon up the Particulars. And the Rump of a Sheep was the principal in thoſe Eaſtern Countries, where their Tales are of a prodigious bigneſs, and exceeding fat, as *Bochartus* obſerves, *P.* i. *Hieroz. L.* ii. *c.* 45. and *Job Ludolphus* in his *Hiſtor. Ethiop. L.* i. *c.* 10. *n.* 16. and in his *Comment. in Hiſtor. L.* i. *c.* 10. *n.* 76.

*And that covereth the inwards,* &c.] See *ver.* 13. where theſe and the following words are explained.

*And the right ſhoulder.*] In Peace-Offerings this belonged to the Prieſt, *Lev.* vii. 32. and ſo it is here ordained, *ver.* 27, 28. But now it was to be burnt upon the Altar, (*ver.* 25.) becauſe they were not yet Prieſts, as the following words tell us, which give the reaſon why this ſhoulder was burnt.

*For it is a Ram of Conſecration.*] Whereby they were conſecrated, and made Prieſts, but not yet compleated, and therefore could not eat of that ſhoulder.

Ver. 23. *And one loaf of bread, and one cake of oiled-bread,* &c.] Of that *Bread* and thoſe *Cakes* mentioned *ver.* 2. of this Chapter.

*That is before the LORD.*] Which had been preſented unto God (*ver.* 3.) for this by the Law was to accompany their other Sacrifices, *Numb.* xv. 4.

Ver. 24. *And thou ſhalt put all.*] Both *Bread* and *Cakes,* and *Fat,* and *right Shoulder,* beforementioned.

*In the hands of Aaron, and in the hands of his Sons.*] Thence this Sacrifice was called *Milluim,* that is, *filling of the hands;* which we tranſlate *Conſecration.* And their hands were thus *filled,* to ſhow that *Aaron* and his Sons did not uſurp this dignity, or take it upon themſelves (as we ſpeak) but were called unto it by God, who ordered theſe things to be put into their hands, that they might preſent them to him. *R. Solomon* will have this Ram called *the Ram of fillings* or *impletions;* becauſe by this Sacrifice they were compleated, and abſolutely made Prieſts; nothing remaining to be done after this.

*And ſhall wave them.*] When ſuch holy things were put into the Hands of the Offerers by the Prieſt, then the Prieſt put his hands under theirs, and they were lifted up, and then waved about on all ſides.

*For a Wave-Offering.*] The Hebrew word *Tenuphah* ſignifies *agitation,* or ſhaking to and fro; which, *Abarbinel* ſaith, was perform'd upward and downright, and then round about to all quarters of the World, to ſignify that *the Earth is the LORD's, and the fulneſs thereof*; or, rather that he is the *poſſeſſor of Heaven and of Earth.* Others of them ſpeak to the ſame purpoſe.

*Before the LORD.*] Standing with their Faces towards the Sanctuary.

Ver. 25. *And thou ſhalt receive them from their hands*, &c.] After they had waved them, they delivered them into the hands of *Moſes*; who, as the Prieſt at this time, laid them upon the Altar, and burnt them.

*For a Burnt-offering.*] It is certain this was not an whole Burnt-offering, but a Peace-offering, as appears from *ver.* 28, 31, 32. yet ſome of it being burnt on the Altar, that part is called a Burnt-offering.

*It is an Offering made by fire.*] So the Burnt-offerings are called *Lev.* i. 9, 13, &c. but this was ſo only in part, as I ſaid, not in the whole; and may be interpreted by *Lev.* iii. 5. where all that was to be burnt of the Peace-offerings, is commanded to be *burnt upon the Burnt-Sacrifice*, and in that regard might be called a *Burnt-offering.* See *ver.* 27.

Ver. 26. *And thou ſhalt take the Breaſt of the Ram of Aaron's conſecrations.*] Of the Conſecration of him and of his Sons.

*And wave it for a Wave-offering before the LORD; and it ſhall be thy part.*] Being a *Peace-offering*, the Prieſt who offered the Sacrifice, was to have his ſhare of it: and therefore the Breaſt is here given to *Moſes*, after he had acknowledged it to be God's by waving it about, and that he had it only as his Miniſter.

Ver. 27. *And thou ſhalt ſanctify the breaſt of the Wave-offering, and the ſhoulder of the Heave-offering.*] Upon this occaſion, he makes a general Law, to be always obſerved hereafter; That tho, in this peculiar Caſe, the *right ſhoulder* of this Sacrifice was burnt, (being for *Aaron's* Conſecration) and called a *Burnt-offering*, ver. 25. yet in all future times, both the Breaſt and this Shoulder ſhould belong unto the Prieſt. Therefore the word *ſanctify* here ſignifies, as much as declare them to be ſanctified, or ſet apart for the Prieſts uſe; as they were again by an expreſs Law, *Lev.* vii. 31, 32, 33, 34.

*Which is waved, and which is heaved up.*] There is no difference, that I can find, between *Terumah*, which we tranſlate *Heave-offering*, and *Tenuphah*, which we tranſlate *Wave-offering*; but the former was only lifted up and ſo waved; and the other was waved all manner of ways, up and down, Eaſt, Weſt, North, and South; to ſignify that he to whom it was offered, was Lord of the whole World, and all that therein is.

Ver. 28. *And it ſhall be Aaron's and his Sons by a ſtatute for ever.*] So it is called *Lev.* vii. 34. and it is again repeated for greater confirmation, *Deut.* xviii. 3.

*For it is an Heave-offering.*] It is conſecrated to God, to whom it belongs; and he beſtows it upon his Miniſters.

*And it ſhall be an Heave-offering of the Sacrifice of their Peace-offerings*, &c.] And it ſhall always in future times be preſented unto God as his part of the *Peace-offerings*; who conſtitute the Prieſts to eat it in his ſtead. As the former Ram was a *Burnt-offering*, ſo this, it is plain, was a *Peace-offering*, in token, that now they were in a ſtate of perfect Friendſhip with God. Which was procured by their Sin-offering (*ver.* 14.) which was offered firſt; whereby their *Preſent* to God, (*ver.* 18.) was made acceptable, as now their *Perſons* were declared by this Sacrifice of Peace-offering.

Ver. 29. *And the holy Garments of Aaron ſhall be his Sons after him, to be anointed therein*, &c.] Upon this occaſion alſo, God makes another general Law, That all the Succeſſors of *Aaron* in the High Prieſthood, ſhould be ſet apart to that Office, in ſuch Garments, and by ſuch an Unction, and ſuch Sacrifices as he was conſecrated withal. And it appears by *Numb.* xx. 28. that *Aaron's* Son was inveſted with the very ſame Garments which *Aaron* wore: for thoſe which peculiarly belonged to the High-Prieſt, did not decay as the Tunick and Breeches did, and therefore went from one to another.

Ver. 30. *And that Son which is Prieſt in his ſtead, ſhall put them on ſeven days.*] This was to be done ſeven days, one after another, that a Sabbath might paſs over him. For no Man could be a compleat High-Prieſt, as the *Jews* imagine, till a Sabbath had gone over his head. But the principal Intention of this was, that he might be made a Prieſt with great Solemnity and Deliberation; and put on his Habit ſo often, that he might learn how to appear in them after a decent, or rather magnificent manner, before he undertook to miniſter. Yet the *Jews* ſay, that if he did offer Sacrifice before the ſeven days end, it was not accounted unlawful; provided he had been anointed, and had put them on once. So *Maimonides*, who adds, that he was to put them on by Day, and not by Night. See *Selden de Succeſſionibus, L.* ii. *c.* 8. Where he ſhows (*cap.* 9.) this is to be underſtood of his *Unction* alſo, which was to be by Day, and not by Night; and to be repeated ſeven times. And by the ſame reaſon, the Sacrifices were alſo to be repeated; tho if he miniſtred before they were offered, the Doctors held it not to be illegitimate; as he ſhows in the end of that Chapter.

*When he cometh into the Tabernacle of the Congregation, to miniſter in the holy place.*] At his entrance into the Tabernacle he was to put them on for ſeven days together, before he could go to miniſter in the Sanctuary.

Ver. 31. *And thou ſhalt take the Ram of the Conſecration.*] That is, all the reſt of the Fleſh, which was not burnt on the Altar, nor given to *Moſes*. Who having had their ſhare, (*ver.* 22, 26.) the remainder, as the manner was in *Peace-offerings*, belonged to thoſe that brought the Sacrifice.

*And ſeethe the fleſh in the holy place.*] At the door of the Tabernacle of the Congregation, as we read expreſly, *Lev.* viii. 31. and as it is explained in the next Verſe, that there they ſhould eat it. Fire was taken from the Altar to boil it.

Ver. 32. *And Aaron and his Sons ſhall eat the fleſh of the Ram.*] That is, feaſt with God in his own Houſe, as Perſons now compleatly qualified to miniſter unto him.

*And the bread that is in the basket.*] All the remaining Bread and Cakes, which were preſented

ſented unto God, after that which was burnt upon the Altar, as his part, *ver.* 23, 24, &c.

*By the door of the Tabernacle of the Congregation.*] Hence it appears, that this Sacrifice had ſomething in it, peculiar from other *Peace-offerings*; which might be carried home and eaten there, after God and the Prieſts had had their parts. But this was to be eaten in God's own Houſe, where they were Miniſters, as a thing more holy: and therefore *Aaron* and his Sons and Daughters could not eat of it, as all the Family did of other Sacrifices of this kind.

Ver. 33. *And they ſhall eat thoſe things.*] *Aaron* and his Sons alone were to eat them; and no body elſe with them.

*Wherewith the atonement was made.*] The Atonement was not made by theſe things; but by the *bullock*, which was offered in the firſt place; which made them fit to have their *hands filled* with theſe things (as the *Hebrew* Phraſe is for Conſecrating) *ver.* 23, 24. to compleat their Sanctification. And therefore the words ſhould be thus tranſlated, *They ſhall eat thoſe things, for whom the atonement* (or expiation) *was made.*

*To conſecrate, and to ſanctify them.*] Their Conſecration and Sanctification began, by the Sacrifice for Sin; and was compleated by this now mentioned.

*But a ſtranger ſhall not eat thereof.*] None that are not of the Family of *Aaron*, to whom alone this holy Food belonged. Nor were all his Domeſticks allowed to eat of it, tho they might eat of other Peace-offerings; but only *Aaron* and his Sons: who being conſecrated Perſons, were to eat theſe things, which had a ſpecial holineſs in them, being part of the *Sacrifice of Conſecration*; and therefore appertained only to ſuch Perſons as had been conſecrated.

*Becauſe they are holy.*] Had a ſpecial holineſs, as I ſaid, in them; which made it fit only for ſuch Perſons to eat them.

Ver. 34. *And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning.*] He and his Sons being not able to eat it all.

*Then thou ſhalt burn the remainder with fire.*] This is a further argument, that there was a peculiar holineſs in this Sacrifice, of which only *Aaron* and his Sons might eat: for if this had been like to the fleſh of other *Peace-offerings*, it might, according to the following Law, have been kept two days before it was eaten, *Lev.* vii. 15, 16, &c.

*It ſhall not be eaten.*] Upon the ſecond day.

*Becauſe it is holy.*] Is of more than ordinary Sanctity; being offered to make Men holy to God: and therefore the greateſt care was taken, it ſhould not be in danger to be in the leaſt corrupted.

Ver. 35. *And thus ſhalt thou do unto Aaron, and unto his Sons, according to all things which I have commanded thee.*] This is the ſum of what I have to command thee, concerning the conſecration of *Aaron*, and of his Sons.

*Seven days ſhalt thou conſecrate them.*] They ſhall not be made compleat Prieſts, in leſs time than I have appointed. Which no doubt was to make them ſenſible of the weight of their Office.

Ver. 36. *And thou ſhalt offer every day a Bullock for a Sin-offering, for atonement.*] Leſt he ſhould think that only the *Ram of Conſecration* ſhould be offered ſeven days together, he here expreſly directs, the *Bullock* for a Sin-offering ſhould be ſo often repeated. The reaſon of it follows, becauſe it was *for atonement.* Which appears by the next words to ſignify, that it was not only for the atonement of the Prieſt, but of the Altar itſelf, which was, by this Sacrifice, made fit for God's Service. And that's the reaſon perhaps, why he ſaith in the Plural Number, it was for *atonements.* So the *Hebrew* Text.

*And thou ſhalt cleanſe the Altar when thou haſt made an atonement for it.*] The Altar was not capable of any guilt; therefore this word *atonement* is here uſed improperly, to ſignify that, by theſe repeated Sacrifices, it was ſet apart to be a place where Expiation ſhould be made. Or ſimply, this Expiation of the Altar was no more, but, of a common, making it a ſacred Place: or, as *Fortunatus Scacchus* underſtands it, it was purified by theſe Rites, from that defilement it muſt be ſuppoſed to have contracted, by the hands of the Workmen that made it: for all Veſſels, in the ſenſe of the Law, were looked upon as made unclean, by the touch of any unclean Perſon. And therefore perhaps the Altar was alſo waſhed with Water, as the Prieſts were; which is here called its *cleanſing.*

*And thou ſhlat anoint it, to ſanctify it.*] To perfect its ſanctification or ſeparation from common uſe, it was anointed with the holy Oil (mentioned in the next Chapter) as *Aaron* and his Sons were. For as by the Blood of the Bullock it was expiated, ſo by this anointing it was conſecrated: which is meant by *ſanctifying* it.

Ver. 37. *Seven days thou ſhalt make an atonement for the Altar, and ſanctify it.*] Many think that theſe were not diſtinct *ſeven* days from thoſe in which the Prieſts were expiated and conſecrated; as the Bullock for the cleanſing of the Altar, was not a diſtinct Bullock from that for the Prieſts: but the ſame Sacrifice ſerved for both. This Opinion I ſhall conſider in the concluſion of this Book (xl. 17, 18.) and now only obſerve, that thus not only the Prieſts among the Heathen, but their Altars alſo, were dedicated, by their *Taurobolia* and *Criobolia* (which I mentioned *ver.* 20.) for we find an antient Inſcription, wherein one is ſaid to have ſet up *PETRAM TAUROBOLIATAM*, an Altar conſecrated, by beſmearing it with the Blood of thoſe Sacrifices, as *Fortunatus Scacchus* interprets it, *Ib. c.* 69.

*Make an atonement for the Altar.*] By the blood of the Bullock.

*And ſanctify it.*] By anointing it with the holy Oil.

*And it ſhall be an Altar moſt holy.*] The reaſon why it is ſo called, is given in the following words; becauſe it was not only thus ſeparated to an holy uſe, but made thoſe things to be holy which were offered upon it. Which they could not be till it was thus expiated and ſanctified. Therefore *Fort. Scacchus* expounds theſe words [*an Altar moſt holy*] it ſhall be *fully and compleatly conſecrated*, by obſerving all the Rites which are here preſcribed, for *ſeven* days together. Till the end of which no Sacrifice whatſoever was offered on this Altar (becauſe it was not cleanſed and ſanctified to make them holy and acceptable) but on the *eighth* day, when all was performed that was required on the preceding *ſeven* days, fire came down from Heaven, and conſumed the Burnt-offering, *Lev.* viii. 1, 24.

*Whatſoever toucheth the Altar ſhall be holy.*] Nothing was acceptable unto God, unleſs it was offered upon this Altar; which ſanctified every thing that was laid upon it, according to God's direction. Thus our Saviour ſeems to explain theſe words, *Matth.* xxiii. 19. *The Altar ſanctifieth the Gift.* That was the name for all things preſented unto God, which were called *Korban*; being deſtined to be offered at his Altar.

Ver. 38. *Now this is that which thou ſhalt offer upon the Altar.*] The principal uſe of the Altar was, that there might be a conſtant Sacrifice offered upon it, in acknowledgment of God's Sovereign Dominion over them. Which could not be done till it was expiated and conſecrated: but that being finiſhed, *Moſes* directs here what ſhould be the firſt Sacrifice offered upon it.

*Two Lambs.*] Theſe were to be a *Burnt-offering*; which was the moſt antient of all other Sacrifices, being the ſame that *Abel* offered.

*Of the firſt year.*] See xii. 5.

*Day by day continually.*] There were other occaſional Sacrifices of various ſorts; but theſe were ſtated and ſo conſtant, that they were never intermitted. No, not upon Feſtivals, when other Sacrifices were added: as upon the Sabbath this Sacrifice was doubled, *Numb.* xxviii. 9, 10. and upon New-moons and other Feaſts, ſeveral other Sacrifices were appointed, as may be ſeen there *ver.* 11. and in the reſt of that Chapter. It appears by *Lev.* ix. 17. that this daily Sacrifice was offered (at leaſt for ſome time) in the Wilderneſs; But after they began to wander to and fro, for *eight and thirty* Years, ſome think it was omitted. Which was the reaſon that God renewed this Charge in *Numb.* xxviii. 3, 4. See *Junius* and *Menochius* on that place.

Ver. 39. *The one Lamb thou ſhalt offer in the morning; and the other thou ſhalt offer at even.*] At what time in the Morning and Even, is not here plainly preſcribed: but the word in the *Hebrew* for the latter being, *between the Evenings*, which was about *three* a Clock in the Afternoon; the Morning Sacrifice alſo was offered between the Riſing of the Sun and Noon, *viz.* at *nine* a Clock in the Forenoon.

Ver. 40. *And with one Lamb a tenth-deal of flour.*] Moſt underſtand the *tenth* part of an *Ephah*, which was an *Omer*: concerning which ſee xvi. 36. And ſo *Moſes* afterward expreſly orders by God's command, *Numb.* xxviii. 5.

*Mingled with the fourth part of an hin of Oil, &c.*] An *Hin* was the ſixth part of an *Ephah*; containing *one* Wine Gallon, *two* Pints and *fifteen* Inches (as Biſhop *Cumberland* computes, in his Learned Treatiſe of *Scripture Meaſures*) So that the *fourth* part of it was a Quart, and ſomething more than a quarter of a Pint.

The principal thing here to be obſerved is, that this was ordained (as I noted upon the xxvth Chapter) to repreſent God's dwelling among them in the Sanctuary; where this daily Sacrifice was the the conſtant Proviſion made for his Table (as the Altar is called) and Bread and Wine a neceſſary attendant (as they are at all Tables) upon the Meat that was ſet before him.

Ver. 41. *And the other Lamb thou ſhalt offer at Even, and ſhalt do thereunto according to the Meat-offering in the Morning, and according to the Drink-offering thereof.*] The ſame Rites were to be obſerved in this, that were in the Morning Sacrifice, without any difference. For as *Abarbinel* obſerves, in his Preface to the Book of *Leviticus*, the true Reaſon of theſe two Sacrifices was, that all Men, who live well, having two Meals a day, ſo many Sacrifices (which were his Meat) were therefore appointed for the Divine Majeſty.

*For a ſweet ſavour.*] See *Lev.* i. 9.

*An offering made by fire unto the* LORD.] *i. e.* A Burnt-offering, as the next Verſe explains it.

Ver. 42. *This ſhall be a continual Burnt-offering throughout their Generations, at the door of the Tabernacle of the Congregation.*] For there the Altar of Burnt-offerings ſtood, as we read, xl. 6, 29. *Lev.* xvii. 6, &c.

*Before the LORD.*] Who dwelt in the moſt Holy Place, in the upper end of the Tabernacle.

*Where I will meet you.*] Their coming to worſhip in that place, is called *drawing nigh to God*: accordingly he promiſes to vouchſafe his gracious Preſence to them. See xxv. 22.

*To ſpeak with thee.*] More eſpecially, he promiſes to meet *Moſes* there upon occaſion; and to declare his Mind and Will to him, in ſuch Caſes wherein he ſhould conſult him.

Ver. 43. *And there I will meet with the Children of Iſrael.*] That they might not think his meeting with them (before-mentioned) was only by revealing his Mind to *Moſes*, and ſo to them, (as the laſt words of the foregoing Verſe might ſeem to intimate) he explains his meaning to be, that there he would grant Tokens of his ſpecial Love and Favour to them all, when they approached unto him.

*And the Tabernacle ſhall be ſanctified with my glory.*] The glorious Preſence of God, which filled this Houſe, xl. 35. was that which ſanctified it, or made it an Holy Place. But ſome refer this not to the *Tabernacle*, but to *Iſrael* (which is juſt before mentioned, and the word *Tabernacle* not in the Text) and the truth is, they were made an holy People alſo, by this glorious Preſence of God among them, in the Tabernacle.

Ver. 44. *And I will ſanctify, &c.*] That is, manifeſt them to be ſanctified; or ſtill more compleatly ſanctify them, by the appearance of the Divine Glory in the Tabernacle, *Lev.* ix. 24.

*The Tabernacle of the Congregation.*] In the *Hebrew*, the name is *Ohel moed*, which ſignifies exactly the *Tabernacle of Meeting*: So called, not from the Peoples meeting there (as we ſeem to take it when we tranſlate it, *Tabernacle of the Congregation*) but from God's meeting there with them, which is mentioned juſt before; and in the next Chapter, xxx. 36. is expreſly called *the Tabernacle of Meeting* (as I think it ſhould be tranſlated) *where I will meet with thee.* Which ſhows that this was the reaſon of its name. See alſo *Numb.* xvii. 4. and Mr. *Mede* Book ii. *p.* 436.

Now all the People could not come to attend upon the daily Sacrifice, which was offered for them, and ſo to meet with God here; and yet it was a Maxim among them, That *no Man's Sacrifice was accepted, unleſs he was preſent at it:* therefore there were certain ſelect Perſons choſen to wait upon God, in the Name of all the reſt, (and there were twenty four *Claſſes* of them, as of the *Prieſts* in *David*'s time) called by the *Jews Stationary Men*; who never miſſed, when their Courſe came, to attend on the Divine Majeſty at the Tabernacle, as the Repreſentatives of all their Brethren. Concerning which ſee *Pet. Cunæus, L.* ii. *de Repub. Jud. cap.* 10. and our Learned Dr. *Lightfoot* in his *Temple Service, Chap.* 7. *Sect.* 3.

*I will ſanctify both Aaron and his Sons, to miniſter to me in the Prieſt's Office.*] He declared them to be ſanctified to be his Prieſts, by the appearance of his *Glory* at their firſt Sacrifice after their ſolemn Conſecration; and by Fire coming from Heaven to conſume their Burnt-offering, *Lev.* ix. 23, 24.

Ver. 45. *And I will dwell among the Children of Iſrael.*] The *Chaldee* renders it, *I will place my Divinity* (*i. e.* the SCHECHINAH) *among them.* In the *Hebrew* it is, *in the midſt of them:* for the Tabernacle was ſituated in the very middle of their Camp, while they were in the Wilderneſs, *Numb.* ii. 17.

*And will be their God.*] Beſtow ſpecial Bleſſings upon them; ſuch as they did not vouchſafe to other People.

Ver. 46. *And they ſhall know that I am the* LORD *their God, that brought them forth out of the Land of Egypt, that I may dwell among them.*] By his ſpecial Favours toward them, it was evidently manifeſted to them, that he brought them out of the Slavery of *Egypt*, to make them a ſelect People unto himſelf; among whom he ſettled his Habitation, and appeared, by a moſt glorious Symbol of his Preſence, to be in the midſt of them.

*I am the* LORD *their God.*] How could they doubt of it, when they remembred, in what a wonderful manner he had brought them out of *Egypt*; and what he had heard him declare from his own mouth at Mount *Sinai*? xx. 2.

## CHAP. XXX.

Ver. 1. AND *thou ſhalt make an Altar to burn Incenſe upon.*] This is commonly called the *golden Altar*; upon which ſweet Incenſe was as conſtantly burnt every day, as the Morning and Evening Sacrifice of a Lamb (before-mentioned, xxix. 38, 39.) was offered at the Brazen Altar.

*Of Shittim-wood ſhalt thou make it.*] See xxv. 5.

Ver. 2. *A Cubit ſhall be the length thereof, and a Cubit the breadth thereof, (fourſquare ſhall it be.)*] It was a Square of not much more than half a Yard; becauſe it ſerved only to offer Incenſe upon twice a day, and had no other uſe.

*And two Cubits ſhall be the height thereof.*] It was as high again as it was broad; that the Prieſt might miniſter there without ſtooping.

*The Horns thereof ſhall be of the ſame.*] At each corner there was a Spire, riſing out of the ſame piece with the corner Poſt. See xxvii. 2.

Ver. 3. *And thou ſhalt overlay it with pure Gold,* &c.] The Top of it, and the Frame on all ſides, with the Horns, were to be covered with Plates of Gold, as the *Table* was, xxv. 24.

*The top thereof.*] The vulgar *Latin* tranſlating the *Hebrew* word *gag*, by *craticula*, hath led many into a conceit that there was a *Grate* upon this Altar, as there was upon the other. But as the word for that is quite different (*viz. micbar*) ſo there is not the leaſt mention here made, of cleanſing this Altar from the Aſhes, or of any thing to receive them, and therefore *Fortunatus Scacchus* ingeniouſly acknowledges, there was no Grate on this Altar; but a golden Pan, or Diſh was ſet upon the top of it (as we tranſlate it rightly) with Coals therein, when Incenſe was to be burnt; and taken away with the Coals, when that was done.

*And thou ſhalt make unto it a Crown of Gold round about.*] A border of Gold which went about the brim or edge of it. See there, xxv. 24. This ſeems to have been made of maſſy Gold, not of *Shittim-wood*, overlaid with Gold.

Ver. 4. *And two golden Rings ſhalt thou make to it, under the Crown of it.*] The golden Crown aroſe upward above the Table, and theſe Rings were fixed below it.

*By the two corners thereof, upon the two ſides thereof ſhalt thou make them.*] On each ſide of the Altar, near the Corners of it, were theſe golden Rings annexed; at each of the four corners, one.

*And they ſhall be for places for the ſtaves to bear it withal.*] This ſhows the uſe of the Rings.

Ver. 5. *And thou ſhalt make the ſtaves of Shittim-wood, and overlay them with Gold.*] Juſt like the Staves for the carriage of the Ark and the Table, xxv. 13, 28.

Ver. 6. *And thou ſhalt put it before the Veil.*] In the midſt of the Houſe, between the Candleſtick and the Table; tho not juſt between, but ſomething higher, towards the Veil; where it was placed directly before the moſt Holy Place.

*That is by the Ark of the Teſtimony.*] See xxv. 22.

*Before the Mercy-ſeat.*] Towards which the Prieſt looked when he offered incenſe; recommending to God the People and their Prayers, which they were making without, while he burnt Incenſe within. There is no ground to think that this Altar ſtood in the moſt Holy Place, as St. *Auſtin* and ſome others have conceived; for theſe words are a plain demonſtration to the contrary. See *Cunæus L.* ii. *de Repub. Jud. c.* 5.

*That is over the Teſtimony.*] That is, the Ark; which is here ſimply called the *Teſtimony*, as it is *ver.* 36. becauſe it was the principal thing in the Ark, xl. 20. See xxv. 22.

*Where I will meet with thee.*] Tho *Aaron* and his Sons might go no farther than the Holy Place (except only once a year, when *Aaron* alone went into the moſt Holy) to offer Incenſe, before the Mercy-ſeat: yet *Moſes* had the Privilege to conſult the Divine Majeſty, in the moſt Holy Place, where the Divine Glory ſhined, as theſe words, and xxv. 22. *Numb.* vii. *ult.* ſeem to intimate. For ſince he was admitted into the Mount (as *P. Cunæus* argues, in the Place before-mentioned) to ſpeak with God face to face, for many days together; it is not unreaſonable to think that he was admitted to ſpeak with him, upon occaſion, in the moſt holy Place in the Tabernacle.

Ver. 7. *And Aaron ſhall burn thereon ſweet Incenſe.*] He did it at firſt; but afterwards his Sons in their Courſes performed this Service: as appears from *Luke* i. 8, 9. where *Zacharias*, who was not High Prieſt, offered the Incenſe when it came to his turn, *according to the cuſtom of the Prieſt's office.*

*Sweet Incenſe.*] For it was a compound of ſeveral Spices, which were very fragrant, as appears by the latter end of this Chapter.

*Every morning when he dreſſed the Lamps.*] At the riſing of the Sun, the Prieſts went in to look after the Lamps which they had lighted in the Evening before. The dreſſing of them, as the *Hebrews* deſcribe it, conſiſted in cleanſing the Snuff-diſhes, and ſnuffing thoſe Lamps they found burning, and ſupplying them with new Oil; and in putting new Cotton, (as we now ſpeak) and Oil into thoſe that were gone out, and lighting them at ſome of the Lamps which ſtill continued burning.

*He ſhall burn Incenſe upon it.*] The manner of it is deſcrib'd by Dr. *Lightfoot* in his *Temple Service, Chap. 9. Sect.* 5.

Ver. 8. *And when Aaron lighteth the Lamps at even.*] See concerning this xxvii. 20.

*He ſhall burn Incenſe upon it.*] As he did in the Morning.

*A perpetual Incenſe.*] In the ſame ſenſe that the Morning and Evening Sacrifice is called a *continual* Burnt-offering, (xxix. 38, 42.) this is called *perpetual* Incenſe, becauſe it was never intermitted twice a day. And one reaſon why it was thus continually burnt, was, becauſe of the vaſt number of Beaſts that were ſlain, and cut to pieces, and waſht and burnt every day at the Sanctuary: which would have made it ſmell like a Shambles (as *Maimonides* ſpeaks) if this ſweet Odour had not perfumed it, and the Garments of the Prieſts who there miniſtred. Whence, ſaith he, that Speech of our *Rabbins*, *This ſweet Odour might be ſmelt as far as Jericho.* Whereby the Reverence due to God's Houſe was preſerved; which would have been contemptible, if there had been an ill ſmell conſtantly in it, as he truly obſerves, *More Nevoch. P.* iii. *c.* 45.

*Before the LORD.*] For this Altar ſtood right over againſt the Mercy-ſeat, *ver.* 6.

*Thro' out your Generations.*] In all futures Ages.

Ver. 9. *Ye ſhall offer no ſtrange Incenſe thereon.*] None but that, which by God's own order is directed to be made, in the latter end of this Chapter.

*Nor Burnt-ſacrifice, nor Meat-offering, neither ſhall ye pour Drink-offering thereon.*] There was another Altar appointed, without the Holy Place, for all theſe: which as they might not be offered any where elſe, ſo this Altar was appropriated for an Offering more grateful than all their Burnt-ſacrifices, or Meat and Drink-offerings. So *Porphyry* ſeems to have learnt from this place (for he was acquainted with theſe Books) *It is moſt fit to worſhip the Gods with Incenſe, both becauſe it is more grateful, and alſo more pure than an Hecatomb: for Blood doth not at all delight the Gods.* Accordingly we find in *Numb.* xvi. 46, 47, that the Wrath of God was appeaſed, when it broke out in a Plague upon the People, merely by offering Incenſe, whereby he is ſaid to *make an atonement for them.*

Ver. 10. *And Aaron ſhall make an atonement upon the horns of it once a year, with the blood of the Sin-offering of atonement.*] Only once a year the Blood of that great Sin-offering, which was made for the general Atonement of the People, was to be put upon the Horns of this Altar; tho no Sacrifice might be burnt upon it.

*Once in the year.*] Upon the great Day of Expiation, which was the *tenth* day of the *ſeventh* Month: when the High Prieſt was firſt to go with the Blood of the Sin-offering into the moſt Holy Place, and ſprinkle it before the Mercy-ſeat; and then come out into the Sanctuary, and there put the Blood upon the Horns of this Altar, and ſprinkle it upon it alſo with his Finger ſeven times, as we read *Lev.* xvi. 18, 19.

*Shall he make atonement upon it.*] The *Atonement* mentioned ſo often in this Verſe, ſeems to relate to the Altar it ſelf (as it is explained *Lev.* xvi. 18.) which was hereby cleanſed from the Impurities, which it was ſuppoſed to have contracted by the Sins of thoſe who conſtantly officiated there.

*It is moſt holy unto the LORD.*] This may be meant of that ſolemn Expiation, upon the Day of Atonement; which was the moſt holy Rite in all their Religion: for that Sacrifice is called by the peculiar Name of *the Sin-offering of Atonement*, or *Expiation*, Numb. xxix. 11. Or, it may be expounded of this Altar it ſelf; which by this was declared to be ſeparated to the moſt holy Service, in which none ſhould preſume to officiate but they who were thereunto conſecrated. Which was the reaſon of the heavy Puniſhment upon King *Uzziah*, for attempting that which belonged to the Prieſts only, as we read 2 *Chron.* xxvi. 18, 19, 20.

Ver. 11. *And the LORD ſpake unto Moſes, ſaying.*] This is often repeated in this Chapter (*ver.* 17, 22, 34.) and in the next; to ſhow that God did not deliver all his Precepts to *Moſes* in the Mount without intermiſſion; but gave him ſome time to reſt, and then ſpake to him again.

Ver. 12. *When thou takeſt the ſum of the Children of Iſrael, after their number.*] This was done twice by God's own order, *Numb.* i. and xxvi. From whence it doth not follow that it could not be done lawfully, without a ſpecial Command; for there might be reaſonable Cauſes, why the Rulers of the People might think fit to order them to be numbred, eſpecially in time of War.

The reaſon why this is here mentioned ſeems to be, becauſe, beſides the Offerings made voluntarily (xxv. 2.) every Man alſo paid half a Shekel towards the building of the Tabernacle, and providing all the Furniture of it; for which directions had been given in the foregoing Chapters. This appears from xxxviii. 25, 26.

*They ſhall give every man a ranſom for his ſoul.*] This was an homage, whereby they acknowledged they were God's redeemed ones; and whereby they alſo preſerved their Lives, which were in danger if they did not pay it.

*Unto the LORD.*] To be employed about his Houſe.

*That there be no plague among them,* &c.] Which God might have juſtly inflicted, if they had not made him this Acknowledgement, for increaſing and multiplying them according to his Promiſe.

Ver. 13. *This ſhall they give, half a ſhekel.*] A Shekel wanted not much of our half Crown. See *Gen.* xxiii. 15. and Biſhop *Cumberland*'s Treatiſe of *Scripture Weights and Meaſures*, Chap. iv.

*After the Shekel of the Sanctuary.*] There the Standard was kept, by which ſuch Money was to be examined: as *Juſtinian* commanded the Weights and Meaſures, whereby all others were to be regulated, to be kept in the great Church of every City. For I ſee no reaſon to think, that there were two ſorts of *Shekels* among the *Jews*, one Sacred, and the other Common; but much reaſon againſt it: for a *Shekel of the Sanctuary*, which is the Rule of the reſt, *Lev.* xxvii. 25. was in value but *twenty gerahs*; which is the ſame with *aguroth*, 1 *Sam.* ii. 36. and is by the LXX tranſlated ὀβολὸς.

*An half ſhekel ſhall be the offering of the LORD.*] This was a Tax, which was continued in following times, for the Reparation of the Tabernacle, and afterwards of the Temple, *Matth.* xvii. 24. For *Cicero*, in his Oration *pro Flacco*, ſpeaks of Gold, ſent every year in the Name of the *Jews*, out of *Italy* and all the Provinces, to *Jeruſalem*: which Mr. *Selden* thinks was this half Shekel, paid for the maintaining the publick Sacrifices, and ſuch like Uſes, *Lib.* ii. *de Jure N. & G. c.* 8. And he ſhows, *L.* iv. *c.* 5. out of the *Miſna*, in the Title *Siklim*, and other Authorities, That on the firſt day of the Month *Adar*, Men were appointed to ſit in every City of *Judea* to receive this Payment. Which is the Tribute mentioned by *Titus* in his Oration to the *Jews*; wherein he puts them in mind how kind he had been to them, in permitting them to take Tribute, and to gather Gifts for God, δασμολογεῖν τὸ ὑμῖν ἐπὶ τῷ Θεῷ, καὶ ἀναθήματα συλλέγειν ἐπετρέψαμεν, *Joſephus L.* vi. *Haloſ. c.* 34.

Ver. 14. *Every one that paſſeth among them that are numbred, from twenty years old and above, ſhall give an offering unto the LORD.*] Every Man was bound to offer, whether Prieſt or Levite, Iſraelite or Stranger; except Women, Servants, and ſuch as were under Age. Yet if any one of theſe did make a voluntary offering, it was accepted: only from a Gentile, who was an Idolater, they would not accept it, as *Maimonides* tells us. See *Selden L.* iii. *de Jure N. & G. c.* 4. *p.* 291.

Ver. 15. *The rich ſhall not give more, and the poor ſhall not give leſs than half a ſhekel.*] They were all equally concerned in this Tax, being for the ſupport of the daily, weekly, monthly, and annual Sacrifices; and for the providing Salt, and Wood, and the Shew-bread, &c. whereby all *Iſrael* came to have an Intereſt in whatſoever was done at the Houſe of God all the year long. The prieſtly Garments alſo were provided out of this Money, and other things belonging to the divine Service, and to the Reparations of the Houſe of God. See Mr. *Selden L.* iii. *de Synedr. c.* 10. *n.* 2, 3, 4. where he ſhows, That if any thing remained in the end of the year, after all theſe Charges were defrayed, it was ſpent in extraordinary Burnt-offerings; which were called the *ſecond Sacrifices of the Altar.*

*When they give an offering unto the LORD, to make an atonement for your ſouls.*] Whence this Money is called in the next Verſe *Keſeph Hakippurim, the Money of Expiations.* Which made every Man, tho never ſo poor, endeavour to raiſe it, tho he ſold his Cloaths to get it; And he that failed to pay this Tribute, was ſeparated from the Congregation, and not comprehended in the Expiation, (as R. *Levi* of *Barcelona* ſpeaks, *Præcept.* cv.) that is, was not Partaker of the benefit of the expiatory Sacrifices.

Ver. 16. *And thou ſhalt take the atonement money of the Children of Iſrael, and ſhalt appoint it for the ſervice of the Tabernacle of the Congregation.*] See the Verſe foregoing, and *Nehem.* x. 32, 33. where we read of Ordinances made, to charge themſelves with the *third part of a ſhekel*, for the fore-mentioned uſes; becauſe the Expences were then ſo great, that half a Shekel was not ſufficient to maintain them.

*That it may be a memorial for the Children of Iſrael before the LORD, to make an atonement for their ſouls.*] A Teſtimony of their Gratitude to God; who graciouſly accepted this Acknowledgment of him, and ſpared their Lives, which by their Sins they had forfeited: this being a Propitiation for them, becauſe it purchaſed propitiatory Sacrifices to be offered on their behalf.

Ver. 17. *And the LORD ſpake unto Moſes, ſaying.*] See *ver.* 11.

Ver. 18. *Thou ſhalt alſo make a laver of braſs.*] There is nothing ſaid, either here, or xxxviii. 8. concerning the form or bigneſs of it. But we may probably think, that tho *Solomon* made a *Sea of Braſs*, much bigger than this Veſſel, (which was to be carried about with them in their Travels in the Wilderneſs) yet he made it of the ſame form; and that was circular, as we read 2 *Chron.* iv. 2, 3, &c. And after their return from the Captivity of *Babylon*, the Laver was reſtored (as *L'Empereur* obſerves out of *Maimonides*, in his *Annotations* on *Codex Midoth. c.* 3. *ſect.* 6.) but there is nothing to be found in the *Talmudiſts* concerning its Dimenſions.

*And his foot alſo of braſs.*] The Baſis of it was ſo contrived as to receive the Water, which run out at the Laver at certain Spouts.

*To waſh withal.*] At thoſe Spouts the Prieſts waſhed their Hands and their Feet, before they entred upon their Miniſtration. For if they had put their Hands and Feet into the Laver, the Water in it would have been defiled by the firſt Man that waſhed therein. And the Sea of Braſs made by *Solomon* was ſo high, that they could not put their Feet into it.

*And thou ſhalt put it between the Tabernacle of the Congregation, and the Altar.*] It ſtood, according to the *Talmudiſts*, between the Porch of the *Temple* and the Altar; and conſequently, in the *Tabernacle*, at the entrance of it, but a little on the South-ſide, and not juſt before the Altar. That is, it was placed like our *Fonts*, which ſtand at the lower end of our Churches, towards the Door. So that the Prieſts coming into the Court, immediately went to the Laver, and there waſhed, and then aſcended to the Altar.

*And thou ſhalt put water therein.*] The Heathens were ſo ſuperſtitious, as to think there was a greater virtue in ſome Waters than in others for their Luſtration: particularly the *Greeks* (as *Fort. Scacchus* obſerves) would admit of no other Water, in ſome of their greateſt Solemnities, but that from the Fountain *Callirrhoe.* But the divine Inſtitution was more ſimple, requiring merely Spring-water, for all manner of Purifications: only this Water here mentioned was put into a Veſſel ſanctified by a ſolemn Unction, xl. 11.

Ver. 19. *For Aaron and his Sons ſhall waſh their hands and their Feet therein.*] Which, that it might be done more conveniently, the *Talmudiſts* tell us there were *twelve* Spouts or Cocks, in the form of a Woman's Breaſt (whence they call them *Paps* or *Dugs*) to let the Water out of the Laver: ſo that the *twelve* Prieſts, who attended upon the daily Sacrifice, might waſh there all together. See *L'Empereur* in the place above-named, where he treats at large of this; and of the Conveyance of Water into the Laver: which in the Tabernacle (at leaſt while they were in the Wilderneſs) was brought thither every day in other Veſſels, and put into it, according to the Direction in the Concluſion of the foregoing Verſe.

Every one knows that the Gentiles took great care of waſhing their Hands, before they ſacrificed, as appears by many places in *Homer* (to name no other Authors) who in the firſt Book of his *Iliads*, ſpeaking of the great Sacrifice that was preparing to be offered, for the appeaſing of *Apollo*, ſaith,

> Χερνίψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.

Upon which words *Euſtathius* obſerves it as the antient Cuſtom, before they ſacrificed, to waſh their hands, δεῖ γὰρ καθαροὺς τῶν θείων γίνεσθαι, for none but thoſe who were clean and pure might meddle with ſacred things. And again in the third Book,

> Ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.

They poured Water upon the Hands of the Kings: ὡς μέλλουσι θύειν, ſaith *Euſtathius*, as being about to ſacrifice. But I do not find in any Author, that they were concerned for more than waſhing their Hands (from whence came the Proverb of doing things *illotis manibus*, ſee *Eraſmus* in his Adages) there being no mention of waſhing their Feet: Which was an extraordinary degree of Purity, which God required in his Prieſts, who miniſtred in his Houſe barefoot: And ſo they did among the Gentiles alſo, as appears by that ſaying of *Pythagoras*, mentioned by *Jamblicus* ἀνυπόδητας θύε καὶ προσκύνει, *Sacrifice and worſhip without ſhoes*; which St. *Ambroſe* thinks was borrowed from *Moſes*, *L*. i. *Epiſt*. 6. See *Cuperus* in his *Apotheoſis Homeri*, *p*. 185.

Ver. 20. *When they go into the Tabernacle of the Congregation, they ſhall waſh with water.*] This waſhing was not to be repeated before every Act of their Minſtration; but it ſufficed for all the Service of that Day, if they waſhed once at their entrance upon it. Only on the great Day of Expiation, before five of the various Duties then to be performed, the waſhing was to be renewed.

*That they die not.*] By the Hand of Heaven, as the *Jews* ſpeak; that is, of God, who puniſhed ſuch Profanation, as miniſtring to him in their uncleanneſs, with Death. And the Service performed by ſuch a Perſon, was all without effect; whether he were the **High** Prieſt, or a common one, as *R. Levi* of *Barcelona* ſaith, *Præcept*. cvi.

*Or when they come near to the Altar to miniſter, to burn offering made by fire unto the* LORD.] Whether they were to go in to miniſter at the Altar of Incenſe in the Tabernacle (of which he ſpeaks in the firſt words of this Verſe) or to offer Sacrifices at the brazen Altar in the outward Court; they were to waſh before they entred upon their Service.

Ver. 22. *So they ſhall waſh their hands and their feet, that they die not.*] There was no need of doing more, being waſhed once all over before they were conſecrated, xxix. 4. but their Hands and Feet were to be waſhed, upon pain of Death, every day, before they miniſtred.

*And it ſhall be a ſtatute for ever to them.*] As long as the Tabernacle or Temple ſtood.

Ver. 23. *Take thou alſo unto thee principal ſpices.*] So we rightly tranſlate the *Hebrew* word *Roſchim*, which literally ſignifies *heads*; but thence, the chief of any kind of thing: the *Head* being the principal or chief Member of the Body.

As for the word *Beſamin*, which we tranſlate *Spices*, it ſeems to be a general Name, for all the following Species, which are comprehended under it. See *ver*. 34.

*Of pure Myrrh.*] The *Hebrew* word *Mor*, according to *Maimonides*, ſignifies *Musk*; and *David Kimchi* commends their Expoſition, who take it for a kind of Frankincenſe: but the general Opinion of the *Hebrews*, as well as of later Writers, is, that it ſignifies *Myrrh*, which ſeems to be derived from the antient word *Mor*. And that being the beſt which flows from the Shrub of it ſelf, *Moſes* is required to make uſe of ſuch *Myrrh*. For the word *Deror* (which we tranſlate *pure*, or not adulterated) properly ſignifies *freely flowing* or *dropping* Myrrh: which was far better than that which came out from the Tree by Inciſion. The Fragrancy of this is taken notice of by a great number of Authors; who alſo mention it as having a principal part in the compoſition of the moſt coſtly Ointments, as *Fort. Scacchus* obſerves, *L*. i. *Myroth. Sacr. Elæochriſm*. *c*. 51, 52. & *L*. ii. *c*. 8.

*Five hundred ſhekels.*] That is, in weight; which was two hundred and fifty Ounces: a *Shekel* being as much as half an Ounce of our weight.

*Of ſweet Cinamon half ſo much.*] There were two ſorts of *Cinamon*: one that doth not ſmell very much; another which was very Aromatick, and rarely to be found (*Galen* ſaith, in his time) but in the Cloſet of Kings. And therefore God commands *Moſes* here to take not meer *Cinamon*, but with the addition of *Boſem*, which ſignifies *ſweet ſcented*.

*Salmaſius* in his *Plin. Exerc*. treats of both theſe *Spices*.

*And of ſweet Calamus two hundred and fifty ſhekels.*] This Spice hath alſo the ſame addition of *Boſem* to it, becauſe there was a *Calamus* that was not ſweet-ſcented; and that which was they held very precious, being not of the growth of *Judea*, but coming from diſtant places. So we read, *Jer*. vi. 20. *Of ſweet Cane from a far Country:* and *Iſaiah* intimates in xliii. 24. that in was a Foreign Commodity of great value: and *Salmaſius* is poſitive, that there was no Aromatick Calamus grew out of *India*, *Plin. Exercit. p.* 1052. But *Bochartus* very well obſerves that there was no Traffick, in all likelyhood, with *India* in the days of *Moſes* : and therefore they had it then from *Arabia*: where *Dionyſius Perigetes*, together with Frankincenſe and Myrrh, mentions (in one and the ſame Verſe) εὔοδμος κάλαμος, ſweet ſmelling Calamus. See *Hierozoic. P.* ii. *L.* v. *c.* 6.

Ver. 24. *And of Caſſia five hundred ſhekels.*] There is no mention of this Spice (which the *Hebrews* call *Kidhah*) but here and in *Ezek.* xxvii. 19. where it is joyned with *Calamus*, and reckoned among the precious things, which were brought to the Marts of *Tyre*. Therefore it doth not ſignify that *Caſſia*, which is now uſed among purging Medicines; but another mentioned by *Pliny*, together with *Cinamon*, *L.* xii. *c.* 19. There being one ſort of it called *Iſocinamomum*, becauſe it was equal to *Cinamon* in virtue and in value: See *Salmaſius* in his *Plinianæ Exercit.* in *Solin. p.* 1302. But this ſort of *Caſſia* differing but little from *Cinamon*, *Fort. Scacchus* thinks, for that very reaſon, we are here to underſtand by *Kidhah* that Aromatick Plant, which the Antients call *Coſtus*: the beſt of which was brought out of *Arabia*, and was of a white colour, as he proves out of *Avicenna*, *Dioſcorides* and *Pliny*. And it appears by *Propertius* it was uſed by the Antients to be burnt on their Altars, as well as Frankincenſe:

*Coſtum molle date, & blandi mihi thuris honores.*

*Myrothec. Elæochriſm. P.* ii. *c.* 11, 12.

*After the ſhekel of the Sanctuary.*] See *v.* 13.

*And of Oil-olive.*] Which was clear, and free from all Dregs. See xxix. 40.

*An hin.*] I obſerved there that it contained a Wine-Gallon, and two Pints, and ſomething more.

Ver. 25. *And thou ſhalt make it.*] From hence, and from thoſe words *ver.* 23. *Take thou unto thee ſweet Spices*, &c. the *Hebrew* Doctors conclude that *Moſes* made this holy Oil with his own hands. Of which there is no certainty; much leſs that none ever adventured to make it after him: nay, it is evident that *Bezaleel* made it, as well as all other things before-mentioned, xxxvii. 29.

*An Oil of holy Ointment.*] To anoint with it all the things mentioned in the next Verſe; whereby they were ſanctified, (that is, ſet apart) for the Service of God. It was not thick, like thoſe Compoſitions which we now call Ointments, but this as Oil is; being nothing but Oil, with an infuſion of theſe ſtrong Spices, which made it have a comfortable ſcent. For it is obſerved by *Dioſcorides*, that Oil was very proper, εἰς τὴν τῶν μύρων κατασκευὴν, *for the preparation of Ointments*: Odours being better preſerved in Oil, than in any other Liquor, as *Pliny* obſerves, *L.* xiii. *c.* 2. And this Oil, no doubt, was the pureſt they could get (ſuch as they brought for the light of the Tabernacle, xxvii. 20.) which would beſt imbibe the Tincture.

*After the art of the Apothecary.*] Or *Ointment-maker*; of whoſe Art *Theophraſtus* and *Dioſcorides* give an account. But the manner of making this Ointment, as *Maimonides* deſcribes it, was thus: The Spices were beaten ſeverally (he ſhould have accepted the *Myrrh*, which was liquid and then they were mixt together, and macerated in pure Water, till all the virtue of them was extracted. Which being done, the Hin of Oil was poured upon them, and all was boiled upon the fire, till the Water was evaporated, and the Oil alone remained: See *Guil. Schickard* in his *Miſchpat hamelek, c.* 1. *p.* 24.

*It ſhall be an holy anointing Oil.*] Wherewith none were to be anointed, but Sacred Perſons and Things.

Ver. 26. *And thou ſhalt anoint the Tabernacle of the Congregation therewith*, &c.] This and the following Verſes, ſhow the uſe of the holy Oil; which was to conſecrate or ſet apart every thing hereafter mentioned, to the Service of God, whereby the Majeſty of God's Houſe, (as the *Jews* ſpeak) was ſet forth: for anointing belonging only to Kings and Princes, this Ceremony begat in Peoples minds a greater fear and reverence towards God himſelf, as *Maimonides* his words are, *More Nevoch. P.* iii. *c.* 45.

Ver. 27. *And the Table and all his Veſſels*, &c.] Here being ſuch a particular mention of every thing that was in the Sanctuary; he only ſaith, when it was erected, (xl. 9.) *Thou ſhalt take the anointing Oil, and anoint the Tabernacle, and all that is therein*, &c.

Ver. 28. *And the Altar of Burnt-offering*, &c.] In this *Verſe* he mentions all that was without the Sanctuary, in the Court of the LORD's Houſe; of the Unction whereof he alſo gives a particular charge, xl. 10, 11. And accordingly when he gives an account of the Conſecration of *Aaron* and his Sons, he alſo tells us how he executed theſe Commands of anointing the Tabernacle and all that was in it; but more eſpecially this Altar, which he ſprinkled ſeven times with the holy Oil, *Lev.* viii. 10, 11. See there.

Ver. 29. *And thou ſhalt ſanctify them.*] Separate all the fore named things from common uſes, to the Service of God alone, by anointing them with this holy Oil.

*That they may be moſt holy.*] They were made hereby *moſt holy*, becauſe, as it here follows, they made other things to be holy.

*Whatſoever toucheth them ſhall be holy.*] As the Gift was made holy by the Altar, upon which it was laid. See xxix. 37.

Ver. 30. *And thou ſhalt anoint Aaron and his ſons*, &c.] See xxix. 7, 8.

Ver. 31. *This ſhall be an holy anointing Oil unto me, throughout your Generations.*] The *Jews* underſtand this, as if it were meant of this individual Oil now made by *Moſes*; which laſted till the Captivity, or till the time of *Joſiah*. But this ſeems to be as fabulous, as that *Joſiah* hid it ſo, that it could never be found after his death. For there were ſo many things to be anointed with it at preſent, and in future times (all the High Prieſts being anointed, not with a drop or two, but with ſuch a plentiful effuſion of it, that it ran down to their Beards, nay, the Skirts of their Garment, *Pſal.* cxxxiii. and their Kings alſo, when there was any doubt of their Title) that this Oil could not laſt ſo long, much leſs retain its Scent for ſo many Generations, without a Miracle, of which there was no need. For tho there was near half an hundred weight of the Spices, yet there was but five or ſix quarts of Oil; and therefore the Ointment could not be more: the odours of theſe Spices being only extracted by infuſion, and the Subſtance left behind. And ſuch a quantity as this, one may well ſuppoſe, was near ſpent, in the anointing of ſo many Things and Perſons, as are here mentioned: and therefore it was upon occaſion to be made again, as the Perfume was, which follows here *ver.* 34.

Yet it muſt be confeſſed that there hath been a very antient Opinion among the *Jews*, That *in the ſecond Temple there was no holy Oil*: for which one can ſee no reaſon; but that they did not think it lawful to make this Compoſition, and therefore conſecrated their High-Prieſt, only by putting on their Robes. How they came to fanſy it unlawful doth not appear; but the omiſſion of this Unction after their return from their Captivity, ſeemed to foretel that there ſhould be another and better kind of Unction, which was by the Holy Ghoſt; the variety of whoſe Gifts might perhaps be fore-ſhadowed by theſe ſeveral Spices.

*An holy anointing Oil unto me.*] There was no Rite or Ceremony ordained whereby this Oil became *holy*; but it was conſecrated by this Divine Inſtitution, which appropriated it unto God alone in theſe words, *unto me*. Which ſeparated it to God's Uſes and Service; and made it unlawful for any Body to employ it to other purpoſes.

Ver. 32. *Upon Man's fleſh ſhall it not be poured.*] Here follow two Prohibitions, to breed in the People the greater Reverence to this holy Ointment. The firſt is this, that it ſhould not be poured *on Man's fleſh*, *i. e.* on common Men, who were not Prieſts, or were not appointed by God to be anointed with it. It is well known that in the Eaſtern Countries (whom the *Greeks* and *Romans* alſo imitated) Men were wont to anoint their Heads and Faces, and that with very precious Ointments, eſpecially at their Feaſts, and when they would make a ſplendid Appearance: and therefore they are here forbidden to make uſe of this Oil for ſuch Uſes.

*Neither ſhall ye make any other like it, after the compoſition of it.*] This is a ſecond Prohibition, not to make any Ointment of theſe Spices, for private and common uſe.

*It is holy.*] It is ſet apart for my uſe alone.

*And ſhall be holy unto you.*] And therefore you ſhall not imploy it to any other.

Ver. 33. *Whoſoever compoundeth any like it, or whoſoever putteth any of it upon a Stranger*, &c.] That is, if any Man broke either of the foregoing Prohibitions, by making the like Compoſition, or putting any of this upon one who was not a Prieſt, he was liable to be *cut off from* Iſrael. What that is, ſee *Gen.* xvii. 14. The reaſon of theſe Prohibitions is manifeſt, as *Maimonides* excellently diſcourſes, *More Nevoch. P.* iii. *c.* 45. which was, That this ſweet Odour being ſmelt no where elſe, Men might be more in love with it in the Sanctuary: And that none, by being anointed with the like, might fanſy themſelves better than others, from whence great Diſſentions and Miſchiefs might have aroſe. The ſame may be ſaid concerning the perfume, *ver.* 37, 38.

Kings indeed are ſaid to have been anointed with this very Oil; at leaſt *Solomon* was, 1 *Kings* i. 39. (tho we may doubt of *David*, when he was anointed King of *Judah*, 2 *Sam.* ii. 4.) which was, I ſuppoſe, by a ſpecial direction of the Prophets; that the People might look upon them as ſacred Perſons, and ſpecial Miniſters of God for their good. The *Jews* alſo will have it, that he whom they call *the anointed of War*, that is, ſay the *Jews*, the Prieſt mentioned *Deut.* xx. 2. but I ſhould rather think, the General who commanded their Forces, in any ſudden danger, was anointed alſo with this Oil, that he might be inſpired with Courage, when he fought as a ſacred Perſon. So that they interpret the firſt words of the foregoing Verſe [*upon man's fleſh ſhall it not be poured*] in this ſenſe; *None ſhall be anointed with it, but the High Prieſt, the anointed of War, and the Kings of the Houſe of* David. For the Kings of *Iſrael* were not anointed with it, but with ſimple Balſam, as they alſo tell us.

Ver. 34. *And the* LORD *ſaid unto Moſes, Take unto thee ſweet Spices.*] There are the ſame words here in the *Hebrew*, that we had before *ver.* 23. ſave only that there he ſaith, *Take to thee Roſamim* (with the addition of *Roſch* principal, or moſt excellent) and here take to thee *Samim*, which we tranſlate *ſweet Spices*. How theſe two differ, Interpreters of all ſorts extremely vary. But they both ſeem to be general words, which contain the following Species under them; and *Samim* to ſignify Spices of leſs value than *Beſamim*. The latter of which denotes ſuch Spices as were either liquid or moſt proper to mix with Oil, or other liquid things, to give them a fragrancy, as *Fort. Scacchus* thinks; who hath diſcuſſed theſe two words with great diligence, in his *Elæochriſm. Myroth. P.* ii. *c.* 7.

*Stacte.*] The *Hebrew* word ſignifies ſomething that drops, which ſome have taken for *Balſam*: but the LXX tranſlate it as we do; and *Salmaſius* hath ſhown that it is the liquid part of *Myrrh* (not which flows of it ſelf) which drops from it, when it is preſſed out by Art: See *Plin. Exercit. p.* 520. The ſame *Fort. Scacchus c.* 8. obſerves out of *Dioſcorides*, who calls it προσφάτου σμύρνης τὸ λιπαρὸν, &c. the moſt unctuous part of freſh Myrrh, preſſed out with a little Water, *c.* 74. This was uſed in the Perfumes which the Heathen burnt upon the Altars, as appears by that of *Euripides* in *Troad.* where he mentions.

Σμύρνης αἰθερίας τὸν κάπνον.

*Onycha.*] The *Hebrew* word *Secheleth* is tranſlated by *Jonathan*, *Ceſeth*; which the famous *Bochartus* proves by many Arguments to be *Ladanum*, which was one of the principal Aromaticks among the *Arabians*. The Stream of Interpreters indeed carry it for *Onycha*, but are not agreed what that is. For ſome take it for the Hoof or Claw of an Animal (as *Maimonides*) others (as *Jarchi*) for the Root of a Plant, which is ſmooth and tranſparent as the Nail of a Man's Hand, which the *Greeks* call *Onyx*: But there are others, and more numerous, who take it for the ſhell of a Fiſh, in the Fens of *India*, that are full of *Spikenard*; upon which this Fiſh feeding, it makes the very Shell odoriferous. See *Hierozoic. P.* ii. *Lib.* v. *cap. ult.* He obſerves alſo *P.* i. *L.* iii. *c.* i. that there was ſuch a Shell-fiſh in *Babylonia*, which was nearer to the *Jews* than the *Indians*. The *Greeks* called it *Onyx* from the form of it; and the *Hebrews Secheleth* from its colour, which was black.

*And Galbanum.*] That which is ſold in our Shops is of an offenſive ſmell; but there was another in *Syria*, in the Mount *Amanus*, which had an excellent Scent. And therefore, to diſtinguiſh it from ordinary *Galbanum*, there is a word added to it, as the Vulgar Latin takes it, in which it is called *Galbanum boni odoris*. For that Tranſlation joyns the next word (which we tranſlate *ſweet Spices*) unto *Galbanum*: as if he had ſaid, *Aromatick Galbanum*.

*With pure Frankincenſe.*] It was gathered twice in the year; in the *Spring* and in the *Autumn*: and *Pliny* tells us, that gathered in the *Autumn* was the pureſt and whiteſt; with which the other (that was reddiſh) was not to be compared, *L.* xii. *c.* 14. Every one knows that this was very much uſed by the *Gentiles* upon their Altars.

*Of each ſhall there be a like weight.*] This is the common Interpretation of the *Hebrew* words; and I will not trouble the Reader with any other. But we have no certain knowledge what weight this was: for I ſee no Authority for what the *Hebrew* Doctors ſay, that there was ſeventy pound of each of theſe *four* Spices. And they add (which makes all they ſay of this matter queſtionable) that there were alſo ſeveral pounds of *Cinamon*, and *Caſſia*, and *Crocus*; in ſhort, of thirteen ſeveral ſpices, which *Joſephus* (*L.* vi. *Haloſeos*, *c.* 6.) affirms were in this Compoſition. Of which *Moſes*, they ſay, made in the whole 368 pound; that is, one pound for every day in the year, and three for the day of Expiation. And accordingly R. *Levi Barzelonita* ſaith, the Prieſts made every year as much as would ſuffice for every day of it; and that the ordinary Prieſts might make it, as well as the High Prieſt, *Præcept.* ci.

Ver. 35. *And thou ſhalt make it a perfume.*] Some think the laſt words of the foregoing Verſe ſignify, that each ſort of Spice was to be pounded, one by one; and then they are all ordered here to be put together.

*A Confection after the art of the Apothecary.*] Made with great care, and according to this Divine Preſcription. Thus *Plutarch*, ſpeaking of the Aromatick Μίγμα among the *Egyptians*, which was burnt Morning and Evening on their Altars, ſaith it was not put together, ὅπως ἔτυχεν, on any faſhion, or as it hapned; ἀλλὰ γράμματα ἱερῶν τοῖς μυρεψοῖς, &c. but the Sacred Books were read to thoſe who compounded it, when it was mixed, *L. de Iſid. & Oſiride.*

*Tempered together.*] Both the *Chaldee* and the LXX render this *mingled*; juſt as Salt is with any thing upon which it is ſprinkled.

*Pure.*] Without any other mixture.

*And holy.*] To be uſed only in the Divine Service. For this was one of the moſt antient ways of worſhipping God; the word θυσία, *i. e.* *Sacrifice* (as *Porphyry* ſaith *L.* ii.) being derived ἀπὸ θυμιάσεως: the firſt Men making a Fume, by burning parts of Trees and Shrubs and Seeds and Fruits. And the ſweeter their ſcent was, the more grateful they fanſied the Fume was to their Gods. So that tho at firſt they contented themſelves with ſimple Herbs and Plants, and *Moſes* here preſcribes only ſome few Spices fetcht from foreign Countries, yet in after-times they increaſed them to a greater number: for that Aromatick Mixture I mentioned before among the *Egyptians*, called Κῦφι, was a Compoſition of *ſixteen* things, which *Plutarch* reckons up in the fore-named Book. And *Sophocles* brings in *Clytemneſtra* (in his *Electr. v.* 637.) calling for θύματα πάγκαρπα, Fumes of all ſort of Seeds to be offered to *Apollo*, that ſhe might be delivered from her Terrors.

Ver. 36. *And thou ſhalt beat of it very ſmall.*] Reduce it to powder.

*And put it before the Teſtimony.*] Burn it upon the Altar of Incenſe, which was placed before the Ark, as we read *ver.* 6. This ſeems to be the meaning; and not that he ſhould put it in a Diſh upon the Table, ready to be burnt: for the Table did not ſtand before the Ark of the Teſtimony.

*Where I will meet with thee.*] See xxix. 42.

*It ſhall be unto you moſt holy.*] Employed only in the worſhip of God, before the moſt Holy Place.

Ver. 37. *And as for the perfume which thou ſhalt make*, &c.] Or rather, *And the perfume which thou ſhalt make, you ſhall not make to your ſelves according to the compoſition thereof.* For any private uſe; which is imported in theſe words, *to your ſelves.*

*It ſhall be unto thee holy for the LORD.*] Entirely ſeparated to the Divine Worſhip; and therefore not to be touched by any but the Prieſts, and that when they miniſtred in the Sanctuary, before the Mercy-ſeat.

Ver. 38. *Whoſoever ſhall make like unto that, to ſmell thereto.*] For his own pleaſure: See *ver.* 33. *R. Levi* of *Barcelona* hath well explained this: No Man was to make this Compoſition with the ſame Spices, and the ſame weight, and with an intention to burn it. So he interprets thoſe words, *to ſmell thereto*: that is, to make a Perfume with it, by burning it, *Præcept.* cxi. yet if any Man (as *Maimonides* obſerves) did ſmell this Perfume, but did not make it, he was not guilty of being cut off.

*Shall even be cut off from his People.*] See *ver.* 33. Their opinion is not improbable, who think by this is meant not only the Exciſion of the Tranſgreſſor, but of his whole Race; none of which ſhould remain to keep up his Name in *Iſrael*. By which ſevere threatning, the People were deterred from profaning theſe holy Things.

## CHAP. XXXI.

Ver. 1. AND *the* LORD *ſpake unto Moſes, ſaying.*] After all the foregoing Directions from the xxvth Chapter unto this, (in which, as I ſaid before xxx. 11. one may well think there was ſome intermiſſion) the LORD proceeded to give *Moſes* this following Information, to encourage him to go about this work.

Ver. 2. *See, I have called.*] Be not ſolicitous where thou ſhalt find Workmen, who have ſkill enough to make all the things which I have commanded; for I have taken care of that; and pitcht upon one, who ſhall be the chief Director of the whole buſineſs.

*By name.*] Made a particular choice of one Man above all others, whom I have deſigned for this Work. It appears by other places, that this Phraſe (to call him *by name*) gives *Bezaleel* the pre-eminence above all other Artificers. See xxxiii. 12, 17. where he ſaith the ſame of *Moſes*; and *Iſa.* xlv. 3. where he ſaith it of *Cyrus.*

*Bezaleel the ſon of Uri.*] See 1 *Chron.* ii. 18, 19, 20. Tho he was particularly choſen and fitted for this Work: yet there was another joyned with him to be his Aſſiſtant, *ver.* 6. Which two did not do all the Work with their own Hands (as appears from xxviii. 3. where he ſpeaks of many Perſons endowed with extraordinary Skill) but they were the principal Artiſts, and the chief Directors and Overſeers of the Work. And therefore after the mention of *Aboliab*, ver. 6. he ſpeaks alſo of others into whoſe hearts he had put Wiſdom, to do all that he commanded.

*The ſon of Hur, of the Tribe of Judah.*] This *Hur* is thought by ſome to have been the Husband of *Miriam*, the Siſter of *Moſes*: See xvii. 10. And then the obſervation of *Abarbinel* is not impertinent, that God did the more particularly declare his choice of *Bezaleel*, and *Moſes* the more punctually remember it, to take away all Exceptions from the *Iſraelites*; who might have been apt to think that *Moſes* had too much regard to his own Kindred, if he had appointed him to be the chief Governour of this Work, without the ſpecial Call of God unto it. For thus they might have cavilled (as ſome of them did afterward, in part) he makes *himſelf* King, and *Aaron* his Brother High-Prieſt; and now delivers into the Hands of his *Nephew* all the Oblations and Collections that have been made for the Tabernacle. For which there could be no colour, after God had ſolemnly declared, it was done by his ſpecial Order. He adds alſo (which is not ſo juſtifiable) that there was a ſtrife among the *Iſraelites*, who ſhould undertake this Work; for which, tho *Moſes* knew the Fitneſs of *Bezaleel*, yet he durſt not mention him, for fear they ſhould think him partial; till God commanded him, ſaying, Do not regard what the People ſay, for thou, and they all, ſhall ſee that he is choſen by me, and not by *thee*, unto this Work; for I will give him extraordinary Wiſdom, *&c.*

Ver. 3. *And I have filled him with the Spirit of God.*] *i. e.* With an excellent Spirit; or with Divine Inſpiration. Which was but neceſſary; becauſe the *Hebrews*, being long kept in ſlavery under the *Egyptians*, cannot be ſuppoſed to have been bred up to the Learning of thoſe ingenious Arts mentioned in the next Verſes. For they were acquainted only with the making of Bricks, during that heavy Servitude; and therefore God inſtructed ſeveral Men, particularly *Bezaleel*, in thoſe Arts which they had no Maſter to teach them, and with their natural Genius, tho never ſo great, could not attain, eſpecially on a ſudden, without Inſpiration.

*In wiſdom, and in underſtanding, and in knowledge.*] Here Wiſdom, Underſtanding and Knowledge, do not ſignify as they do in other places, particularly in the *Proverbs*, and in *Iſaiah* xi. 2. (where the *Meſſiah* is ſaid to be *filled with the Spirit of Wiſdom and Underſtanding, and the Spirit of Knowledge*) but Skill in the Arts of Engraving, and Setting Jewels, and Weaving and Needlework, *&c.* How *Wiſdom* differs from *Underſtanding* and from *Knowledge*, is not much material; they may be many words uſed only to expreſs their Skill in all ſorts of Arts, that might make them accompliſhed Workmen, as it follows in the latter end of the Verſe, *to work in all manner of Workmanſhip.* They that would ſee how the *Hebrews* diſtinguiſh them, may look into *Paulus Fagius* upon the place, or *Buxtorf*'s *Hiſtoria Arcæ, c.* 2. *n.* 3.

Ver. 4. *To deviſe cunning works*, &c.] There are two things required in an excellent Artiſt: good Invention, and Ability to do what he hath contrived. The firſt of theſe ſeem to be intended in this Verſe; and the other in the next: together with a dexterity to teach other Artificers, who were to be employed under *Bezaleel* and *Aboliab.*

Ver. 5. *And in cutting of ſtone*, &c.] There were no ſtones employed about the Tabernacle; and therefore this muſt be meant of *cutting* and *ſetting* the precious Stones mentioned *Chap.* xxviii. and in graving on them what God commanded, *ver.* 11, 21.

*And in carving of Timber.*] We do not read in the foregoing Chapters of any carved Work about the Tabernacle; and therefore this word may better be rendred (as it is in the beginning of the Verſe) *cutting*, rather than *carving* Timber. For it ſignifies in general, doing all the Work of Carpenters and Joiners.

*To work in all manner of Workmanſhip.*] That was neceſſary for the making of every thing God had commanded.

Ver. 6. *And I, behold, I have given with him.*] Leſt *Moſes* ſhould think one principal Contriver and Director not to be ſufficient, God joins another with him.

*Aboliab of the Tribe of Dan.*] It is obſerved by R. *Bechai*, that God choſe one out of the loweſt Tribe, (for ſo they accounted that of *Dan*) as well as one out of the chief, which was *Judah*; that *Bezaleel*, ſaith he, might not be lifted up with vain Conceit; for great and ſmall are equal before God. And he truly obſerves, that one of the ſame Tribe, of *Dan*, by the Mother's ſide, was the moſt ſkilful Perſon that could be found, for the Building of the Temple by *Solomon*, 2 *Chron.* ii. 14.

*And in the hearts of all that are wiſe-hearted, I have put wiſdom.*] That is, God endued the Minds of all ingenious Perſons among them, with an extraordinary Skill; which they never learnt, either by their own ſtudy or any Maſter, but had it by an Inſpiration from above. There were ſeveral, no doubt, who had a natural Genius to ſuch Arts as were neceſſary in this Work; but they could not, by their own Induſtry, have attained ſuch Skill as God beſtowed on them; at leaſt not ſo ſoon, as to go immediately about the building of the Tabernacle, and all things belonging to it.

*That they may make all that I have commanded thee.*] Not to imitate the *Egyptian* Contrivances, as ſome have fanſied (for which no ſuch great Skill, one would think, was neceſſary) but to make all exactly according to the Model which *Moſes* had ſeen in the Mount, and he deſcribed to them: which could not have been done without God's extraordinary Aſſiſtance.

Ver. 7. *The Tabernacle of the Congregation, and the Ark of the Teſtimony*, &c.] Theſe things are here mentioned, according to the order of Nature: which is firſt to build an Houſe, and then to provide its Furniture. And it is obſervable, that there was but one Houſe, or Tabernacle, one Ark, and one Altar, either for Sacrifice, or Incenſe, to preſerve in their Minds the belief of the Unity of God: contrary to the *Gentiles*, who had their Temples and Altars every where, and each Family its domeſtick Gods, and particular Superſtitions.

Ver. 8. *The pure Candleſtick.*] It is hard to tell why this is particularly called *pure*, unleſs it be becauſe it was entirely of pure Gold, (xxv. 31.) which the Table, and Altar of Incenſe were not; for they were only overlaid with pure Gold, xxv. 24. xxx. 3. Some have thought that it is called *pure*, becauſe no Blood was ever ſprinkled upon it, as there was on the Altar of Incenſe: but this is not a good reaſon, for we do not find there was any ſprinked on the Table.

Ver. 9. *The Altar of Burnt-offering*, &c.] Concerning this and the *Laver* he had received orders, xxvii. 1. xxx. 17.

Ver. 10. *And the Clothes of Service.*] Wherewith the *Ark*, and the *Table*, and the *Candleſtick*, and the *golden Altar* were covered (*Numb.* iv. 6, 7, 9, 11, &c.) when the Camp removed.

*The holy Garments for Aaron*, &c.] Which are ordered *Chap.* xxviii.

Ver. 11. *And the anointing Oil and ſweet Incenſe*, &c.] Theſe were ordered in the foregoing Chapter, *ver.* 23, 34.

Ver. 12. *And the LORD ſpake unto Moſes, ſaying.*] After he had delivered him all the foregoing Orders, about the Tabernacle, its Furniture, and the Workmen to be employed in making them; he added what follows.

Ver. 13. *Speak unto the Children of Iſrael, ſaying, Verily my Sabbaths ſhall ye keep.*] This hath been mentioned thrice already, ſee xvi. 23. xx. 8. xxiii. 12. but here ſeems to be repeated again, upon this ſpecial occaſion; that they might not think this ſacred Work would warrant them to break the Sabbath. On which he bids *Moſes* tell them, they muſt not do this Work, no more than any other: For the Tabernacle was built for the Service of God, which was principally performed upon this day. And he uſes a word of the Plural Number, not to ſignify any other Sabbath but this; which recurring ſo often as once in ſeven days, he might well admoniſh them to keep his *Sabbaths*. And ſo the Apoſtle plainly ſpeaks, *Coloſſ.* ii. 16.

*For it is a ſign between me and you.*] This plainly ſhows he ſpeaks of the weekly Sabbath; the obſervation of which, teſtified to all the World, what God they worſhipped: as all Nations ſignified, by their Rites and Ceremonies, what their Gods were to whom their Services were paid. Now the *Iſraelites* ſtood in a double relation to God; as his Creatures, and as thoſe who were redeemed by him from the *Egyptian* Bondage: In both which regards the Sabbath was a Sign or a Token between him and them. For by obſerving one day in ſeven, after ſix days labour, they ſignified that they worſhipped the Creator of the World; who in ſix days made all things, and then reſted: and by obſerving ſuch a ſeventh Day (ſee xvi. 5.) after ſix days labour, rather than any other, they ſignified they owned him to be their Deliverer from *Egyptian* Slavery. This is opened excellently by our Mr. *Mede*, *Diſcourſe* xv. *p.* 73, 74.

*Throughout your Generations.*] During this Polity which God now eſtabliſhes among you.

*That ye may know that I am the LORD that doth ſanctify you.*] To be my peculiar People, by obſerving this Solemnity. For it was peculiarly enjoyned to them, and to no other Nation; and was looked upon as a ſingular Benefit conferred on them above all People; as appears by the devout Acknowledgment *Nehemiah* makes of this, among the reſt of the Divine Favours to them, That *he made known unto them his holy Sabbath*, ix. 14. and ſee *Ezek.* xx. 11, 12.

Ver. 14. *Ye ſhall keep the Sabbath therefore.*] Since it is ſuch a diſtinguiſhing Mark, be the more careful to obſerve it.

*For it is holy unto you.*] This depends upon what was ſaid in the Concluſion of the foregoing Verſe, that hereby they were *ſanctified*, or ſeparated to God as a peculiar People; and therefore in all reaſon ſhould look upon this as an *holy* Day.

*Every one that defileth it, ſhall ſurely be put to death.*] If there were credible Witneſſes of his Profanation.

*For whoſoever doth any Work thereon.*] This was to defile, or profane it.

*That Soul ſhall be cut off from among his People.*] God ſeems to threaten, that he himſelf would ſhorten his days, if the Judges, for want of Witneſſes, could not puniſh him. So *Eliah ben Moſeh* (one of thoſe whom the *Jews* call *Karaites*) moſt excellently expounds this, and all the reſt of the Puniſhments threatened to the Violation of this Precept; which Mr. *Selden* hath given us out of a MS. *L.* i. *de Synedriis*, *c.* 6. The ſenſe is this, in ſhort: He that violates a Negative Precept, as they call it, either doth it ſecretly, which is moſt frequent; or openly, which happens ſeldom: unleſs a Man be one of thoſe profligate Wretches whom we call Apoſtates. Now him that ſecretly broke the Sabbath, the Scripture threatens with cutting off, *viz.* by the hand of God, according to what is written here in this place. In like manner, inceſtuous and unlawful Conjunctions are threatned, *Lev.* xviii. 29. becauſe they were wont to be committed ſecretly. But if any Man did any Work openly on the Sabbath, ſo that there were Witneſſes of it, he was to be ſtoned, according to what is ſaid *Numb.* xv. 35. Tho if he did it out of miſtake, either ſecretly or openly, he was only to bring a Sacrifice for his Error: And if he offended againſt any of the Decrees of the Wiſe-men about the Sabbath, he was to be beaten. Or if there was no Court of Judgment in the place (as now, in their preſent Condition) then all ſuch Tranſgreſſors were left to God to puniſh them, of whatſoever ſort they were.

Ver. 15. *Six days may work be done, but in the ſeventh is the Sabbath of reſt, holy to the LORD.*] So it is called alſo, xxxv. 2. and *Lev.* xxiii. 3. And ſo the *Sabbath* wherein the Land reſted, is likewiſe called, *Lev.* xxv. 4. But the *Hebrew* words *Schabbat Schabbaton* (*Sabbath of Reſt*) properly ſignifies *Sabbath above all Sabbaths*, *i. e.* the greateſt Sabbath; on which a *Reſt* was to be moſt punctually obſerved from all manner of Work: which the Jews, as *de Dieu* notes, call the *weighty Sabbath*; as if other Days of reſt were but light in compariſon with this. According to that ſaying of R. *Joſee*, *Great is Circumciſion, becauſe the weighty Sabbath gives place to it*; that is, admits of this Work, tho the Reſt on this Sabbath be ſo very great.

*Shall ſurely be put to death.*] As an Idolater, who did not acknowledge the Creator of the World. See before, *ver.* 14.

Ver. 16. *Wherefore the Children of Iſrael ſhall keep the Sabbath, to obſerve the Sabbath throughout their Generation, for a perpetual Covenant.*] The moſt literal Interpretation of this Verſe, ſeems to me to be that of *Lud. de Dieu*, *The Children of* Iſrael *ſhall keep the Sabbath, by making the Sabbath a perpetual Covenant throughout their Generations.* That is, by never ſuffering it to be interrupted, they made it a perpetual Covenant between God and them throughout all Ages.

Ver. 17. *It is a ſign between me and the Children of Iſrael for ever.*] A Badge and Livery that they were the Servants of the moſt High, who made the Heavens and Earth. A Mark of their being devoted to him, and continuing in Covenant with him, no leſs than Circumciſion.

*For in ſix days the LORD made Heaven and Earth.*] In memory of which the Sabbath was firſt inſtituted; *to preſerve perpetually, and eſtabliſh that moſt precious Hiſtory and Doctrine of the Creation of the World*, as *Maimonides* ſpeaks, *More Nevoch. P.* iii. *c.* 43.

*And on the ſeventh day he reſted, and was refreſhed.*] Delighted in the Contemplation of all his Works, which he ſaw were *very good*, *Gen.* i. 31. The ſame *Maimonides* obſerves that the word *jinnaphaſh* (which we tranſlate *was refreſhed*) comes from *nepheſh*, which, among other things, ſignifies the intention of the Mind, and the Will: and therefore the ſenſe of this Phraſe is, *All the Will of God was perfected and brought to a Concluſion; his whole good Pleaſure was abſolutely finiſhed on the ſeventh day*, More Nevoch. P. i. cap. 67.

Ver. 18. *And he gave unto Moſes, when he made an end of communing with him upon Mount Sinai.*] When he diſmiſſed him, having ſaid all that is before related during his forty days ſtay with him in the Mount, he delivered unto him two Tables of Teſtimony, to carry down with him to the People.

*Two Tables of Teſtimony.*] Wherein God teſtified to them his Mind and Will, in the principal things which concerned their Duty. See xvi. 34.

*Tables of Stone.*] That what was written upon them might be more durable. There is no ground to think that theſe Tables were made of ſome precious Stone (as the Author of the Book *Coſri*, and other *Jews* fanſy) for the word *Eben* in the Hebrew ſimply ſignifies any ſort of Stone; and is wont to have ſome other joined to it, when precious Stones are meant, as in 2 *Sam.* xii. 30. 1 *Kings* x. 2. 2 *Chron.* iii. 6.

*Written with the finger of God.*] *i. e.* By God himſelf. Juſt as the Heavens, ſaith *Maimonides*, are ſaid to be *the work of his fingers*, Pſal. viii. 4. which he interprets in another place (xxxiii. 6.) *By the word of the LORD were the Heavens made.* Therefore *written by the finger of God*, is as much, ſaith he, as by the Word; that is, the Will and good Pleaſure of God, *More Nevoch. P.* i. *c.* 66. In ſhort, this Phraſe ſignifies, that God employed neither *Moſes*, nor any other Inſtrument, in this Writing, but it was done by his own powerful Operation. For all things that we do, being wrought by our hands and our fingers, theſe words are uſed to expreſs God's power. See xxxii. 16.

This was a thing ſo notorious in ancient times, and ſo much believed by thoſe who were not *Jews*, that many other Nations pretended to the like Divine Writings, that they might gain the greater Authority to their Laws. Thus the *Brachmans* report in their Hiſtories, That the Book of their Law (which they call *Caſter*) was delivered by God to *Bremavius*, upon a Mount in a Cloud: and that God gave alſo another Book of Laws to *Brammon* in the firſt Age of the World. The *Perſians* ſay the ſame of thoſe of *Zoroaſter*; and the *Getes* of *Xamolxis*. Nay, the *Brachmans* have a *Decalogue* like this of *Moſes*, and accurate Interpretations of it, in which they ſay there is this Prophecy, That *one day there ſhall be one Law alone thro'out the World.* This evidently ſhows how well the World was antiently acquainted with theſe Books of *Moſes*, and what a high eſteem they had of them. See *Huetius L.* ii. *Alnetan. Quæſt. c.* 12. *n.* 19.

## CHAP. XXXII.

Ver. 1. AND *when the People.*] Not the whole Body of the Congregation; but ſo many of them, that the reſt durſt not appear to oppoſe their deſires.

*Saw that Moſes delayed to come down out of the Mount.*] The *Jews* fanſy that he ſtayed beyond the time that he had appointed for his return to them. But that is not likely; for he himſelf was not told how long God would detain him there. See xxiv. 14. The meaning therefore is, that he ſtayed longer than they expected; ſo that they did not know what to think of it. And having as yet received no Directions about the Service of God, for which they were called out of *Egypt*, (vii. 16. and other places) they thought it was time to deſire *Aaron* to ſet about it, in ſuch a way as other People ſerved their Gods.

*The people gathered themſelves together unto Aaron.*] They applied themſelves to him, as being left by *Moſes*, to be the chief Director and Governor of Affairs, together with *Hur*, during his abſcence, xxiv. 14. And according to the Computation made concerning the time of his going up into the Mount, (ſee xxiv. 18.) this hapned upon the *fifteenth* of our *July*; which Month the *Hebrews* call *Tamuz*.

*And ſaid unto him, Up.*] One cannot think that they ſpake thus to him, at the very firſt words; but other Diſcourſe paſſed before this: unto which *Aaron*, in all probability, making ſome difficulty to conſent, and perſuading them not to perſiſt in their Demand, they would not be denied any longer, but ſaid in a ſeditious manner, *Up*, make no further delay, for we will have what we deſire.

*Make us Gods.*] Or rather, *make us a God:* for ſo *Nehemiah* expreſſes it in the Singular Number, ix. 18. and ſo *Elohim* is often tranſlated, *Gen.* xx. 13. xxxv. 7, *&c.* For their meaning was, make us a ſacred Symbol or Sign, as other Nations have, that may repreſent God in a viſible manner to us. So the *Jews* expound it in *Pirke Elieſer, c.* 45. *They ſaid to* Aaron, *the* Egyptians *extol their Gods, they ſing and chant before them; for they behold them with their eyes. Make us ſuch Gods as theirs are, that we may ſee them before us.* And ſo R. *Jehudah* in the Book *Coſri*, P. i. *Sect.* 97. *They deſired a ſenſible Object of Divine Worſhip to be ſet before them; not with an intention to deny God, who brought them out of* Egypt, *but that ſomething in the place of God might ſtand before them, when they declared his wonderful Works.* Such, no doubt, was their meaning: for they could not be ſo ſenſleſs as to imagine the true God could be made by a Man; or that an Image could go before them (as it here follows) which may have feet, but cannot walk, as the *Pſalmiſt* ſpeaks. And therefore *Aben Ezra* judiciouſly interprets it, *Some corporeal Image, in which God may reſide.*

*Which ſhall go before us.*] Conduct us thro' the Wilderneſs. God himſelf in a Pillar of Cloud and Fire, hitherto went before them: but that Cloud now covering the Mount where *Moſes* was, and not ſtirring at all from thence, they imagined, perhaps, that *Moſes* being loſt, it would no longer lead them as it had done.

*For as for this Moſes*, &c.] This doth not ſeem to be the Language of thoſe who had any regard to him.

*We wot not what is become of him.*] They thought, perhaps, that he was conſumed in the Mount, by the Fire which ſhone from the Face of God, as *Jonathan* paraphraſes it. *Greg. Nyſſen's* Reflection upon this demand of the People is very natural; That they were like School-boys, who, in the abſence of their Maſter, were carried ἀνοήτοις ὁρμαῖς εἰς ἀταξίαν, with ſenſleſs impetuous Motions, into Rudeneſs and Diſorder, *p.* 183. *de Vita Moſis.* For there were many among them who were infected with the *Egyptian* Idolatry, as we learn from *Joſh.* xxiv. 14. *Ezek.* xx. 7, 8. xxiii. 3, 8. And therefore hankering after that way of Worſhip by Images, which they had learnt there, they took this opportunity to deſire a viſible Repreſentation of God among them, as the *Egyptians* had. And ſo St. *Stephen* looks upon this as a turning back in their Hearts unto *Egypt, Acts* vii. 39, *&c.*

Ver. 2. *And Aaron ſaid unto them, Break off the golden ear-rings*, &c.] This confirms what I ſaid, that there was ſome debate about this matter, before they ſpake thoſe words to him, *ver.* 1. *Up, make us Gods*, &c. For it is not credible that *Aaron* would immediately conſent to ſo foul a Fact as this, without the leaſt Argument againſt it. Which is ſo unlikely, that the *Jews* have deviſed this Tale: That *Hur* rebuking them in his Preſence, the People fell upon him and killed him; which affrighted *Aaron* into a ſpeedy Compliance.

*The golden ear-rings.*] Theſe, it is probable, were ſome of the Jewels which they borrowed of the *Egyptians*, xii. 35. and poſſibly might have worn ſuperſtitiouſly, as I obſerved, *Gen.* xxxv. 5. they did very antiently. There are thoſe who think *Aaron* hoped they would not have eaſily parted with theſe; and ſo their Deſign might have been broken.

*From the ears of your Wives, of your Sons, and your Daughters.*] Men wore theſe Ornaments in the Eaſtern Countries, as well as Women; as we find in the Story of the *Iſhmaelite* and *Midianite* Soldiers, *Judg.* viii. 24. and *Pliny L.* xi. *c.* 31. *In Oriente quidem & viris aurum. eo loci*, &c. In the *Eaſt* it is eſteemed an Ornament for Men to wear Gold in that place; ſpeaking of their Ears. See *Bochart. Hierozoic. P.* i. *L.* i. *c.*34.

Ver. 3. *And all the People.*] All that were engaged in this Deſign; who were ſo many (as I ſaid, *ver.* 1.) that the reſt it's likely durſt not oppoſe it.

*Broke off the golden ear-rings which were in their ears, and brought them to Aaron.*] So zealous is Superſtition, which prevails over Pride and Covetouſneſs.

Ver. 4. *And he received them at their hands.*] They ſeem to have preſented them as an Offering, towards the making of a Repreſentation of God; wherein every one of them might have an Intereſt; and accordingly *Aaron* accepted 'em.

*And faſhioned it with a graving tool.*] The *Hebrew* word *cheret* (which we tranſlate *graving Tool*) is uſed for a *writing Pen*, Iſa. viii. 1. and for a *criſping Pin*, which Women uſed about their Hair, *Iſa.* iii. 22. And therefore Interpreters take it here for an Inſtrument of engraving. And ſome think that *Aaron* made ſuch Marks with it in this Calf, as there were in the *Egyptian Apis:* which was a Cow that had a Spot on her right Side like a *Creſcent*, (as ſome Writers ſay, tho *Herodotus* ſaith otherwiſe, and the Marks are variouſly reported; ſee *Pignorius* in his *Menſa Iſiaca, p.* 18, *&c.*) and a ſquare white Spot in the Forehead. But others think it more likely, that the Calf coming rough out of the Mould, *Aaron* only poliſhed it with a proper Tool. For tho *Apis* was in great honour among the *Egyptians*, yet it was a living Cow, and not the Image of one, which they had in ſuch Veneration. Therefore Mr. *Selden* (in his *Syntagma* i. *de Diis Syris, c.* 4.) takes it to be more probable, that this golden Calf, or Ox, or Bullock (for ſo the *Pſalmiſt* differently calls it, cvi. 19, 20.) was made in imitation of that golden Ox that repreſented *Oſiris*; which was very famous among the *Egyptians:* Who had a mighty Veneration for the River *Nile*, called in *Hebrew Sichor*, (from whence came *Syris*) and for the *Dog-ſtar* (called *Siris* likewiſe) at whoſe riſing that River began to ſwell; and for the *Sun* (which was principally meant by this Name) to whom both the *Bull* at *Heliopolis*, and the *Ox* at *Memphis* were conſecrated, as *Macrobius* tells us *L.* i. *Saturnal. c.* 21. But tho all this be very ingenious, yet the truth of it may be well queſtioned, as I ſhall ſhow preſently; when I have noted that this Tranſlation, *faſhioned it with a graving Tool,* is not ſo agreeable to what here follows, as another which the *Hebrew* words will as well bear.

*After he had made it a molten Calf.*] The words in the *Hebrew* are, *and he made it,* &c. we tranſlate them *after,* &c. to make this agree with what goes before, according to our Tranſlation, *he faſhioned it with a graving Tool:* which may as literally be tranſlated, *he bound them up in a bag.* For we find the word *jatzar,* which we here tranſlate *faſhioned,* to have the ſignification alſo of *binding* or *tying up:* and *cheret* in the Plural Number to ſignify *a bag,* 2 Kings v. 23. And thus the Prophet *Iſaiah* (as *Bochart* obſerves) deſcribes the making of Images, xlvi. 6. *They laviſh Gold out of the Bag, and they make it a God.* Which agrees with what is here ſaid of *Aaron,* he received the Ear-rings, and put them in a Bag; and then having made a Mould, caſt them into it, and made a golden Calf. See *ver.* 24.

*A molten Calf.*] So he calls it, becauſe it was no bigger than a Calf, tho the Head was like an Ox: and therefore, as I obſerved before, ſo called by the *Pſalmiſt.* What moved *Aaron* to repreſent God in this Figure, is hard to reſolve. Moſt think he imitated the *Egyptians,* among whom he had long lived: which ſeems not to me at all likely, ſince he had ſeen the Judgment that God executed againſt all their Gods, xii. 12. Yet ſo great a Man as *J. Gerh. Voſſius* hath taken a great deal of pains to prove, that *Joſeph* was adored by them under the Name of *Apis* and *Serapis;* and that his Symbol was an Ox. This he hath laboured to ſupport by many ingenious Conjectures. But it is not likely, if he were thus publickly honored as a God, that a King ſhould ariſe who *knew not Joſeph,* i. e. had no regard to him, *Exod.* i. 8. and another ſucceed him, who endeavoured to ruin all his Kindred. The worſhip of *Serapis* alſo was not ſo antient; for *Herodotus* ſaith not a word of it, nor any body elſe, till the time of *Alexander* the Great; and many Authors ſay it was brought into *Egypt* out of *Pontus* by *Ptolemy:* See *Bochartus* in his *Hierozoic. P.* i. *p.* 338. And tho *Apis* was more antient, yet not of ſuch antiquity as *Moſes,* as a very learned Perſon of our own (Dr. *Teniſon,* now Archbiſhop of *Canterbury*) hath ſhown in his Book of Idolatry, *Chap.* vi. *Part* 4, 5, *&c.* And as for *Oſiris,* both *Plutarch* and *Strabo* ſay he was the ſame with *Apis:* which was not then known, as I have ſaid in *Egypt,* no more than *Typhus* or *Typhon,* whom *Philo* thinks to be here intended; but was certainly a later Invention, and as *Bochartus* imagines, repreſented *Moſes* himſelf, tho very much diſguiſed.

*Cuperus* indeed hath made it probable (in his *Harpocrates, p.* 83, *&c.*) that there was a *Serapis* worſhipped in *Egypt,* before that brought out of *Pontus:* But whether it be ſo or no, I do not take it to be at all material, becauſe it is not likely that *Aaron* would make ſuch a Repreſentation of the Divinty, as was in uſe among them from whoſe Slavery God had lately delivered them. For how could he think the LORD, to whom he proclaimed a Feaſt, would be pleaſed to be repreſented by any of thoſe Idols, on whom, as I ſaid before, he had executed Judgment, at their departure out of *Egypt?* Or what reaſon is there to think the *Iſraelites* themſelves could be inclined to think their God to be like any thing, which that People worſhipped, who abhorred the Sacrifices which the God of *Iſrael* required? Their Conjecture ſeems to me far more likely, who think that *Aaron,* in making this Calf, took his pattern from ſome part of the SCHECHINAH which appeared to him and the Elders of *Iſrael* (when they eat before God, xxiv. 10.) attended with the Angels: Some of which called *Cherubims,* they think appeared with the Faces of Oxen. But as there is no mention in that place of *Cherubims,* nor of the Angels appearing in any ſhape whatſoever; and *Moſes* expreſly ſaith, the *Iſraelites* ſaw *no manner of Similitude* on the day when the LORD ſpake to them in *Horeb,* Deut. iv. 15. (and therefore *Aaron* and the Elders, in all probability, ſaw none afterward) ſo I think there is no Evidence that the heavenly Miniſters at any time appeared in this Shape, till the SCHECHINAH departed from the Temple, in the days of *Ezekiel.* See xxv. 18, 20.

After all this conſidered, *Aaron* ſeems to me to have choſen an *Ox* to be the Symbol of the divine Preſence, in hope the People would never be ſo ſottiſh as to worſhip it; but only be put in mind by it of the divine Power, which was hereby repreſented. For an *Ox's* Head was antiently an Emblem of Strength, and Horns a common Sign of Kingly Power. So they were among the *Phœnicians* (as *Pignorius* obſerves in his *Menſa Iſiaca, p.* 15. out of *Euſebius's Præpar. Evang. L.* i. *cap. ult.*) and among the *Egyptians* (as *Diodorus Siculus* relates *L.* i.) and among the *Romans,* as appears by that famous Story of *Genucius Cipus* (in *Val. Maximus, L.* v. *c.* 6.) who when he was *Prætor* had Horns come out of his Head on a ſudden, as he was going out of the City to the Wars; whereupon he was told, *Regem eum fore, ſi in Urbem revertiſſet,* that he ſhould be a King, if he returned into the City. And ſomething like it is related by *Julius Capitolinus* concerning *Clodius Albinus,* at whoſe Birth a Cow brought forth a Calf with purple Horns, which they lookt upon as *Signum Imperii,* a Token of Empire. Which made the antient Fathers, perhaps, when they ſpake of this Calf, or Ox of *Aaron's,* mention only its Head. For ſo doth *Tertullian,* (*L. adverſus Judæos, c.* 1.) *cum proceſſiſſet eis bubulum caput;* and St. *Cyprian, Lactantius,* St. *Hierom,* St. *Ambroſe,* and others: Not becauſe they thought *Aaron* made only the Head; but becauſe this was the principal part whereby God was repreſented.

*And they ſaid.*] The People cried out aloud.

*Theſe be thy God's, O Iſrael.*] Or, as *Nehemiah* expreſſes it, ix. 18. *This is thy God,* &c. the Image or Symbol of the divine Majeſty: or as *Abulenſis* interprets it, *His divine Virtue reſideth in this golden Body.* The Plural Number is commonly uſed for the Singular, eſpecially when God is ſpoken of, as I obſerved before, *Gen.* xx. 13. xxxv. 7. 2 *Sam.* vii. 23.

*Which brought thee up out of the Land of Egypt.*] This ſhows they lookt upon this Ox, only as a Repreſentation of the Almighty LORD their God:

God; for it being but newly made, they could not imagine they were brought by it from the *Egyptian* Slavery, but by his Power, which perhaps they fanſied now reſided in it.

Ver. 5. *And when Aaron ſaw it, he built an Altar before it.*] As at the Peoples requeſt he made it, ſo he ſeeing them receive it with ſuch applauſe, preſently conſecrated it; by building an Altar, offering Sacrifices, and keeping a ſolemn Feaſt in its honour.

*And Aaron made Proclamation.*] Cauſed it to be publickly proclaimed thro'out the Hoſt; that every one might have notice of the Solemnity.

*And ſaid, to morrow is a Feaſt.*] Which was a part of Worſhip ordained by his Authority.

*To the* LORD.] Not to this Ox, but to the Creator of the World, whom they worſhipped in this Image. Notwithſtanding which, this was no better than an Idol, *Acts* vii. 41. and they groſs Idolaters, *Pſal.* cvi. 19, 20. 1 *Cor.* x. 7. Some think indeed, that *Moſes* being gone, and, as they imagined, either burnt up or famiſhed, they deſired this Repreſentation of God to go before them, and direct them, as a kind of *Teraphim*: but God allowed no ſuch viſible Sign to be made of his Preſence with them, which he knew would in a ſhort time have their Adoration.

Ver. 6. *And they roſe up early on the morrow.*] The next day, which was the xvith of our *July*, they kept their Feſtival. And to ſhow their Devotion, they began betimes in the Morning, and ſeem not to have ſtaid for *Aaron*: but, as it follows, offered Sacrifices themſelves.

*And offered Burnt-offerings.*] Which always preceded others. See xviii. 12. xxiv. 5. where I obſerved that whole Burnt-offerings were intirely conſumed on the Altar, being wholly God's.

*And brought Peace-offerings.*] This intimates that ſome Perſons received what they brought; and perhaps they were the *young Men* mentioned xxiv. 5. where I noted alſo, that of *Peace-offerings* the People that brought them had a ſhare, that they might feaſt with God; and they invited their Friends likewiſe to feaſt with them. There is no mention either here, or in the other places, of *Sin-offerings*: whereof the Prieſts had a part, but not the People.

*And the People ſat down to eat and to drink.*] Upon the Sacrifices of *Peace-offerings*; whereof the People, as I ſaid, had their part: and by partaking of it, had fellowſhip with the Idol, to whom they were offered, as the Apoſtle ſhows, 1 *Cor.* x. 20, 21. Thus the *Egyptians* kept a Πανδαισία at the Feaſt of *Apis*; in imitation rather of the *Iſraelites*, than otherwiſe.

It may be fit here to note, That this Cuſtom of ſacrificing, and alſo of feaſting on the Sacrifice, in token of their Communion with him to whom the Sacrifice was offered, was ſo very antient, that it is not eaſy to believe the Obſervation of St. *Chryſoſtom* to be true, That God gave no Commandment about Sacrifices, till after this Sin of worſhipping the golden Calf: When ſeeing their proneneſs to offer ſuch Sacrifices, he thought fit to ordain them himſelf, and direct them to their right Object. Much leſs is it true, that before this οὐδαμῶς θυσίας ὄνομα, we do not find any where the Name of *Sacrifice* (as he ſpeaks *Homil.* xvii. upon *Acts* vii.) no not with the qualification of *Grotius*, who ſays (upon *Exod.* xv. 26.) that there was no Law about Sacrifices, except that of the *Paſſover*, till after they had committed Idolatry. For beſides that there is an Order how to make an Altar, on which to ſacrifice their Burnt-offerings, (xx. 24.) which ſuppoſes God's intention about them; and the building of an Altar, and actual Sacrifice upon it, at the ſealing of the Covenant between God and *Iſrael*, xxiv. 4, 5, &c. (which ſurely was not without God's command) there is a whole Chapter in this Book about Sacrifices at the Conſecration of *Aaron* and his Sons, before this Sin was committed, *Chap.* xxix. and particular Directions given in the 38th and 39th Verſes of that Chapter, about the daily *Burnt-offering*. I omit what might be ſaid concerning the Oblation of Sacrifices from the beginning of the World, which it is hard to believe was without a divine Inſtitution. St. *Hierom*'s words therefore are alſo too large, who ſaith, in his Commentaries upon *Ezek.* xx. that the *Iſraelites* received only the Decalogue before this Offence of the Calf: after which, God gave them *multiplices Leges Ceremonias*, abundance of Legal Ceremonies. All that can juſtly be ſaid in this matter is, That *Moſes* had not yet delivered to them the Commands before-mentioned, which God had given him; and that they had received but a few Commands about Sacrifices, till after this Sin: when the Precepts were multiplied, that they might upon all occaſions offer Sacrifice to God, and not to *Dæmons*, as they were inclined to do. The daily Burnt-offerings were appointed before (as I ſaid) tho not delivered to them; and ſo was the Sin-offering for the Conſecration of *Aaron* and his Sons, and the Altar, xxix. 36, &c. But the Sin-offering for particular Perſons, and for the whole Congregation of *Iſrael*, and the great variety of Sacrifices, with the manner of them, were not yet preſcribed; and perhaps were ordained upon this occaſion, to preſerve them from Idolatry; tho not merely for that, there being reſpect in them to the great Sacrifice of Chriſt, eſpecially in that Sacrifice upon the day of Expiation. But in general, it may be reaſonably thought, that if they had not been perverſe, they might have been left more at liberty, to do theſe things at pleaſure, according to the Law of Nature; and they might perhaps have been permitted to offer Sacrifices every where, as the Patriarchs did, tho there is no certainty of ſuch Speculations.

*And roſe up to play.*) So God commanded at their Feſtivities; and when they offered ſolemn Sacrifices, to rejoice before him, *Deut.* xii. 6, 7. xvi. 11. as *David* did before the Ark, after he had ſacrificed Oxen and Fatlings, 2 *Sam.* vi. 13, 14, 15, 16. Thus they now expreſſed their Joy, by Muſick, and Dancing, and Songs, and ſuch like Tokens of Mirth, which was wont to be very great upon their Feaſts. See *ver.* 18. There are thoſe, who think, that after they had eaten of the Sacrifices to the Idol, and drunk liberally, they committed Fornication, after the manner of Heathen *Worſhippers*. Thus *Tertullian* expounds this Phraſe, *L. de Jejunio, cap.* 6. *Intellige Scripturæ verecundiam*; the Scripture modeſtly expreſſes their leud Filthineſs. And ſo this very word which we tranſlate here *play*, is uſed by *Potiphar*'s Wife, *Gen.* xxxix. 17. the *Hebrew* Servant came in, *to mock me*, i. e. to violate my Chaſtity. So that the *Iſraelites* did now, as they did afterwards when they worſhipped *Peor*, Numb. xxv. 1, 2. And the truth is, theſe ſacrifical Feaſts were turned among the *Gentiles* into Drunkenneſs and Laſciviouſneſs, which are wont to be Companions; inſomuch that the antient *Greeks*, even *Ariſtotle* himſelf, as *Athenæus* tells us, (*L.* ii.) derived the Word μεθύειν, *to be drunk*, from μετὰ τὸ θύειν, *after the Sacrifice*, when they were wont to drink very largely. And it is alſo true, that nothing inticed Men to Idolatry, more than theſe filthy Pleaſures, which were a part of that Worſhip. Yet I think it is not credible, that the *Iſraelites*, at the very Dedication of their Idol, when they pretended much Religion, fell into ſuch foul Practices, which were not at firſt committed among the Heathen. Nor is there any ſignification of it in this Story; but only of their ſinging and dancing, *ver.* 18, 19. (accompanied, it is likely, with Muſick) which *Philo* indeed calls χόρους ἀχορεύτους, unſeemly Dances; but that was only, I ſuppoſe, becauſe they were in honour of a Calf. Nor did the *Gentiles* themſelves, as I ſaid, run at firſt into ſuch exceſs of Riot, as *Athenæus* obſerves, *L.* viii. *Deipnoſoph.* where, in the Concluſion of it, he deſcribes all the City full of the noiſe of Pipes, and Cymbals, and Drums, and the Voice of thoſe that ſung in a great Feſtival; and thence takes occaſion to remember, that the Antients obſerving what a great Inclination People had to Pleaſure, took care they might enjoy it εὐτάκτως ϗ κοσμίως, *orderly and decently*, by ſetting apart certain times to entertain them with it. When in the firſt place they ſacrificed to their Gods, and then were left to take their eaſe: that every one believing the Gods came to their Sacrifices, μετὰ αἰδοῦς τὴν συνουσίαν ποιῆσαι, might behave themſelves at ſuch Meetings, with Modeſty and Reverence. For we are aſhamed, ſaith he, to ſpeak or do any thing unſeemly before a grave Perſon: and therefore ſuppoſing the Gods to be nigh them, τὰς ἑορτὰς κοσμίως ϗ σωφρόνως διῆγον, they paſſed their Feſtival Days, in antient times, decently and ſoberly. And ſo he proceeds to ſhow how much the World was altered in his Time, when nothing but mad revelling was to be ſeen on ſuch occaſions. He obſerves it alſo as a ſign of the antient modeſty at theſe Feaſts, that they did not κατακλίνεσθαι, lie along, ἀλλὰ δαίνυνθ' ἑζόμενοι, but they ſat down to eat and drink, as the *Iſraelites* here did.

Ver. 7. *And the LORD ſaid unto Moſes, go get thee down.*] He had diſmiſſed him before, having done communing with him, xxxi. 18. and now ſends him away from the Mount in ſome haſte, at the end of the forty days mentioned xxiv. *ult.*

*For thy People, which thou broughteſt out of Egypt.*] Theſe words are generally lookt upon, as God's abandoning the *Iſraelites*, and diſowning them to be his People. But then, they would not have been *Moſes*'s People neither, but utterly deſtroyed (*ver.* 10.) Therefore the true meaning is explained by St. *Stephen*, who calls *Moſes* their λυτρωτὴς, *Deliverer*, *Acts* vii. 35. becauſe by his hand God redeemed them; and in that regard they became his People.

*Have corrupted themſelves.*] He doth not mention *Aaron*, tho he was very angry with him alſo, *Deut.* ix. 20. becauſe the People were the beginners of the Revolt, and he complied with them out of fear.

Ver. 8. *They have turned aſide quickly out of the way, which I commanded them.*] It was not much above ſix Weeks ſince they heard God charge them, in a terrible manner, not to worſhip any Image, xx. 4. and they ſolemnly promiſed to do whatſoever *Moſes* commanded them from God, *ver.* 19. Immediately after which, this Command is in a peculiar manner repeated, *ver.* 23. *Ye ſhall not make with me Gods of Silver, neither ſhall ye make unto you Gods of Gold.* Which, with all the reſt of his Judgments, they covenanted alſo to obſerve, xxiv. 3, 8. And therefore ſuch a ſpeedy Revolt, from ſuch Obligations, made their Crime exceeding heinous.

*They have made them a golden Calf.*] For what *Aaron* did was at their Inſtigation.

*And have worſhipped it.*] By kiſſing it (ſaith *R. flieſer* in his *Pirke, cap.* 45.) and bowing down to it; and then offering Sacrifice to it (as it here follows) and acknowledging it to be their Conductor out of the Land of *Egypt.*

Ver. 9. *And the LORD ſaid unto Moſes.*] He added this further, before he went down from the Mount.

*I have ſeen this People.*] Long obſerved their diſpoſition.

*And behold, it is a ſtiff-necked People.*] This Character of them is repeated xxxiii. 3, 5. xxxiv. 9. being a Metaphor from untamed Heifers, who draw their Necks and Shoulders back when they are put under the Yoke. The Prophet *Iſaiah* alludes to this, when he ſaith of this People, xlviii. 4. *Thy Neck is an iron Sinew*, which would not bend. And *Jeremiah* v. 5. where he ſaith, the great Men *had broken the Yoke, and burſt the Bonds.*

Ver. 10. *Now therefore let me alone.*] Do not interpoſe in their behalf, with thy Prayers and Deprecations for them.

*That my wrath may wax hot againſt them, and that I may conſume them.*] That the juſt indignation I have conceived againſt them, may proceed to puniſh them with utter deſtruction.

*And I will make of thee a great Nation.*] Or, *I will ſet thee over a great Nation*; make thee Prince of a mightier Nation than they, (as the words are *Numb.* xiv. 12.) for ſo the word *Aſah* (*to make*) ſignifies, 1 *Sam.* xii. 6. where we tranſlate it, *advanced* Moſes *and* Aaron. Which ſeems to be the meaning here, becauſe *Moſes* urges, *ver.* 13. the Promiſe made to *Abraham*, *Iſaac*, and *Jacob*, as if that would not be made good if the People were all deſtroyed. Whereas there would have been no danger of that, if God had made a great Nation to ſpring from *Moſes*, who was of their Seed.

Ver. 11. *And Moſes beſought the LORD.*] The *Hebrew* word *Challah*, from whence comes *Vaichal* (which we tranſlate *beſought*) importing ſomething of Sickneſs and Infirmity; denotes that *Moſes* beſought the LORD with much earneſtneſs, and great agony of Mind.

*His God.*] He hoped he had not loſt his Intereſt in God, which the People had juſtly forfeited.

*And ſaid, Why doth thy wrath wax hot againſt thy people.*] There was great reaſon for this high diſpleaſure againſt them, which God threatned *ver.* 10. and *Moſes* himſelf was not only angry, but his Anger waxed hot, *ver.* 19. yet he hoped other Reaſons would move the Divine Mercy to moderate his Anger; that is, not to puniſh them ſo ſeverely as they deſerved.

*Which thou haſt brought out of the Land of Egypt, with great power, and with a mighty hand.*] This is one ground of hope, that God would not on a ſudden deſtroy what he had employed ſo much Power to preſerve.

Ver. 12. *Wherefore ſhould the Egyptians ſay, for miſchief did he bring them out.*] This is another reaſon, that the *Egyptians* might not be led into a misbelief, or confirmed in their Infidelity.

*To ſlay them in the Mountains.*] There were many Mountains beſides *Sinai* (where they now were) in that Deſart into which God led them; and they were the moſt dangerous part of it.

*Turn from thy fierce Wrath,* &c.] Let theſe Conſiderations prevail for a Pardon.

Ver. 13. *Remember Abraham, Iſaac, and Iſrael, to whom thou ſwareſt by thine own ſelf,* &c.] This is the great Argument of all, the Promiſe made to their Forefathers, who were his faithful Servants, and this Promiſe confirmed by an Oath (often repeated) which he hoped God would faithfully fulfil.

*I will multiply your ſeed as the Stars of heaven.*] *Gen.* xv. 5. xxii. 17. This part of the Promiſe he had fulfilled; which made him hope he would fulfil the other part, which here follows.

*And all this Land that I have ſpoken of will I give to your ſeed, and they ſhall inherit it for ever.*] Gen. xii. 7. xiii. 15. xv. 7. xxviii. 13.

Ver. 14. *And the LORD repented of the evil which he thought to do unto his people.*] He did not change his Mind; for there was not a peremptory Decree, or definitive Sentence (as they ſpeak) pronounced againſt them; but only a ſignification of what they deſerved (*ver.* 10.) which, unleſs it had been for the fore-named Reaſons, and *Moſes*'s Interceſſion, he would have inflicted upon them.

Ver. 15. *And Moſes turned.*] From the Preſence of God, with whom he had been forty days.

*And came down from the Mount.*] From the place where he was with God, to that where he left *Joſhua*, waiting for his return. See xxiv. 13.

*And the two Tables of the Teſtimony were in his hand.*] Which God promiſed to give him, and one would think had readily prepared for him before he went up into the Mount, xxiv. 12. and when he was coming down, delivered into his hands, xxxi. *ult.* They are called *Tables of Teſtimony*, becauſe God declared and teſtified therein what his Mind and Will was, as I have often noted.

*The Tables were written on both their ſides.*] Some fanſy that the Writing was both on the fore-part and the back-part of them; that ſo the ten Commandments might be read by thoſe who ſtood, either before or behind, when they were ſet up; being written (according to this Conceit) twice over. But they were not made to be ſet up, but to be repoſited in the Ark; and therefore the meaning is, they were written on both the Leaves (as I may call them) which were to be folded up, and ſhut like a Book, when they were laid in the Ark.

*On the one ſide and on the other were they written.*] On the right hand, and on the left. How many were written on the one, and how many on the other, is variouſly diſputed, but cannot certainly be determined.

Ver. 16. *And the Tables were the work of God, and the writing was the writing of God, graven on the Tables.*] The Tables were made, and planed by God himſelf; as well as the Letters written by him, xxxi. 18. and no Creature imployed in either Work; much leſs *Moſes*, who ſeems to have found them ready prepared for him, when he came into the Mount, as I obſerved before from xxiv. 12.

Ver. 17. *And when Joſhua heard the noiſe of the People, as they ſhouted.*] Being come to the foot of the Mount, they could eaſily hear the noiſe which the People made in their Feſtival.

*He ſaid unto Moſes, there is a noiſe of war in the Camp.*] Knowing nothing of the Occaſion, he took it for the noiſe which Soldiers make (called by the *Hebrews Teruah*, by the Greeks ἀλάλαγμα) who make a great ſhout when they give the onſet; and much greater when they get the Victory.

Ver. 18. *And he ſaid, it is not the voice of them that ſhout for maſtery, neither is it the voice of them that cry for being overcome.*] Being before inſtructed by God what the People were a doing (*ver.* 7.) *Moſes* could eaſily correct his Miſtake; aſſuring him it was neither *the cry of ſtrength, nor of weakneſs* (as the words are in the *Hebrew*) *i. e.* of Conquerors, as we rightly tranſlate it, or of thoſe that are overcome.

*But the noiſe of thoſe that ſing do I hear.*] Out of merriment in a Feſtival. For thus *Apis* was brought in ſolemn Pomp to *Memphis*, the Royal City; the Children going before in Proceſſion, and ſinging a Song of Praiſe to the Deity. Which was not the Pattern to the *Iſraelites*, nor borrowed, perhaps, from them; but the common Practice of the World on ſuch occaſions, from antient Times, as I obſerved before out of *Athenæus (ver. 6.)* whoſe words are, ἐγένετο κατὰ πᾶσαν τὴν πόλιν αὐλῶν βόμβος, καὶ κυμβάλων ἦχος, ἔπι δὲ τυμπανων κτύπος; μετ' ᾠδῆς ἅμα γινόμενος. And this was part of the Entertainment in private Feaſts; as appears by thoſe known words of *Homer*.

—— δαίνυντ' ἐρικυδέα δαῖτα
Τερπόμενοι μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδός.

They feaſted upon excellent chear, and were very merry; and then the Divine Songſter ſung among them.

Ver. 19. *And it came to paſs, aſſoon as he came nigh unto the Camp.*] Which was at ſome diſtance from the Mount, xix. 21, 23. xx. 21. xxiv. 1.

*That he ſaw the Calf, and the dancing.*] Which began early in the morning, and continued all day: for we may preſume it was towards the evening before *Moſes* got to the Camp; having ſpent a conſiderable part of the day in beſeeching God for them.

*And Moſes's anger waxed hot.*] The ſight of their Madneſs, turned the Compaſſion he had for them (*ver.* 11, 12, &c.) into a kind of Rage.

*And he caſt the Tables out of his hands, and he break them beneath the Mount.*] He did not do it till now (though he knew their guilt, and no doubt was affected with it before *he came nigh to the Camp, and ſaw the Calf, and dancing*) becauſe he would have the People ſee how he reſented their Wickedneſs, and with what indignation it filled him. And now he did it, no doubt, by the ſame Divine Impulſe, or Heroick Motion, which ſtirred him up to kill the *Egyptian*. See ii. 12. For he is never blamed for this; and therefore did it by a Divine Incitement: to ſhow the *Iſraelites*, how unworthy they were to be eſpouſed to God (as ſome have expreſſed it) by theſe Inſtruments or Deeds, which were moſt precious Tokens of God's love to them. To this effect *Abarbinel* diſcourſes, *Moſes did not leave the Tables in the Mount where they were delivered to him, when he heard how the People had revolted; but brought them along with him, that he might make all Iſrael ſenſible what they had loſt, by breaking them before their eyes.*

Ver. 20. *And he took the Calf, which they had made, and burnt it in the fire.*] Melted it down; ſo that tho the Matter remained (*i. e.* the Gold) yet the form and external ſhape of the Calf was ſo deſtroyed, that it might be ſaid properly enough to be *burnt*. For the *Romans* (as *Bochart* obſerves) called that place where they melted their Metal *Uſtrina*.

*And ground it to powder.*] Some have pretended to the knowledge of an Herb, which will diſſolve Gold, and reduce it to Aſhes: but they do not ſay what it is, or that it was to be found in that Wilderneſs. And if *Moſes* had known, and uſed this Secret, what need was there of his grinding it again, after it was diſſolved to Aſhes; It is moſt likely therefore that this was done with a file, whereby it was grated into duſt as ſmall as flour, which is ground in a Mill. With ſuch duſt, ſome powdred their own Hair, and the Manes of their Horſes (as *Bochart* obſerves in his *Hierozoicon P.* i. *L.* ii. *c.* 34.) which made them glitter and ſparkle when the Sun ſhone upon them.

*And ſtrawed it upon the water.*] Of the Brook which deſcended out of the Mount, xvii. 6. *Deut.* ix. 21. By which means the Calf was utterly aboliſhed; and demonſtrated (as *Abarbinel* notes) to have no more Divinity in it, than the duſt, or water hath.

*And made the Children of Iſrael drink of it.*] He did not conſtrain them; but having no other water, they could not avoid, when they were thirſty, to drink with this mixture. Which *Moſes* threw into it, not to diſcover who were guilty of Idolatry, as the *Jews* fanſy, who ſay this was like the Water of Jealouſy, *Numb.* v. 27. which made their Bellies ſwell, or their Beards, as ſome have ſince fabled, turn yellow (for it was a general Apoſtacy, *ver.* 1, 3.) but to make them ſenſible how vile a thing this Idol was; which was gone into their Draught, and mixed with their Dung and their Urine. They that have a deſire to ſee the Conceits of the *Jews* about it, may look into *Selden de Diis Syris, Syntag.* i. *c.* 4. and *J. Wagenſeil* upon *Sota, p.* 1128.

Ver. 21. *And Moſes ſaid unto Aaron, what did this People unto thee?*] It was not ſufficient that the Idol was deſtroyed, but he thought fit to call his Brother to an account, for his Miſgovernment in his abſence. Who makes a very weak defence, as all *Commentators* obſerve, to whom I refer the Reader. And ſhall only note, That the beſt Apology he could have made had been this (if it had been true) that he only repreſented God unto them, as he had repreſented himſelf to him and the Elders of *Iſrael*; when the *Cherubims*, in the form of Oxen, made part of the Train of the SCHECHINAH or Divine Majeſty. But he ſays not a word of this; which I ſuppoſe therefore is a groundleſs opinion.

*That thou haſt brought ſo great a ſin upon them.*] If they had made or built an Houſe for the Divine Worſhip (ſaith *Sepher Coſri* in the place above-named) according to their own fancies; that they might have offered their Sacrifices there, and directed their Devotions thither, it would not have ſeemed to me ſo grievous a ſin: for at this day we make ſuch Houſes, and have a veneration for them, and promiſe our ſelves the Divine Benediction in them, &c. But to make an Image, was directly againſt the Command of God; and to fanſy that he would be preſent with that which he abhorred, very much aggravated the Crime.

Ver. 22. *And Aaron ſaid, let not the anger of my Lord wax hot.*] He beſeeches him in a very humble manner, to hear him calmly.

*Thou knoweſt the people.*] He had been long acquainted with their rebellious and obſtinate Humour: which made them fall a murmuring as ſoon as ever they were delivered from *Pharaoh* at the Red-ſea, xv. 24. xvi. 2, &c.

*That they are ſet on miſchief.*] The words in the *Hebrew*, *bera hu*, are more emphatical, *they are in wickedneſs*, or *in Idolatry*: like that expreſſion in St. *John*, 1 *Epiſt.* v. 19. *the whole World lieth in wickedneſs*. Or, as we ſay in our Language, they were *ſtark naught*.

Ver. 23. *For they ſaid unto me, Make us Gods,* &c.] This Verſe is but a recital of what the People ſaid to him, *ver.* 2. ſee there.

Ver. 24. *And I ſaid unto them, whoſoever hath any Gold let him break it off, ſo they gave it me.*] This is the ſenſe of *ver.* 2, and 3.

*Then I caſt it into the fire, and there came out this Calf.*] He ſpeaks as if he did not make the Calf, but the Gold being caſt into the fire, out it came in this form. Which made Dr. *Jackſon* think it more than probable, that there was ſome *Magical* or *Dæmoniacal* Skill practiſed in the ſudden moulding of this Idol, which very much increaſed the People's Superſtition to it. For, what elſe, ſaith he, could *Aaron* mean by theſe words, *I caſt it into the fire, and there came out this Calf*; than that there was ſome ſecret inviſible operation whereby it was moulded into this form, in an inſtant? which raiſed, as I ſaid, the People's Devotion to it. Herein he follows ſome *Jews*, who go a great deal further, ſaying, That the

Devil entred into it, and made it roar like a Bull, to ſtrike a greater awe into the People, as R. *Juda* ſaith, in *Pirke Elieſer*, *c.* 45. And in *Tanchuma* they ſay, it not only roared, but danced alſo. Which ſeem to me to be Conceits invented for the excuſe of *Aaron*; who is ſaid plainly enough, *ver.* 4. to have *made this molten Calf.* Which he could not have done without deſigning it, and running the Gold into a Mould of this Figure.

Here is no account at all given what Judgment *Moſes* made of this defence; but it appears by *Deut.* ix. 20. that God was ſo angry with him, that he had been deſtroyed, if *Moſes* had not interceded for him, and beſeeched God to pardon his weakneſs, in complying with a People ſet on Miſchief (*ver.* 22.) For, no doubt, in his own Mind he was againſt this Fact, as the *Levites* were, of whom he was the Chief.

Ver. 25. *And when Moſes ſaw that the People were naked.*] Without the Divine Protection. For the Glory of the LORD in the Cloud, it is likely, departed and went up from them; which we read deſcended again, xxxiii. 9.

*For Aaron had made them naked,* &c.] Laid them open by this Sin, to the Scorn of all their Enemies; who ſhould hear of ſuch a ſhameful Revolt from their God.

Ver. 26. *Then Moſes ſtood in the gate of the Camp.*] Where the Courts of Judgment were wont to ſit, to hear Cauſes, and to puniſh Offenders. So it was in their Cities, in after-times, which it is likely was derived from the uſage now: as now they did but follow the practices of their Fore-fathers. For in the days of *Abraham*, the City Gate was the place where all publick and private Buſineſs was tranſacted, *Gen.* xxiii. 10, 18. which ſeems to have been the manner in all the Country; for at *Shechem* we find, as well as here at *Hebron*, when *Hamor* and his Son propoſed to make an Alliance with the *Iſraelites*, they motioned it to the People at the Gate of the City, *Gen.* xxxiv. 20. Which was the ſame thing with the *Forum* or *Exchange* among the *Romans*: the Market being alſo held here, where there were Seats for the Judges and Elders.

*And ſaid, Who is on the LORD's ſide?*] Abhors this Idolatry, and cleaves to the Worſhip of the LORD only?

*Let him come unto me.*] To receive his Commands; who was under God their Leader.

*And all the Sons of Levi gathered themſelves together unto him.*] If not the whole Tribe, yet as many as had any Zeal for the LORD; who were the moſt. This is an Argument there was a general defection of the People to this Idolatrous Worſhip, that none but the Sons of *Levi* appeared to join with *Moſes* on this occaſion.

Ver. 27. *And he ſaid unto them, Thus ſaith the LORD God of Iſrael, put every man his ſword by his ſide.*] The LORD himſelf, by his Command, warrants what I bid you do.

*And go in and out from gate to gate thro'out the Camp.*] They were not to go into their Tents (where they who were ſenſible of God's Diſpleaſure, it may be preſumed, were bemoaning their ſin) but to kill every one they met in the Street.

*And ſlay every man his Brother, and every man his Companion,* &c.] All the *Iſraelites* were *Brethren*; and they are commanded to ſpare none they met withal, becauſe they were *near Relations*, or *Friends*, or *next Neighbours*. Some may imagine this too hazardous an Undertaking, the *Levites* being but a very ſmall number, in compariſon with the People of *Iſrael*. But having God's warrant, they were confident none would have the Courage to oppoſe them; for Guilt makes Men timorous: and the *Levites* alſo found them, as Men uſed to be at the concluſion of a Feſtival, weary with their Dancing and Sports. Beſides, there are thoſe who by their *being naked*, ver. 25. underſtand they were *unarmed*: for *Aaron* had diſarmed them to their ſhame, by ſetting up the Calf for them to dance about; which made them lay aſide all thoughts of their Arms, and ſo were more eaſily ſlain by the *Levites*.

Ver. 28. *And the Children of Levi did according to the word of Moſes.*] Who being, under God, their chief Ruler, paſſed this extraordinary Sentence upon the Offenders, without the common Proceſs in Courts of Judgment, as Mr. *Selden* obſerves *L.* ii. *de Jure N. & G. c.* 2. in the end of it.

*And there fell of the People that day about three thouſand Men.*] The Vulgar hath twenty three thouſand, contrary to the LXX, as well as the Hebrew Text, and all the Eaſtern Verſions, except the *Arabick*, printed at *Rome* in this Age, and manifeſtly out of the *Vulgar Latin*, as Mr. *Selden* hath obſerved in the ſame place, and *Bochart* ſhows largely to be againſt all the antient Tranſlations and Writers, *Hieroz. P.* i. *L.* ii. *c.* 34. *p.* 353. Where he notes alſo out of *Philo*, theſe *three thouſand* to have been ἀρχηγέτας μάλιστα τῆς ἀσεβείας, *the principal Ring-leaders of this Impiety.*

In memory of theſe Diſaſters, the breaking of the Tables, and this Slaughter, the *Jews* keep a Faſt every year, on the 17th of *Tamuz*; which by *Jac. Capellus*'s computation, anſwers to the 16th of our *July*.

Ver. 29. *For Moſes had ſaid, Conſecrate your ſelves to day to the LORD.*] Or, *Moſes ſaid, ye have conſecrated your ſelves*, &c. Which way ſoever we take it (either as ſpoken before the Execution, to encourage them to it; or afterward, to commend them for it) the meaning is, that this Act was as acceptable to God as a Sacrifice, and had procured them the honour to wait upon him as his Miniſters.

*Every Man upon his Son, and upon his Brother.*] This ſeems to ſignify that ſome of the Tribe of *Levi* had alſo prevaricated; to whom theſe pious *Levites* had no regard, but killed them indifferently with the reſt, tho they met with one of their own Children. For which they are highly commended by *Moſes* in his Bleſſing, *Deut.* xxxiii. 9. But it may ſignify no more but that they went out with this ſincere Reſolution to ſpare none, tho never ſo dear to them.

*That he may beſtow upon you a bleſſing this day.*] This Bleſſing was the Preferment of the Tribe of *Levi*, to be God's Miniſters in his Houſe; and to enjoy all the *Tenth* of the Land for an Inheritance, *Numb.* xviii. 21, 24.

Ver. 30. *And it came to paſs on the morrow.*] Which was the 18th day of *Tamuz*, or our 17th of *July*.

*That Moſes ſaid unto the people.*] Whom he aſſembled together, that he might make them ſenſible of their Sin.

*Ye have ſinned a great ſin.*] He ſet their Sin before them, it is likely, in all its aggravating Circumſtances.

*And now I will go up unto the LORD.*] But he would not have them deſpair of recovering God's Favour; tho he could not abſolutely aſſure them of it.

*Peradventure I ſhall make an atonement for your ſin.*] That God might not inflict any further Puniſhment upon them.

Ver. 31. *And Moſes returned unto the LORD.*] Not, as yet, to the place where he was before with the LORD for forty days; but to ſome part of the Mount, where he might put up his moſt fervent Prayers to God; by which his Anger was turned away, as well as by Sacrifices.

*And ſaid, O this people have ſinned a great ſin.*] He begins his Prayers with a Confeſſion of their Guilt in a moſt pathetical manner.

*And have made them gods of gold.*] Contrary to the expreſs repeated Command of God, xx. 4, 23.

Ver. 32. *Yet now.*] Here follows his earneſt and moſt affectionate Deprecation for them.

*If thou wilt forgive their Sin.*] Be thou pleaſed, or, O that thou wouldſt forgive them. See Dr. *Hammond* upon *Pſal.* xcv. *not.* 6.

*Or if not, blot me, I pray thee, out of thy Book which thou haſt written.*] Let me die, rather than live to ſee the Evils that are coming on them, if thou puniſh them as they deſerve. God hath no need of a Book, wherein to regiſter and record any of his Purpoſes: but the Scripture uſes the Language of Men, as the *Jews* ſpeak; who, to this day, retain this form of Speech, in their Prayer wherewith they begin the New-year. *O our Father, and our King, write us in the Book of the beſt Life, in the Book of Righteouſneſs, in the Book of Redemption.* They deſire, that is, to be preſerved that Year in a happy Condition; free from Sin, from Want, and from Danger. See *Theodorick Hackſpan*, in his Annotations on this place.

Ver. 33. *And the LORD ſaid unto Moſes, Whoſoever hath ſinned againſt me, him will I blot out of my Book.*] This was all the Anſwer *Moſes* could obtain, *That they only ſhould periſh, who had offended the Divine Majeſty.* Which doth not deny them a Pardon, if they ceaſed to offend him.

Ver. 34. *Therefore now go.*] Speak no more of this matter, but return to the Camp.

*Lead the people unto the place of which I have ſpoken unto thee.*] Take the Conduct of the People upon thee, to the Land which I promiſed to beſtow on them. This ſuppoſes God would not puniſh them as they deſerved; tho by the words following, it appears he abated ſomething of his wonted kindneſs to them.

*Behold, mine Angel ſhall go before thee.*] Not the Angel ſpoken of xxiii. 20. but ſome leſſer Miniſter in the Heavenly Court, as appears from the next Chapter, *ver.* 2. where he ſaith only, *I will ſend an Angel before thee*, viz. in the Pillar of Cloud and Fire, xiii. 22.

*Nevertheleſs, in the day when I viſit, I will viſit their ſin upon them.*] Upon the next occaſion, to puniſh other Offences, I will further puniſh this. Whence the ſaying of R. *Iſaac*, in the *Gemara Sanhedrim*, c. 11. *There hath no vengeance come upon the world, in which there hath not been half an ounce of the firſt Calf.* To which R. *Uſchajah* there hath reſpect, in theſe words; *Till the days of Jeroboam, the Iſraelites ſuckt but of one Calf, but afterward of three.* That is, their Puniſhment was twice as great; for they made two Calves, tho they had ſeen the terrible Puniſhment which came upon their Forefathers from making one.

Ver. 35. *And the LORD plagued the people.*] With the Peſtilence, as ſome imagine, tho it be not mentioned in Scripture. Or, he means all the Evils that afterwards conſumed them in the Wilderneſs. But there are thoſe who underſtand this of the ſlaughter made by the *Levites*; which he briefly repeats (as the manner ſometimes is in theſe Writings) as a Concluſion to this Hiſtory of the golden Calf.

*Becauſe they made the Calf, which Aaron made.*] Provoked him to make.

## CHAP. XXXIII.

Ver. 1. AND *the* LORD *ſaid nuto Moſes, Depart and go up hence, thou and thy people,* &c.] This is a renewal of the Order he had already given, xxxii. 34. which he further explains, by expreſsly aſſuring him, he would make good his Promiſe to their Forefathers, of which *Moſes* had remembred him, xxxii. 13. But they were not by this ordered preſently to remove, till *Moſes* had been again in the Mount, and the Tabernacle was ſet up, and all the Service of it preſcribed.

*And I will ſend an Angel before thee, and I will drive out the Canaanite, the Amorite,* &c.] I will not wholly withdraw my Protection from you (as he had for the preſent, xxxii. 25.) but ſend one of my Miniſters to diſcomfit your Enemies, till you get poſſeſſion of their Land.

Ver. 3. *For I will not go up in the midſt of thee.*] For tho I intended to have dwelt among you my ſelf, by my ſpecial Preſence (which was in the SCHECHINAH, xxv. 8. xxix. 43, 45, 46.) you have juſtly forfeited that favour. The *Chaldee* gives the true ſenſe of this Speech, *I will not make my Majeſty* (ſo the SCHECHINAH or divine Glory was called) *to go up in the midſt of thee.* And accordingly it follows, *ver.* 7, 8, 9. that he did remove to a diſtance from them. Concerning that Phraſe, *in the midſt of thee*, ſee xvii. 7.

*For thou art a ſtiff-necked people.*] See xxxii. 9.

*Leſt I conſume thee in the way.*] It is not fit for me to ſee my ſelf affronted to my face, by ſtiff-necked Offenders, and not puniſh them with utter deſtruction. This is an Argument that the Angel, he ſaith he would ſend before them, was not God himſelf (as the eternal ΛΟΓΟΣ is) for then he would have had the ſame reaſon to conſume them for their Diſobedience.

Ver. 4. *And when the people heard theſe evil tidings.*] This threatning of ſuch a grievous Puniſhment.

*They mourned.*] Faſted perhaps and wept; and hung down their Heads with ſhame and ſorrow.

*And no man did put on him his Ornaments.*] But every one laid aſide his uſual Attire, and appeared in the habit of Penitents; which, in after times, was Sackcloth.

Ver. 5. *For the LORD had ſaid unto Moſes, Say unto the Children of Iſrael, Ye are a ſtiff-necked People: I will come up into the midſt of thee in a moment, and conſume thee.*] This Verſe gives a reaſon of their Mourning, becauſe *Moſes* had by God's order ſaid to them, what God ſaid to him, That they were ſuch a perverſe People, it was not ſafe for them that he ſhould ſtay among them; and be provoked by their Tranſgreſſions ſuddenly to deſtroy them.

*Therefore now put off thy ornaments from thee.*] Theſe words ſhow that he had not peremptorily reſolved to forſake them (as he threatned, *ver.* 3.) but might be moved by their Repentance to continue with them. And therefore he orders them, to put themſelves in a mourning Habit, in token of their hearty ſorrow for their Sin.

*That I may know what to do unto thee.*] Deal with you according as I find you diſpoſed. See *Gen.* xxii. 12.

Ver. 6. *And the Children of Iſrael ſtript themſelves of their Ornaments.*] Not only of thoſe wherewith they had decked themſelves, at their late Feſtival, but of all other that they ordinarily wore; which they, who were not dreſſed, forbore to put on, *ver.* 4.

*By the Mount Horeb.*] Or rather (as the *Hebrew* word *mehar* imports) *from the Mount*; that is, a great way off from the place where God appeared; as unworthy to come into his Preſence.

Ver. 7. *And Moſes took the Tabernacle.*] His own Tent, as the LXX interpret it, τὴν σκηνὴν αὐτȣ͂: meaning, I ſuppoſe, not his own private Tent, where he and his Family lived; but a publick Tent, where he gave Audience, and heard Cauſes, and enquir'd of God; which *Bonaventura C. Bertramus* calls *Caſtrorum Prætorium*, in his Book *de Repub. Jud.* c. 4. For ſuch a place, we cannot but think there was, before that Tabernacle was erected, whoſe Pattern he ſaw in the Mount; where all great Affairs were tranſacted, and where religious Offices, in all probability, were performed.

*And pitched it without the Camp, afar off from the Camp.*] At the diſtance of *Two Thouſand Cubits*, as R. *Solomon* interprets it. Which was done to humble them, when they ſaw the Diſpleaſure of God and of his Servant againſt them, declared by this Departure far from them: For they might juſtly fear he would remove quite out of their ſight.

*And called it the Tabernacle of the Congregation.*] Gave it the ſame Name which was afterwards appropriated to the Tabernacle built for divine Service alone. Becauſe here God met with *Moſes*, and communicated his Mind to him; and hither they were all to reſort, who had any Buſineſs with *Moſes*; or would receive an Anſwer to their Enquiries, from God.

*And it came to paſs, that every one which ſought the LORD, went out unto the Tabernacle of the Congregation, which was without the Camp.*] This is commonly underſtood of thoſe who came to deſire Reſolution in any caſe of Difficulty; which they could not have, as formerly, within the Camp; but were forced to go, and ſeek it without. Which, as it ſhewed God's Diſpleaſure, ſo withal gave them ſome hope of Mercy; becauſe it plainly appeared, God was not quite alienated and eſtranged from them.

Ver. 8. *When Moſes went into the Tabernacle, all the people roſe up, and ſtood every man at his Tent door.*] In reverence to him, as their Leader, whom they had lately deſpiſed. Or, it may be thought alſo, a poſture wherein they implored his Interceſſion for them, that God would be graciouſly pleaſed to return to them: Which is expreſſed by what follows.

*And looked after Moſes.*] Expecting what would be the end of this Buſineſs; both God and his Miniſter being removed from them.

*Until he was gone into the Tabernacle.*] As long as they could ſee him.

Ver. 9. *And it came to paſs, as Moſes went into the Tabernacle, the cloudy Pillar deſcended.*] In which the SCHECHINAH, or divine Majeſty, was, (xl. 35.) which was gone up before, becauſe of their Idolatry, whereby the Camp was become unclean; but now came down again, upon the removal of the Tabernacle. Where, it is very probable, it uſed to be ſettled, as the Token of the divine Preſence among them: and afterward was tranſlated to the Tabernacle, made after God's Appointment, where this Cloud ſtood juſt as it did here, at the Door of it, *Numb.* xii. 5.

*And ſtood at the door of the Tabernacle.*] Openly to aſſert the Authority of *Moſes*, with whom God ſhowed himſelf preſent, tho he had forſaken them.

*And the LORD talked with Moſes.*] Which ſhows the divine Glory was within the Tabernacle, where *Moſes* now was: and ſo the People underſtood it, as appears by the next Verſe.

Ver. 10. *And all the people ſaw the cloudy pillar ſtand at the Tabernacle door.*] Which they knew was an evident Token that God was there.

*And all the people roſe up and worſhipped, every man in his Tent door.*] Bowed themſelves unto the divine Majeſty, and humbly deprecated his Diſpleaſure; acknowledging, we may reaſonably think, his great Goodneſs, in condeſcending to appear again to them, tho at a diſtance from them.

Ver. 11. *And the LORD ſpake unto Moſes, face to face.*] In a familiar manner, which did not affright or aſtoniſh him, by a dreadful appearance of his Majeſty; which, in the ſight of the Children of *Iſrael*, lookt like devouring Fire, xxiv. 17. but appeared to *Moſes* in a milder and more chearful brightneſs. The like Expreſſion in *Numb.* xii. 8. ſeems to relate only to the Diſcourſe he had with *Moſes*, which was clear and plain, and by a Voice; not in Viſions and Dreams, and obſcure Reſemblances: and ſo it may be underſtood here, as *Maimonides* takes it, *More Nevoch. P.* iii. *c.* 45. But *Abarbinel* thinks that theſe Expreſſions ſignify, God treated with *Moſes* in his own Perſon, not by an Ambaſſador; juſt as one Friend converſes with another. And this is a common Notion among the *Jews*, that God did not ſpeak to *Moſes* by an Angel, but by himſelf: which they take to be the meaning of this Phraſe *face to face*. Which ſeems to me rather to import the clearneſs and evidence of that divine Light, wherein God revealed himſelf to *Moſes*; whether it was by himſelf, or an Angel, it matters not. Yet the New Teſtament determines this queſtion, when he tells us, The Law itſelf was *given by Angels*, in the hand of a Mediator. And accordingly the old Tradition was, That *Moſes* ſaw things in a clear and bright Glaſs; but the reſt of the Prophets, in a Glaſs that was dim and cloudy.

*As a man ſpeaks to his friend.*] This is added, to ſhow how differently God treated *Moſes*, from all other Men. For he is ſaid to have talked *face to face* with all the *Iſraelites*, Deut. v. 4. but it was out of the midſt of Fire, which ſtruck a terror into them: whereas he ſpake to *Moſes* out of the midſt of a glorious, but comfortable Light, which gave him high ſatisfaction.

*And he turned again into the Camp.*] After ſome time ſpent in Converſation with the divine Majeſty, he went to comfort the People, it is likely, with hopes of recovering his Favour; of which they might have quite deſpaired, if he had ſtaid long from them.

*But his ſervant Joſhua, a young man, departed not out of the Tabernacle.*] It is hard to tell for what end *Joſhua* ſhould ſtay behind his Maſter; and it ſeems not decent that *Moſes* ſhould return alone without his Servant to attend him. They that ſay he ſtayed to guard the Tabernacle, have no foundation for it; and they have not much, who ſay he ſtayed to give Judgment in ſmall Cauſes, which needed not *Moſes*'s Reſolution (according to xviii. 26.) For we never read that *Joſhua* was a Judge, but a conſtant Attendant upon *Moſes*'s Perſon. And therefore the words may better be tranſlated, as they plainly run in the *Hebrew*, *He turned again to the Camp, and his ſervant Joſhua, the ſon of Nun, a young man.* At which there is a ſtop in the *Hebrew* (over the word *Naar*, young Man) to diſtinguiſh theſe from the following words; which are,

*Departed not out of the Tabernacle.*] That is, the LORD departed not from thence, but his Preſence remained there; and would not come into the Camp, as *Moſes* did. And this Interpretation is the more likely, becauſe the laſt words in the *Hebrew* are, *out of the midſt of the Tabernacle*: which cannot refer to *Joſhua*, becauſe he did not go thither; but only *Moſes*, who converſed alone with the divine Majeſty.

Why *Joſhua* is called a *young Man*, when he was near *ſixty* Years old, is not eaſy to reſolve. Perhaps it ſignifies a *valiant Man*, for ſo he was; or, he had waited on *Moſes* from his Youth: or, as *Maimonides*, this is the Phraſe of the *Hebrew* Nation, who call all Men young, till they begin to decay; as *Joſeph* is called, when he was thirty Years old, *Gen.* xlii. 2. *More Nevoch. P.* ii. *c.* 32.

Ver. 12. *And Moſes ſaid unto the* LORD] When, or where *Moſes* ſpake what follows, we are not here informed. It is likely, that after he was ſatisfied the People were very penitent, he returned to the Tabernacle; and there made this Addreſs unto the divine Majeſty, for a perfect Reconciliation with his People.

*See.*] A word imploring attention and regard to his Petition.

*Thou ſayeſt unto me, Bring up this People.*] Lead them to the Land of Promiſe, xxxii. 34. xxxiii. 1.

*And thou haſt not let me know whom thou wilt ſend with me.*] Thou haſt only ſaid, thou wilt ſend an Angel before me; but I hope to obtain greater favour from thee, which thou haſt not yet declared to me. And I have no heart to proceed, if thou thyſelf wilt not guide us in the Pillar of Cloud, as thou haſt done hitherto, and dwell among us, as thou haſt promiſed, in thy Sanctuary. This ſeems to be the ſenſe (if this Verſe be compared with the 15th) and not barely that he did not know what Angel he would ſend with him.

*Yet thou haſt ſaid, I know thee by name.*] The *Chaldee* takes it to be the ſame with what is ſaid of *Bezaleel*, whom God called by name, xxxi. 2. that is, particularly deſigned to make the Tabernacle, and all belonging to it. But to *know*, is more than to *call*; ſignifying God's ſpecial Love and Kindneſs to *Moſes* above all Men, as the LXX interpret it.

*And thou haſt alſo found grace in my ſight.*] God had often heard his Prayers for this People, as he hoped he would do now. For that was the effect of his being *an acceptable perſon* unto him; which is the proper ſignification of this Phraſe.

Ver. 13. *Now therefore I pray thee, if I have found grace in thy ſight.*] If I ſtill continue in thy favour.

*Shew me now thy way.*] The Interpretation of *Maimonides* (*More Nevoch. P.* i. *c.* 54.) is too much ſtrained, who thinks he here deſires the knowledge of God's Attributes, as *ver.* 18. he deſires the ſight of his Eſſence. The plain meaning of this Prayer is, That God himſelf would conduct him, and ſhow him the way wherein he ſhould lead his People unto their Reſt in the Land of *Canaan*, xxxii. 34.

*That I may know thee, that I may find grace in thy ſight.*] That I may be fully aſſured of thy gracious acceptance of me.

*And conſider that this Nation is thy People.*] I do not beg this merely upon my own account, but for thoſe who have been redeemed by thee out of the Land of *Egypt*, and have engaged themſelves to be thine by a ſolemn Covenant, (xxiv.) and now return unto thee by Repentance, *ver.* 6.

Ver. 14. *And he ſaid, My Preſence ſhall go with thee.*] In the *Hebrew*, *my face*, i. e. I my ſelf, as the LXX tranſlate it: *My Majeſty*, as the *Chaldee*. He promiſes, that is, to continue with them, as he had done hitherto, and not merely ſend an Angel to accompany them: but to lead and guide them himſelf, by the Pillar of the Cloud, and his glorious Preſence in the Tabernacle.

*And I will give thee Reſt.*] Some think theſe words are particularly ſpoken to *Moſes*; and ſignify, that God would give him eaſe in this Point, and quiet his Spirit (which was now very ſollicitous about his Departure from them) by returning to them. But as the foregoing words are a Promiſe, that he would take the Conduct

duct of the People again; ſo is this, that he would not leave them till he had brought them to their Reſt.

Ver. 15. *And he ſaid unto him, If thy Preſence go not with us.*] Some tranſlate the words, *for he* (i. e. *Moſes*) *had ſaid unto him*, i. e. to God, *if thy Preſence*, &c. So that theſe words and the following are the reaſon of God's Anſwer to him, *ver.* 14. And if they be not thus taken, one would have expected *Moſes* ſhould rather have given God thanks for his gracious Promiſe, than further preſſed him to it. But the 17th Verſe doth not well agree with this; and therefore theſe words are to be looked on, only as part of what *Moſes* ſaid to God after his Promiſe that his *Preſence ſhould go with him.* Which he acknowledged to be the greater favour; becauſe otherwiſe he had rather never ſtir from the place where they now were.

*Carry us not up hence.*] Let us go no further, if thou thy ſelf doſt not lead and guide us in our way.

Ver. 16. *For wherein ſhall it be known here, that I and thy people have found grace in thy ſight?*] How ſhall all the People round about us be convinced, that we are not abandoned by thee in this Wilderneſs?

*Is it not in that thou goeſt with us?*] Is not this the great Demonſtration of it, that thou leadeſt us in a Pillar of Cloud and Fire, Day and Night?

*So ſhall we be ſeparated, I and thy people, from all the people that are upon the face of the Earth.*] This will diſtinguiſh us, while it continues with us, from all other People whatſoever; none of which have ſuch a Token of thy Preſence with them. The *Manna* indeed continued all this time to deſcend for their Suſtenance, which was a miraculous food: but it might have been aſcribed to other Cauſes, if this glorious Token of God's Preſence had not ſtill appeared among them.

Ver. 17. *And the LORD ſaid unto Moſes, I will do this thing alſo, that thou haſt ſpoken.*] Diſtinguiſh you from all other People; not only by leading you in a Pillar of Cloud and Fire, but dwelling among you, as I deſigned, xxv. 8.

*For thou haſt found grace in my ſight, and I know thee by name.*] He owns *Moſes* ſtill to be moſt acceptable and dear to him, as he had been *ver.* 12. and therefore, at his Interceſſion, promiſes to be perfectly reconciled, and return to his People.

Ver. 18. *And he ſaid, I beſeech thee.*] Having obtained ſo much favour of God, he preſumes to ask ſomething beyond all this, but with all humility.

*Shew me thy Glory.*] In the *Hebrew* the word is *hareni*, make me to *ſee* thy Glory. Where *Maimonides* takes the word *ſee* to ſignify, *apprehend with the underſtanding*, not with the bodily eye, *More Nevoch. P.* i. *c.* 4. For by *Glory* he there underſtands (*cap.* 54.) the Divine Eſſence, which he makes *Moſes* to be deſirous to apprehend; which is not likely, ſuch a Man as he ſhould think poſſible. For thus he explains himſelf in his Book *de Fundamentis Legis*, *c.* 1. *n.* 10. '*Moſes* deſired to know the truth of the Divine Eſſence, as one Man knows another, whoſe Face he beholds, and his Image is ſo engraven in his Mind, that he exiſts there diſtinguiſhed from all other Men: So he begs that the Divine Eſſence might be diſtinct in his Mind, from all other Eſſences, till he knew the truth of it, as it is in it ſelf.' But he confeſſes in another place of that Book, (*cap.* 64.) That by the Glory of the LORD, is many times underſtood a created Light or Splendor, whereby God miraculouſly ſet forth his Majeſty, xxiv. 26. and other places. And I can ſee no reaſon, why it ſhould not ſo ſignify here, and the meaning be, That he deſired to ſee that glorious Preſence (or *Face of God*, as it is called) which he promiſed ſhould go with them; not vailed in a Cloud, but in its full Splendor and Majeſty. For hearing him ſpeak from the SCHECHINAH, he ſuppoſed, perhaps, that God appeared therein, in ſome viſible ſhape, which he deſired to be acquainted withal. To confirm this, it is obſervable that God himſelf, in his Anſwer to *Moſes*, calls this Glory *his Face*, *ver.* 20. as he had done *ver.* 14, 15. And thus *R. Jehudah*, in the Book *Coſri*, *Pars* iv. *Sect.* 3. (towards the latter end of it) ſeems to have underſtood it. See upon *ver.* 20.

Ver. 19. *And he ſaid, I will make all my Goodneſs paſs before thee.*] Which *Maimonides* thinks ſignifies his making *Moſes* to underſtand the Nature of all Creatures, and how they are knit and united together, and after what manner they are governed, both in general and particular; becauſe when God had made all his Works, he ſaw that *they were very good*, *Gen.* i. 31. But that Text is a very ſlender ground for ſuch an Interpretation. The LXX ſeem to come nearer to the matter, who interpret this paſſage, *παρελεύσομαι πρότερός σου τῇ δόξῃ μου*, *I will paſs before thee with my Glory.* That is, he promiſes to give him a tranſient view of his Glory, while it paſſed by him, (*ver.* 22.) tho it could not be ſeen in its full Majeſty. And then the word *tobh* (which we tranſlate *my Goodneſs*) muſt rather be rendred *my Beauty*, it being the ſame with *Glory*, only a ſofter word, to expreſs ſuch a degree of its Splendor, as would not hurt him, but be delightful to him. And thus the word *tobh* is uſed in the *ſecond* Chapter of this Book, *ver.* 2. and 1 *Sam.* ix. 2. Or, if this be not the meaning, *all his Goodneſs* muſt ſignify his gracious Intentions concerning the Children of *Iſrael*, to whom he aſſures him, he would fulfil all his Promiſes, which was ſufficient for him to know.

*And I will proclaim the Name of the LORD before thee.*] The LXX ſeem to have underſtood this right, when they tranſlated it, *I will call to thee by my Name* (ſaying) *The LORD is before thee.* That is, leſt, when I paſs by thee, thou ſhouldſt not obſerve it, I will admoniſh thee, by a Voice calling to thee, and telling thee, That now the LORD is preſenting himſelf to thee. And ſo we find he did, xxxiv. 6.

*And will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.*] This is the Subſtance of the words, which he tells him he would proclaim, after notice given of him of his coming to paſs by him. And their meaning is, that he would diſpenſe his Favours, according to his own good pleaſure, as he did now to *Moſes*; unto whom he vouchſafed ſuch a Revelation of himſelf, as he did not make to others. For thus he explains it, xxxiv. 6, 7. where he tells him, He would be very gracious, patient, and long-ſuffering unto ſome; but puniſh ſeverely the Iniquity of others.

Ver. 20. *And he ſaid, Thou canſt not ſee my face.*] But as for thy requeſt, that I would make thee ſee my Glory, in its full Splendor, thou art not capable of it. I know none that hath explained this whole matter better than R. *Jehudah*, in *Sepher Coſri*, *P.* iv. *Sect.* 3. 'For 'the Glory mentioned in Scripture, there is one 'of ſuch a nature, that the Eyes of the Prophets 'could ſuſtain it; another all the *Iſraelites* ſaw '(as the Cloud and the conſuming Fire;) but 'another ſo pure and bright to ſuch an high 'degree, that no Prophet is able to apprehend 'it: but if he venture to look upon it, his Com'poſition is diſſolved, *i. e.* he dies.' Such was the Glory here ſpoken of, a Splendor ſo great and piercing, that none could behold it.

*For there ſhall no man ſee me, and live.*] Accordingly we find when the SCHECHINAH, or Divine Glory, filled the Tabernacle, *Moſes* was not able to enter into it, xl. 35. that is, he could not, with Safety to his life, look upon it. And ſo it was after the Temple of *Solomon* was built and conſecrated by ſolemn Prayer to God, *The Glory of the LORD filled the Houſe, and the Prieſts could not enter into the Houſe, becauſe the Glory of the LORD had filled the LORD's Houſe*, 2 Chron. vii. 1, 2.

From this Speech to *Moſes*, it is likely that Men in future times, imagined they ſhould die immediately, when they ſaw only an Angel appear in ſuch a high glittering manner that it amazed them.

Ver. 21. *And the LORD ſaid, Behold there is a place by me.*] It doth not plainly appear by the ſtory, from whence God now ſpake to *Moſes*. It is moſt likely from the Mount, where he had long converſed with him. Or, if it was from the Tabernacle (where his Glory appeared, *ver.* 9. and continued, *ver.* 11.) that was not far from the Mount; where he tells him, he would make his paſs Glory before him.

*And thou ſhalt ſtand upon a Rock.*] It is probable, this was the Rock in *Horeb*, where the LORD had formerly appeared to *Moſes*, xvii. 6.

Ver. 22. *And it ſhall come to paſs, that while my Glory paſſeth by, that I will put thee in a cleſt of the Rock.*] Perhaps it was in one of the Clefts which was made in the Rock, when God brought Water out of it, *Pſal.* lxxviii. 15. into which he directed *Moſes*. For that is meant by *putting* him in the Cleft; ſhowing him the place where he ſhould be, while the Divine Majeſty paſſed by.

*And I will cover thee with my hand*, &c.] That he might not be hurt by the Splendor of that Glory, as it paſſed by the Cleft. This doth not certainly ſignify, that the Glory of the LORD appeared in an human ſhape: for Hands are aſcribed to God (in accommodation to us) when nothing is meant but this inviſible Power: which now, perhaps, caſt a Cloud about him, that he might not be ſtruck dead by the inconceivable brightneſs and force of thoſe Rays which came from the Face of the Divine Majeſty.

Ver. 23. *And I will take away mine hand.*] As ſoon as the Face (as it is called *ver.* 20.) of the Divine Majeſty was gone by him (which it was impoſſible for him to behold, and live) he promiſes to remove that Cloud which covered him: ſo that he ſhould look upon the hinder Parts of his Glory, tho not upon the Face.

*And thou ſhalt ſee my back parts.*] In which the Glory of the Divine Majeſty ſhone, in a lower degree of Light; which was not ſo piercing, as to put out the Eyes, and take away the Life of the Beholders: And yet there was ſuch a reſplendent Brightneſs in it, that *Moſes*'s Face ſhone when he came down from the ſight of it, xxxiv. 29. For that Luſtre in his Countenance is to be aſcribed, in all probability, to that ſight which he had of the Divine Majeſty at that time. Some little Particles of Light remaining upon his Face, and ſticking to it (if I may ſo ſpeak) from that exceeding great Splendor which ſhone upon him, and paſſed before him, as he lay in the hollow place of the Rock.

*But my face ſhall not be ſeen.*] My Glory in its full Luſtre, without any Veil before it, cannot be ſeen. See *ver.* 20. There are many other Interpretations of this Verſe, as well as of the 18th and 19th. *Maimonides* in his Book *de Fundam. Legis*, *c.* 1. *n.* 11. takes it thus: 'God 'revealed that to *Moſes*, which no Man, either 'before or after him, ever knew: he making 'him to apprehend ſomething of his very 'Eſſence, whereby God was ſeparated in his 'Mind, from all other Beings; as a Man diſ'cerns another Man, when he ſees his back 'parts, and by his Mind diſcerns his Proportions 'diſtinct from all other Men. But in his *More Nevoch. P.* i. *c.* 21. he takes this Diſcovery to *Moſes*, to be the Knowledge God gave him of his Works and Attributes, *viz.* thoſe mentioned xxxiv. 6. And thus *Gregor. Nazianzen.* (*Orat.* xxxiv. *p.* 559.) expounds it, ταῦτα γὰρ τοῦ Θεοῦ τὰ ὀπίσθια ὅσα μετ᾽ ἐκεῖνον, &c. Thoſe things are the back Parts of God which are after him; whereby he is known, as the Sun is by its Image in the Water, &c. upon which *Elias Cretenſis* hath this ingenious gloſs, That *the Face of God ſignifies his Eſſence before the beginning of the World: and his hinder Parts, his Creation and Providence in the Government of the World.* But *Maimonides*, in the ſame place now mentioned, acknowledges alſo, that this may be interpreted according to the *Targum*; That God made his Majeſty, that is, an exceeding bright Repreſentation of himſelf (tho not in its fully Glory) to paſs before him. Which *Onkelos* ſometimes calls *Jekara*, Glory; ſometimes *Memra*, the Word; and ſometimes SCHECHINAH, the Majeſty. Which ſeems to be the moſt literal meaning; that God himſelf, particularly the Eternal WORD, in a viſible Glory or Majeſty, appeared unto him in ſo much Splendor, as Human Nature was able to bear; but not in his unveiled Brightneſs, which is, as the Apoſtle ſpeaks, *inacceſſible.*

## CHAP. XXXIV.

Ver. 1. AND *the LORD ſaid unto Moſes.*] Having obtained a Promiſe of a Pardon for the People, and of greater Favour to himſelf, than had been hitherto ſhown him; God directs him here to diſpoſe things for the performance of both.

*Hew thee two Tables of ſtone like unto the firſt: and I will write upon theſe Tables the words that were in the firſt Tables which thou brakeſt.*] Every attentive Reader muſt needs obſerve the difference between the firſt Tables, which *Moſes* brake, and thoſe which he is now ordered to prepare. For God did not only write his Laws with his own finger upon the firſt Tables, but the Tables themſelves alſo were the work of God, xxxii. 16. Whereas in theſe, as *Greg. Nyſſen* well expreſſes it (*de Vita Moſis p.* 183.) ἡ γραφὴ μὲν ἐκ θείας δυνάμεως ἦν. ἡ δὲ ὕλη, διὰ τῆς Μωϋσέως ἐξησκήθη χειρὸς: *The writing indeed was by the Divine Power, but the matter of them framed by the hand of* Moſes. So that, at the ſame time God ſhewed he was reconciled, he put them in mind that he had been offended; and reſtored them to his favour with ſome abatement.

Ver. 2. *And be ready in the morning.*] On the 18th day of *July*. See xxxii. 30.

*And come up in the morning unto Mount Sinai.*] From whence God ſpake to the *Iſraelites* (*Deut.* v. 4, &c.) thoſe very words which he intended to write upon the Tables. He orders him to come up in the morning, that all the People might ſee him aſcend, and carry the Tables with him.

*And preſent thy ſelf there to me, in the top of the Mount.*] Where the Divine Majeſty appeared before in its Glory; and where *Moſes* ſtayed with him forty days and forty nights, xix. 26. xxiv. 17, 18.

Ver. 3. *And no Man ſhall come up with thee.*] The ſame Precept is renewed, which was given at his firſt aſcent, xxiv. 1, 2.

*Neither let any man be ſeen throughout the Mount.*] xix. 12, 21, &c.

*Neither let the Flocks nor Herds feed before the Mount.*] He ſeems to require their removal to ſuch a diſtance, that they ſhould not be within view of the Divine Majeſty. By which means the People were naturally led to ſtand in greater awe of God, and there was the leſs danger of any Beaſts touching the Mount, xix. 13.

Ver. 4. *And Moſes hewed two Tables of ſtone,* &c.] Theſe and the following words only declare that he did as God bad him, *ver.* 1, 2.

*And took in his hand the two Tables of ſtone.*] Theſe he carried with him; but the firſt Tables were given him when he came there, xxiv. 12. They ſeem to have been thin, being no heavier than that he could carry them in one hand.

Ver. 5. *And the LORD.*] The SCHECHINAH, or Divine Majeſty; called alſo the *Glory of the LORD.*

*Deſcended in the Cloud.*] Wherein it had been wont to appear from the beginning of their deliverance out of *Egypt*; and had lately appeared to *Moſes* in the Tabernacle (xxxiii. 9.) when the Cloudy Pillar deſcended, and ſtood at the door of it, while the LORD talked with *Moſes* there. And it ſeems, when that was done, the Glory of the LORD in the Cloud went up again towards Heaven, and now came down upon this occaſion.

*And ſtood with him there.*] The Cloudy Pillar, wherein the Glory of the LORD was, reſted upon the top of the Mount where *Moſes* now was, *ver.* 2.

*And proclaimed the name of the LORD.*] Gave him notice of his Preſence, as he had promiſed xxxiii. 19. and is more fully expreſſed in the next Verſe.

Ver. 6. *And the LORD paſſed by before him.*] Which *Onkelos* tranſlates, *the LORD made his Majeſty to paſs before him.* Which Expoſition *Maimonides* acknowledges to be right; and confirmed by the Scripture it ſelf, when it ſaith xxxiii. 22. *While my Glory paſſeth by,* &c. which he confeſſes ſignifies not the Divine Eſſence it ſelf; but ſome created Splendor, which no Eye was able to behold, *More Nevoch. P.* i. *c.* 21.

*And proclaimed.*] As the Glory of the LORD paſſed by, he heard a Voice proclaiming this Deſcription of the Divine Nature.

*The LORD.*] Some joyn the next word to this, as if the Voice ſaid, *The LORD, the LORD*; the more to awaken his Attention, to mind what he heard. See xxxiii. 19. And this Name of his ſignifies his Self-Exiſtence, and his abſolute Dominion over all Creatures, which received their Being from him. See vi. 3.

*God.*] The *Hebrew* word *El* ſignifies Strong and Mighty; in one word, his Irreſiſtible Power, *Job* ix. 4.

*Merciful.*] The word *Rachum* ſignifies that which we call *tender Mercies*; ſuch as Parents have to their Children, when their Bowels yern towards them.

*And gracious.*] We call that *Chaninah* (Grace or Favour,) ſaith *Maimonides*, which we beſtow upon any Man to whom we owe nothing, *Gen.* xxxiii. 5, 11. And therefore God is here called *Chanum* (Gracious) with reſpect to thoſe whom he created, preſerves, and governs, but is not obliged by any Right to theſe things; as his words are, *More Nevoch. P.* i. *cap.* 45.

*Long-Suffering.*] So ſlow to Anger, that he doth not preſently puniſh thoſe that offend him, but bears long with them.

*Abundant in goodneſs.*] The *Hebrew* word *Cheſed*, which we tranſlate *Goodneſs*, ſignifies, as *Maimonides* ſaith (*More Nevoch. P.* iii.) the exceſs and higheſt degree of any thing whatſoever it be; but eſpecially the greateſt Benignity. And therefore, with the addition of *rabh* (abundant) denotes long continued Kindneſs; as is more fully declared in the next Verſe.

*And truth.*] Moſt faithful and conſtant to his Promiſes; which he ſtedfaſtly keeps thro'out all Generations. The word *abundant* refers both to this and to his benignity, *Pſal.* cxlvi. 6.

Ver. 7. *Keeping mercy for thouſands.*] The ſame word *Cheſed*, which before we tranſlated *Goodneſs*, we here tranſlate *Mercy*: and the *Hebrews* obſerving the Letter *Nun* to be greater in the word *Notzer* (*keeping*) than is uſual, fanſy that it denotes the immenſe Treaſures of the Divine

Bounty. But the word *thouſands* fully explains how abundant his Mercy is.

*Forgiving Iniquity, and tranſgreſſion, and ſin.*] Here are *three* words to ſignify all ſorts of Offences, which he paſſes by, till Men grow intolerably wicked. But ſome diſtinguiſh them, by making *Iniquity* ſignify Offences againſt Men; and *Tranſgreſſions*, Offences againſt God himſelf; and *Sin*, all the Errors, Childiſhneſſes and Follies, which Men are guilty of, in the Conduct of themſelves. But they may as well ſignify the Offences which were committed againſt the *Moral*, *Ceremonial*, and *Political* Laws.

*And that will by no means clear the guilty.*] Theſe words, according to *Maimonides*, belong ſtill to the loving kindneſs of God, as all the foregoing do; ſignifying, that when he doth puniſh, he will not utterly deſtroy and make deſolate. For ſo the *Hebrew* words, *Nakkeh lo Jenakkeh*, he thinks are to be literally rendered, *in extirpating, he will not extirpate*; as the word *Nakah* he obſerves is uſed, *Iſaiah* iii. 26. *She ſhall ſit deſolate on the Earth.* And to the ſame ſenſe theſe words are expounded by many Modern Interpreters; particularly *Lud. de Dieu*, *When he empties, he will not empty*; or *make quite deſolate.* For the Maxim of the *Hebrew* is (as *Maimonides* there obſerves, *More Nevoch. P.* i. *c.* 54.) that *the property of Goodneſs, far excels that of Severity.* For here being *thirteen* Properties of God mentioned, (I can find but *ten*, beſides the Name of the LORD) there is but one of them that belongs to the latter, (*viz.* that which follows) all the reſt belong to the former. And indeed, we find that *Moſes* urges theſe very words, among other, why God ſhould not deſtroy the *Iſraelites*, as one Man, *Numb.* xiv. 18. which had been very improper, if God would *by no means clear the guilty.*

*Viſiting the iniquity of the Fathers upon the Children.*] This is meant, ſaith the ſame *Maimonides*, only of the Sin of Idolatry; unto which God threatens, in the ſecond Commandment, this Puniſhment to the third and fourth Generation, upon *thoſe that hate him.* For no man is called an hater of God, but only an Idolater; according to what we read, *Deut.* xii. 31. *Every Abomination which the LORD hateth,* &c.

*Unto the third and fourth Generation.*] He mentions, ſaith the ſame Author, none beyond theſe; becauſe the utmoſt that any Man can live to ſee of his Seed, is the *fourth* Generation. And therefore when an idolatrous City was deſtroyed, the old Idolater, with Children, Grandchildren, and Great-grand-children, were all cut off; according to the Precept, *Deut.* xiii. 15. *Deſtroy it utterly, and all that is therein.*

The ſenſe of the whole ſeems to be, That this is the Glory of the Divine Majeſty, that he hath a Sovereign Dominion over all, becauſe he is the Fountain of Being, the Original of all things; moſt powerful to do what he pleaſes; and ſo merciful, that he delights to beſtow his Benefits unasked; and ſo gracious, as to continue them to the unthankful: bearing long with them, when they provoke him; multiplying Favours on thoſe who have no Deſerts; and faithfully performing his Promiſes, tho never ſo great; doing good unto a thouſand Generations of thoſe who adhere faithfully to him, and do not apoſtatize from him: for he pardons innumerable Offences, of all ſorts, that are committed againſt his Laws; and when the Provocations are ſo great, that they are fit to be puniſhed, he proceeds not to the utmoſt Extremity, till there be no Remedy; then he puniſhes Idolaters terribly, to the third and fourth Generation.

Ver. 8. *And Moſes made haſte, and bowed his head toward the Earth, and worſhipped.*] Being tranſported with Joy at ſo glorious a ſight, and ſuch gracious words, he immediately worſhipped God with the humbleſt Reverence, acknowledging his great Condeſcenſion to him.

Ver. 9. *And he ſaid.*] Which encouraged him to renew his requeſt to God.

*If now I have found grace in thy ſight, O LORD.*] He doth not doubt of it; but the meaning rather is, *Since I have found grace,* &c. as appears from what he granted him, xxxiii. 17, 18, &c.

*Let my Lord, I pray thee, go among us.*] Upon the mention of the laſt Property of the Divine Majeſty, [*viſiting the iniquity of the Fathers upon the Children,* &c.] *Moſes* ſeems to have been afraid he might be provoked to proceed to ſuch Severity with the *Iſraelites*, who had lately apoſtatized from him. And again beſeeches him he would be ſo gracious, tho they ſhould again offend him, as to continue his Preſence among them, which he had threatned to withdraw, xxxiii. 3.

*For it is a ſtiff-necked People.*] If we adhere to this Tranſlation, the meaning is, they needed ſuch a Governour, by whoſe Authority and Preſence they might be kept in awe, and cured of their Perverſeneſs. But the Particle *ki*, which we here tranſlate *for*, often ſignifies *tho*: and may be very fitly ſo rendred here: and then the meaning is, Tho they be very refractory, (xxxii. 9.) yet do not forſake them, and leave them to themſelves; but ſtill conduct them, as thou haſt done.

*And pardon our iniquity and our ſin, and take us for thine inheritance.*] Since thou art ſo ready to forgive, (*ver.* 7.) do not cut us off for our late Offences; but ſtill continue to own us for thy peculiar People. This *Moſes* had begg'd of God before, and obtained a Promiſe of it, xxxiii. 16, 17. (and ſee xix. 5.) and now he beſeeches him, out of his Goodneſs which he had proclaimed, to confirm that Promiſe, and not to revoke it upon every new Provocation.

Ver. 10. *And he ſaid, Behold I make a Covenant.*] Herein God verified the Truth of what he had proclaimed; being ſo *merciful and gracious*, as not only to confirm his Promiſe, but to turn it into a Covenant, like that at the giving of his Laws from Mount *Sinai*, xxiv. 3, 7, &c. which he renews with them in the next Verſe: Where he engages to drive out the Inhabitants of *Canaan* before them; and then requires them to take care not to imitate their Idolatry.

*Before all thy People will I do marvels, ſuch as have not been done in all the Earth,* &c.] This ſeems to relate to all the wonderful Works he intended to do, in their Introduction into the Land of *Canaan*, by making the Waters of *Jordan* retire, and the Walls of *Jericho* fall down; with the reſt that followed, till they got poſſeſſion of their Inheritance.

*For it is a terrible thing that I will do with thee.*]

Such as ſhall declare the Almighty Power of the Divine Majeſty; and ſtrike a terror into all thoſe that oppoſe him, but demonſtrate (in an aſtoniſhing manner) his Fidelity to his People. For all this is ſaid to confirm their belief of the Covenant he ſaid he would make with them, in the beginning of the Verſe.

Ver. 11. *Obſerve thou that which I command thee this day.*] Doubt not of what I ſay; but only mark, and take care to do all that I now enjoin thee.

*Behold, I drive out before thee the Amorite, and the Canaanite*, &c.] To encourage them ſo to do, he premiſes what he intended to do for them; which he put at the Concluſion of his Covenant, when he firſt declared it, xxiii. 23, 28. but here puts it in the front of it, that they might be the more ſenſible of the reaſonableneſs of thoſe Commands to which he expected Obedience.

Ver. 12. *Take heed to thy ſelf.*] He now renewing that Covenant with them, which they had broken by the worſhipping the golden Calf, repeats the principal Precepts which concerned his Worſhip and Service, (which had been delivered to them before) and excites them to the obſervance of them, by the addition of a very gracious Promiſe, *ver.* 24.

*Leſt thou make a Covenant with the Inhabitants of the Land whither thou goeſt.*] Nothing could be more reaſonable than this, that they ſhould not enter into Friendſhip with thoſe Nations, whom he commanded them to expel, for their abominable Wickedneſs; unleſs they would renounce their Idolatry, and come under their Government. See xxiii. 32. and Mr. *Selden, L.* vi. *de Jure N. & G.* in the latter end of the 13th *Chapter*, and beginning of the next.

*Leſt it be for a ſnare in the midſt of thee.*] Leſt they inveigle thee to imitate their manners.

Ver. 13. *But ye ſhall deſtroy their Altars, break their Images, and cut down their Groves.*] This more largely explains what was briefly and ſummarily delivered in xxiii. 32. *Thou ſhalt not make a Covenant with their Gods.* And *ver.* 24. *Thou ſhalt quite break down their Images.* Which Images and Altars were uſually ſet in *Groves*, as ſacred Places; being the Temples of their Gods. See 2 *Kings* xxiii. 24. For when *Tacitus* ſaith (*Lib. de Moribus Germanorum*) that the old *Germans* went to War as if God commanded 'em, whom they believed to be preſent with them; he tells us, *Effigieſque & ſigna quædam detracta lucis ad prœlium ferunt*, they carried with them into the Battle certain Images and Signs, which they took out of their Groves. Theſe, in all probability, were the Images of their Gods, who they thought fought for them, as *Joh. Fileſacus* conjectures, *L.* ii. *Selectorum, c.* 5. *de Ceremoniis, Sect.* 7. where he obſerves, that theſe Groves were impure Places, not only becauſe there were the Images and Altars of their falſe Gods; but all manner of Filthineſs and Leudneſs was committed under thoſe Shades. Which made *Horace* call them, *parum caſtos lucos, Lib.* i. in the latter end of the 12th *Ode*.

Some of the *Hebrews* reſtrained this Precept only to the Land of *Canaan*: where they were bound to deſtroy all things belonging to the Religion of thoſe idolatrous People, in whoſe place they were planted, that they might not be infected with their Impiety. See *Deut.* xii. 2, 3. But in other Countries which they conquered, they fanſied they were not bound to root it out. Yet afterwards they ſaw it neceſſary to extend this Precept to all idolatrous Countries, which came under their Power, where they deſtroyed their Idols, as they had done in *Canaan*: leſt by imitation παρατροπή τις τῶν κατὰ τὴν πολιτείαν ἔσοιτο, their Polity ſhould have been quite ſubverted, as *Joſephus* ſpeaks. See Mr. *Selden*, L. ii. *de Jure N. & G. c.* 2.

Ver. 14. *For thou ſhalt worſhip no other God.*] This being the great Principle of their Religion, *The LORD thy God is one LORD*, Deut. vi. 4. and there is no other God beſide him.

*For the LORD, whoſe Name is jealous.*] So he calls himſelf, xx. 5. and gave himſelf this peculiar Name, becauſe he could not bear any other God to be rival with him, after the manner of the *Gentiles*: Whoſe Gods ſuffered a number of other Gods to ſhare in the Worſhip that was given to them, by offering Sacrifices, and burning Incenſe, and bowing down to them.

*Is a jealous God.*] As is his Name, ſo is he himſelf: he will not endure any other to be worſhipped with him.

Ver. 15. *Leſt thou make a Covenant with the Inhabitants of the Land.*] That is, a Covenant of *Marriage*, (for Covenants in general were forbidden before, *ver.* 12.) which he commands them not to contract with the Inhabitants of *Canaan*: no, nor with any Idolaters whatſoever. For tho ſome of the *Jews* would reſtrain this to the ſeven Nations only; yet the generality of them reſolve it is meant of all other idolatrous People. And there is an illuſtrious Argument of it, in the *Ninth* and *Tenth* Chapters of *Ezra*, and in *Nehemiah* xiii. 25. This they will have to have been as old as the Law of Circumciſion; which they gather from *Gen.* xxxiv. 14. and it held thro'out all following Ages; Inſomuch that *Mahomet* forbids any of his Religion to marry any one that is not made a *Muſſulman*, i. e. a Believer of his Doctrine. As for ſuch as turned from Idolatry, it was always lawful to marry them; but they were ſo far from having to do with others, that the *Talmudiſts* held it as unlawful to lie with a Gentile Woman, as with a Woman in her Uncleanneſs. Whence that Character which *Tacitus* gives of the *Jews*, *Projectiſſima ad libidinem Gens, alienarum concubitu abſtinet.* See *Selden, Lib.* v. *de Jure N. & G. c.* 12.

*And they go a whoring after their Gods, and do ſacrifice to their Gods.*] Of which there was very great danger if they loved their Wives; who would have great power over them (as appears by *Solomon*, 1 Kings xi. 2, 3, &c.) to intice them to their Religion. Of this Phraſe, *Going a whoring after their Gods*, ſee *Seld. Uxor. Hebr. L.* iii. *c.* 23.

*And one call thee.*] Invite thee (as the manner was) to the Feaſt that was uſually made, upon the Sacrifices offered to their Gods: as the *Iſraelites* eat of the *Peace-offerings*, and invited their Friends to partake with them.

*And thou eat of his Sacrifice.*] By this we ſee how antient and univerſal the Cuſtom was of Feaſting upon Sacrifices: which Mr. *Mede* truly calls *Epulæ Fœderales*, Federal Feaſts, (upon

*Malachi* ii.) For the Meat was God's, being ſet upon his Table; of which he inviting the Offerers to partake, they were his Gueſts; whom he entertained at his Table, in token of Reconciliation and Friendſhip with him. And therefore whoſoever eat of the Sacrifices offered to other Gods, profeſſed themelves to be their Worſhippers and Servants. Which made the *Jews* ſo cautious in this matter, that they would not ſo much as drink the Wine, or the Water, or uſe the Salt of an Idolater, not knowing but it might have been ſet before an Idol. So *R. Levi Barzelonita*, in the Explication of the cxiith *Precept*. This explains that Diſcourſe of the Apoſtle, 1 *Cor*. x. 20.

Ver. 16. *And thou take of their Daughters unto thy Sons*, &c.] If they themſelves married Idolaters, there was the greater danger they might be content to let their Sons and Daughters marry with them; eſpecially if they were rich or beautiful: and ſo the whole Family be undone.

Ver. 17. *Thou ſhalt make thee no molten Gods.*] Images are called by the name of *Gods*; becauſe they were worſhipped together with them, as Symbols of their Preſence. And tho *molten* be here only mentioned, (upon occaſion of their late Sin, in worſhipping the *molten Calf*, xxxii. 4.) yet all other Images are intended, as appears by xx. 4, 23.

Ver. 18. *The Feaſt of unleavened Bread ſhalt thou keep*, &c.] See all this explained, xii. 15, 16, &c. xiii. 6, 7. xxiii. 15.

*As I commanded thee in the time of the Month Abib*, &c.] See xiii. 4. xxiii. 15.

Ver. 19. *All that openeth the Matrix is mine*, &c.] See xiii. 12. xxii. 29, 30.

Ver. 20. *But the firſt-born of an Aſs ſhalt thou redeem*, &c.] See xiii. 13.

*And none ſhall appear before me empty.*] See xxiii. 15.

Ver. 21. *Six days ſhalt thou work*, &c.] See xx. 9. xxiii. 12. xxxi. 15. where this is ſufficiently explained. But here, to ſhow the neceſſity of forbearing Labour on this Day, they are not permitted it, *in earing or in harveſt*: That is, in the two moſt buſy times of the Year; when they plowed and ſowed their Ground, and when they reaped the Fruits thereof. See *Gen*. xlv. 6.

Ver. 22. *And thou ſhalt obſerve the Feaſt of Weeks*, &c.] This Verſe alſo hath been explained before, xxiii. 16. Only here obſerve, that the *firſt-fruits of Wheat-harveſt* being now offer'd at this Feaſt, there was an Harveſt before this, which began at the Paſſover, when they offered the *firſt-fruits of Barley-harveſt*, Deut. xvi. 9.

Ver. 23. *Three times in the Year ſhall all your Males appear before the LORD, the God of Iſrael.*] This likewiſe was explained, xxiii. 14, 17. And nothing need be added, but that theſe peculiar Laws are here repeated (together with thoſe that follow, *ver*. 25, 26.) upon this occaſion; becauſe they were ordained to preſerve the People in the Worſhip and Service of the true God, from whom they had lately departed. Who therefore puts them in mind, in the laſt words of this Verſe, (which was not ſaid before) that he was *the God of Iſrael*, to whom they were devoted by eſpecial Obligations.

Ver. 24. *For I will caſt out the Nations before thee.*] Till this was done, they were not bound to obſerve the Precept, of appearing three times in the Year before the LORD.

*And will enlarge thy borders.*] Beyond the Land of *Canaan*, as he had promiſed before, xxiii. 31.

*Neither ſhall any man deſire thy Land, when thou ſhalt go up to appear before the LORD*, &c.] To remove all fear out of their Mind, that their Neighbours might invade them, when all the Men were gone, and none but Women and Children, and old Men left at home, he adds this Promiſe to all he had made before, (or rather makes it a part of his Covenant, which he now renews) that he would lay ſuch Reſtraints upon their Enemies, that they ſhould not ſo much as think of invading them at thoſe *three* Feaſts; much leſs make any actual Incurſions into their Country.

Ver. 25. *Thou ſhalt not offer the blood of my Sacrifice*, &c.] At the Paſſover. See this fully explain'd, xxiii. 18.

Ver. 26. *The firſt of the firſt-fruits of thy Land thou ſhalt bring unto the Houſe of the LORD thy God.*] At *Pentecoſt* which was the *Feaſt of Firſt-fruits*. See xxiii. 19.

*Thou ſhalt not ſeethe a Kid in its mother's milk.*] This concerns the other great Feaſt, that of Tabernacles. See in the ſame place.

Ver. 27. *And the LORD ſaid unto Moſes.*] Having recited the principal part of his Covenant, mentioned *ver*. 10. he gives the following order.

*Write thou theſe Words.*] From *ver*. 11, to this place: juſt as he did thoſe words contained in the 21ſt, 22d, and 23d Chapters of this Book, (ſee xxiv. 4.) out of which theſe words are extracted, as the chief things reſpecting the Worſhip of God; which he requires him to write in a Book by itſelf.

*For after the tenor of theſe words have I made a Covenant with thee, and with Iſrael.*] See xxiv. 7. where the Covenant, containing theſe words and many other, was ſealed with the Blood of a Sacrifice.

The *Jews* are ſo blind as to found their Oral Tradition upon this Place, and upon one ſmall word *(Pi)* which ſignifies indeed *Mouth*; but withal is an expletive Particle, denoting the manner and value of any thing, as appears from *Gen*. xliii. 7. *Lev*. xxvii. 18. and therefore here rightly tranſlated *the tenor* of theſe words. Yet *R. Johannes*, in the very beginning of *Halicoth Olam*, gathers from hence, That God made a Covenant now with their Fathers, concerning all the unwritten Laws delivered by word of Mouth. Unto which, while they adhere, they can never underſtand their Divine Writings: For what can be more plain, that the Covenant here mentioned, was ordered to be *written?*

Ver. 28. *And he was there with the LORD.*] This, ſaith *Maimonides*, was the higheſt degree of Prophecy, which none attained but *Moſes*: whoſe Thoughts were wholly taken off from all other things, and fixed upon God, while he was with him in the holy Mount; that is, asked and received Anſwers from the LORD: *More Nevochim*, *P*. iii. *c*. 51.

*Forty days and forty nights.*] As he had been at the firſt, xxiv. 18. Which was partly to make a new trial, how they would behave themſelves in his Abſence; and partly to give the greater Authority to the Laws, he brought them from God, which he renewed, as we read in the end of this Verſe.

*And did neither eat Bread, nor drink Water.*] But was ſupported by Influences from the Almighty, who kept up his Spirits in their juſt height, without the common Recruits of Meat and Drink: Which, when they give us Refreſhment, likewiſe make us drowſy; ſee xxiv. 18. To which add what *Maimonides* ſaith in the place now named, That the Joy wherewith he was tranſported, made him not think of eating and drinking; for his intellectual Faculties were ſo ſtrong, that all corporal Deſire ceaſed.

It ſeems to me very probable, That during this time, he ſaw again the Model of the Tabernacle, and all its Furniture, with every thing elſe he was ordered to make when he went firſt into the Mount, from the beginning of the xxvth to the end of the xxxth Chapter, which are briefly ſummed up, xxxi. 7, 8, 9, 10, 11. He ſeems alſo to have ſpent much of this time in Prayer to God for the People, That he would reſtore them intirely to his Favour, and bring them to their Inheritance, *Deut.* ix. 18, 19, 25, 26. x. 10.

*And he wrote upon the Tables the words of the Covenant,* &c.] That is, the LORD wrote, (as he ſaid he would, *ver.* 1.) not *Moſes*; who wrote the foregoing words in a Book; but not theſe, which were written by the Finger of God in the Tables of Stone. So *Moſes* tells us expreſly, *Deut.* x. 4. *Jacobus Capellus*, and others, following the *Hebrew* Doctors, imagine that *Moſes* was *three* times with God in the Mount, for the ſpace of 40 days; and that this was the laſt time. Between which and the firſt they place another, which they fanſy is mentioned, xxxii. 30, 31. compared with *Deut.* ix. 18, &c. But I ſee no ſolid ground for this; for God called him up into the Mount but twice; and he durſt not have adventured to go ſo near him, as he was both theſe times, without his Invitation.

Ver. 29. *And it came to paſs when Moſes came down from Mount Sinai.*] Which was upon the 25th of our *Auguſt*, according to the former Computation, *ver.* 2.

*With the two Tables of Teſtimony in Moſes hand, when he came down from the Mount.*] So he came down at the firſt, xxxii. 15.

*That Moſes wiſt not that the skin of his face ſhone.*] There was a radiant Splendor in his Countenance; which is the import of the *Hebrew Karan*, which the *Vulgar* tranſlate *horned.* Not imagining that *Moſes* had Horns, but Rays of Light, which imitated Horns. And therefore the *Hebrew* word *Karnaim* ſignifies both; and R. *Solomon Jarchi* upon this place calls theſe Rays on *Moſes*'s Face, *Horns of Magnificence*, as Mr. *Selden* obſerves, *L.* ii. *de Jure N. & G. c.* 6. *p.* 292. It is not improbable that the Hair of his Head was interſperſed with Light, as well as that Rays came from his Face; which perſtringed the Eyes of Beholders. And Painters had done more reaſonable, if inſtead of *Horns* upon *Moſes*'s Forehead, they had repreſented him with a *Glory* crowning his Head, as the Saints are uſually painted in the *Roman Church.* Which perhaps came from the antient Cuſtom among the *Heathen*, who thus repreſented their Gods, as *Tho. Bartholinus* obſerves (*de Morbis Biblicis, cap.* v.) out of *Lucian de Dea Syria*, where he ſaith ſhe did ἐπὶ τῇ κεφαλῇ ἀκτῖνας φορέειν, carry Beams upon her Head. Whence it was that the *Roman* Emperors, who were raiſed ſo much above the reſt of Mankind, that they honoured them as a ſort of Deities, were thus repreſented; as appears by many Teſtimonies, particularly *Pliny*, who in his Panegyrick to *Trajan* laughs, and jeers at the *Radiatam Domitiani caput.*

*While he talked with them.*] While he converſed ſo familiarly with the Divine Majeſty, and both ſaw his Glory and heard him proclaim his Name, *ver.* 5, 6, 7. At his firſt being in the Mount, there was no ſuch brightneſs left upon his Countenance; for he did not ſee the Divine Majeſty in ſo great a Splendor as he did now; when the LORD, upon his Petition, vouchſafed him ſuch a ſight of his Glory, as he could bear, xxxiii. 18, 23. Which was ſo exceeding piercing, that it alter'd the very Skin of *Moſes*'s Face, and made it luminous. Of which *Moſes* doth not ſeem to have been ſenſible, till ſome time after he came down from the Mount, (when *Aaron*, as well as others, were afraid to come nigh him) having his Thoughts wholly poſſeſſed with the far more tranſcendent Glory of the Divine Majeſty, of which he had a glimpſe.

From this familiar Conference which *Moſes* had with God, it is likely the *Heathen* took occaſion to invent the like Stories of their *Zamolxis*, who pretended to receive his Laws from *Veſta*; and *Minos* and *Lycurgus*, who ſaid they received theirs from *Jupiter* and *Apollo*: with ſeveral others mentioned by *Diodorus Siculus, L.* i. who then adds, *Moſes* had his from the God *Jao*; ſo they pronounced the Name *Jehovah.* But they had no ſuch Teſtimony as this of their Communication with the Divine Majeſty; much leſs were their Laws confirmed by ſuch Miracles, as laſted for the ſpace of 40 Years under the Conduct of *Moſes*, in the ſight of all People.

Ver. 30. *And when Aaron and all the Children of Iſrael ſaw Moſes, behold the skin of his face ſhone.*] This highly eſtabliſhed his Authority, and bred in them a Reverence to the Laws he brought, that they were all Witneſſes of the *brightneſs or glory of his Countenance*, (as the Apoſtle calls it, 2 *Cor.* iii. 7.) which demonſtrated he had been with God, as he affirmed, and had beheld the Glory of his Majeſty, and received from him the Tables of Teſtimony. By *all the Children of Iſrael* in this Verſe, ſeems to be meant *all the Rulers of the Congregation* mentioned in the next.

*And they were afraid to come nigh him.*] The Light which ſhone from his Countenance was ſo great, that it dazled the Eyes of Beholders; even of *Aaron* himſelf: who did not know whether it would be ſafe to approach him. This was an illuſtrious Teſtimony that he had been with God, *who dwells*, as the Apoſtle ſpeaks, *in Light inacceſſible.*

Ver. 31. *And Moſes called unto them.*] Invited them to come near him, and not to fear any hurt.

*And Aaron, and all the Rulers of the Congregation, returned unto him.*] *Viz.* After he had put a Veil upon his Face, till which they could not *ſtedfaſtly look upon it*, (as the Apoſtle ſpeaks, 2 *Cor.* iii. 7.) the Light of it being ſo ſtrong, that it hurt their Eyes, if they fixed them there.

*And Moſes talked with them.*] Acquainted them with what he had ſeen and heard.

Ver. 32. *And afterward all the Children of Iſrael came nigh*, &c.] There was a general Aſſembly of all the Tribes ſummoned, that he might deliver to them all that which he had received from God. See xxxv. 1.

*And he gave them in Commandment all that the LORD had ſpoken with him in Mount Sinai.*] All the orders he had given about the building of the Tabernacle, and the reſt contained in the xxvth, xxvith Chapters, and thoſe that follow to the xxxiid. For at his firſt coming from the Mount, finding them in an Apoſtacy from God, he ſaid nothing to them about theſe Matters: but, in abhorrence of their foul Idolatry, broke the Tables of Teſtimony, which God had given him to deliver to them.

Ver. 33. *And till Moſes had done ſpeaking with them, he put a veil on his face.*] This ſeems to belong as well to *ver.* 31. as to the 32d, and accordingly I have interpreted it. Tho there are thoſe who think, he perſwaded *Aaron* and the Rulers to approach without a Veil: but put it on, when he ſpake to the People, who were leſs able to bear it. But there ſeems to be the ſame reaſon for both; *Aaron* being no leſs afraid than any of them. And the Majeſty of his Countenance appeared ſufficiently, even when it was veiled: for the brightneſs was not quite obſcured, tho very much ſhaded by it.

Ver. 34. *But when Moſes went in before the LORD to ſpeak with him, he took the veil off, till he came out.*] He went into the Tabernacle, where he ſpake with him face to face, as a Man ſpeaks to his Friend, xxxiii. 9, 10, 11.

*And he came out, and ſpake unto the Children of Iſrael, that which he was commanded.*] This ſeems to relate unto the frequent occaſions *Moſes* had to go and conſult with God in difficult Caſes; whoſe Mind he declared to them when he had received it.

Ver. 35. *And the Children of Iſrael ſaw the face of Moſes, that the skin of Moſes face ſhone*, &c.] Some great Men have thought that the brightneſs continued on *Moſes*'s Face till his death; ſo that he ſpake to them with a Veil on his Face, from this time as long as he lived. Of which we cannot be certain: tho thus much is evident from this and the foregoing Verſe, that the Splendor of his Countenance did remain for ſome time after he came down from God's Preſence in the Mount. During which, as oft as he went in to ſpeak with God he took off his Veil, and when he came out to ſpeak with them, he put it on; *until he went in to ſpeak with God again*, as this Verſe concludes. How long it was before it vaniſhed, none can reſolve. Perhaps not till he had ſet up the Tabernacle, and conſecrated *Aaron* and his Sons, and delivered all the Laws he had received about the Service of God, which are recorded in the Book of *Leviticus*. That is, all the time they ſtayed near Mount *Sinai*; from whence they removed a little more than half a Year after this, *Numb.* x. 11, 12.

## CHAP. XXXV.

Ver. 1. AND *Moſes gathered all the Congregation of the Children of Iſrael together.*] Having told them what orders he had received from the LORD, and ſufficiently convinced them of his Authority (xxxiv. 32, 33.) he now proceeds to put them in Execution. And in order to it, he gathered *Col-hadath*, all the Congregation: which ſometimes ſignifies all the Elders and Judges, &c. (the prime Governours of the People) and ſometimes the whole body of the People, as *Corn. Bon. Bertram*, obſerves, *de Repub. Jud. cap. 6.* It ſeems here to be uſed in the firſt Senſe; for he could not ſpeak theſe words to the whole body of the People, but to the principal Perſons of the ſeveral Tribes, by whom what he ſaid was communicated to all *Iſrael*.

*Theſe are the words which the LORD hath commanded that ye ſhould do them.*] Before they entred upon the work, he admoniſhes them that none of it muſt be done upon the Sabbath.

Ver. 2. *Six days ſhall work be done, but on the ſeventh day there ſhall be to you an holy Sabbath*, &c.] This Commandment was particularly repeated to *Moſes*, at the end of all the Directions about the building of the Tabernaclee, (See xxxi. 13, 14, 15.) and now repeated to them, (as it was at his late renewing his Covenant with them, xxxiv. 21.) that they might not imagine any of the work here commanded to be done about the Tabernacle, &c. would licenſe them to break the Sabbath. The obſervation of which being the great Preſervative of Religion, that's the reaſon it is ſo often enjoyned, and particular care taken to ſecure it. And it is not to be omitted, that (to ſhow of what great concern it is) he calls it here,as he did xxxi. 15. where the end and uſe of it is ſet down, the *Sabbath of Sabbaths*, that is, the great Sabbath or Reſt.

Ver. 3. *Ye ſhall kindle no fire in your Habitations upon the Sabbath-day.*] To dreſs their Meat, or for any other work: otherwiſe they might kindle a Fire to warm themſelves in cold Weather. This is ſufficiently comprehended under the general Command, *Thou ſhalt not do any work*, xx. 10. Therefore the meaning is, Thou ſhalt not ſo much as kindle a Fire, for any ſuch purpoſe. For that's the Rule they give in *Halicoth Olam, cap.* 2. that ſuch particular Prohibitions *forbid the whole kind*, i. e. all manner of work whatſoever; which is here mentioned, to ſhow they might not kindle a fire for this work of the Tabernacle.

Ver. 4. *And ſpake unto all the Congregation*, &c.] See *ver.* 1.

*This is the thing which the LORD commanded.*] Having ſecured the obſervation of the Sabbath, according to the Direction given juſt before he came down from the Mount the firſt time, (xxxi. 13, 14, 15.) he now relates to them what Commands he received from God, concerning all that follows.

Ver. 5. *Take ye from amongſt you an offering unto the LORD.*] And firſt he makes a motion to them from the LORD, that they would make a free Oblation of Materials for the Building,

ing of the Tabernacle, and all other things which the LORD commanded to be made, *ver.* 10, &c.

*Take ye*, is as much as *bring ye*, and ſo we tranſlate it xxv. 2. See there. Where it appears that this was the very firſt thing God ſaid to him (concerning a voluntary Offering, which was the Foundation of all the reſt) and therefore is firſt propounded to the People by him.

*Whoſoever is of a willing heart*, &c.] See there xxv. 2.

Ver. 6, 7, 8, 9. All theſe have been explained in the xxvth Chapter, *ver.* 3, 4, 5, &c.

Ver. 10. *Every wiſe-hearted among you, ſhall come and make all that the LORD hath commanded.*] Every skilful Perſon in the Art of making the things following. The ſame is ſaid of the Women, *ver.* 25. The *Hebrew* word *Cochmah*, which we tranſlate *Wiſdom*, is uſed variouſly, as *Maimonides* obſerves; ſometimes for the underſtanding of divine things; ſometimes for Moral Virtue; and ſometimes for Skill in any Art (of which he alledges this place as an inſtance) and ſometimes for Craft and Subtilty. See *More Nevochim*, *P.* iii. *c.* 54. The word *leb* (or *heart*) is uſed here according to the vulgar Opinion of thoſe days, that the Heart is the Seat of the Underſtanding. And thus I obſerved before upon *Chap* xxv. That excellent Artiſts are by the Heathen called *Wiſe-men*. Since which I have obſerved that this is the Language of *Homer* himſelf; whoſe Verſes concerning *Margites* are quoted by *Ariſtotle* in more places than one (*L.* vi. *Moral. ad Nichomach. c.* 7. & *L.* v. *Moral. ad Eudemum c.* 7.) where he ſaith he was ſo fooliſh, that

> Τὸν δ' οὔτε ἄρ σκαπτῆρα θεοὶ θέσαν οὔτ' ἀροτῆρα
> Οὔτ' ἄλλως τι σοφόν.

*the Gods neither made him a Ditcher, nor a Plowman, nor any other ſort of Wiſe-man.* Upon which *Ariſtotle* notes, τὴν δὲ σοφίαν ἐν ταῖς τέχναις, τοῖς ἀκριβεστάτοις τὰς τέχνας ἀποδίδομεν, *We aſcribe Wiſdom in Arts to thoſe who excel in them*; and then he inſtances in *Phidias* a Stone-Cutter, and *Pobycletus* a Statuary.

Ver. 11. *The Tabernacle.*] This ſignifies ſometimes the whole Structure of the Houſe of God; but here only the fine inward Curtains, mentioned xxvi. 1, 2, &c.

*His Tent.*] This ſignifies the Curtains of Goats-hair; which were laid over the other, xxvi. 7, &c.

*His Covering.*] Of Rams-skins and Badger-skins; which were thrown over the other two, xxvi. 14.

*His Taches, and his Boards, his Bars, his Pillars, and his Sockets.*] All theſe are explained in that Chapter.

Ver. 12. *The Ark and his Staves, with the Mercy-ſeat.*] See xxv. 10, 13, 17.

*And the Veil of the Covering.*] Whereby the Holy was ſeparated from the moſt Holy Place. Which is here fitly mentioned between the Mercy-ſeat, which was within; and the Table, &c. which were without this Veil.

Ver. 13. *The Table, and his Staves, and all his Veſſels.*] See all theſe explained xxv. 23, 24, &c.

*And the Shew-bred.*] This is a ſhort Expreſſion, one word (as is uſual) being cut off, *viz. the Diſhes*, in which the *Shew-bread* was ſet. For *Moſes* had not order to make the Bread it ſelf, but the Diſhes (as I ſaid) on which the Loaves were laid, xxv. 29.

Ver. 14. *The Candleſtick alſo for the Light, and his Furniture and his Lamps.*] See xxvi. 31, 32, &c.

*With the Oil for the Light.*] See xxvii. 20, 21.

Ver. 15. *And the Incenſe Altar, and the Staves.*] See xxxi. 1, 2, &c.

*And the anointing Oil.*] xxxi. 23, 24, &c.

*And the ſweet Incenſe.*] xxxi. 34, &c. He mentioned before the Materials for them (*ver.* 8.) and now the things themſelves.

*And the hanging for the door, at the entring in of the Tabernacle.*] Of this ſee xxvi. 36.

Ver. 16. *And the Altar of Burnt-offering, with his brazen Grate, his Staves.*] Theſe are explained xxvii. 1, 2, 4, 5, 6, 7.

*And all his Veſſels.*] See there, *ver.* 3.

*The Laver and his foot.*] See xxix. 17, 18.

Ver. 17. *The hangings of the Court, his Pillars and their Sockets.*] See xxvii. 9, 10, &c.

*And the hangings for the door of the Court.*] See there, *ver.* 16.

Ver. 18. *The Pins of the Tabernacle*, &c.] xxvii. 19.

Ver. 19. *The Clothes of the Service, to do Service in the holy place, the holy Garments for Aaron the Prieſt, and his Sons*, &c.] Of which there is an account in the whole xxviiith Chapter. And *Moſes* here makes this large enumeration of all the things which God had commanded (*ver.* 10.) that they might be ſtirred up to be the more liberal in their Offering, when they ſaw how many things were to be done.

Ver. 20. *And all the Congregation of the Children of Iſrael.*] Whom he had ſummoned to meet together, *ver.* 1.

*Departed from the Preſence of Moſes.*] When he had reported to them what Orders he had received from the Divine Majeſty in the Mount, *ver.* 4, 5, &c.

Ver. 21. *And they came.*] Being diſmiſſed to their own Tents, they went thither only to fetch an Offering to the LORD; which they came and brought immediately.

*Every one whoſe heart ſtirred him up.*] Whoſe Mind was raiſed to a free and chearful readineſs. The *Hebrew* words are, *lifted him up*; that is, had *animum excelſum*, a noble Mind; or was of a generous Spirit; as the following words import, *Every one whom his Spirit made willing.*

*And they brought the LORD's Offering.*] An Offering to the LORD, as *Moſes* exhorted *ver.* 5.

*To the work of the Tabernacle.*] For the building a Sanctuary, wherein God might dwell among them, xxv. 8.

*And for all his Service.*] For all that belonged to the Furniture of it, both within and without, which are mentioned in the Verſes beforegoing.

*And for the holy Garments.*] That the Prieſts might miniſter there in their Office, *ver.* 19.

Ver 22. *And they came both Men and Women, as many as were willing-hearted.*] Who ſeem to have been the greateſt part of the Congregation.

*And brought Bracelets, and Ear-rings, and Rings.*] They were no leſs forward to offer to the Service of God, than they had been to the making the Golden Calf, xxxii. 2, 3. for which offence they now make ſome ſort of Satisfaction; being more liberal in contributing to this Work, than they were to that. For we read there only of their *Ear-rings* which they brake off from their Ears, and brought to *Aaron*; but here of their *Bracelets* alſo, and *Rings*, with other things. For tho they may be ſuppoſed to have parted with a great deal, on that wicked account; it did not make thoſe who were touched with what *Moſes* ſaid, leſs willing to give afreſh to an holy uſe.

*Tablets.*] The *Hebrew* word *Comaz* or *Camaz*, is of very uncertain ſignification; for ſome make it an Ornament of the Arms, and others of ſome other part: But the *Chaldee* takes it for ſomething about the Breaſt; a *Faſcia* (ſaith *Elias*) wherewith Women tied up and compreſſed their Breaſts, to make them appear more beautiful, by being round. This *Bochartus* approves, in his *Canaan. L.* ii. *c.* 5.

*All Jewels of Gold.*] All the *four* forenamed ſort of Ornaments were of Gold.

*And every Man that offered, offered an Offering of Gold unto the LORD.*] The firſt Oblations that were brought, either by the Women, or the Men, were all of Gold: and then followed meaner things, which the People of lower Condition brought to the LORD.

Ver. 23. *And every Man with whom was found blue, and purple, and ſcarlet, and fine linen,* &c.] The common ſort of People alſo offered ſuch as they had, Yarn, and fine Linen, Goats-hair, and Skins. See xxv. 4, 5.

Ver. 24. *Every one that did offer an Offering of Silver and Braſs,* &c.] Thoſe of a middle Condition, offered Silver, and Braſs, and Shittim-wood. All which were neceſſary for ſeveral uſes: For the Ark, and the Table, were to be overlaid with Gold; of which the Candleſticks, and ſeveral other things were to be made. See *Chap.* xxv. The inward Curtains were to be made of the yarn; and the outward of Goats-hair, and the Covering of both, of Skins. The Foundations of the Tabernacle were of Silver; and the Taches of the Curtains, and Altar of Burnt-offering, of Braſs; and Shittim-wood was uſed about the Boards of the Tabernacle, the Ark, Table, *&c.* See *Chap.* xxv, xxvi, xxvii.

Ver. 25. *And all the Women that were wiſe-hearted, did ſpin with their hands, and brought that which they had ſpun,* &c.] Not only the Men, but the Women alſo brought Materials for the Houſe; and more than that, ſuch as were skilful among them ſpun both Yarn and Thread; which was the proper work of Women, not of Men. Unto which work alone they were bound to apply themſelves, if by the Cuſtom of the place no other work (ſuch as knitting, and ſewing with their Needle, *&c.*) was uſually performed by them, as Mr. *Selden* obſerves *L.* iii. *de Uxor. Hebr. c.* 10. where he treats of all the Imployments of their Women.

Ver. 26. *And all the Women whoſe heart ſtirred them up.*] Whoſe Minds were elevated to excellent Contrivances.

*In Wiſdom, ſpun Goats-hair.*] With great Art ſpun Goats-hair; which was not ſo eaſy, as to ſpin Wool and Flax. For tho their Goats were ſhorn in thoſe Countries, as Sheep are here (their Hair being longer than ours) yet there was a great deal of Skill required to work it into a Thread, and to make Stuff of it. See *Bochart. Hierozoic. P.* i. *L.* ii. *c.* 51. In old time alſo Women were wont to weave as well as ſpin, as appears, not only out of the Sacred Books, but out of *Homer*, *Plato*, *Cicero*, and many other Authors, mentioned by *Braunius*, in his Book *de Veſtitu Sacerd. Hebr. L.* i. *c.* 17. where he obſerves (*N.* 33.) out of *Herodotus*, that he ſhowing the *Egyptian* Cuſtoms to be different in many things, from thoſe of other Nations, mentions this among the reſt, that their Men κατ' οἴκους ἐόντες ὑφαίνουσι, ſat at home and weaved, while their Women went abroad and bought and ſold, *L.* ii. *c.* 35.

Ver. 27. *And the Rulers brought Onyx-ſtones, and ſtones to be ſet for the Ephod, and for the Breaſt-plate.*] The great Men alſo offered ſuitable to their quality; ſuch things as the People could not furniſh, *viz.* precious Stones, for uſes mentioned xxv. 7. xxviii. 9, 17, 18, &c.

Ver. 28. *And Spice, and Oil for the Light, and for the anointing Oil,* &c.] Such principal Spices (as we tranſlate it) mentioned xxx. 23, 34. together with Oil for the Light, xxvii. 20. which was ſo pure, that ordinary Perſons had it not. For there were ſeveral ſorts of Olives (as *Fort. Scacchus* ſhows, *Myrothec. Sacr. Elæochriſm. P.* i. *c.* 4, 5.) ſome of which were not ſo common as the other, and therefore of greater value.

Ver. 29. *The Children of Iſrael brought a willing Offering,* &c.] To ſum up all, in a few words, they brought whatſoever was neceſſary, *for all manner of work which the LORD had commanded to be made.*

*By the hand of Moſes.*] Whom he imployed to deliver theſe Commands to his People.

Ver. 30. *And Moſes ſaid, See, the LORD hath called by name,* &c.] Hath principally made choice of *Bezaleel* to undertake and perform this work. This he ſaid, that they might not be ſolicitous about Artiſts, to make all that was propounded; for they knew that there were none among them, bred to ſuch Employments. *Moſes* therefore informs them in the firſt place, that God had provided himſelf of a Maſter-Workman, as he told him xxx. 1, 2, &c.

Ver. 31. *And he hath filled him with the Spirit of God in Wiſdom,* &c.] This Verſe is explained before xxxi. 3, 6. only I ſhall add, That the extraordinary Skill which any Man had, without teaching, in common Arts, was by the Heathens aſcribed to their Gods. There are ſeveral Inſtances of it obſerved by *Maximus Tyrius*, *Diſſert.* xxii. where he argues, that it ſhould not be thought ſtrange, if a Man be made virtuous by a Divine Inſpiration, when ſome have no other ways become admirable Artiſts. Among which he mentions *Demodocus*, a Muſician, whom *Homer* introduces ſpeaking thus of himſelf:

> Αὐτοδίδακτος δ' εἰμί, θεοὶ δέ μοι ἅπασαν ὀμφήν.

*I was never taught by any body, but the Gods beſtow-*
*ed*

*ed on me the gift of ſinging.* The latter end of which Verſe is a little otherways in *Homer*, as we now have him (*Odyſſ.* x.) but to the ſame ſenſe, and it is *Phemius*, not *Demodocus*, who there ſpeaks, as *Petrus Petitus* hath obſerved, in his *Miſcell. Obſerv. L.* i. *c.* 19.

Ver. 32. *And to deviſe curious works.*] The *Hebrew* word *Chaſchab* ſignifies to deviſe, and excogitate; whence *Macheſchaboth*, which we tranſlate *curious works* (and in the end of the next Verſe *cunning works*) is as much as ingenious Inventions, deviſed with much Art. Such were the *Engines* made by King *Uzziah*, which are ſaid to be *invented by cunning men*, or *excellent Enginiers*, as we now ſpeak, 1 *Chron.* xxvi. 15. See xxxi. 4. where this Verſe hath been explained.

Ver. 33. *And in the cutting of Stones*, &c.] See xxxi. 5.

Ver. 34. *And he hath put in his heart that he may teach.*] Inſtruct others in his Arts. For this was a gift of God, as much as any of the reſt, to be able to inform others dexterouſly, in thoſe things which he knew himſelf: As it was, to be able to comprehend what *Moſes* told him God had ordered, and put it in execution. For God gave *Moſes* the Pattern, according to which all things were to be wrought: and as it was a peculiar gift of God, which enabled him to repreſent to *Bezaleel*, what had been ſet before him; ſo it was by an extraordinary operation on his Mind, that he conceived preſently what was repreſented, and had Skill to perform it, according to direction.

Ver. 35. *Them hath he filled with wiſdom of heart, to work all manner of work*, &c.] This is repeated ſo often, and ſuch particular mention is here made again of their Skill in every thing, tho' of ever ſo difficult Contrivance; to aſſure the *Iſraelites* that they were ſo well qualified for the work, that they might be intruſted with the Offerings they had made. And accordingly they were, xxxvi. 3.

## CHAP. XXXVI.

Ver. 1. *THen wrought Bezaleel and Aholiab, and every wiſe-hearted man*, &c.] This Verſe is only a general Account of what follows more particularly, concerning the Execution of that which God had commanded, and for the effecting of which the People had liberally contributed. It is not ſaid where they wrought, but ſome think it was in that very ſpace of ground where the Tabenacle was ſet up when perfected.

Ver. 2. *And Moſes called Bezaleel and Aholiab, and every wiſe-hearted man, in whoſe heart the LORD had put wiſdom.*] It appears by this, that all the lower Artificers, who were taught by the Maſter-workmen, *Bezaleel* and *Aholiab*, were alſo diſpoſed by God to learn; he giving them a quickneſs of apprehenſion and ſagacity, beyond what was natural to them.

*Even every one whoſe heart ſtirred him up, to come unto the work to do it.*] Yet this ſignifies, they had alſo a natural Genius, which inclined and prompted them to ſuch Imployments.

Ver. 3. *And they received of Moſes all the Offerings which the Children of Iſraël had brought for the work of the Sanctuary*, &c.] Into the hands of all theſe Artiſts, *Moſes* delivered the Offerings that had been made; and directed them what to do with them.

*And they brought yet unto him Free-offerings every morning.*] The Hearts of the People were ſo enlarged, that every day they brought new Contributions unto *Moſes*; who ſent them (as appears by the next Verſe) to the Workmen, as ſoon as he received them.

Ver. 4. *And all the wiſe men which wrought all the work of the Sanctuary, came every man from his work which he made.*] After they had continued ſome time at their work, they all agreed to deſiſt a while, and go to *Moſes*, to let him know that there needed no further Offerings, for they had ſufficient already; nay, more than enough, as it follows, *ver.* 5.

Ver. 5. *And they ſpake unto Moſes, ſaying, The People bring much more than enough, for the ſervice of the work*, &c.] A wonderful inſtance of Integrity, that there ſhould not be one Man found among them (for the words in the *Hebrew* are very emphatical, *iſch, iſch* [*man, man*] that is, none excepted) who was inclined to purloin any thing for his own proper uſe: but by common conſent, they left their work, to put a ſtop to all further Contributions. A ſign they were Men endued with extraordinary Virtue, as well as Skill in their Employments.

Ver. 6. *And Moſes gave Commandment.*] To thoſe that attended on him; or perhaps to *Bezaleel* and *Aholiab*, and the reſt.

*And they cauſed it to be proclaimed throughout the Camp.*] By ſome Under-officers, who, it's likely, were wont to execute ſuch Commands.

*Saying, Let neither man nor woman make any more work for the Offering of the Sanctuary.*] It ſeems ſome Men prepared and made ready ſome of the things which they offered; as the Women ſpun Yarn and Hair, and brought them to *Moſes*. For it was not hard to plane Boards (for inſtance) tho the joining them together, as God appointed, was beyond the Skill of common People.

Ver. 7. *For the ſtuff they had was ſufficient*, &c.] There were Materials of all ſorts, for every thing that was to be made, beyond what was neceſſary.

Ver. 8. *And every wiſe-hearted man among them that wrought the work of the Tabernacle*, &c.] They began firſt (as was but fit) with the Houſe of God, before they made the Furniture. For that was firſt ordered in general words, xxv. 8. tho the Structure of it be not directed till the xxvith Chapter. Where every thing mentioned in this is explained; and therefore there will need no more to be done here; but to point to a few things which are explained elſewhere, particularly in the foregoing Chapter.

Ver. 14. *He made Curtains of Goats-hair for the Tent over the Tabernacle.*] What is here meant by *Tent*, ſee xxxv. 11.

Ver. 19. *He made a Covering for the Tent.*] This Curtain covered the *Tent*, as the Curtain of which the Tent was made covered the *Tabernacle*. See xxvi. 14. xxxv. 11.

*Of Rams-skins died red.*] The Particle *Mem* here is cut off before *Skins*; as it is in ſeveral Verſes of this Chapter, 8, 34, 35. and others.

*Covering of Badger-skins.*] I obſerved on xxvi. 14. that *Thacas* doth not ſignify a Badger, but a certain Colour, and alledged that place in *Ezek.* xvi. 10. for the proof of it; where God ſetting forth his kindneſs to *Iſrael*, under the figure of a moſt loving Husband, who denies his Wife nothing, tho never ſo coſtly, ſaith, he ſhod her with *Thacas*; which I ſince find tranſlated by an anonymous Author, *with purple ſhoes.*

## CHAP. XXXVII.

IN this Chapter *Moſes* gives an account of the making of all the Furniture of the Tabernacle; with ſuch exactneſs, as he deſcribes the making of the Tabernacle it ſelf, in the foregoing Chapter. To ſhow that God's directions about the making every thing, was punctually obſerved; nothing being omitted or added, but all made according to the Pattern in the Mount, xxv. 9, 40. In which Chapter moſt of the things here mentioned are explained; and there needs little to be added here.

Ver. 1. *And Bezaleel made the Ark of Shittim-wood,* &c.] *Abarbinel* fanſies, that tho other things were made by inferior Artificers, whom *Bezaleel* directed; yet the Ark, becauſe of its dignity and preheminence, above all other things, was made by him, without the help of any other. And ſo *Rambam* alſo; from whence the *Jews* commonly called it (as *Buxtorf* obſerves) the *Ark of Bezaleel.* But this hath no good foundation; for he is ſaid to have made alſo every thing elſe in the Tabernacle; the Table, and all its Veſſels: in ſhort, every thing mentioned in this Chapter, and in the next alſo, and in the foregoing, *ver.* 10, 11, &c. He therefore is ſaid to have made the Ark, *&c.* becauſe he gave directions to the under Workmen, and ſaw them make it.

Ver. 10. *And he made the Table of Shittim-wood,* &c.] Next to the Ark, the Mercy-ſeat, and the Cherubims which belong to it; the Table and the Veſſels appertaining to it, were the principal things within the Tabernacle. See xxv. 23, &c. where all the things, mentioned between this Verſe and the ſeventeenth, are explained.

Ver. 17. *And he made the Candleſtick,* &c.] The orders which *Moſes* received for the making this, the Branches and the Lamps thereof, and every thing appertaining to it, are ſet down xxv. 31, 32, &c. which *Bezaleel* exactly followed.

Ver. 25. *He made the Incenſe Altar,* &c.] This and all that follows in the three next Verſes, ſee explained xxx. 1, *&c.*

Ver. 29. *And he made the holy anointing Oil,* &c.] See xxx. 31, *&c.*

*And the pure Incenſe,* &c. xxx. 34, &c.

## CHAP. XXXVIII.

Ver. 1. AND *he made the Altar of Burnt-offering,* &c.] Having given an Account of the making of all the Furniture of the Houſe, he proceeds to ſhow how all things were made without doors with the ſame exactneſs, according to the Divine Preſcriptions. All which *Bezaleel* could not make with his own hands; but he was chief Director in theſe things as well as the reſt of the Work.

*Five Cubits was the length thereof,* &c.] See xxvii. 1, 2, &c. where this, and the ſix following Verſes are explained.

Ver. 8. *And he made the Laver of braſs,* &c.] See xxx. 18. where order is given for the making of this Laver, and its ſituation directed: but neither there nor here are we told the figure or dimenſions of it; but have a particular remark, in this place, concerning the Materials out of which it was made, in the following words.

*Of the Looking-glaſſes.*] So we interpret the *Hebrew* word *Maroth*; becauſe now ſuch things are commonly made of *Glaſs*; but antiently of *poliſhed Braſs*: which they lookt upon as far better than Silver, for that made a weaker reflection, as *Vitruvius* informs us, *L.* vii. *c.* 3. And the beſt of theſe *Specula* were, among the antient *Romans*, made at *Brunduſium*, of Braſs and Tin mixed together, as *Pliny* tells us, *L.* xxxiii. 9. xxxiv. 17. This ſhows the *Laver* was made of the fineſt and moſt pure Braſs.

*Of the Women aſſembling, which aſſembled at the door of the Tabernacle of the Congregation.*] The *Hebrew* word *Hattzobeoth* ſignifies that they came by Troops to make this Preſent to the LORD. And the LXX and *Chaldee* underſtanding it of ſuch Women as came together to ſerve God, by Faſting and Prayer (for there is the ſame word uſed in 1 *Sam.* ii. 22.) moſt Interpreters think, they that made this Oblation, were very devout Women, who were wont to ſpend much time at the Tabernacle, where the Preſence of God was. For *Moſes*'s Tent ſerved inſtead of the Tabernacle of the Congregation, and was ſo called, till this Tabernacle was built, xxxiii. 7, &c. Thus *Aben Ezra* alſo obſerves, upon theſe words; That theſe Women making a Free-will Offering of the Looking-glaſſes, wherein they were wont to behold the Beauty of their Faces, and to dreſs and adorn their Heads; it ſeems to argue their very Religious Mind, deſpiſing the Vanity of the World, and delighting far more in the Service of God.

Ver. 9. *And he made the Court,* &c.] All that follows from this place to *ver.* 21. is explained in the xxviith Chapter, from *ver.* 9, to *ver.* 20. except two or three words, which I ſhall here take notice of.

Ver. 17. *The Chapiters of Silver.*] There is no mention of *Raſhim* (*Chapiters*) in the xxviith Chapter; but only of *Vauim* (or *hooks*) which were of Silver, *ver.* 10, & 17. But this Verſe ſhows that thoſe Hooks were in the Chapiters, or heads of the Pillars, out of which thoſe aroſe, as an Ornament to them.

Ver. 18. *And the height in the breadth,* &c.] This is an *Hebrew* Phraſe, ſignifying the height of the Hanging it ſelf: whoſe breadth, when it lay along, was called its height when it was hung up. And that was *five Cubits*; proportionable to the Hangings of the Court, which was five Cubits high, xxvii. 18.

Ver. 21. *This is the ſum of the Tabernacle, even of the Tabernacle of the Teſtimony,* &c.] Some will have this relate to the fore-named things, mentioned in this and in the fore-going Chapters. But I take it rather to be a Preface to the Account which *Moſes* ordered to be taken of all the Gold, Silver and Braſs that was employed in building of the Tabernacle. Which being ſummed up, amounted to ſo many Talents as are mentioned *ver.* 24, &c.

*For the Service of the Levites.*] Rather, *By the Miniſtry of the Levites*; whom *Moſes* appointed to take the Account of all the Expences.

*By the hand of Ithamar, Son to Aaron the Prieſt.*] Under the Conduct of *Ithamar*, the youngeſt Son of *Aaron*; whom he appointed to preſide over the *Levites*, in taking this account.

Ver. 22. *And Bezaleel the Son of Uri, made all that the LORD commanded Moſes.*] Which Gold, Silver and Braſs was committed into the hands of *Bezaleel* (tho in the Preſence of all the reſt of the Workmen, xxxvi. 2, 3.) as the principal Perſon, who was to ſee it employed in making every thing which the LORD commanded *Moſes*.

Ver. 23. *And with him was Aholiab,* &c.] Unto whom God joyned *Aholiab* as his Aſſociate in ſo great an Undertaking; who made uſe of ſeveral others, whom they taught in thoſe Arts, which God by an extraordinary Inſpiration had made them to underſtand, xxxv. 30, 31, 34, 35.

Ver. 24. *All the gold which was occupied for the work,* &c.] About the Ark, the Table, the Candleſtick, and all belonging to them, xxxvii. 2, 11, 17, 24, 26. and about the holy Garments mentioned xxxix. 5, &c. 15, 25, 30.

What was not employed about this work (for the People brought more than enough, xxxvi. 5, 7.) it is very probable was laid up in the Treaſury, for Sacred Uſes, as there ſhould be occaſion.

*Twenty and nine Talents, and ſeven hundred and thirty Shekels.*] It hath been noted before, that a *Shekel* is near half a Crown of our Money: Now it is evident (from *ver.* 25, 26.) that there were Three thouſand Shekels in a *Talent*; ſo that a Talent of Silver, as Dr. *Cumberland*, now Biſhop of *Peterburgh*, computes it (in his learned Treatiſe of *Scripture Weights and Meaſures*, c. 4) amounts to three hundrend fifty three pounds, eleven ſhillings, and ſome odd pence, in our Money. And a Talent of Gold (reckoning Gold to be above fourteen times in value) to five thouſand ſeventy ſix pounds three ſhillings and ten pence.

Ver. 25. *And the Silver of them that were numbred of the Congregation was an hundred Talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels,* &c.] There being ſix hundred, and three thouſand, five hundred and fifty men, that offered each of them half a Shekel (as the next Verſe tells us) they make three hundred and one thouſand, ſeven hundred and ſeventy five thouſand Shekels. Which amounting to an Hundred Talents, with 1775 Shekels more, demonſtrates that a Talent contains three thouſand Shekels. For no Number (as the ſame Learned Biſhop hath ſhown) but three thouſand, dividing 301775, will produce an hundred, and leave 1775 in Remainder.

Ver. 26. *A Bekah for every man, that is, half a Shekel,* &c.] See xxx. 13. Some may poſſibly think it unaccountable, that ſo great Treaſures ſhould be found among the *Iſraelites* in the Deſart; and eſpecially that they ſhould be furniſhed with ſuch precious Stones, as are mentioned in the next Chapter *ver.* 10, &c. as they were before, xxviii. 17, 18, &c. But ſuch Perſons ſhould conſider, that their Anceſtors were very great Men, and had gathered great Riches, before they came into *Egypt*; where *Joſeph*, it is likely, left them no ſmall Treaſures: And tho *Pharoah* perhaps ſqueezed them (as I ſaid upon Chapter the firſt) yet they preſerved moſt of their Riches, and were re-imburſed what they loſt, by what they borrowed of the *Egyptians*. From whoſe dead bodies, thrown on the Sea-ſhore, we may well ſuppoſe they got ſtill more; as they did alſo from the *Amalekites*, who being a People near to *Arabia* (from whence a great part of the precious Stones came) we may likewiſe ſuppoſe were not unfurniſhed with them. And beſides all this, they had *Shittim-wood* good ſtore in the Wilderneſs (as I noted *Chap.* xxv.) and ſome of the *Jews*, particularly *Abarbinel*, think it not improbable, that they traded with the Neighbouring Nations, who bordered upon the Wilderneſs, while they continued in it.

Ver. 27. *And of the hundred Talents of Silver were caſt the Sockets of the Sanctuary,* &c.] It appears by the xxvith Chapter, that there were juſt an hundred of theſe Sockets, which were the Foundation of the Houſe of God, *ver.* 19, 21, 25, 32. To the making of every one of which there went a Talent of Silver.

Ver. 28. *And of the thouſand ſeven hundred ſeventy five ſhekels, he made,* &c.] An hundred Talents being ſpent in making the Sockets, the Remainder, which was 1775 Shekels (*ver.* 25.) was laid out upon Hooks, and Chapiters, and Fillets about the Pillars. Which make up the whole Account of the Silver.

Ver. 29. *And the braſs of the Offering,* &c.] This Verſe gives an account of the value of the Braſs, which the People offered; as the former Verſes of the Gold and Silver.

Ver. 30. *And therewith he made the Sockets to the door of the Tabernacle, and the brazen Altar,* &c.] This Verſe and the next gives an Account how the Braſs was employed, according to God's Order before-mentioned, xxvi. 37. xxvii. 2, 3, 4.

Ver. 31. *And the Sockets of the Court,* &c.] See xxvii. 10, 17, 18, 19. Here is not ſuch a particular Account given upon what things the Gold was employed (but only in general, *in all the work of the holy place*, ver. 24.) becauſe all things that were not made of Silver and Braſs, were made of Gold; and a great deal, it appears by the next Chapters, was imployed in making *Aaron*'s glorious Attire.

## CHAP. XXXIX.

Ver. 1. AND *of the blue, and purple, and ſcarlet.*] Theſe Artificers proceeded in the moſt natural order, to make all that God commanded. For firſt they made the Houſe it ſelf, in which he was to dwell, *Chap.* xxxvi. then all the Furniture belonging to it, *Chap.* xxxvii. and then the outward Court, and all that was therein, *Chap.* xxxviii. and now *Moſes* relates how they made the Prieſtly Garments, without which they could not miniſter to God in this Houſe.

*They made.*] This ſhows how all that goes before (where it is ſaid *he made*) is to be interpreted. *Bezaleel* and *Aholiab*, and all that were employed under them, had a hand (as we ſpeak) in theſe Garments; the principal Artiſts directing, and the reſt working all that is here mentioned.

*Clothes of Service.*] To be put on when they miniſtred unto God, in the Prieſt's Office, xxviii. 4. xxx. 10. xxxv. 19. not to be worn abroad, but only in the Sanctuary. As Mr. *Selden* obſerves, *Lib.* iii. *de Synedr. c.* 11. *p.* 145. where he looks upon the following words, *To do ſervice in the holy place*, (or, to ſerve in the Sanctuary) as determining them to be uſed here, and no where elſe.

Ver. 2. *And he made the Ephod*, &c.] Gave direction for the making it, of ſuch Materials as here follow. See xxviii. 6, &c.

Ver. 3. *And they did beat the Gold into thin plates*, &c.] The under Workmen, by *Bezaleel's* direction, did firſt beat the Gold into very thin Plates, and then ſlice them into Wires, or ſmall Threads of Gold. For in thoſe days they had not the Art which we have now, of drawing a piece of Gold into round Wires or Threads, of what length we pleaſe: but, as *Moſes* here deſcribes it, they beat it firſt into broad thin Plates, and then cut off leſſer, and narrower Wires (as we call them) which were not round, but of a very ſmall breadth; which they wove with the other Materials here mentioned. But nothing is here ſaid of Silver thus wrought; for they had not the Art of weaving Silver in this manner, in antient times, as *Salmaſius* obſerves upon *Vopiſcus*, in the life of *Aurelian*: In whoſe days the Art of making *Silver* into Threads, and weaving it with their Garments, was not known; but was much in uſe in the time of the latter *Greek* Emperors.

*To work it in blue, and in purple*, &c.] The manner of it was thus, (as *Maimonides* ſaith) 'They took one Thread of Wire of Gold, 'and joined it with ſix Threads of *blue*, and 'twiſted all ſeven into one. And ſo they mingled the like Thread of Gold with ſix of *purple*; and another with ſix of *ſcarlet*; and 'another with ſix of *fine linen*: So that there 'were twenty eight Threads in all.' Which R. *Solomon Jarchi* expreſſes thus upon xxviii. 8. Theſe five kinds (blue, purple, ſcarlet, fine linen, and gold) were twiſted into one Thread. For the Gold being ſtretched into a thin Plate, and Threads cut out of it, they weaved a Thread of Gold with ſix Threads of *Blue* (and ſo they did with the reſt) after which they twiſted all theſe Threads into one. See *Joh. Braunius de Veſtitu Sacerd. Hebr. L.* i. *c.* 17. *n.* 26.

*Cunning work.*] See xxviii. 6.

Ver. 4, 5. See xxviii. 7, 8.

Ver. 6. *They wrought Onyx-ſtones.*] See xxviii. 9.

Ver. 7. *For a memorial.*] See xxviii. 12.

Ver. 8. *He made the breaſt-plate*, &c.] See this explained, and all that follows to *ver.* 22. in xxviii. 15, 16, &c. only obſerve, that there is not a word here ſaid of his making *Urim* and *Thummim*: which confirms what I ſaid there, that they were not diſtinct things from the precious Stones in the Breaſt-plate.

Ver. 22. *And they made the robe of the Ephod*, &c.] See this and the two following Verſes explained, xxviii. 31, 32, 33.

Ver. 24. *And twined Linen.*] In the *Hebrew* there is only the word *twined*: but the *Maſora* rightly obſerves, that *ſcheſch* is to be underſtood; which we have therefore juſtly ſupplied in the word *Linen*. And ſo the LXX.

Ver. 25. *Bells of pure Gold*, &c.] See xxviii. 33, 34. where this and the next Verſe are explained.

Ver. 27. *And they made Coats of fine Linen.*] Coats were ordered to be made for *Aaron* and his Sons, xxviii. 40. but the matter of them not mentioned: which is here therefore ordered to be of *fine Linen*. For white Garments, being pure, bright, unmixed, and alſo ſpendid and ſtately (for antiently the greateſt Perſons were ſo clothed, as appears by *Joſeph*, when he was honourably arrayed by *Pharaoh*, *Gen.* xli. 42.) were uſed by all Nations in the Service of God. And what was moſt ſuitable to nature, God thought fit to continue in his Service, tho uſed perhaps by Idolaters before this time. Only his Prieſts wore theſe Garments no where, but in the Sanctuary; whereas the Prieſts of *Iſis* (for Inſtance) went every where clothed in white.

*Of woven work.*] Not ſewed with a Needle; for ſuch Coats may be made without any Seam; and *Braunius* hath ſhown the manner of weaving them, *L.* i. *de Veſtitu Sacerdot. Hebr. c.* 16.

Ver. 28. *Mitre of fine Linen.*] xxviii. 39. And of *Bonnets* and *Breeches*. See there *ver.* 40, 42.

Ver. 29. *And a girdle of fine twined Linen*, &c] xxviii. 39.

Ver. 30. *And they made the Plate of the holy Crown.*] See xxviii. 36. To which I ſhall only add, that the Prieſts, both Men and Women, among the Gentiles, had ordinarily the Epithet of στεφανοφόροι, from the Crowns they wore upon their Heads; which were ſometimes of Gold, ſometimes of Laurel. See *Cuperus*, in his *Harpocrates*, *p.* 137.

Ver. 31. *A Lace of blue*, &c.] See xxviii. 37.

Ver. 32. *Thus was all the work of the Tabernacle of the Tent of the Congregation finiſhed*, &c.] Every thing belonged to the Houſe of God (which he commanded *Moſes* to make) was compleated exactly according to his directions: tho they were not yet ſet in their place, which God orders in the next Chapter.

*Tabernacle of the Tent*, &c.] See xl. 2.

*And all the Children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.*] This hath a more particular reſpect to the Workmen; yet all the Materials being brought by the Body of the People, they are alſo comprehended in this Expreſſion.

Ver. 33. *And they brought the Tabernacle unto Moſes, the Tent, and all its Furniture*, &c.] In this and the following Verſes he makes a recapitulation of all the particulars, mentioned in the foregoing Chapter: which they brought to *Moſes*, that they might ſee whether they were made according to his order. It is probable that the whole Congregation, or the Heads of them, accompanied *Bezaleel* and the other Artificers, when they brought theſe things to *Moſes* for his approbation.

Ver. 34. *And the covering of the Rams-skins*, &c.] Of this Covering, and of the next, ſee xxvi. 14. xxxvi. 19.

*And the veil of the covering.*] See xxvi. 36.

Ver. 37. *The pure Candleſtick.*] Of pure Gold, as we read xxv. 31. xxxvii. 17.

Ver. 42. *So the Children of Iſrael made all the work.*] Here again the whole Body of the People are ſaid to have made all the work forementioned, (ſee *ver.* 37.) becauſe they contributed to it, and alſo helpt to prepare ſome Materials for the Workmen, xxxv. 25. xxxvi. 6.

Ver. 43. *And Moſes did look upon all the work.*] Took a ſolemn view of it; and examined it carefully whether it was performed according to the order they had received.

*And behold, they had done it, as the LORD commanded.*] This is the *tenth* time that *Moſes*, in this one Chapter, ſaith all was done *as the LORD commanded*, ver. 1, 5, 7, 21, 26, 29, 31, 32, 42. and here in this laſt Verſe: to ſhow how exact they were in their obedience; and that nothing was done according to their own Reaſon and Opinion, but all according to the Divine Precept, without Addition or Detraction. They are the words of the Author of *Sepher Coſri*, *Pars* iii. *n.* 23. who well obſerves, that all was done and brought to perfection, by two things, which are the Pillars of the Law: the one is, That *the Law is from God*; and the other, that *it be accepted by the Church with a faithful heart*. And thus was the Tabernacle ordered by the Divine Precept; and it was made by the whole Church or Congregation, xxv. 2.

*And Moſes bleſſed them.*] Both the Workmen, who had done their work faithfully; and the Children of *Iſrael*, who had contributed the Materials, and alſo now, together with *Bezaleel* and the reſt of the Artificers, preſented the whole to him.

## CHAP. XL.

Ver. 1. AND *the LORD ſpake unto Moſes, ſaying.*] After he had taken a Survey of all the Work before-mentioned, God gave him the following Command in the latter end (it is probable) of the *twelfth* Month.

Ver. 2. *On the firſt day of the firſt month.*] Of the ſecond year after their coming out of *Egypt* (*ver.* 17.) which was a compleat year (within *fourteen* days) after that great Deliverance.

*Shalt thou ſet up the Tabernacle of the Tent of the Congregation.*] This is a full deſcription of the place, which was made for an Habitation of the Divine Majeſty (xxv. 8.) and therefore called *Miſchchan*, which we tranſlate *Tabernacle*, but properly ſignifies a *dwelling*. It was a moveable Houſe, to be ſet up and taken down, as there was occaſion; and therefore called *Ohel* a *Tent*; ſuch as Shepherds dwell in, *Gen.* iv. 24. See xxix. of this Book 11. Or, the word *Tabernacle* may be thought to ſignify, the inward part of this Houſe; as *Tent*, the outward part which covered the inward: See *ver.* 17, 19, 29.

Why it is called *Ohel moed* [the *Tent of the Congregation*] ſee xxix. 44.

Ver. 3. *And thou ſhalt put therein the Ark of the Teſtimony.*] This was the principal end of building this Houſe, that God (as was ſaid before) might dwell among them; and his Reſidence was over this Ark. Which therefore is ordered, in the firſt place, to be brought into the Holy of Holies, prepared for it, as ſoon as the Houſe was erected. Why called *the Ark of the Teſtimony*, ſee xxvi. 20, 21.

*And cover the Ark with the veil.*] Which hung before it; that no body (not the Prieſts themſelves) might ſee it, xxvi. 33.

Ver. 4. *And thou ſhalt bring in the Table*, &c.] When the Ark was placed in the Holieſt of all, then the Table, with all belonging unto it, and the Candleſtick (whoſe Lamps were to be lighted) are ordered to be ſet in the Sanctuary, which was divided by the Veil from the other, xxvi. 35.

Ver. 5. *And thou ſhalt ſet the Altar of Gold for the Incenſe before the Ark of the Teſtimony.*] See xxx. 6.

*And put the hangings of the door to the Tabernacle.*] xxvi. 36, 37. This is ordered to be hung up when the Table, Candleſtick, and Altar of Incenſe were put into the holy Place, becauſe there were no more things but theſe three to be there.

Ver. 6. *And thou ſhalt ſet the Altar of Burnt-offering*, &c.] In this and the two following Verſes, he is ordered to place the Altar of Burnt-offering, and the Laver, as he had been before directed (xxx. 18.) and to ſet up the outward Court, and the Hanging at the Gate of it, in order to place the Altar and the Laver there, xxvii. 9, &c.

Ver. 9. *And thou ſhalt take the anointing Oil.*] Mentioned in the xxx. 23, &c. Every thing being diſpoſed in its proper place, now follows their Conſecration. For they were not conſecrated ſeparately, before the Houſe was erected, and its Furniture brought in: but after every thing was ſet in the order which God appointed.

*And anoint the Tabernacle and all that is therein*, &c.] As was before directed, and now ordered to be put in execution, xxx. 26, 27, 28, 29. where this and the two following Verſes are explained.

Ver. 12. *And thou ſhalt bring Aaron and his Sons to the door of the Tabernacle.*] The Laver being ſanctified, *ver.* 11. many think that the Sanctification of *Aaron* and his Sons (*i. e.* their Separation to their Office) began in their being waſhed with Water. But I look upon this as a Miſtake, there being a waſhing preſcribed, before the Laver was ordered (xxix. 4.) where they were to waſh only when they went in to miniſter, xxx. 19, 20, 21.

Ver. 13. *And thou ſhalt put upon Aaron the holy Garments.*] Mentioned in the 28th Chapter.

*And anoint, and ſanctify him,* &c.] xxx. 30, 31.

Ver. 14. *And thou ſhalt bring his Sons, and clothe them with Coats.*] See xxvii. 40, 41.

Ver. 15. *And thou ſhalt anoint them, as thou didſt their Father.*] See concerning this xxix. 7. where both their Anointing and their Father's is explained.

*For their anointing ſhall ſurely be an everlaſting Prieſthood,* &c.] Not only conſecrate them to the Prieſt's Office, as long as they live; but conſecrate their Poſterity alſo, who ſhall need no other anointing in ſucceeding Generations: but miniſter to God by virtue of this anointing, as long as that Prieſthood laſted. So the *Hebrews* interpret it. None of them needed in after times, ſaith R. *Levi ben Gerſom* (upon 1 *Kings* 1.) to be anointed, but only the High-Prieſt; whoſe Succeſſors were to be anointed, as they gather from *Levit.* vi. 22 *The Prieſt of his Sons, who ſhall be anointed in his ſtead,* &c. See *Selden de Succeſſion. in Pontificat. L.* ii. *c.* 9.

Ver. 16. *Thus did Moſes; according to all that the LORD commanded him, ſo did he.*] He took the ſame care in erecting the Tabernacle, and diſpoſing every thing in its place, that the Workmen had done in making all things according to God's mind, xxxix. 43.

Ver. 17, 18, &c. *And it came to paſs, in the firſt month,* &c.] This and the following Verſes, to Verſe 34. give an account of the Execution of what God commanded, in the foregoing part of this Chapter. But it is not eaſy to reſolve, whether every thing was executed at this very time, or no. For full underſtanding of which, it will be neceſſary to mark diligently, the order wherein God requires all the foregoing Commands to be performed. And firſt he bids him ſet up the Tabernacle, and put every thing belonging to it in its place, *ver.* 2, 3. and ſo forward to *ver.* 9. And next, to conſecrate it, and all the Veſſels thereof, with the Altar of Burnt-offerings and its Veſſels, &c. *ver.* 9, 10, 11. And then to proceed to conſecrate *Aaron* and his Sons, *ver.* 12, 13, 14, 15. Now it is expreſly here affirmed that *Moſes* did perform the firſt of theſe, that is, ſet up the Tabernacle, and put every thing appertaining to it, in its right place, on the firſt day of the firſt month, of the ſecond year after their coming out of *Egypt*. At which time we muſt ſuppoſe alſo he began to conſecrate it, and ſpent ſeven days in the Conſecration of it and of the Altar of Burnt-offering, as is appointed xxix. 37. But the difficulty is to determine, when he conſecrated *Aaron* and his Sons, as he is here required, in which ſeven days were alſo ſpent, as we read *Lev.* viii. Some think there were but ſeven days in all ſet apart for this work, and conſequently they were conſecrated together. So *Torniellus* in his *Annals*, and *Abulenſis* before him, who follow *Seder Olam* and other *Jewiſh* Writers, who are of this Opinion. The ground of which is, that the Tabernacle being erected on the *firſt* day of the month before-mentioned, and its Conſecration finiſhed on the *eighth*, there was a Solemn Paſſover kept upon the *fifteenth*, (*Numb.* ix. 1, 2, &c.) which could not be held, they ſuppoſe, unleſs there were Prieſts to offer the Paſſover: who therefore were conſecrated at the ſame time with the Tabernacle; becauſe on the eighth day another buſineſs began, which was the Offering made by the Princes of the Tribes, every one in their day, *Numb.* vii. 1. But the principal ground is, that in *Lev.* viii. 10, 11, &c. *Moſes* ſpeaks of the *Anointing* (i. e. Conſecrating) *the Altar*, and of *Conſecrating Aaron and his Sons*, as done both at the ſame time. But there is a weighty Objection againſt all this; which is, that in the Conſecration of *Aaron* and his Sons, there were three Sacrifices offered upon the Altar, one for a Sin-offering, another for a Burnt-offering, and the Ram of Conſecration for a Peace-offering (*Lev.* viii. 4, 18, 22.) None of which could be acceptable for their Sanctification, till the Altar it ſelf was made holy. And therefore the ſeven days appointed for that purpoſe were ended, before the Conſecration of the Prieſts began, which continued ſeven days more; and then the next day was the Feaſt of unleavened Bread. Which was famous on a double account; firſt, becauſe it was the *firſt* day of unleavened Bread; and then it was the *Octaves* of the Conſecration. And this appears more plainly from *Lev.* i. 1. where we find the following Commands were given to *Moſes* out of the Tabernacle by the Divine Majeſty; who therefore dwelt there, when he commanded the Prieſt to be conſecrated, which he did not, till the Tabernacle was ſolemnly conſecrated to be his Habitation. There the Prieſts alſo are commanded to abide during the ſeven days of their Conſecration, *Lev.* viii. 33. which ſhows that all things belonging to its Sanctification were finiſhed, before their Conſecration began. As to that which is alledged from *Lev.* viii. 10, 11, &c. I ſhall conſider it there.

Ver. 19. *And he ſpread abroad the Tent over the Tabernacle.*] The *Ohel*, which we tranſlate *Tent*, ſometimes ſignifies the whole Houſe of God, (ſee *ver.* 19.) but here only the external part of it, which covered that which was properly called *Miſchchan* [the *Tabernacle.*] Which *Moſes* having erected with all its Sockets, Boards, Bars and Pillars, *ver.* 18. (and hung it, we muſt ſuppoſe with the inward Hangings, which were the richeſt) he ſpread abroad over them the Curtains of Goats-hair, called the *Tent*, xxvi. 11. to be a covering over the Tabernacle, xxvi. 7. xxxvi. 14, 19. So the Tabernacle was an Houſe within an Houſe, incloſed with ſtrong Walls (as we call them) to ſecure it from the injury of the Weather.

*And put the covering of the Tent upon it.*] Mentioned in xxvi. 14.

Ver. 20. *And he took and put the Teſtimony into the Ark.*] The two Tables of Stone, as he had been commanded, xxv. 16. which he mentions again in the repetition of the Law, *Deut.* x. 5. Hence the Ark is called, the *Ark of the Covenant or Teſtimony*, in the next Verſe, and *ver.* 3. of this Chapter.

Ver. 21. *And he brought the Ark into the Tabernacle.*] It is probable that he had placed the

Ark, after it was made, in his own Tent, which for the preſent was called *the Tabernacle of the Congregation*, and had the Glory of the LORD in it, xxxiii. 7, 9. but now he brought it into this Tabernacle, which by God's order was prepared for it.

*And ſet up the Veil of the Covering*, &c.] See *ver.* 3.

Ver. 22. *And he put the Table in the Tent of the Congregation.*] Here the whole Houſe is called the *Ohel* (or *Tent*) as I obſerved upon *ver.* 19. But immediately the word *Miſchchan* (which we tranſlate *Tabernacle*) is uſed as the moſt proper Expreſſion for the inſide of the Houſe, as the other moſt properly denotes the outſide of it. All is made more clear in the 34th Verſe; where we read that *the Cloud covered the Tent of the Congregation*, that is, the outſide of the Houſe; and the Glory of the LORD *filled the Tabernacle* within. Tho afterward, *ver.* 38. the Cloud is ſaid to be *upon the Tabernacle*, as *ver.* 36. it is ſaid to be *over the Tabernacle*, becauſe it was over the Tent which covered it.

Ver. 25. *And he lighted the Lamps before the LORD*, &c.] In this and all that follows, of burning ſweet Incenſe, *ver.* 27. offering the Burnt-offering and Meat-offering, *ver.* 29. *Moſes* acted as a Prieſt, appointed by an extraordinary Commiſſion from God, only for this time; that he might conſecrate the Houſe of God, and the Prieſts that were to miniſter therein; which being done, his Prieſthood ceaſed. And he did all that is mentioned in theſe Verſes, when the Tabernacle was conſecrated, and the Glory of the LORD had filled it; teſtifying the Divine Preſence to be there.

Ver. 31. *And Moſes, and Aaron, and his Sons, waſhed their hands*, &c.] This ſhows that *Moſes* acted now as a Prieſt, and therefore waſhed himſelf before he went to ſacrifice at the Altar, as the Prieſts afterwards were always bound to do, xxx. 19, 20, 21. But it muſt be underſtood, that neither this waſhing here ſpoken of, nor his offering Sacrifice, mentioned *ver.* 29. was till ſome days after this. See *ver.* 17.

Ver. 33. *So Moſes finiſhed the work.*] And then anointed the Tabernacle, and all contained in it, according to God's order, *ver.* 9, 10, 11. The Execution of which, tho now not here mentioned in ſo many words, is expreſly ſaid to be on the ſame day that he had completely ſet up the Tabernacle, *Numb.* vii. 1.

Ver. 34. *Then a Cloud* (or then *the Cloud*) *covered the Tent of the Congregation.*] After it was anointed and ſanctified for the Divine Reſidence, (and the Princes perhaps had alſo finiſhed that large Offering which we read, *Numb.* vii. was made on this day) God was pleaſed to fill this Place with his glorious Preſence. For the cloudy Pillar, which deſcended upon *Moſes*'s Tent, and ſtood there before the door of it, xxxiii. 9. removed now from thence, and came hither; not ſtanding at the door of it in the form of a Pillar, but ſpreading it ſelf all over the outſide of the Tabernacle, ſo that it was covered with it, as we read alſo, *Numb.* ix. 15.

*And the Glory of the LORD filled the Tabernacle.*] See *ver.* 22. What God promiſed xxv. 8, 22. he now performed, notwithſtanding their Revolt from him, by worſhipping the Golden Calf. Which made him withdraw himſelf from them, xxxiii. 7, &c. till upon *Moſes*'s earneſt interceſſion for them, and their Repentance, he graciouſly conſented to return to them, and abide among them, *ver.* 14, 15, &c. As he now did, by ſettling his glorious Preſence in this Tabernacle which was ſet up in the midſt of them. For whereas the other Tabernacle of *Moſes* was removed a Mile or two from their Camp, xxxiii. 7. this Tabernacle was pitched (a Month after this, *Numb.* i. 1.) in the midſt of their Camps, as we read, *Numb.* ii. 2, 17.

Ver. 35. *And Moſes was not able to enter into the Tent of the Congregation.*] For the Glory of the LORD ſhone ſo bright and ſo ſtrong, beyond all that it had ever done, that no Eye could look upon it. And it filled not only the moſt holy Place, but the whole body of the Tabernacle; ſo that he durſt not adventure to come within it, till he was called, *Lev.* i. 1. After which time he ſeems to have had liberty to go in unto God when he pleaſed, *Numb.* vii. 89. ix. 8, 9. For after this great day, the Glory of the LORD retired into the moſt holy Place, within the Veil; and reſided conſtantly there, over the Ark of the Teſtimony: from whence he ſpake to *Moſes*, when he came to conſult him in the holy Place. See the forementioned *Numb.* vii. 89. Whence he is ſaid to *dwell between the Cherubims*; tho on ſome occaſion, this Glory appeared without upon the Tabernacle, (but over the Ark, it is likely) *Numb.* xvi. 42. And ſo perhaps it did, xi. 17, 25. and ſometimes at the door of the Tabernacle, *Deut.* xxxi. 14, 15.

*Becauſe the Cloud abode thereon, and the Glory of the LORD filled the Houſe.*] The Cloud, and the Glory of the LORD, were not two different things; but one and the ſame, as the Pillar of Cloud and of Fire were. For outwardly it was a Cloud, and inwardly a Fire: and accordingly here, the external part of it covered the Tabernacle without; while the internal part ſhone in full Glory within the Houſe. Thus it was upon Mount *Sinai*, where *Moſes* is ſaid to *draw near to the thick Darkneſs where God was*, xx. 21. That is, the Glory of the LORD was in that thick Darkneſs. And ſo we read before, that *the Glory of the LORD appeared in the Cloud*, xvi. 10. And ſo thoſe words are to be interpreted, xxiv. 16. *The Glory of the LORD abode upon Mount* Sinai, *and the Cloud covered it*, (that is, covered *the Glory of the LORD*, not *the Mount*) *ſix days*. After which, on the ſeventh day, the Glory of the LORD broke thro' it, and appeared like *devouring fire*, in the ſight of all the People, *ver.* 17.

Ver. 36. *And when the Cloud was taken up from over the Tabernacle, the Children of Iſrael went onward in their journeys.*] That is, the LORD (whoſe glorious Preſence was in this Cloud) led and conducted them in all their Removals. And therefore they are ſaid to have *journeyed at the commandment of the LORD*: becauſe when the Cloud (wherein the LORD was) was taken up, then they journeyed, *Numb.* ix. 17, 18, 20, 23.

Ver. 37. *But if the Cloud were not taken up, then the journeyed not, till the day that it was taken up.*] They were wholly governed by its Motions, and followed its Directions.

Ver. 38. *For the Cloud of the* LORD.] So it is called alſo in *Numb.* x. 34. becauſe the Glory of the LORD was in it.

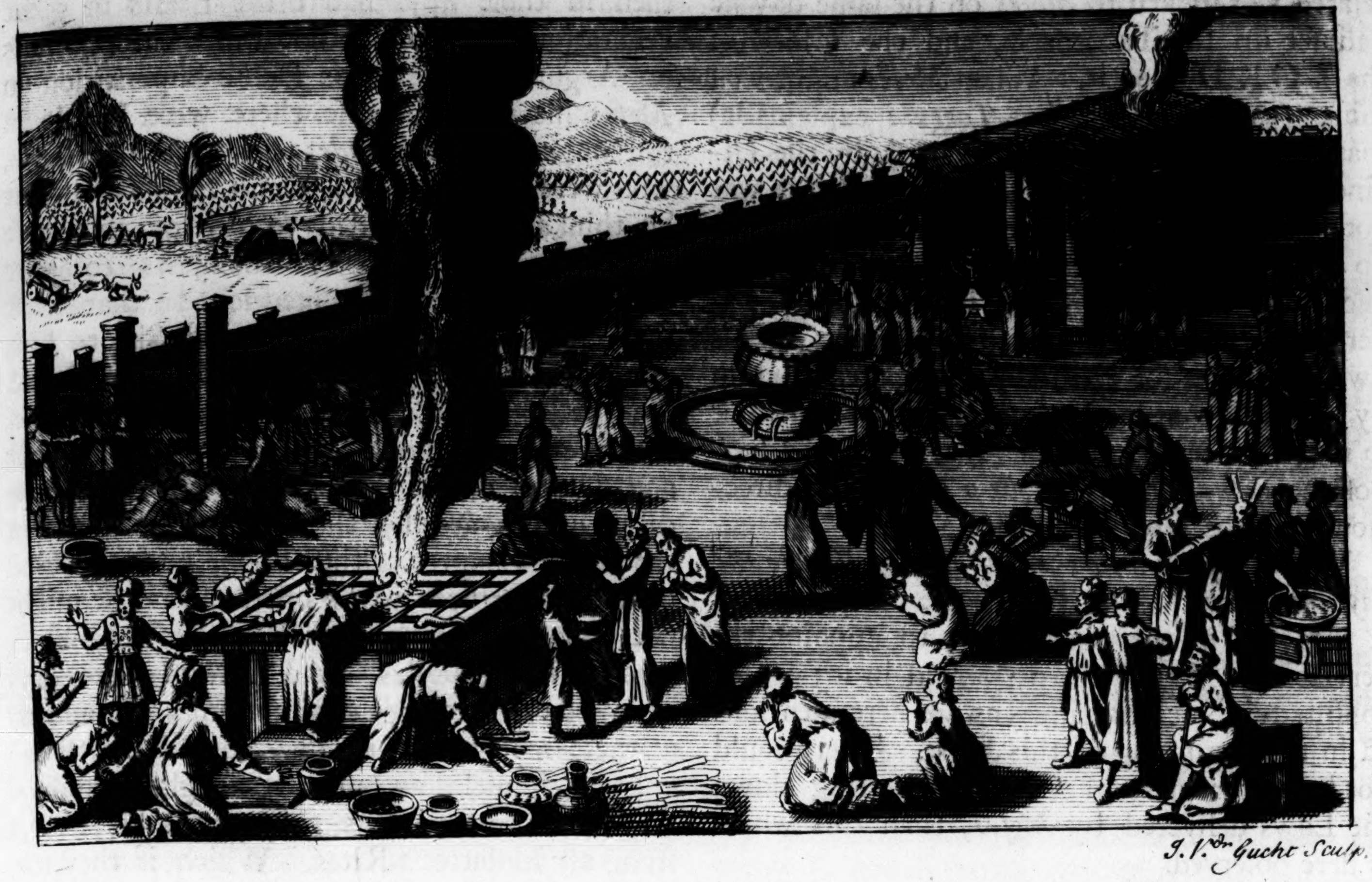
*Was upon the Tabernacle by day.*] And ſo it was by Night, but then had another appearance, as it here follows.

*And fire was on it by night.*] The *Fire* and the *Cloud* (as I ſaid *ver.* 35.) were not different things; but the ſame Pillar which was dark by day, when there was no need of light, ſhone like Fire by night, when the dark part of it could not be ſeen, to lead and conduct them. It appeared therefore like a Cloud by day, and turned the light ſide to them (which was as bright as Fire) by night, that they might march, if there were occaſion, by its direction, both day and night. And thus it is deſcribed, xiii. 21, 22. *Numb.* ix. 15, 16, &c. And ſo this Verſe may be tranſlated, *The Cloud of the LORD was upon the Tabernacle by day, and the Fire was* [bo] *in it* (i. e. in the Cloud) *by night.* For ſo they are elſewhere deſcribed, as one within the other, *Deut.* v. 22. *The LORD ſpake unto all your Aſſembly out of the midſt of the Fire of the Cloud, and of the thick Darkneſs.*

*In the ſight of all the Children of Iſrael, thro'out all their journeys.*] The whole Congregation had conſtantly this comfortable Token of God's Preſence among them, by the Cloud in the day time, and Fire in the night: which never left them all the time they were in the Wilderneſs, but brought them to *Canaan.*

## *The End of the Book of* EXODUS.

5 OC 57



J. V.dr Gucht Sculp.

# THE
# Third Book of *MOSES*,
# CALLED
# LEVITICUS.

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## CHAP. I.

THE *Greeks* and *Latins* give it this Name of LEVITICUS, not becauſe it treats of the Miniſtry of the *Levites*, properly ſo called, (of which the Book of NUMBERS gives a fuller account than this Book doth) but becauſe it contains the Laws about the Religion of the Jews, conſiſting principally in various Sacrifices; the charge of which was committed to *Aaron* the LEVITE, (as he is called iv *Exod.* 14.) and to his Sons, who alone had the Office of Prieſthood in the Tribe of *Levi*: Which the Apoſtle therefore calls a *Levitical Prieſthood*, vii *Heb.* 11.

Verſe 1. *And the LORD called unto Moſes.*] That is, bad him draw near, and not be afraid, becauſe of the Glory of that Light which was in the Tabernacle, (xl *Exod.* 35.) For this is a word of *love*, as the Hebrew Doctors ſpeak: who obſerve, that God is not ſaid to call the Prophets of the Gentiles; but we only read that God *jikar, met Balaam*; not *jikra*, called to him, as he did here to *Moſes*. Who, as *Procopius Gazæus* hath well obſerved upon this Word, appointed no Service of God, in his Houſe which he had lately erected, without his order: Whereas the Worſhip performed in the honour of *Dæmons*, was without any Authority from him. Nay, there were Magical Operations in it, and Invocation of Dæmons; and certain tacit Obligations which their Prieſts contracted with them. For which he produces *Porphyry* as a Witneſs.

*And ſpake unto him out of the Tabernacle.*] Hitherto he had ſpoken to him out of Heaven, or out of the Cloud; but now out of his own Houſe. Into which, it is not here ſaid he bad him come, (as he did afterwards when the Glory of the LORD dwelt only in the inner part of the Houſe, over the Ark) but he ſtood, it is likely, without the Door of the Tabernacle, till the Sacrifices were appointed (as it here follows) and the High Prieſt entred into it with the Blood of Expiation. I can find no Time, in which this can ſo probably be ſuppoſed to have been done, as immediately after the Conſecration of the Tabernacle, as ſoon as the Glory of the LORD entred into it. And ſo I find *Heſychius* underſtood it, who obſerving this Book to begin with the word *And*, which is a Conjunction uſed to join what follows with that which goes before, thence concludes, that the beginning of this Book is knit to the concluſion of the laſt; and conſequently what is here related was ſpoken to *Moſes* on the ſame day he had ſet up the Tabernacle, and the Glory of the LORD filled it. When *Moſes* might well think (as the *Hieruſalem Targum* explains it) that if Mount *Sinai* was ſo exalted, by the Divine Preſence there for a ſhort ſpace, that it was not ſafe for him to approach it, much leſs come up into it, till God commanded him; he had much more reaſon not to go into the Tabernacle, which was ſanctified to be God's dwelling place for ever, till God called to him by a Voice from his Preſence: nay, he durſt not ſo much as come near the Door, where I ſuppoſe he now ſtood, without a particular direction from the Divine Majeſty.

Ver. 2. *Speak unto the Children of Iſrael, and ſay unto them.*] The Tabernacle being erected, it was fit, in the next place, to appoint the Service that ſhould be performed in it: which conſiſted in ſuch Sacrifices as are here mentioned in the beginning of this Book. There could not be a more natural Order, in ſetting down the Laws delivered by *Moſes*, than this which is here obſerved.

*If any man of you bring.*] It is the Obſervation of *Kimchi*, that in the very beginning of the Laws about Sacrifices, God doth not require them to offer any, but only ſuppoſes they would; having been long accuſtomed to it, as all the World then was. To this he applies the words of *Jeremiah*, vii. 21. and takes it for an Indication, that otherwiſe God would not have given ſo many Laws concerning Sacrifices, but only in compliance with the uſage of the World; which could not then have been quite broken, without the hazard of a Revolt from him. And therefore they are directed to the right Object, the Eternal God; and limited to ſuch things as were moſt agreeable to human Nature.

*An offering unto the LORD.*] The Hebrew word *Korban*, which we tranſlate an *Offering*, and the Greeks tranſlate a *Gift*, is larger than *Zebach*, which we tranſlate a *Sacrifice*. For as *Abarbinel* obſerves in his Preface to this Book, tho every *Sacrifice* was an Offering, yet every *Offering* was not a Sacrifice. A *Sacrifice* being an Offering that was ſlain; but there were ſeveral *Offerings* of inanimate things (as thoſe mentioned in the beginning of the *ſecond* Chapter of this Book) which therefore were not properly Sacrifices; but were accepted of God as much as the offering of Beaſts, when they had nothing better to give. And therefore the ſame *Abarbinel* will have the name of *Korban* to be given to theſe Offerings, becauſe thereby Men approached to God. For it is derived from a word which ſignifies to *draw near*: from whence he thinks thoſe words in *Deuteronomy* iv. 7. *What Nation is there that hath God ſo nigh unto them*, &c.

*Ye ſhall bring.*] He ſpeaks in the Plural Number, ſay ſome of the Hebrew Doctors, (who have accurately conſidered theſe things) to ſhow that two Men might join together to offer one thing.

*Your offering of the cattle.*] I do not know what ground *Maimonides* had to aſſert in his *More Nevochim. pars* iii. *cap.* 46. that the Heathen in thoſe days had brute Beaſts in great veneration, and would not kill them (for it is no Argument there was ſuch a Superſtition in *Moſes* his time, becauſe there were People in the days of *Maimonides*, as there are now, who were poſſeſſed with ſuch Opinions). But he thinks God intended to deſtroy this falſe Perſwaſion, by requiring the Jews to offer ſuch Beaſts as are here mentioned; that what the Heathen thought it a great Sin to kill, might be offered to God, and thereby Mens Sin be expiated. By this means, ſaith he, Mens evil Opinions, which are the Diſeaſes and Ulcers of the Mind, were cured; as bodily Diſeaſes are by their contraries. Yet in the xxxii$^{d}$ Chapter of that Book, he ſaith, God ordered Sacrifices to be offered, that he might not wholly alter the Cuſtoms of Mankind, who built Temples, and offered Sacrifices every where: taking care (it may be added) at the ſame time, that they ſhould be offered only to himſelf, at one certain place, and after ſuch a manner, as to preſerve his People from all Idolatrous Rites. Which if they had conſidered, who contemned this Book of LEVITICUS (as *Procopius Gazæus* tells us ſome did) becauſe it treated too much of Sacrifices, they would not have thought it unworthy the Creator of the World, eſpecially if they had look'd further to the Wiſdom hidden under theſe things; which were *Examples*, *Shadows*, *and Patterns of heavenly things*, as the Apoſtle ſpeaks, viii *Heb.* 4. ix. 13. And ſo was the Tabernacle itſelf, *a Figure* (as we there read *ver.* 9.) *for the time preſent, of a greater and more perfect Tabernacle, not made with hands.*

*Even of the herd and of the flock.*] That is, Bullocks, Sheep, and Goats. For under the word *Tzon* (which we tranſlate *Flock*) both *Sheep* and *Goats* are comprehended. And ſo *Moſes* expounds himſelf, *ver.* 10. Theſe were the principal Sacrifices, and moſt acceptable to God, as *Abarbinel* obſerves in the fore-named place. For tho *Doves* and *Turtles* were accepted when Men were not able to bring the other; yet in publick Sacrifices theſe Birds were never allowed: but only the three ſorts of four-footed Beaſts before-mentioned. Which were therefore choſen (as he proceeds) becauſe theſe were the moſt excellent of all brute Creatures, on ſeveral accounts; and becauſe they were not hard to be found, but eaſily procured: and therefore no wild Beaſts were required to be offered, becauſe God would not impoſe upon his People (as his words are) ſo great a Burden, as to bring him that which could not be got without ſome difficulty. For which cauſe alſo, young Pigeons and Turtles were only offered among Birds. He gives other Reaſons for this, which ſeem to me very far fetcht, and therefore I ſhall not mention them. But this I may further add, That as they were the moſt ready at hand, and in common uſe among Men at their Tables, (which he ſhould have noted as the plaineſt Reaſon of all) ſo they had been in moſt ancient uſe among religious People in their Sacrifices. See xv *Gen.* 9. And it is very likely they were reſtrained peculiarly to theſe, that they might not follow the Cuſtoms of the Gentiles; as they would have done, had they not been abridged in their liberty. Now tho we find in *Homer* mention made of *Hecatombs* (which were a Sacrifice of an hundred Oxen) and of perfect Lambs and Goats, whereby *Achilles* hoped *Apollo* might be appeaſed, and moved to ceaſe the Plague he had ſent upon the Greeks; yet there was no more ancient Sacrifice among the Heathen, if we may believe themſelves, than that of *Swine*. Which made that Learned Roman *Varro*, derive the word ὗς (which is the Greek word for that Creature) from θῦς, *i. e.* from a Sacrifice, becauſe it was moſt antiently offered to their Gods; there being no more delicious Food at their own Tables than Swines Fleſh. See *Petrus Caſtellanus de Eſu Carnium, Lib.* ii. *cap.* 1. And afterwards they alſo ſacrificed not only *Harts* to *Diana*, but *Horſes* to the *Sun*, *Wolves* to *Mars*, nay, *Dogs* to *Hecate*; whereby they deſtroy the very Nature of Sacrifices, or at leaſt of Sacrifical Feaſts; in which People had communion with the Gods whom they worſhipped, by partaking at their Table. For who would endure to eat of ſuch Meat as Horſe-Fleſh, and the Fleſh of Wolves, nay Aſſes, which were offered to *Priapus*?

Ver. 3. *If his offering be a Burnt-ſacrifice.*] Having preſcribed what ſort of Creatures ſhould be offered, he firſt directs them about their *Holocauſts*, as the Greeks call them, which were wholly burnt upon the Altar; and were the moſt ancient Sacrifices that had been in the World. They are often mentioned by the Greeks, particularly by *Xenophon* in his *Cyropædia, Lib.* viii. where he ſaith ὡλοκαύτωσαν τοὺς ταύρους, &c. they ſacrificed whole Burnt-offerings of Oxen to *Jupiter*, and afterwards of Horſes to the *Sun*. See *Bochart. L.* ii. *Hierozoic. cap.* 33. *P.* i. Sometimes indeed the Heathen burnt only a part, and reſerved the reſt to feaſt upon, as he there obſerves: But among the Jews no Man ever partaked of theſe Offerings. For there being *four* ſorts of Sacrifices preſcribed by the Law (*Abarbinel* obſerves in his Preface to this Book, *cap.* 2.) the *whole Burnt-offerings*, the *Sin-offerings*, the *Treſpaſs-offerings*, and the *Peace-offerings*. There was this difference made between them; that of the *firſt* of theſe, whether it was a publick, or a private *whole Burnt-offering*, no body partaked, no not the Prieſts themſelves; but it was entirely conſumed, except the Skin. Of the *ſecond*, ſome part was burnt; the reſt the Prieſts had, and were to eat it in the Court of the Tabernacle (tho there was one ſort of *Sin-offering* which was wholly conſumed as the Burnt-offerings were.) The *third* ſort, which were *Treſpaſs-offerings*, were only offered for private Perſons; ſome part of which, as in the former, were burnt upon the Altar, and the reſt eaten by the Prieſts. As for the laſt (the *Peace-offering*) ſome part of ſuch Sacrifices were burnt on the Altar, the Prieſt had the Breaſt and the right Shoulder; and the remainder he that brought the Sacrifice eat with his Friends. I ſhall add no more, but that theſe *whole Burnt-offerings* ſeem to have been ſimple Acknowledgments of GOD the Creator of the World, and Teſtifications that they owned him to be their LORD, and continued in Covenant with him, and implored his Bleſſing upon them. And therefore with reſpect to the firſt and laſt of theſe Conſiderations, the Gentiles were permitted to bring theſe Sacrifices (as the Jews tell us) but no other whatſoever, to be offered unto GOD.

*Of the herd.*] As Burnt-offerings were the principal Sacrifices, and therefore mentioned in the firſt place, ſo thoſe of *Beeves*, were the chief of all Burnt-offerings, both among the Jews and among the Gentiles. Whence βουθυτεῖν, *to ſacrifice Oxen*, became a Proverb for a magnificent Entertainment.

*Let him offer a male.*] Theſe were accounted the beſt, and therefore principally appointed. And ſo they were among the Heathen; inſomuch that the *Egyptians* offered only ἔρσενας τῶν βοῶν (as *Herodotus* tells us *Lib.* ii. *cap.* 41.) and thought it unlawful to offer *Females*. Which ſhows that *Moſes* did not conform his Laws to their Cuſtoms, for he admitted the ſacrifice of *Females*, iii. 1. Nay, it was particularly preſcribed in ſome Caſes, *Numb.* xix. 2.

*Without blemiſh.*] Or *perfect*, as the Hebrew word *Tamim* ſignifies. Which word *Homer* expreſsly uſes, when *Achilles* ſpeaks about the Sacrifice to *Apollo*,

—— ἀρνῶν κνίσσην αἰγῶν τε τελείων

For to the Gods (as *Euſtathius* there obſerves) who are moſt perfect, προσάγειν χρὴ τέλεια, the moſt perfect things ought to be offered. The like Paſſage a very learned Friend of mine, now with GOD, (Dr. *Owtram*) obſerves out of the *Scholiaſt* upon *Ariſtophanes* his *Acharnenſes*, *Lib.* i. *de Sacrificiis, cap.* 9. *ſect.* 3. where more may be ſeen to the ſame purpoſe. Now that is *perfect*, in which there is no defect in any part; and is not decayed by Age. For which reaſon *Abarbinel* obſerves, great care is taken in the Law, that this ſort of Creatures were to be offered before they were *three* years old; and the other ſorts, before they were *two*.

*He ſhall offer it of his own voluntary will.*] In this Tranſlation we follow the opinion of the Jews, who refer this to the Perſons that brought this Offering; which they might do when they pleaſed. The like expreſſions we read xix. 5. xxii. 19. But the LXX thought it hath reſpect to God; and ſo the Phraſe may be interpreted, he ſhall bring it *for his acceptation, i. e.* that he may find a favourable acceptance with GOD.

*At the door of the Tabernacle of the Congregation.*] Where the Altar of Burnt-offering was placed, xl *Exod.* 6, 29. And this was ſo neceſſary, that it is required upon pain of death to be brought hither, and offered in no other place, xvii. 3, 4, &c. For which cauſe, it is likely, *the Door of the Tabernacle* is here mentioned rather than the *Altar*; that it might be underſtood to be unlawful to offer at any other

Altar, but that which ſtood at the door of the Tabernacle.

*Before the* Lord.] With their Faces towards that holy place, where the Divine Majeſty dwelt: unto whom the Sacrifice was brought; and at the door of the Tabernacle received by the Prieſt, from the hand of the Offerer.

Ver. 4. *And he ſhall put his hand upon the head of the Burnt-offering.*] Both his hands; as ſome gather from xvi. 21. and (as *Maimonides* ſaith) he was to do it with all his Might. This was a Right belonging to *Peace-offerings*, as well as to *Burnt-offerings*, iii. 2. and to *Sin-offerings* alſo, iv. 4. The meaning of which, in this ſort of Offerings, ſeems to have been, that he who brought the Sacrifice renounced all his Intereſt in it, and tranferred it wholly to God, unto whoſe Service he entirely devoted it. It being like to the old Ceremony among the *Romans*, who laid their hands upon their Servants, when they gave them their Liberty, and abdicated their own Right in them, ſaying, *Hunc hominem liberum eſſe volo*, I will that this Man be free: which is called *Manumiſſion*. In other Offerings it had another meaning, as I ſhall obſerve in due place: and it was imitated by the *Gentiles*, though not without the addition of impious Superſtitions. For they wreathed back the Head of the Beaſt upward, when they ſacrificed to the Gods above; and thruſt down its Head towards the Ground, when they ſacrificed to their Infernal Deities; as *J. Brentius* hath obſerved in his Preface to this Book.

*And it ſhall be accepted for him, to make an atonement for him.*] It ſhall be ſo acceptable, as to recommend him to the favour of the Divine Majeſty. For ſo the Hebrew word *Caphar* ſeems here to ſignifie, not properly to make an Atonement (which was the buſineſs of a *Sin-offering*) but to own him to be in a ſtate of Reconciliation with God: unto whom, he was ſuppoſed to give up himſelf wholly, as he did this Beaſt. The *Jews* indeed, who ſtick to the literal ſignification of the Word, fanſy that theſe *Burnt-offerings* expiated evil Thoughts and Deſires: But there is no ground for this in Scripture; and the moſt that can be made of it is, that God accepted his Prayers which he made in general, for the forgiveneſs of all his Sins, when he laid his Hand upon the Head of this Sacrifice. For it muſt be here obſerved, that laying on of Hands was always accompanied with Prayer, as appears by *Jacob*'s laying them on the Head of *Manaſſeh* and *Ephraim*, xlviii *Gen.* 14, 16, 20. and the High-Prieſt laying them on the *Scape-goat*, xvi. of this Book, 21. Inſomuch that *laying on of hands* ſignifies ſometimes in the New Teſtament *to pray*, xix *Matth.* 15. v *Mark* 23. and other places. But if a Man had committed any Sin, there are other Sacrifices peculiarly appointed by the Law for their Expiation; which he was bound to offer with confeſſion of Sin, and prayer to God for pardon.

Ver. 5. *And he ſhall kill the bullock.*] That is, the Man himſelf who brought it, as *Raſi* interprets it; or one of the *Levites*, as others underſtand it: For they killed the Paſchal Lamb at that great Paſſover mentioned 2 *Chron.* xxx. 17. as *Bochart* obſerves. But he ſhould have added the reaſon of it, which *Raſi* there gives; that a great many of the Congregation having not ſanctified themſelves, (as we read in that place) *therefore the Levites had the charge of the killing of the Paſſover, for every one that was not clean, to ſanctifie them unto the* Lord. Otherwiſe every Man might kill his own Paſſover, xii *Exod.* 6. as they might do all their other Sacrifices. For certain it is, this was none of the works of Prieſts, as *Maimonides* ſhows in a paſſage mentioned by Dr. *Cudworth* (in his Book concerning the Lord's *Supper*, p. 27.) out of *Biath Ammik-dath*. Where he quotes this very place to prove, That *the killing of the holy things might lawfully be done by a Stranger*; *yea, of the moſt holy things: Whether they were the holy things of private Perſons, or of the whole Congregation.* The common Objection to this is, That none might come into the Court where the Altar was, but the Prieſts. To which the Anſwer is plain, That upon this Occaſion other Perſons might come ſo far within the Court, becauſe it was indiſpenſibly neceſſary that the Man who brought the Sacrifice ſhould lay his hand upon the Head of it; which was to be done at the Altar when it was to be ſlain.

*Before the* Lord.] See *ver.* 3.

*And the Prieſts Aaron's ſons ſhall bring the blood.*] Now begins the work of the Prieſts: The receiving of the Blood and that which immediately followed, belonging to their Office. They received it in a Baſon (xxiv *Exod.* 6.) as the manner alſo was among the Heathen; which our learned *Sheringham* obſerves upon *Codex Joma* (p. 85.) out of *Homer*'s *Odyſſ.* L. III. where *Thraſymedes* is repreſented as cutting the Ox aſunder with a cleaver; and *Perſeus* as receiving the Blood in a Baſon, which he calls ἄμνιον. A word uſed in *Crete*, as *Euſtathius* notes, for ſuch kind of Veſſels; which ſome think was originally ἄιμνιον, from the receiving of the Blood.

*And ſprinkle the blood round about upon the Altar,* &c.] That this might be done readily, one Prieſt received the Blood, and another took it from him, and ſprinkled it about the Altar; or as the *Jews* underſtand it, on every ſide of the Altar; which they performed by two ſprinklings, at the oppoſite Corners of it. Which was a Rite alſo uſed in *Peace-offerings* and *Treſpaſs-offerings*: But in *Sin-offerings* the Blood was poured out at the foot of the Altar: ſee vii. 2. Thus the Heathen alſo themſelves took care the Blood of their Sacrifices ſhould not run upon the ground, but be received, as I ſaid, in Veſſels prepared for that purpoſe; and then poured upon their Altars, and ſo offered and conſecrated to their Gods. So *Lucian* in his Book of Sacrifices, repreſents the Prieſt, τὸ αἷμα τῷ βωμῷ περιχέων, as pouring the Blood upon the Altar. See *Dilherrus Diſput. Philolog. Tom.* 2. *p.* 253.

Ver. 6. *And he ſhall flay the Burnt-offering.*] Next followed the taking off the Skin; which God ordered to be given to the Prieſts, vii. 8. Though the Heathen burnt Skin and all, in ſome places, as *Bochart* obſerves out of *Plutarch*,

*tarch* and *Lucian* in the fore-named place, (*Hieroz. P.* ii. *L.* i. *p.* 324.) But whoſe work it was to flay the Beaſt, is not here expreſſed. The Jews ſay it belonged not to the Prieſts to do this; but to the Man himſelf, who brought the Beaſt to be offered. For (to ſhow in brief what belonged to the *owners of the Sacrifice, and what to the Prieſts*) it may be fit to note out of *Abarbinel*, that each of them had *five* things to do. The Owner of the Sacrifice laid his hand upon it, killed, flayed, cut it up, and waſht the Inwards: and then the Prieſt received the Blood in a Veſſel; ſprinkled the Blood; put fire on the Altar; ordered the Wood on the fire; and ordered the Peices of the Sacrifice upon the Wood. And that the Beaſt might more eaſily be flayed, there were eight Stone Pillars (as the Jews tell us in *Middoth*, *cap.* 3.) and Beams laid over them; in each of which there were *three* Iron Hooks fixed; that the greateſt Beaſts might hang upon the higheſt, the leſſer upon the middlemoſt, and the leaſt of all on the loweſt: And ſo be more commodiouſly ſtript of their Skins. Concerning this Excoriation both *Homer* and *Virgil* ſpeak, as the aforenamed *Dilherrus* hath obſerved in the ſame Book, *p.* 255.

*And cut it into pieces.*] This followed the Excoriation among the Gentiles alſo, as the ſame Author ſhows. And it was done with ſuch accuracy, that *Homer* ſaith they diſſected the Sacrifice ἐπισταμένως and περιφραδέως: From whence ſome great Men have thought St. *Paul* borrowed the word ὀρθοτομεῖν, to expreſs the Care the Miniſters of the Goſpel ſhould have, in dividing rightly the Word of Truth, 2 *Tim.* ii. 15. Theſe *pieces* were not the very ſame in Bullocks and Goats, that they were in Sheep, as will appear afterwards; and therefore the greater care was to be uſed in the *cutting* of them; eſpecially, when beſides thoſe parts which were offered to God, the Prieſts and the People were to have their ſhare alſo.

Ver. 7. *And the ſons of Aaron the Prieſt ſhall put fire upon the Altar.*] This, as I ſaid before, was one of the works of the Prieſts: who did not put fire daily upon the Altar (for being once kindled, they were to keep it always burning, vi. 13.) but ſtirred it up, and blowed the Coals. Which is meant by *giving fire*, as the Phraſe is in the Hebrew; that is, diſpoſing it ſo, that it might burn quick. Yet, if the fire was taken off from the Altar, as when they removed the Camp, iv *Numb.* 14. none might lay it on again but the Prieſt. Or, if it were extinct, as it was in the days of *Ahaz*, who ſhut up the door of the Houſe of God, which was not opened till *Hezekiah* reigned, (2 *Chron.* xxviii. 24. xxix. 34.] none but they might kindle it again.

*And lay the wood in order upon the fire.*] This the Prieſts did every Morning and every Night, that the fire might be preſerved from going out. And when the time of the Morning and Evening Sacrifice came, they brought new Wood, and laid it in ſuch order upon the fire, that it might the better conſume the parts of the Sacrifice, that were laid thereon.

Ver. 8. *And the Prieſts Aarons ſons ſhall lay the parts, the head and the fat.*] The Hebrew word *Peder* doth not ſimply ſignify the *Fat*, (for which they have another word *Cheleb*) but that Fat which is ſeparated from the reſt of the Fleſh. So it is to be underſtood here, and in iii. 9. iv. 35. Which being gathered together, and thrown into the fire, fed the flame, and made it burn more fiercely: by which means the other parts, into which the Sacrifice was divided, were the more eaſily and the ſooner conſumed. Particularly, St. *Hierom* takes it for that Fat which adhered to the Liver: and both *Solomon Jarchi* and *David Kimchi* obſerve, that this *Peder* was thrown upon the *Head* of the Sacrifice (when it was caſt into the fire) juſt in the place where the Head was cut off from the Body; becauſe otherwiſe the Gore which iſſued from it, might have extinguiſhed the flame. See xxix *Exod.* 17.

*In order upon the wood*, &c.] That they might lie upon the Wood, ſo as to have the ſame ſituation in the Altar that they had in the Beaſt, when it was alive. So *Maimonides* in *Maaſe Korban*, *cap.* 6.

Ver. 9. *But his inwards and his legs ſhall be waſh in water.*] Theſe parts were not to be burnt upon the Altar, till they were well cleanſed by waſhing them in Water. For which end there was a private Room afterward, in the Court of the Temple, (as now it is likely there was in the Tabernacle) called the *Waſhing Room*, (as we find in *Codex Middoth*, *cap.* 5. *ſect.* 2.) There they having waſhed them privately, and freed the Inwards from their filth, they brought them in the Court, where there were two Marble Tables between the Pillars before-mentioned (*ver.* 6.) and there they were waſhed more exactly, as we read in the ſame Book, *cap.* 3. *ſect.* 5. Where *Conſt. L'Empereur* obſerves, out of *R. Hobadia*, the reaſon why they uſed to lay the Fleſh upon ſuch Tables, was, Becauſe Marble made it cold and ſtiff, and preſerved it from ſtinking in very hot Weather.

*And the Prieſt ſhall burn all on the Altar.*] From whence this Sacrifice is called *iſcheh*, an Offering made by fire, (from *iſch*, which ſignifies *fire*,) becauſe it was altogether conſumed in the fire; and no part of it left, ſo much as for the Prieſt to eat of it.

*Of a ſweet ſavour unto the LORD.*] *i. e.* Moſt acceptable. For it is a form of Speech taken from Men, who are delighted with the good Scent and Taſte of Meat and Drink. But none can reaſonably imagine it was the meer Sacrifice that was pleaſing unto God, but, as *Conrad. Pellicanus* well notes, the Devotion, Faith, Obedience, and Sincerity of their Minds who made the Oblation.

Ver. 10. *And if his offering be of the flocks, namely of the ſheep or of the goats*, &c.] If a Man were not able to bring a Bullock for a *Burnt-ſacrifice*, (which could not be ſo well ſpared, being of great uſe in Agriculture) he might bring one of theſe Creatures, which were of leſs value; only perfect in their kind, as it here follows.

*He ſhall bring it a male without blemiſh.*] See xii *Exod.* 5. What the Blemiſhes were, that made any Animal unfit to be offered on the Altar, *Moſes* tells us in this Book, xxii. 22, 23, 24. where he mentions *twelve*, which ſhall be there conſidered.

Ver. 11. *And he ſhall kill it on the ſide of the Altar northward.*] The greater Sacrifices, which the Jews call the *moſt holy things*, had this peculiar place aſſigned them, where they were to be kill'd, *viz.* all the *Burnt-offerings*, (whether of Bullocks, Sheep, or Goats) and all *Offerings for ſin*, vi. 25. and all *Treſpaſs-offerings*, vii. 2. But all the other Sacrifices, which they call the *leſſer holy things*, (ſuch as the *Peace-offerings* of particular Men, the *Paſchal Lamb*, the *Firſt-born*, and that which was *tithed*, might be killed in any part of the Court, where the Altar ſtood; there being no peculiar place appointed by the Law for that purpoſe, but only at the Entrance of the Tabernacle. Yet a *Peace-offering* for the whole Congregation, was lookt upon as belonging to the things *moſt holy*; and ſo was ſlain (as *Maimonides* tells us) at the North-ſide of the Altar: where there were certain Rings, fixed, to which the Head, or, as ſome ſay, the Feet of the Beaſt, was tied, in order to its being killed. But they were not perfect Rings, as *L'Empereur* obſerves, being rather half-ſegments of Rings, one part of which was faſtned to the Pavement, and by the other the Neck of the Beaſt was tied to it. See *Codex Middoth*, *cap.* 3. *ſect.* 5. The reaſon of this difference ſeems to be, only to make a diſtinction between theſe and other Sacrifices. And all this is to be underſtood of the four-footed Beaſts before-mentioned, not of Birds; which were ſacrificed after another manner, as appears from *ver.* 15.

*And the Prieſts ſhall ſprinkle his blood round about upon the Altar.*] See *ver.* 5. and vii. 2.

Ver. 12. *And he ſhall cut it into his pieces, with his head and his fat,* &c.] This Verſe hath been ſufficiently explained *ver.* 5, 6, 8.

Ver. 13. *And he ſhall waſh the inwards and the legs,* &c.] See *ver.* 9. where this alſo is explained.

*It is a Burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.*] As much as to ſay, this is as acceptable to the LORD, as the Sacrifice of a Bullock, when offered with a pious Mind.

Ver. 14. *And if the burnt-ſacrifice for his offering to the LORD be of fowls.*] It is well obſerved by *Maimonides* in his *More Nevochim*, *P.* iii. *cap.* 46. that when a Man was not able to go to the charge of a *Sheep* or a *Goat*, (much leſs of a *Bullock*) God was ſo merciful as to accept of a Bird; only he preſcribes of what ſort they ſhould be. Nay, he that was not able to be at this expence, was accepted if he offered *Bread*, however prepared, whether in an Oven or a Pan, according to the cuſtom of thoſe Times. And he to whom this was too great a burden, might worſhip God, by bringing only fine Flour, as will appear in the next Chapter.

*Then he ſhall bring his offering of Turtle-doves, or of young Pigeons.*] The ſame Author obſerves, that there was a vaſt plenty of theſe Birds in the Land of *Canaan*; and conſequently they were ſo cheap, that it would put the poorer ſort to no great charge to bring this Oblation. Theſe were alſo very anciently ſacrificed, xv *Gen.* 9. and of a gentle nature, (as *Procopius* and others obſerve.) And *Pigeons* being beſt when they are young, and *Turtles* when full grown, accordingly they are appointed to bring them, when they were moſt eſteemed. Theſe are but ſeldom mentioned in the Sacrifices among the Gentiles, who offered *Cocks* to *Æſculapius*, and *Geeſe* to *Iſis*, as we read in ſeveral of their Authors.

Ver. 15. *And the Prieſt ſhall bring it into the Altar, and wring off his head.*] Pinch it off with his Nail (as the Jews ſay) at one of the Corners or Horns of the Altar: *viz.* the *whole Burnt-offering* at the South-Eaſt Corner, and the *Sin offering at* the North-Weſt, as *Maimonides* ſaith in his Treatiſe called *Korbanoth*, *cap.* 5. But their Heads were ſo to be wrung or pinched as not to be ſeparated quite from the Body, but to be left ſtill hanging to it. For ſo it is ordered in that Sacrifice mentioned v. 8. and therefore they ſuppoſe it was ſo in all.

*And the blood thereof ſhall be wrung out, at the ſides of the Altar.*] This is the reaſon that the Prieſt alone might kill the Bird, ('tho others might kill the Beaſt, ſee *ver.* 5.) becauſe the ſprinkling of the Blood, which none might do but the Prieſt, was immediately conjunct with the wringing off its Head.

Ver. 16. *And he ſhall pluck away his crop.*] Or the Stomach; that the Sacrifice might be clean, and free from all filth.

*With his feathers.*] Which were no more to be offered, than the Skin of the Beaſts, *ver.* 6.

*And caſt it beſides the Altar on the eaſt part.*] As far as might be from the moſt Holy Place, which was in the Weſt.

*By the place of the aſhes.*] See iv. 12.

Ver. 17. *And he ſhall cleave it with the wings hereof, but ſhall not divide it aſunder.*] The Wings were to be ſo cloven, as not to be quite ſeparated from the Body, but ſtill to remain hanging to it; and ſo Salt being ſprinkled upon the whole Body, it was thrown into the fire. So *Maimonides* obſerves in the fore-named Treatiſe: where he takes notice alſo, that it was otherwiſe in *Fowls* offered for ſin; of which nothing but the Blood belonged to the Altar; the Fleſh of them being eaten by the Prieſts and their Sons. Whence it was, that no *Sin-offering* of Birds was accepted, unleſs it were accompanied with an whole *Burnt-offering*; that the Altar might not be without a Feaſt, when they that miniſtred there were entertained. Thus it is required in ſeveral Caſes, mentioned v. 7. xii. 6, 8. xiv. 22. xv. 15, 30. and vi *Numb.* 11. The ſame *Maimonides* likewiſe obſerves, that this Sacrifice of Birds, was one of the moſt difficult works in the Sanctuary; whereby the Mind of the Prieſt was kept as intent upon the pooreſt Sacrifice, as upon the moſt ſplendid.

*And the Prieſt ſhall burn it upon the Altar, upon the wood that is upon the fire.*] This was in part ſaid before, but here repeated more diſtinctly, to ſhow there was no difference to be made between the Sacrifices of the meaneſt and of the greateſt.

*It is a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.*] The ſame is ſaid of this, as of all other Holocauſts, (*ver.* 9, 15.) to ſhow that whether the Oblation was of the greater Animals or the leſs, or only of Birds, it made no difference in its acceptance with God: who graciouſly ordered theſe various ſorts of Offerings, that the Poor as well as the Rich, might be capable to expreſs their Devotion to him, and be confident to find favour with him.

## CHAP. II.

Ver. 1. AND *when any will offer a Meat-offering unto the LORD.*] Here is a merciful proviſion for thoſe, who were neither able to offer Beaſts of any ſort, nor Birds, whom God ordered to bring Meal, (as was obſerved before on the firſt Chapter, *ver.* 14.) which was called in the Hebrew Language *Mincah*, and by us tranſlated a *Meat-offering:* For it was a *Korban*, or Gift, as well as the foregoing, tho of a lower ſort. And R. *Levi Barcelonita* thinks this ſort of mean Preſent (as we may call it) had the name of *Mincah*, becauſe ſuch offerings were very often merely voluntary; from whence whatſoever is not due among Men from another is called *Mincah*, a Gift. Some of which were conſtant and ſtated, and alſo of a determinate quantity; being an Appendix to the daily Burnt-ſacrifice, Morning and Evening, as we read xxix *Exod.* 38, 39, &c. But theſe here ſpoken of were voluntary, when any Man's Devotion inclined him to acknowledge God, and implore his Divine Bleſſing. And no certain quantity was preſcribed; only the Jews ſay, not leſs than an *Ephah* was accepted, but as much more as they pleaſed. See Dr. Outram in his excellent Book *De Sacrificiis*, p. 90.

*His offering ſhall be of fine flour.*] *Viz.* Of Wheat-flour. For all the Offerings of this kind, whether for the whole Congregation, or particular Men, were of pure Wheat-flour, ſifted from the Bran; except only the *Omer* of Firſt-fruits of their Harveſt, xxiii. 13, 14. and that which was called the *Mincha of Jealouſie*, v *Numb.* 15. which were of Barley. Of theſe voluntary Offerings there were *five* ſorts, as appears by this Chapter: for they were either of raw Meal, (mentioned in this Verſe) or Meal made into Cakes, baken in an Oven, (which was of two ſorts, *ver.* 4.) or baked in a Pan, *ver.* 5. or in a Frying-pan, *ver.* 7. The firſt of which was the moſt antient, as appears from iv *Gen.* 3. and from what the Heathen ſay of it; particularly *Plato*, *L.* vi. *de legibus*, and *Pliny* L. xxx. *Nat. Hiſt. cap.* 5. where he ſaith *Numa* ordered the Romans *Deos fruge colere*, &c. And *Pauſanias* in his *Attica* tells us, in the Porch of the moſt high *Jupiter* there was an Altar, where they did not offer the Sacrifice of Beaſts, but only of fine flour. The ſame he repeats in his *Arcadica*, and ſays this was ordained by *Cecrops*, that they ſhould ſacrifice only πέμματα ἐπιχώρια, which the *Athenians* in his time called πέλανοι. And accordingly *Triptolemus*, another of their moſt ancient Lawgivers, enacted this as one of his principal Laws, that they ſhould worſhip their Gods *with the Fruits of the Earth*. For theſe *three* Laws of his, *Porphyry* ſaith, were preſerved to his days, Γονεῖς τιμᾷν Θεοὺς καρποῖς ἀγάλλειν, Ζῶα μὴ σίνεσθαι: (*Lib.* iv. περὶ Ἀποχ) *to honour their Parents, Worſhip their Gods with the Fruits of the Earth, and hurt no living Creature.* Which laſt St. *Hierom* (*L.* ii. *contra Jovin.*) tranſlates, *not to eat fleſh.*

*And he ſhall pour oil upon it.*] Which was done to give this ſort of Offering a grateful reliſh, as *Maimonides* obſerves, P. iii. *More Nevochim*, *cap.* 46. The Heathen uſed Oil in their Sacrifices, but not mixed with Flour; but poured upon the fleſh of the Beaſt that was ſacrificed, to make it burn the better upon the Altar. So that of *Virgil* ſhows, *Eneid.* vi.

*Pingue ſuperque Oleum fundens ardentibus extis.*

*And put frankincenſe thereon.*] To make a ſweet Odour in the Court of the Tabernacle, which otherwiſe would have been offenſive, by reaſon of the Fleſh that was burnt there daily, as the ſame *Maimonides* ſpeaks in the place before-named. When they came into the Land of *Canaan*, where they were required (xv *Numb.* 2, 3, &c.) to take care that this *Mincah*, or Meat-offering, ſhould attend all the Free-will-offerings of Beaſts, as well as the daily Morning and Evening Sacrifice, there is no *Frankincenſe* appointed; but a certain quantity of Wine, which perhaps was inſtead of it, (having a fragrant ſmell) and was not required in the Offering here mentioned. Both theſe were common in the Sacrifices of the Gentiles, as appears by this ſingle paſſage in *Ovid. L.* v. *de Triſtibus*, *Eleg.* 5.

*Da mihi thura, puer, pingues facientia flammas.*
*Quodque pio fuſum ſtridat in igne merum.*

Ver. 2. *And he ſhall bring it.*] In a ſilver Diſh, or of ſome other Metal, (as R. *Levi* of *Barcelona* expounds it, *Precept.* cxvi.) wherein he delivered it to the Prieſt, who carried it to the Altar, and preſented it to God by lifting it up over his Head; and as the Jews generally ſay, turning it about to all the *four* quarters of the World, in token that it was offered to the Poſſeſſor of Heaven and of Earth.

*To Aarons ſons the Prieſts.*] To one of them that miniſtred at the Altar that day, this Offering was brought, as appears by the next words.

*And he ſhall take thereout his handful of the flour thereof.*] As much as he could take up between his fingers, ſaith the forenamed R. *Levi*.

*And of the oil thereof.*] Which was mingled, as I ſaid before, with the Flour.

*With all the frankincenſe thereof.*] None of which was to be reſerved for the Prieſt's own uſe; but intirely burnt upon the Altar. Which was contrary to the way of the Gentiles, who called Frankincenſe προσφιλέστατον τοῖς θεοῖς, (as *Diodorus Siculus* ſpeaks, L. ii.) *a thing moſt beloved of the Gods,*

*Gods*, but yet offered only ſo much as they could take up with two fingers, or, as others ſay, three. See *Cuperus* his *Apotheoſis Homeri*, p. 74, &c.

*And the Prieſt ſhall burn the memorial thereof upon the Altar.*] As a grateful Acknowledgment unto God, that they held all they poſſeſſed of him their Sovereign LORD; whom they ſupplicated alſo hereby, that he would ſtill be mindful of them, that is, be gracious to them. For this Offering ſeems to have ſomething of the nature of an *Holocauſt*, or whole Burnt-offering; tho others will have it to be an Expiatory Sacrifice, becauſe part of it was eaten by the Prieſts. But it being ſaid in the next words, to be an *Offering made by fire* (which is the phraſe for a whole Burnt-offering, in the foregoing Chapter, *ver.* 9, 13, 17.) I take the other to be the truer.

*Of a ſweet ſavour unto the LORD.*] The very ſame being ſaid of this ſort of Offering, which is of the foregoing, that were more chargeable, (i. 9, 13, 17.) *Procopius Gazæus* had great reaſon here to obſerve (which cannot be too oft repeated) *that true Piety is not demonſtrated by the greatneſs of its preſents. The way of Piety is open and eaſy unto all: For God's Commandment is exceeding broad. And he that maketh the ſmalleſt ſignification of it, if it be ſincere, differs nothing from him, who ſhows it by the largeſt Gifts*, &c. So vain were the reaſonings of the Heathen, who diſputed which were the moſt acceptable Sacrifices to their Gods, thoſe of living Creatures, or of Things inanimate. *Julian* contended that τιμιώτερα τῶν ἀψύχων ἐπὶ τὰ ἔμψυχα, &c. *the Sacrifices of living Creatures were more eſteemed, than of thoſe without life*; becauſe they were *nearer of kin to the living God, and the Author of Life.* But his great Doctors, *Pythagoras* and *Porphyrius* (as St. *Cyril* obſerves, *L.* x. *contra Julianum*) condemned theſe Sacrifices of Beaſts, as hateful to their Gods; who they fancied were pleaſed only with thoſe that were made διὰ καρπῶν καὶ λιβανωτοῦ of Fruits of the Earth, and of Frankincenſe. But they might have learnt from *Moſes*, if they had pleaſed, (*Julian* and *Porphyry* being acquainted with his Books) that theſe things were alike acceptable, God having reſpect to the Mind of him that offered, not to his Gifts.

Ver. 3. *And the remnant of the meat-offering ſhall be Aarons and his ſons.*] To be eaten by them. But that Meat-offering which was offered for the Prieſts themſelves, was to be wholly burnt, and no part eaten, vi. 22, 23.

*It is a thing moſt holy of the offerings of the LORD made by fire.*] Nothing is more known than the diſtinction which the Jews make between things *moſt holy*, and the *lighter holy things*, (as their phraſe is) which I took notice of before. The *moſt holy* were ſuch, as none whatſoever might eat of; or none but the Prieſts, and the Sons of Prieſts; and that only in the Sanctuary, and no-where elſe, (See vi. 16, 26.) ſuch were all whole Burnt-offerings, all the Sin-offerings, and all the Peace-offerings for the whole Congregation. The *lighter holy things* were ſuch, as might be eaten by thoſe who were not Prieſts, in any place within the City of *Jeruſalem*, (to which their *Camp* now anſwered) and ſuch were all the Peace-offerings of particular Perſons, the Paſchal Lamb, the Tenth and the Firſtlings of Cattle.

Ver. 4. *And if thou bring an oblation of a meat-offering baken in the oven.*] This is the firſt ſort of baked *Mincha's*, for the preparing of which there was an *Oven* in the Court of the Tabernacle, as afterward there was in the Court of the Temple, 1 *Chron.* xxiii. 28, 29. xlvi *Ezek.* 20.

*It ſhall be unleavened Cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.*] If the Cakes were thick, then the Oil was kneaded together with them: But if they were thin (like a *Wafer*) then it was only ſpread upon it, before it was baked, (See xxix *Exod.* 2.) or, as ſome will have it, after it came out of the Oven. Concerning its being *unleavened*, ſee below *ver.* 11.

Ver. 5. *And if thy oblation be a meat-offering baken in a pan.*] Or in a *flat Plate*, as we tranſlate it in the Margin. For *Maimonides* ſays, this was the difference between *Macabath* (which is the Hebrew word in this place) and *Marcheſheth*, that the former was a *Pan* or *Plate* without any Rim about it; and the other had one, as our Frying-pans have. And ſo *Abarbinel*, in his Preface to this Book, obſerves out of *Jarchi*, that there was a Veſſel in the Temple, which was only flat and broad, but had no riſing on the ſides of it: So that the Oil being poured upon it, when it was ſet on the fire, ran down and increaſed the Flame, and made the Cake hard.

*It ſhall be of fine flour unleavened, mingled with oil.*] This ſort of Cake ſeems to have been both kneaded with Oil, and to have had Oil alſo poured upon it, after it was laid upon the Plate.

Ver. 6. *Thou ſhalt part it in pieces*, &c.] This, according to *Abarbinel*, was done as it lay baking upon the Plate. Or, if this Diviſion was made after it was taken off, the reaſon was the ſame; becauſe part of it was to be given to God, and the reſt to the Prieſts.

*And pour oil thereon.*] Upon the pieces; that they might by this new addition of freſh Oil, be made more ſavoury.

*It is a meat-offering.*] And therefore to be eaten with Oil, *ver.* 1.

Ver. 7. *And if thy oblation be a meat-offering baken in the frying-pan.*] This Veſſel was not flat, but deep, (as *Abarbinel* obſerves, ſee *ver.* 5.) becauſe that which was baked in it was moiſt and fluid.

*It ſhall be made of fine flour with oil.*] The Oil was not kneaded with this ſort of *Mincha*, but put into the Pan, ſo that it mixed with the Flour; which might be ſhaken and moved up and down, as things are which are baken in Liquors. So *Abarbinel*'s words are in his Preface to this Book.

Ver. 8. *And thou ſhalt bring the meat-offering that is made of theſe things unto the LORD*, &c.] This relates to all the bak'd Meat-offerings before-mentioned, which were to be brought to the LORD at his Houſe, and there preſented to the Prieſt; who was to bring them to the Altar, when they were prepared as before directed. See *ver.* 1, 2. And this variety of *Mincha's* *cha's* was allowed, that the Table of the LORD (*i. e.* the Altar) might be furniſhed, and his Miniſters that waited on him entertained with all ſorts of Proviſions.

Ver. 9. *And the Prieſt ſhall take from the meat-offering a memorial thereof.*] A part of the Cake (of whatſoever ſort it was) was ſeparated from the reſt of the LORD's Portion; to whom it was offered as an Acknowledgment of his ſupreme Dominion over them, and in Commemoration of his Goodneſs to them.

*And ſhall burn it upon the Altar.*] Before the other Parts were eaten by the Prieſts; as was directed before about the fine Flour, *ver.* 2.

*It is an offering made by fire, of a ſweet ſavour unto the LORD.*] See *ver.* 2.

Ver. 10. *And that which is left of the meat-offering ſhall be Aarons and his ſons,* &c.] All this Verſe hath been explained, *ver.* 3.

Ver. 11. *No meat-offering which ye ſhall bring unto the LORD, ſhall be made with leaven.*] Theſe words [*which ye ſhall bring unto the LORD*] ſeem to have a peculiar *emphaſis* in this place; importing that no Meat-offering, part of which was offered upon God's Altar, ſhould be leavened. For no part of that leavened Bread which was offered in Euchariſtical Sacrifices, (vii. 13.) nor the two Loaves offered in the Feaſt of *Pentecoſt*, (which ſome miſtake for an Exception to this Precept) were offered upon the Altar, but given intirely to the Prieſts, as their Portion.

*Made with leaven.*] There are many moral Reaſons given, both by Jewiſh and Chriſtian Writers, why none of the Cakes before-mentioned ſhould have any Leaven in them, which I ſhall not here ſet down. There is ſome probability in their Opinion, who think this was ordered to refreſh their Memory, by putting them in mind of their Deliverance out of *Egypt*. But *Maimonides* ſeems to me to have given the beſt account of this, in his *More Nevochim* (*P.* iii. *cap.* 46.) where he ſaith, God prohibited this to root out the idolatrous Cuſtoms in thoſe days, as he found in the Books of the *Zabij*, who *offered to their Gods no Bread but leavened.* Next to this, the account which *Abarbinel* gives of it is not to be diſregarded, who thinks it was forbidden, becauſe it would have made delay, if they had waited at the Tabernacle till the Fermentation was perfected.

*For ye ſhall burn no leaven, nor any honey in any offering of the LORD made by fire.*] Neither mixed with Bread, nor alone by themſelves. For *Honey* was a kind of Leaven, and it is certain was uſed by the Heathen in their religious Rites: as appears not only from *Maimonides* (who tells us in the place fore-named, that *they choſe ſweet things for their Offerings, and anointed their Sacrifices with Honey*) but from a great number of other Authors, who make mention of it: particularly *Plato*, who ſaith (in his vi *de Legibus*) that anciently Men did not ſacrifice living Creatures, but only fine Flour, καὶ μέλιτι καρποὶ δεδευμένοι, and Fruits moiſtned with Honey. And ſo *Phylarchus* tells us (in *Athenæus* his *Deipnoſ.* l. xv.) that the Greeks ſacrificed Honey to the Sun (which was the great God among the Gentiles) but poured no Wine upon his Altars. Which *Polemon* (in *Suidis*) calls Νηφάλιον θυσίαν, *a ſober Sacrifice*; becauſe there was no Wine in it, but Honey and Water mixed together. Nay, there was ſcarce any God among the Heathen, to whom Honey was not offered, as *Bochartus* hath ſhown at large in his *Hierozoicon*, *P.* ii. l. 4. *c.* 12. But one Teſtimony may ſerve for all, which is from *Pauſanias* (in his *Eliaca*) where having reckoned up at leaſt *fifty* Altars in the Temple of *Jupiter Olympius* unto ſeveral Deities, and ſome of them common to them all, he ſaith, They ſacrificed upon every one of them once a Month, after an ancient manner, (ἀρχαῖον τίνα τρόπον) *Frankincenſe and Wheat mingled with Honey.* Which being ſo common and ancient a thing among the Gentiles in their idolatrous Worſhip, was the reaſon, it is likely, that God forbad it to be uſed in his Sacrifices. And under the name of *Honey*, the Jews think *Figs* and *Dates*, and all other ſweet Fruits, are comprehended. For the famous Compoſition among the Egyptians called Κῦφι, which was burnt every day, Morning and Evening, on their Altars, conſiſted of ſuch things, as well as of *Myrrh*, *Calamus*, and *Cardamum.* So *Plutarch* tells us (in his Book *de Iſide & Oſir.*) and mentions *Honey* in the firſt place, with Wine and Raiſins: Τὸ μὲν Κῦφι μίσγμα, &c. μέλιτος καὶ οἴνου καὶ σταφίδος, &c.

Ver. 12. *As for the oblation of the firſt-fruits, ye ſhall offer them unto the LORD, but they ſhall not be burnt on the Altar for a ſweet ſavour.*] There were ſeveral ſorts of *Firſt-fruits*, (as I obſerved xxiii *Exod.* 19.) That which is here ſpoken of, was of the Corn unground, only a little parcht at the fire, which was to be preſented unto God; but not burnt on the Altar, becauſe they belong'd to the Prieſts.

Ver. 13. *And every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt.*] All the forenamed *Mincha's*, which were *Korbans*, (as they are often here called) were to be thus ſeaſoned, becauſe Salt was a thing never wanting at any Table; and all Meat is unſavoury without it.

*Neither ſhalt thou ſuffer the Salt of the Covenant of thy God to be lacking from thy meat-offerings.*] It is called the *Salt of the Covenant of God*, as ſome think, becauſe required by this Law, which they covenanted with God to obſerve, as much as to offer Sacrifices; which were not acceptable without Salt, as appears from the Repetition of it *three* times in this one Verſe. But there is a plainer Reaſon than this, which is, That the Sacrifices being God's Feaſts, and they that did partake of them being his Gueſts, who did in a manner eat and drink with him at his Table; the Salt that was caſt upon all Sacrifices (as appears by the words following) is called *the Salt of the Covenant*, to ſignify, that as Men were wont to make Covenants by eating and drinking together, (where Salt is never wanting at their Tables, but a neceſſary Appendix at every Feaſt) ſo God by theſe Sacrifices, and the Feaſts upon them, did ratify and confirm his Covenant with thoſe that did partake of them. For Salt, as is commonly obſerved, being a conſtant concomitant of all Feaſts, and Covenants being made by eating and drinking at the ſame Table, where Salt was ever uſed; thence *Salt* itſelf was counted by the Ancients to be the *Symbol of Friendſhip*, and proverbially uſed among the Greeks to expreſs it. By which other places may be explained, about which ſome have beſtowed vain labour, (xxiii *Numb.* 19. 2 *Chron.* xiii. 5.) where the ſame words are uſed, but inverted; it being called *a Covenant of Salt*, (inſtead of the *Salt of the Covenant*) becauſe Covenants, as I ſaid, were eſtabliſhed by eating together, where Salt is never wanting.

*With all thine offerings thou ſhalt offer ſalt.*] Not only with the *Mincha*'s, or Meat-offerings, mentioned in this Chapter, but with all other Sacrifices whatſoever. Which is ſo ſolemnly enjoined, (as *Maimonides* ſays in the place before-named) becauſe the Heathen did not uſe any Salt in their Sacrifices. Which is not unreaſonable to think, ſince *Honey* (with which *Salt* doth not well agree) was in ſuch conſtant uſe among them. And therefore, ſaith he, *God prohibited us to offer Leaven or Honey, and commanded us with great ſeriouſneſs, to uſe Salt in all our Sacrifices.* That is, as R. *Levi* of *Barcelona* explains it, (*Precept.* cxvi.) the *Fleſh* of all Sacrifices was to be ſalted; and the Meal of all *Mincha's*. For which he gives theſe two Reaſons; becauſe nothing is grateful to the Palate without Salt; which alſo preſerves things from Corruption, as the Sacrifices did their Souls from periſhing. *Abarbinel* ſaith the ſame. And therefore, whatſoever the Cuſtom might be in ancient time among the Heathen; in after Ages they learned from *Moſes* to uſe it in all their Sacrifices: As appears from *Pliny* and *Ovid*, (and many other Authors) the firſt of which ſays, That *Salt* was ſo neceſſary, that no Sacrifices were offered *ſine mola Salſa*: which every one knows the Greeks called οὐλὰς and οὐλοχύτας. And among the Jews, this *Salt* was not brought by him that offered the Sacrifice, but was provided at the Publick Charge; there being a Chamber in the Court of the Temple (as we read in *Middoth*, *cap.* 5. *ſect.* 2.) called *The Chamber of Salt*. Which was one of the three Rooms on the North-ſide of the Court (as there were three other on the South-ſide, for other uſes) where the Fleſh of the Sacrifices were powdered, as the *Mincha's* were ſeaſoned at the very Altar. And this was ſo neceſſary, that though a Sacrifice was not lookt upon as null, if the Prieſt neglected to ſalt it; yet the want of it in the *Mincha's* (as the Hebrew Doctors ſay) made them void; becauſe it is here ſo expreſly required in this Verſe, *Thou ſhalt not ſuffer the Salt of the Covenant of thy God to be lacking in thy Meat-offering.* And whoſoever offered any Sacrifice without Salt, or with Honey or Leaven, was beaten, as Mr. *Selden* obſerves, *L.* ii. *de Synedr. cap.* 13.

Ver. 14. *And if thou offer a meat-offering of thy firſt-fruits unto the LORD, thou ſhalt offer for thy meat-offering,* &c.] This is very different from the Oblation of Firſt-fruits mentioned *ver.* 12. For there they are called *Reſith*, which ſignifies the Firſt-fruits at Harveſt-time: but here *Bichurim*, which properly imports the *firſt ripe Fruits*, before the reſt were ready. And therefore the manner of their Oblation was different from the former, which follows in the Concluſion of this Verſe. And firſt he deſcribes what he means by the Firſt-fruits, which he calls *Abib*, *i. e.* full Ears of Corn, but as yet *green and moiſt*: which he ſaith therefore in the next place muſt be *dried by the fire*; and then bruiſed and beaten in a Mortar, or with a Mill: and they were to be brought out of the richeſt or fatteſt of their Fields: for ſo the laſt words ſeem to ſignify *Gareſh Carmel*, (which we tranſlate *Corn beaten out of full Ears*) for *Carmel* ſometimes ſignifies a *fruitful Field*, xxxii *Iſa.* 15. and therefore may very well be thought in this place to import, *the largeſt Ears of tender Corn.* And the intention of its Contuſion ſeems to have been, that it might be reduced into Flour; as it might eaſily be, after it had been *dried by the fire.* And therefore differed from that Meat-offering mentioned *ver.* 1. only in this; that the former was Flour of old Corn, this of new: and that was fine Flour ſifted from the Bran; this had nothing taken out of it, but remained as it came from the Mortar or the Mill. And ſo the LXX ſeem to have underſtood it. There are thoſe indeed, who think it was only thraſhed out of the Husk, and ſo offered; and fancy alſo that from this word *Gereſh*, the Goddeſs called *Ceres*, had her Name among the Gentiles. Which laſt Conceit is the ſtranger, ſince they endeavour to have it thought, that the Jews derived this Cuſtom of offering Firſt-fruits from the Gentiles; and not the Gentiles from the Jews. Whereas the Gentiles had no ſuch Cuſtom, that I can find, as this, to offer the Firſt-fruits of *green Corn*; but only the Firſt-fruits of their Harveſt, which they called *Novas fruges*: of which the *Romans* thought it unlawful to taſte, *antequam Sacerdotes primitias libaſſent*, before the Prieſts had offered the Firſt-fruits, as *Pliny* tells us, *Lib.* xviii. *cap.* 2. and *Cenſorinus* ſaith the ſame, *cap.* 1. *de Die Natali.* Or if they did offer any Firſt-fruits before Corn was ripe, they boiled them in a Pot; but did not roaſt them in the Fire, as is here directed. For ſo *Heſychius* ſeems to ſay, that in the Feaſt called Θαργήλια (which was in the Month that anſwers to our *April*) they offered τὰς ἀπαρχὰς τῶν φαινομένων, καὶ περικομίζουσι, *the Firſt-fruits that appeared out of the Ground, which they carried about*, *i. e.* in Pots, as other Authors tell us. And *Heſychius* himſelf ſaith, that Θάργηλος ſignified a Pot full of ſacred Decoction.

Ver. 15. *And thou ſhalt put oil upon it,* &c.] See *ver.* 1.

*And the Prieſt ſhall burn the memorial of it, part of the beaten corn thereof, and part of the oil, and all the frankincenſe.*] All the reſt that was not burnt, was the Prieſt's Portion, except the Frankincenſe, which is here ordered to be intirely offered to God, (See *ver.* 2.) and made this, and ſuch like Offerings, be called an *Offering of a ſweet ſavour unto the LORD*, *ver.* 2, 9, 12.

*It is an offering made by fire unto the LORD.*] See upon *ver.* 9.

## CHAP. III.

Ver. 1. AND *if his oblation be a ſacrifice of Peace-offering.*] Having given orders about *whole Burnt-offerings*, in the firſt Chapter, and *Meat-offerings* (which had ſomething of that nature in them) in the ſecond; he proceeds to *Peace-offerings*, which in the Hebrew are called *Schelamim*, from the word *Schalam*, either as it ſignifies *Retribution*, or *Peace* and *Concord*. They that take it in the *firſt* ſenſe, think the reaſon of the name to be from this; That God, the Offerer, and the Prieſt, had each of them their Portion aſſigned to them of this Sacrifice. And they that follow the *ſecond* ſenſe do not much differ, when they ſay, That theſe Sacrifices were Symbols of Friendſhip between God, and the Prieſts, and thoſe that brought them; for all theſe feaſted at a common Table, as R. *Levi ben Gerſom* expreſſes it. For part being offered on the Altar, and the Prieſt having taken his ſhare, the reſt was given to him that offered the Sacrifice. So that it was called a *Peace-offering*, ſaith *Abarbinel* (in his Preface to this Book) *becauſe it made Peace* (or rather declared Peace) *between the Altar, the Prieſt, and the Owner.* But they ſeem to me to have given the beſt account of this, who, becauſe *Peace* in their Language ſignifies *Proſperity*, and *Happineſs*, think theſe were called *Peace-offerings*, becauſe they were principally thankful Acknowledgments of Mercies received from God's Bounty. For there being *three* ſorts of them mentioned vii. 15, 16. that of *Thankſgiving* is the firſt, called *Tothah*, acknowledgment of ſome Benefit received.

The Gentiles called ſuch Sacrifices χαριστήριοι, as appears from many places of *Dionyſ. Halicarn. L.* vi. & *L.* viii. where there are theſe words, θυσίας τε χαριστηρίους τοῖς θεοῖς ἐποίησαν, καὶ ἦσαν ἅπαντες ἐν ἑορταῖς καὶ εὐπαθείαις. *Plutarch* calls them, εὐαγγέλια, particularly in the Life of *Ageſilaus*, where he ſaith, ἔθυσεν εὐαγγέλια, καὶ διέπεμπε μερίδας τοῖς φίλοις ἀπὸ τῶν τεθυμένων· which is a perfect Deſcription of ſuch Sacrifices as are here appointed; with part of which they entertained their Friends. They are alſo called by thoſe Writers ἐκβατήρια, eſpecially when they had reſpect to any great Danger they had eſcaped; for which they offered theſe thankful Acknowledgments. The LXX calls ſuch Sacrifices σωτήρια.

*If he offer it of the herd, whether it be a male or female.*] A *whole Burnt-offering* was to be only of a *Male*: for being wholly God's, and offered purely for his Honour, it was to be of the very beſt, i. 3. But *Peace-offerings* being alſo for the Profit of him that offered them, who had the greateſt ſhare of them; it was at his liberty whether he would offer a *Male* or a *Female*. Directly contrary to the *Egyptian* Cuſtoms, if they were the ſame now, that they were in the time of *Herodotus*, who ſaith expreſly, θηλέας οὔ σφι ἔξεστι θύειν, *it was not lawful among them to ſacrifice* Females, *L.* ii. *cap.* 41.

*He ſhall offer it without blemiſh*, &c.] See i. 3.

Ver. 2. *And he ſhall lay his hand upon the head of his offering.*] The Man who brought the Offering was to lay his Hand upon the Head of it; as was ordered in the *whole Burnt-offering* and *Sin-offering*, (See *Ch.* i. *ver.* 4.) It might not be done by a Deputy, unleſs he was Heir to one that had vowed this Sacrifice, and died before he had performed it; in which caſe the Heir was to do what the Man himſelf ſhould have done, if he had been alive, as *Maimonides* obſerves. In this Sacrifice, *laying on of hands*, ſeems to have been done, not only with Prayer to God, that he would accept the Oblation, (which the Jews ſay always accompanied this Action) but with acknowledgment of thoſe Mercies which were the occaſion of it. So *Conradus Pellicanus* well gloſſes upon i. 4. (which may be beſt applied to the uſe of this Rite in *Peace-offerings*) *Laying on of hands ſignifies Devotion and Faith, with acknowledgment of the Divine Benefits; for which we cannot offer any thing of our own, but rather return and reſtore to him what we have received; that we may underſtand giving of Thanks to be the greateſt of our Sacrifices.*

*And kill it.*] See *ch.* i. *ver.* 5.

*At the door of the Tabernacle of the Congregation.*] Theſe being the *leſſer holy things*, as the Jews call them, were not offered as the *whole Burnt-offerings* and *Sin-offerings* were, on the North-ſide of the Altar, (See *ch.* i. *ver.* 11.) but any where elſe near to the Entrance of the Tabernacle; which was in the *Eaſt*, where the Aſhes were thrown out, and therefore a leſs holy Place. Only in laying on of Hands, every Man was bound, whereſoever the Sacrifice was killed, to turn his Face *Weſtward*, toward the Sanctuary; becauſe then, as I ſaid, he made certain Prayers and Acknowledgments to the Divine Majeſty, which was always to be done in that poſture.

*And Aarons ſons the Prieſts ſhall ſprinkle the Blood upon the Altar round about.*] See *ch.* i. *ver.* 5.

Ver. 3. *And he ſhall offer.*] One of the Prieſts then in waiting, at the Altar.

*Of the ſacrifices of the Peace-offerings*, &c.] After the Sacrifices were flaid and cut up, as is directed i. 6.

*The fat that covereth the inwards.*] That is, the *Omentum* as the Latins call it, and hath much fat in it. See xxix *Exod.* 13.

*And all the fat that is upon the inwards.*] All the Fat which adheres to the *Meſentery*, and other Entrails.

Ver. 4. *And the two kidneys, and the fat that is on them.*] The Kidneys are noted by *Ariſtotle* to have more Fat about them, than any of the other Bowels: Ἔχουσι δὲ οἱ νεφροὶ μάλιστα τῶν σπλάγχνων πιμελήν. *L.* iii. *de Animal.* cap. 9. being ſo covered with it, that in diſſecting of a Body, the Kidneys, at firſt ſight, are not to be perceived, as Anatomiſts obſerve; particularly our own Countryman, Dr. *Highmore*.

*Which is by the flanks.*] The Hebrew word *Ceſilim* ſignifies the *Loins*, (as *Bochart* hath demonſtrated in his *Hierozoicon*, *P.* i. *L.* ii. *c.* 45.) which have *collops of fat* upon them, as *Eliphaz* ſpeaks, xv *Job* 27.) and thence are eaſily inflamed, xxxviii *Pſal.* 7.

*And the caul above the liver.*] The Hebrew word *Jothereth*, ſignifies the greateſt Lobe of the Liver. See xxix *Exod.* 13.

*It ſhall he take away.*] Separate from the reſt of the Fleſh, to be offered on the Altar. For all the Fat, here mentioned, was God's Portion of the Sacrifice: the Prieſt had the Breaſt and the right Shoulder; and he that brought the Offering had the reſt; as will appear more fully vii. 15, &c. 31, 32, &c.

Ver. 5. *And Aarons ſons.*] Some of thoſe that miniſter that day.

*Shall burn it on the Altar upon the burnt-ſacrifice.*] By the *Burnt-ſacrifice* ſeems here to be meant the daily Sacrifice, which was burnt every Morning: after which this was to be offered, but not before it.

*Which is upon the wood that is on the fire.*] The ſame Wood, upon which the Burnt-ſacrifice had been offered, would ſerve to burn this Fat. Which being intirely conſumed, as the *Holocauſts* were, it is called in the following words, *an Offering made by fire, of a ſweet ſavour unto the LORD.* See *ch.* i. *ver.* 9. That is, God was pleaſed graciouſly to accept of their pious Acknowledgments: the Offerings of theſe Inwards being, as if he that brought them had ſaid, *I will pour out my Soul unto the LORD* in Thanks and Praiſe for the Benefits he had received. So *Abarbinel* explains it in his Preface to this Book.

Ver. 6. *And if his offerings,* &c. *be of the flock.*] *i. e.* Of Sheep or Goats, which are both comprehended under the word *Flock,* (as was noted before *ch.* i. *ver.* 2.)

*Male or Female.*] See *ver.* 1. Where I obſerved a difference between theſe Sacrifices and whole Burnt-offerings, in this reſpect; that either *Male* or *Female* were accepted for *Peace-offerings,* but *Male* alone for the other. To which may be added, that Birds were allowed for *whole Burnt-offerings* (i. 14, 15, &c.) but not for *Peace-offerings:* which were only of the *Herd* or *Flock*; *i. e.* of Bullocks, Sheep, or Goats. The Reaſon ſeems to be plain; becauſe *Peace-offerings* being to be divided between God, the Prieſt, and him that brought them, the Portion of each would have been ſo ſmall, that it would have made the Feaſt upon it ſo very meagre and jejune, that it would have been contemptible.

*He ſhall offer it without blemiſh.*] It was at his choice whether he would bring it from the *Herd* or the *Flock*: but in its kind it was to be perfect. See *chap.* i. 3, 9.

Ver. 7. *If he offer a lamb for his offering.*] Though a Bird was not accepted for a Peace-offering, yet a *Lamb* was; though not of ſuch value as a fat Sheep, or a Goat.

*Then ſhall he offer it before the LORD.*] This ſeems to be meant of the Man's preſenting it to be offered at the Altar.

Ver. 8. *And he ſhall lay his hand upon the head of his offering,* &c.] This whole Verſe is only a direction to do with a *Peace-offering* of a Lamb or Sheep, as they were to do with that of a Bullock, *ver.* 2.

Ver. 9. *And he ſhall offer of the Sacrifice of the Peace-offering, an offering made by fire unto the LORD.*] As was directed in the Offering of a Bullock, *ver.* 3.

*The fat thereof, and the whole rump.*] The whole Fat being to be offered (as was ordered alſo before) he enumerates the Particulars; becauſe in this was more Fat, than in other Sacrifices of this kind. For the *whole Rump* of a Sheep was to be offered to God, though not of a Bullock, nor a Goat. And the reaſon was, becauſe in thoſe Countries the Tails of their Sheep are ſo vaſtly big, that (as *Golius* and others aſſure us) the leaſt of them weigh *ten* or *twelve* pounds; and ſome exceed *forty* pounds weight: and they are ſo very fat, that they melt the Fat and keep it to butter their Rice, and for other uſes, as *Bochartus* obſerves in his *Hierozoicon, P.* i. *L.* ii. *cap.* 45.

*It ſhall he take off hard by the back-bone.*] The Hebrew word *Atzah,* which we tranſlate the *Back-bone,* denotes that part which is next to the Tail or *Rump*; and therefore muſt ſignify that which *Galen* calls Κόκκυξ. Which is a Bone at the extremity of the broad Bone, called *Os Sacrum*; conſiſting of *three* cartilaginous Parts, as he deſcribes it.

*And the fat that covereth the inwards, and all the fat that is upon the inwards.*] See *ver.* 3.

Ver. 10. *And the two kidneys, and the fat that is upon them,* &c.] This Verſe is explained above, *ver.* 4.

Ver. 11. *And the Prieſt ſhall burn it upon the Altar.*] As he did the Fat of the Bullock, *ver.* 5.

*It is the food of the offering made by fire unto the LORD.*] That which was offered upon the Altar was accounted God's *Meſs,* as appears from i *Malachi* 12. where the Altar is called his *Table,* and the Sacrifice upon it his *Meat*: as here it is called his *Bread* or *Food*; to repreſent in a lively manner to them, that God dwelt, and (as we ſay) kept Houſe among them; and that they who partaked of theſe Sacrifices, feaſted with him upon his Proviſion. See upon xxv *Exod.* 8, 30.

Ver. 12. *And if his offering be a Goat,* &c.] The Law concerning this Sacrifice, is the very ſame with the former (except what is ordered about the *Rump* of a Sheep) and this and the following Verſes (13, 14, 15.) need no farther Explication.

Ver. 16. *And the Prieſt ſhall burn it upon the Altar, it is the food of the offering,* &c.] See before *ver.* 11.

*All the fat is the LORD's.*] That is, all the *Fat* before-mentioned; which may more properly be tranſlated the *Suet.* For that *Fat* which was a part of the Fleſh might be eaten (as appears from many places, particularly xxxii *Deut.* 14.) but not that which only lay upon it, and might be ſeparated from it; which was burnt upon the Altar, when they ſacrificed either Bullock, Sheep, or Goat. And when they killed any of theſe, or other clean Creatures, for their Food at home, ſtill they were to forbear to eat the *Suet*; partly out of reverence to God, whoſe Portion it was at the Altar; and partly becauſe it was heavy and too ſtrong a Food, as *Maimonides* takes it, *More Nevochim P.* iii. *cap.* 48. And it ſeems therefore to have been offered upon the Altar, becauſe it was ſo unctuous, that it would eaſily burn, and make the Fleſh alſo conſume the ſooner. But from its being God's part, it came thence to ſignify, the very beſt and moſt excellent of any kind of thing. As the beſt of the Tithe is called the *Fat of the Tithe*, xviii *Numb.* 17. and the beſt Corn, is called the *Fat of the Wheat*, lxxxi *Pſal.* 16. and rich and powerful Men, are called the *Fat upon Earth*; as the chief and principal part of the People, xxii *Pſal.* 29.

Ver. 17. *It ſhall be a perpetual ſtatute.*] In force as long as this Law about Sacrifices ſhall laſt.

*For your generations.*] For their Poſterity, as well as them who received this Law in all ſucceeding Ages.

*Throughout all your dwellings, that ye eat neither fat nor blood.*] This confirms what was ſaid before, that they might not eat ſuch Fat, as is before-mentioned, at home, at their ordinary Food; becauſe it is ſaid, *throughout all your dwellings ye ſhall eat no fat.* And *fat* being joined with *blood*, is another argument, that they might no more eat the *Suet* of Beaſts that were killed at home, for common uſe, than the Blood of ſuch Beaſts. From which they intirely abſtained, for the foregoing reaſons, as *Maimonides* obſerves in the Book fore-named; and for another alſo which he mentions in the xlvi Chapter of it. Where he ſaith, *The ancient Idolaters, called* Zabij, *were wont to eat the blood of their Sacrifices, becauſe they imagined this to be the Food of their Gods; with whom they thought they had ſuch Communion, by eating of their Meat, that they revealed to them things to come.* And in this R. *Moſes bar Nachman* concurs with him, as Dr. *Cudworth* obſerves in the Concluſion of his Treatiſe of the *Right Notion of the Lord's Supper.* For though he ſaith, that Blood was forbidden, becauſe it ſerved for Expiation, (in which he differs from *Maimonides*) yet he adds alſo, that it was uſed ſuperſtitiouſly by the Heathen in their Idolatrous Worſhip; where *they partaked of the Blood with their Dæmons, as being their Gueſts, and invited to eat with them at their Table. And ſo were joined in fœderal Society with them; and by this kind of Communion enabled to propheſie, and foretel things to come.*

## CHAP. IV.

Ver. 1. AND *the LORD ſpake unto Moſes, ſaying.*] Having directed him about *whole Burnt-offerings*, and *Meat-offerings*, (which conſtantly attended ſome of them) and *Peace-offerings*, which ſuppoſed Men to be in a ſtate of favour with God; he now proceeds to give order about the Expiation of their Sins, when they had offended him, by doing contrary to his Commands; which he continues to the 14 *Verſe* of the v *Chapter.* And this Law about *Sin-offerings*, ſeems to have been delivered to *Moſes* at a different time from the former; being about a different matter; but by a Voice ſpeaking to him out of the Tabernacle, as before, *ch.* i. 1.

Ver. 2. *Speak unto the Children of Iſrael, ſaying, If a ſoul ſhall ſin through ignorance,* &c.] There are three Conditions expreſſed in this Verſe, of the Sin for which the following Sacrifice was admitted. *Firſt,* It was to be committed *ignorantly*; not wittingly and preſumptuouſly. *Secondly,* It was for Sin againſt a *negative* Precept, (as the Jews call them) *i. e.* ſuch a Commandment as forbad ſomething to be done. So it is ſaid here expreſly [*Concerning things which ought not to be done.*] As for the omiſſion of ſuch things as were commanded to be done, they might be performed ſome other time, when Men had better bethought themſelves; which was much more acceptable to God, than offering Sacrifice for the omiſſion. And *thirdly,* It was for *Facts* committed, not for *Words* or *Thoughts*; ſo the laſt words are, *and ſhall do againſt any of them.* As for the ſins which Men might imprudently commit in *word* and in *thought*, they were ſo many, that the whole Flocks and Herds would not have ſufficed for their Expiation, nor the Altar contained all ſuch Sacrifices. The Jews add a *fourth* Condition, that the Sacrifice here appointed was for ſuch *Facts*, as if they had been committed wittingly, a *Cereth*, i. e. *cutting off*, was threatned to them by the Law: Which they gather from xv *Numb.* 30. But that phraſe, *with an high hand*, ſeems not to ſignifie any *ſort* of ſin, but a certain *manner* of ſinning: As when a Man deſpiſed God's Commandments, and brought Contempt upon the Law by his ſins, as a very learned Friend of mine, now with God, hath obſerved. And therefore it is probable all ſins committed ignorantly were expiated by the following Sacrifices, ſave only thoſe which are appointed to be expiated by other Sacrifices, or after another manner. See Dr. *Owtram de Sacrificiis, L.* i. *cap.* 12. *n.* 2, 3, 4.

Ver. 3. *If the Prieſt that is anointed do ſin.*] And firſt he preſcribes the Sacrifice which he who was to make the great Expiation for all the People, ſhould offer for himſelf, *viz.* the High-Prieſt: who only, of all the Prieſts, was conſtantly anointed at the entrance of his Office. And if after he was put out of his Office, he committed any ſuch ſin as is here mentioned, he was to make this Offering for his Expiation, as much as if he had continued in it. So Mr. *Selden* obſerves out of the *Miſna, L.* ii. *de Synedr. cap.* 15. *n.* 14.

*According to the ſin of the People.*] In the manner before-mentioned. Or, as R. *Solomon* interprets it, if he hide any thing from the People, whereby they err. For ſo the words run in the Hebrew, if he ſin *to the guilt of the people*, (or to the making them guilty) either by miſinforming them, or drawing them into Error by his Example; ſo that they take a thing to be clean, which is indeed unclean, or the like.

*Then let him bring for his ſin which he hath ſinned, a young bullock without blemiſh.*] It is obſerved by ſome, that in great Offences the Sacrifices were ſmall; leſt they ſhould imagine their Pardon was procured by their great expence. For here the word is *Par ben bachur, a young Bullock*, that was but a little bigger than a Calf. And ſo this Sacrifice is called (*Par*) in the following Verſes. Whereas that of the *Peace-offering* is called *ver.* 10. *Shor*, an Ox, (though we tranſlate it alſo, *Bullock*) one that was grown to its full bigneſs, and conſequently of greater value.

*For a ſin-offering.*] How *Chattah*, which we tranſlate *Sin-offering*, differs from *Aſcham*, which we tranſlate *Treſpaſs-offering*, I ſhall examine afterward, when *Moſes* came to ſpeak of the latter; and now only obſerve, that *Chattah* is the name both for *Sin*, and for the *Sin-offering*: as the word *Piaculum* was among the Heathen; which ſignified both a great Crime, and the Expiatory Sacrifice for it. By which thoſe words in the New Teſtament may be explained, *Chriſt was made ſin for us*; that is, a Sacrifice to expiate our Sins. And ſo the word ἁμαρτία, *Sin*, certainly ſignifies, viii *Rom.* 3.

Ver. 4. *And he ſhall bring the Bullock unto the door of the tabernacle of the congregation before the LORD.*] This, as I take it, was to be done by himſelf; who was to preſent the Sacrifice to the Divine Majeſty, and deſire it might be accepted for the purpoſe to which it was to be offered.

*And ſhall lay his hand upon the Bullocks head.*] As every one that brought other Offerings were bound to do, (See *ch.* i. 4. iii. 2, &c.) but here for another purpoſe; *viz.* to confeſs their Sins unto the LORD, and beſeech him to forgive them. See v. 5. There is a good Gloſs upon this, in a very bad Book called *Nitzachon*, not long ago publiſhed by the learned *Wagenſeil*: where that Author ſaith, (*p.* 11.) *When a Man ſacrificed a Beaſt, he was to think in his mind I am more a Beaſt than this here preſent. For I have ſinned, and for the ſins I have committed, I offer this: but it were more juſt that he who hath ſinned ſhould ſuffer death, than this Beaſt* (which hath not offended.) *Therefore thus a Man, by the help of this Sacrifice, began to repent.*

*And kill the bullock before the LORD.*] This ſeems to have been done by him that laid his hand on the head of the Bullock, that is, by the High-Prieſt himſelf. For the greateſt Men, in old time, did not think ſuch work below them; but rather eſteemed every thing that ſerved to the worſhip of God, to be noble and honourable. So *Homer* repreſents King *Agamemnon* as killing the Lambs himſelf; by the Blood of which he was to ſeal the Treaty he made with the *Trojans*, *Iliad.* 3. yet in this caſe it is likely the High Prieſt himſelf did not kill the Sacrifices, but ſome of the other Prieſts that then miniſtred. For he that did this ſeems to be diſtinguiſhed, by the next words (*ver.* 5.) from the *Prieſt that is anointed*; i. e. the High-Prieſt. Nor was this Sacrifice killed in the ordinary place where *Sin-offerings* were killed, (See 24.) being an extraordinary ſort of Offering, as that which follows alſo was.

Ver. 5. *And the Prieſt that is anointed.*] Whoever killed the Sacrifice, the High Prieſt himſelf, for whom it was offered, did what follows.

*Shall take of the bullocks blood.*] In a Baſon.

*And bring it to the Tabernacle of the Congregation.*] Into the very Sanctuary; where, as it follows, he was to dip his finger in the Blood, and ſprinkle it ſeven times before the LORD.

Ver. 6. *And the Prieſt ſhall dip his finger in the blood.*] Or rather, *dip it into the blood.*

*And ſprinkle of the blood ſeven times before the LORD.*] This was peculiar to his Sacrifice for Sin, and done in no other but that for the whole Congregation. To ſignifie, perhaps, that their Offences were more heinous, and could not be ſo eaſily expiated, as thoſe of other Men. The number *ſeven*, every one knows, was of great account, and thought moſt powerful in Religious Actions, even among the Heathen. For as *Eliſha* bad *Naaman* go and waſh *ſeven times in Jordan*, to cure him of his Leproſie; ſo *Apuleius*, in the beginning of the xith Book of his *Metamorphoſis*, ſpeaks of dipping the head *ſeven times* in the Sea for Purification, and gives the reaſon for it; *Quod eum numerum præcipue religioni aptiſſimum divinus ille Pythagoras prodidit*; becauſe the Divine *Pythagoras* (as he calls him) *taught this number to be above all other moſt proper in Religion.* Which in all probability, *Pythagoras* learnt from the truly Divine *Moſes*: to whom God revealed the Creation of the World in *ſix* days, and his conſecrating the *ſeventh* day, on which he reſted; which made the number *ſeven* ſo much uſed in ſacred Matters. For not only in this Sacrifice, but in making the Water of Separation by burning a red Heifer, this Rite was uſed, (xix *Numb.* 4.) and in purging a Leper, (xiv *Lev.* 7.) in dedicating the Altar (xxix *Exod.* 37.) when the Oil was ſprinkled on it ſeven times, (viii *Lev.* 11.) and at the Conſecration of the Prieſts, (xxix *Exod.* 35.) and to ſay no more, as every ſeventh day of the Week was holy, ſo every ſeventh year the Land reſted; and after Seven times ſeven there was a *Jubilee*, xxv *Levit.* They that would ſee more of this number, and of its *Sacramenta*, as St *Hierom* ſpeaks, may read him upon v *Amos* 3. and *Druſius* on this place, and on vi *Joſh.* 4. and *Wolfius* upon *Nehemiah* viii.

*Before the vail of the Sanctuary.*] Which parted the *holy place* from the *moſt holy.* For that is peculiarly called by the name of *Porocheth*, which is the word here uſed (xxvi *Exod.* 31, 33, 35. xvi *Lev.* 2, &c.) as the other Vail, which was before the Door of the Tabernacle, is conſtantly called *Maſach*, xxvi *Exod.* 36, 37.

Ver. 7. *And the Prieſt ſhall put ſome of the Blood upon the horns of the Altar of ſweet Incenſe, &c.*] This alſo was peculiar to his Sacrifice; and to that for the whole Congregation, *ver.* 17.

*And ſhall pour out all the blood of the bullock.*] That is, all the reſt of the Blood which remained after the ſprinkling before the Mercy-ſeat; and the tipping of the Horns of the Altar with it.

*At the bottom of the Altar of the burnt-offering.*] Where, after the building of the Temple, there were two holes; one on the Weſt-ſide of the Altar, the other on the South, (as the Jews tell us in *Middoth*, *cap.* 3. *ſect.* 2.) by which it is conveyed into a *Canal* under Ground, thro' which it ran into the Brook *Kidron*. And there was only this difference (they ſay) about theſe two holes, that the Blood of the Sin-offering (any part of which was carried into the moſt holy place) was poured out only into that on the Weſt-ſide of the Foundation of the Altar. And, if we may believe the Jews, the Gardiners bought this Blood of thoſe that were the Treaſurers of the Temple, to inrich their Ground with it, as *Conſtantine L'Empereur* there obſerves. And while they were in the Wilderneſs, and all the time they had only a moveable Tabernacle, it is moſt likely there were Receptacles made under Ground, with Conveyances to ſome diſtant place, where it ſank into the Earth, or was covered with Duſt, as other Blood is commanded to be, xvii. 13. For *Maimonides* thinks the pouring out the Blood (ſo that it might not remain in one place) which is conſtantly and ſtrictly required by the Law, was in oppoſition to an idolatrous Cuſtom of the old *Zabij*; who made a collection of the Blood in a Veſſel, or in a little Pit, about which they ſat, and eat the Fleſh, imagining their Gods feaſted upon the Blood; as I noted before out of *Maimonides, More Nevoch. P.* iii. *cap.* 46.

*Which is at the door of the Tabernacle of the Congregation.*] For there was the place of it, as hath been obſerved xl *Exod.* 6.

Ver. 8. *And he ſhall take off from it all the fat of the Bullock for the ſin-offering,* &c.] All that follows in this, and the *two* next Verſes, (*ver.* 9, 10) is the ſame that was ordered to be done about *Peace-offerings*, as appears from *ver.* 10. See therefore the foregoing Chapter, *ver.* 3, 4, 5.

Ver. 11. *And the skin of the Bullock, and all his fleſh, with his head, and with his legs, and his inwards,* &c.] This Sacrifice was ſo laborious, to work in them a greater deteſtation of ſin; which was aggravated by the Quality of the Perſon that committed it. And *Nachmaides* hath an Obſervation, which (in ſome parts of it, at leaſt) is very remarkable; 'That all a Man 'doth, being performed in Words, in Works, 'or Thoughts, God commanded them when 'they brought an Offering for Sin, that they 'ſhould *lay their Hand* on it, which had reſpect 'to the Works they had done; and *make Confeſſion* over it, which had reſpect to their 'Words; and burn the *Inwards* and *Kidneys*, 'which are the Organs of Thoughts and De'ſires; the *Legs* alſo, had a reſpect to a Man's 'Hands and Feet, by which he doth all his 'Work; and the Blood that was ſprinkled on 'the Altar ſignified his own Blood. *So that 'while a Man did all theſe things, he was put 'in mind how he had ſinned againſt God, both in 'Soul and Body, and deſerved to have his Blood 'ſhed, and his Body burnt; unleſs the Mercy of 'the Creator had accepted a Price of Redemption 'for him,* viz. *a Sacrifice; whoſe Blood was for 'his Blood, and its Life for his Life; and the 'principal Members of the Sacrifice, for the Mem'bers of his Body.*' By which it appears, that the beſt ſort of Jews had a ſenſe, that the Sacrifices for Sin were offered to God in their ſtead, as a Ranſom for them. And ſo we Chriſtians are to underſtand the Sacrifice which Chriſt made of himſelf, who *gave himſelf a Ranſom for us all*, as the Apoſtle ſpeaks, 1 *Tim.* ii. 6. and our LORD ſaith the ſame xx *Matt.* 28. x *Mark* 45. Such Sacrifices the Heathens themſelves had, which they called *Luſtralia*, from the word *luſtrare*, which ſignifies to *expiate* among the *Romans*; and that by *paying a price.* For the ancient Poet *Ennius* (as our excellent Mr. *Thorndike* hath obſerved) tranſlating into Latin a Greek Tragedy called Ἑκτορολύτρα (being taken out of *Homer*, where he ſpeaks of *Priamus* ranſoming of *Hector*'s Corps from *Achilles*) intitled *Hectoris luſtra* (which ſhows this is the Latin of λύτρον, *Ranſom* or *Redemption*: and that ἀπολυτρόω ſignifies in the New Teſtament *to deliver by paying a Ranſom.* See his *Epilogue*, Book ii. Chap. 27.

Ver. 12. *Even the whole Bullock ſhall be carry forth without the Camp.*] It was not diſſected, as the *Peace-offerings* were, becauſe no body was to partake of any part of it; being a Sacrifice for the Prieſt's own Sin. And therefore it was to be carried (though not by himſelf, but ſome other Perſon) to be burnt without the Camp, to expreſs the Abominableneſs of the Sin. This Rite, and the carrying the Blood within the Tabernacle, to be ſprinkled before the LORD, were uſed only in theſe two Caſes; of the Sin of the High Prieſt, and of all the People. For of other Sin-offerings the Prieſt might eat, (vi. 26.) but of this, being for himſelf, he was not to taſte at all, becauſe he was in a ſtate of Guilt.

*Into a clean place, where the aſhes are poured out.*] On the Eaſt-part of the Tabernacle there was a Place for the Aſhes to be thrown into, when they are taken from the Altar; which afterward were carried into a clean Place, without the Camp. And ſo they were carried out after the Temple was built at *Jeruſalem*, at the Eaſt Gate of the City, into a Valley which lay between *Jeruſalem* and Mount *Olivet*.

*And burn him on the wood with fire.*] Not upon an Altar, but in a fire made with Wood upon the Ground, to ſhow the odiouſneſs of the Sin, as *Maimonides* thinks. For as the whole *Burnt-ſacrifices* were burnt on the Altar, becauſe they were an *Offering of ſweet ſmelling ſavour* unto God; ſo this was burnt without the Camp upon the Ground, to ſhow that the *odour of it was ungrateful and abominable*; *More Nevochim, P.* iii. *cap.* 46. where he alſo obſerves, that the burning of the Beaſt intirely, being the deſtruction of it, ſo that nothing of it remained, it ſignified in like manner the utter deletion of Sin, ſo that it ſhould be remembred no more. And the Bullock being burnt without the Camp, I take it to denote, that the People ſhould not ſuffer for the Sin of the Prieſt, which was aboliſh'd together with his Sacrifice.

The ſame *Maimonides* hath another Obſervation upon the Title *Zebachim*, that there were *three* Places conſtituted for the burning of holy Things. The *firſt* was in the Sanctuary, as every one knows; the *ſecond* was in the Mount of the Houſe, (as they called the Place round about the Court of the Sanctuary) where, if any Blemiſh happened to a Bullock or a Goat, they were brought out of the Sanctuary, and burnt in a Place called *Bira*: and the *third* was in this place of the Aſhes, without the City.

*Where the aſhes are poured out, there ſhall he be burnt.*] This is repeated, that none might preſume to take the Liberty to burn the Bullock in any other place.

Ver. 13. *And if the whole Congregation of Iſrael ſin through ignorance.*] The Jews generally underſtood by the *whole Congregation*, the great *Sanhedrim*, who repreſented the whole People of *Iſrael*. So *Maimonides* in his *More Nevochim*, P. iii. *cap.* 41. and in his Treatiſe of *Sacrifices*; and R. *Levi* of *Barcelona*, *Præcept.* cxviii. For they ſometimes erred in Judgment; and thereby miſleading the People, they were bound, when they found their Error, to offer this Sacrifice. Yet the *Talmudiſts* have raiſed many Diſputes upon this Point, and made various Caſes: in ſome of which the Houſe of Judgment was bound to offer the Sacrifice here appointed, and not they who followed their Sentence: and others there were, in which they who followed their Sentence were bound, and not the Judges themſelves. But if *Moſes* his words be well conſidered, it will appear, that he ſpeaks of a Sin committed by all the People, in doing ſomething which God had forbidden; by making wrong Conſtructions of the Law, or by common falſe Opinions, or popular Cuſtoms. For the *whole Congregation* is here plainly diſtinguiſhed from the *Elders of the People*, (*ver.* 15.) which is certainly the name for their Judges and Governours. It was Mr. *Selden*'s Intention to have treated largely of the Senſe and Notion of this Law, as appears by what he ſaith of it, *L.* ii. *de Synedriis*, *cap.* 14. *n.* 4. where he refers his Reader to the *third* Book on that Subject, for an Account of this Place. In the beginning of which (*cap.* 1. *n.* 1.) he ſignifies his Intention to explain what the Office of the *Sanhedrim* was, in offering Expiatory Sacrifices for the *whole Congregation.* Which he repeats again *cap.* 10. *n.* 1. with this Addition, that they made this Sacrifice in the Name of all the People, when they offended as a Community. But he did not live to purſue his Intentions, being diverted by long Digreſſions about other Matters: yet he ſhows ſufficiently his Opinion was, that this Sacrifice was not offered *for* the *Sanhedrim*, but *by* them for the *People*.

*And the thing be hid from the eyes of the aſſembly.*] They are not ſenſible of their miſtake for the preſent; but afterward diſcover it, either by themſelves or by their Rulers.

*And they have done ſomewhat againſt any of the Commandments of the LORD, concerning things which ought not to be done.*] Have offended againſt ſome of the *negative* Precepts (as the Jews ſpeak) which forbid ſuch things to be done. See *ver.* 2.

*And are guilty.*] Are ſenſible of their guilt.

Ver. 14. *When the ſin which they have ſinned againſt it, is known.*] When they have diſcovered what Precept they have violated.

*Then ſhall the Congregation offer a young Bullock for the ſin.*] Without blemiſh, as was required for the Sin of the High Prieſt, *ver.* 3.

*And bring him before the Tabernacle of the Congregation.*] *i. e.* Cauſe the Bullock to be brought thither, by ſome of his People, in the name of all the reſt.

Ver. 15. *And the Elders of the Congregation ſhall lay their hands upon the head of the Bullock,* &c.] They were to do this, as Repreſentatives of the People. See *ver.* 13. and the End of *laying on their Hands*, v. 4.

*And the Bullock ſhall be killed before the LORD.*] Either by ſome of them, or ſome of the People whom they appointed. See *ver.* 4.

Ver. 16. *And the Prieſt that is anointed.*] That is, the High Prieſt: See *ver.* 5. All the reſt that follows to *ver.* 22. is exactly the ſame that is preſcribed in the foregoing Offering, for the High Prieſt himſelf. Only R. *Solomon Jarchi* hath a nice Obſervation on the next Verſe, that it is not ſaid in this Caſe (as it is in the former) he ſhall ſprinkle of the Blood ſeven times *before the Vail of the Sanctuary*, but only *before the Vail*, without the Addition of *hakkodeſh*, of the Sanctuary, as it is *ver.* 6. Becauſe, ſaith he, if the High Prieſt only ſin, the Holineſs doth not depart: but if all the Congregation ſin, then it doth depart. As if a Province rebel againſt a Prince, his Family ſtands; but if there be a general Defection, he muſt fall. He hath the like Obſervation upon *ver.* 22, 23. but it ſeems too ſubtile: For in the 18th Verſe *Moſes* only ſaith, He ſhall put ſome of the Blood upon the *Horns of the Altar*, without adding of *ſweet Incenſe*, (as before *ver.* 7.) and yet it is manifeſt he means the ſame Altar; and what was done in this Sacrifice was as acceptable as what was done in the other.

Ver. 22. *When a ruler hath ſinned, and done ſomewhat through ignorance againſt*, &c.] The word *Naſi*, which we tranſlate *Ruler*, ſignifies the *Head of a Tribe* in i *Numb.* 4, 16. vii. 2. But the Jews commonly underſtand it peculiarly of the *Head*, or *Prince* of *the great Sanhedrim*; who, when they were under the Government of Kings, was the King himſelf. Thus the *Miſna* gathers from theſe words in the Text [*when he ſinneth againſt any of the Commandments of the LORD his God*] which ſignify him, ſay the Doctors, that hath no Superior but the LORD. And ſo the *Gemariſts* underſtand it alſo, as Mr. *Selden* ſhows *L.* ii *de Synedriis*, *cap.* 16. *p.* 666. But I think it is moſt reaſonable to extend this to all great Officers and Judges, who had a peculiar relation to God; and therefore were called by his Name.

*Concerning things which ſhould not be done.*] See *ver.* 2.

*And is guilty.*] Acknowledges that he hath offended God by the Sin which he hath committed.

Ver. 23. *Or if his ſin wherein he hath ſinned, come to his knowledge.*] If we retain this Tranſlation, (and do not render the firſt word *and*, but *or*) then the foregoing words in the latter end of *ver.* 22. *veaſhem*, muſt be tranſlated (not *is guilty*, but) *and acknowledges his guilt.* Which ſeems to be the true Senſe; for when Men ſin, they are guilty, tho' the ſin was committed ignorantly; but they do not acknowledge their Guilt till they ſee it; as *Moſes* here ſuppoſes they might, when they conſidered better, or ſomebody informed them aright. So theſe words ſignify, *or his ſin is made known unto him.* Thus *L'Empereur* very judiciouſly tranſlates this whole Paſſage, *And he acknowledges himſelf guilty, or his ſin be ſhown to him.* Otherwiſe there is no room for this disjunctive Particle. See his *Annot.* upon *Bava kama*, *cap.* 7. *ſect.* 1. and *cap.* 9. *ſect.* 4, 5. And thus we ourſelves tranſlate the firſt part of this disjunction (in the latter end of the foregoing Verſe) v *Hoſea* 15. *acknowledge their offences.*

*He ſhall bring his offering, a Kid of the Goats.*] His Sacrifice was of leſs value than the two former. From which Mr. *Selden* concludes, that the High-Prieſt was not always the Head of the *Sanhedrim, L.* ii. *de Synedr. cap.* 16. *p.* 653. For their Sacrifices were very different, which argues a difference in their Perſons. And the *Miſna* ſays, if the High-Prieſt were put out of his Office, his Sacrifice was ſtill the ſame, *viz.* a Bullock without blemiſh: but it was not ſo with the *Naſi*, or Ruler, who offered only the Sacrifice of a private Man, if he loſt his Office.

*A male without blemiſh.*] It was to be the beſt of this kind; tho not equal to the Sacrifice for the High-Prieſt, and the whole Congregation. See *ver.* 28.

Ver. 24. *And he ſhall lay his hand upon the head of the Goat.*] Of this ſee *ver.* 4.

*And kill it in the place where they kill the burnt-offering before the LORD.*] Where that was, ſee *Chap.* i. *ver.* 11. Neither of the two fore-mentioned Offerings (for the High Prieſt, or the whole Congregation) are ordered to be killed here; but only *before the LORD, ver.* 14, 15. that is, in any part of the Court but that which was proper to the *Burnt-offering*, and the common *Sin-offering*, as it here follows.

*It is a ſin-offering.*] And therefore was to be killed where the Burnt-offering was: for ſo it is ordained vi. 25. that all *Sin-offerings* ſhould be there ſlain. Which doth not imply that the two former were not Sin-offerings; but that they were not of the common ſort; as appears by the carrying of their Blood into the Sanctuary, and burning their Fleſh without the Camp; which are not ordered either in this, or in the following Sacrifices.

Ver. 25. *And the Prieſt ſhall take of the blood of the Sin-offering with his finger.*] By dipping his finger into it, *ver.* 6, 17.

*And put it upon the horns of the Altar of burnt-offering.*] Whereas the Blood of the two former, was put upon the Horns of the golden Altar in the Sanctuary, *ver.* 7, 18.

*And ſhall pour out his blood at the bottom of the Altar of burnt-offering.*] See *ver.* 18.

Ver. 26. *And he ſhall burn all his fat upon the Altar*, &c.] See *Chap.* iii. 9. It is not here ſaid what ſhould be done with the Fleſh; which in the two foregoing Offerings is ordered to be burnt without the Camp, (*ver.* 12, 21.) But in *Chap.* vi. 26, 29. and xviii *Numb.* 9, 10. the Law of the *Sin-offering* is ſet down to be this, that the Prieſt and his Sons ſhould eat it, in the Sanctuary, and no where elſe; provided alſo that they were free from uncleanneſs, xxii. 4.

*And the Prieſt ſhall make an atonement for him, as concerning his ſin.*] By this Sacrifice his Guilt was expiated; which muſt be underſtood to be the effect of the Sacrifice for the High-Prieſt; tho it be not expreſſed, as it is in that, for the whole Congregation, *ver.* 20.

*And it ſhall be forgiven him.*] So that he ſhould not be liable to the Puniſhment *of cutting off*, as the Jews underſtand it; who fanſy ſuch ſins to which that is threatned are here ſpoken of, See *ver.* 1. Rather, he was reſtored to Communion with the People of God, from which he was ſeparated while he remained in a known Guilt.

Ver. 27. *And if any one of the common people ſin through ignorance.*] Commit the ſame Offence that a Ruler or publick Officer doth.

*And be guilty; or if his ſin which he hath committed come to his knowledge.*] See how this ought to be tranſlated, *ver.* 22, 23,

Ver. 28. *That he ſhall bring his offering, a Kid of the Goats, a female without blemiſh.*] Being a common Perſon, leſs was required of him than of a Prince; who was to offer a *Male* (*ver.* 23.) which in all Creatures was of greater value than a *Female*, as *Maimonides* obſerves: Who reckons up *three and forty* offences of this ſort, that might be committed imprudently (in his Treatiſe called *Schegagoth*) in one of which, *viz.* worſhipping an Idol ignorantly, the Sacrifice was the ſame for a private Man, as for the King, or the High Prieſt, or the Prieſt anointed for War: But in all the other xlii. a *female* Goat or Lamb ſufficed for a private Man, *cap.* 1. *ſect.* 4. And this Sacrifice they call *ſtated*, or fixed, becauſe no Man offered more or leſs, whether Rich or Poor, Man or Woman; except only thoſe who eat holy things, or entred into the Sanctuary; whoſe Sacrifices were higher or lower, as they ſpeak. And there were *three* things, if we may believe them, which, tho committed by Error, were expiated by no Sacrifice, *viz. Blaſphemy, neglect of Circumciſion, and not keeping the Paſſover.* So R. *Levi* of *Barcelona, Precept.* cxix. Which ſeems to be an unreaſonable Opinion, ſince *Idolatry* committed ignorantly, they ſay, was comprehended within this Law.

Ver. 29. *And he ſhall lay his hand upon the head of the ſin-offering*, &c.] This Verſe and the following, with the beginning of *ver.* 31. contain nothing but what was ordered about the fore-going Sacrifice, *ver.* 24, 25, 26.

Ver. 31. *And the Prieſt ſhall burn it upon the Altar, for a ſweet ſavour unto the LORD.*] This is a Phraſe uſed concerning *Burnt-offerings*, i. 9, 13. and *Peace-offerings*, iii. 5, 16. but it is not ſaid of any of the foregoing Sin-offerings, that the burning of them, or their Fat, was for *a ſweet ſavour unto the LORD.* The reaſon of which I am not able to give, unleſs it were to comfort the loweſt ſort of People with hope of God's Mercy, tho their Offering was mean, in compariſon of thoſe offered by others. *Abarbinel* gives this reaſon for it, becauſe a Sin of Ignorance being a leſs Fault in a common Man, it was a ſign of great probity in him to bring a Sacrifice for the Expiation of it: But for the High-Prieſt, or Senate, or Ruler of the People, to be ignorant of the Law, was ſuch a high Crime, that it was no commendation to them, to bring a Sacrifice for their Purgation.

Ver. 32. *And if he bring a Lamb for a ſin-offering*, &c.] For which reaſon God was pleaſed to accept a *Lamb*, and that a *Female*, of thoſe who were not able to bring a *young* Kid.

Ver. 33. *And he ſhall lay his hand upon the head of the ſin-offering, and ſlay it*, &c.] This and the next Verſe differ not from the fore-going, and therefore need no Explication.

Ver. 35. *And the Prieſt ſhall burn them upon the Altar, according to the offerings made by fire unto the LORD.*] Or rather *upon* the Offerings, or *after* the Burnt-offering. See iii. 5.

*And the Prieſt ſhall make an atonement for his ſin*, &c.] And if by the ſame Error he had committed ſeveral ſins, there was a diſtinct Atonement to be made for every one of them: So that if he had committed ignorantly the xliii. Offences before-mentioned, tho it were by one and the ſame Error, he was bound to offer as many expiatory Sacrifices, as *Maimonides* reſolves in the fore-named Treatiſe *Schegagoth*, *cap.* 4. This, and ſuch like things, made this Law *a Yoke which they were not able to bear*, as St. *Peter* ſpeaks xv *Acts* 10.

## CHAP. V.

Ver. 1. IF *a ſoul ſin.*] in the manner following.

*And hear the voice of ſwearing, and is a witneſs.*] Being adjured in the Name of God, when he is called to be a Witneſs in a Cauſe, to ſpeak the Truth. For Judges had this power, to uſe ſuch Adjurations, that they might either draw a Confeſſion from an accuſed Perſon, or a faithful Teſtimony from a Witneſs. Of the former of which there is a ſolemn Form remaining in Scripture, 1 *Kings* xvii. 16. 2 *Chron.* xviii. 15. as *Grotius* hath obſerved upon xxvi *Matth.* 63. And Dr. *Hammond* upon the ſame place, hath obſerved inſtances of the latter, 1 *Kings* vii. 31. xxix *Prov.* 24. And *Micah*'s Mother ſeems by her own Authority to have adjured her Family, as they dreaded the Vengeance of the Divine Majeſty, to diſcover if they knew any thing of the Eleven hundred Shekels of Silver, which had been ſtoln from her, xvii *Judg.* 2. In all which Caſes, Men were bound to anſwer, as much as if they had taken a ſolemn Oath ſo to do. Inſomuch that our bleſſed LORD himſelf being thus adjured, made an Anſwer to the Court of Judgment, tho' before he had ſtood ſilent.

*Whether he hath ſeen or known of it.*] Whether he can ſay any thing of the Matter in queſtion; either from his own Knowledge, or from the Information of credible Perſons.

*If he do not utter it.*] Declare what he knows, being thus adjured.

*Then he ſhall bear his Iniquity.*] Let him not think it is no offence to ſuppreſs the Truth, when he is ſo ſolemnly admoniſhed to declare it; but offer ſuch a Sacrifice for his Sin, as is preſcribed *ver.* 1. which belongs to all the following Caſes. The Jews make *four* ſorts of Oaths in their Courts, or commerce one with another; as Mr. *Selden* hath obſerved out of their Writers, (*L.* ii. *de Synedr. cap.* 11. *n.* 8.) which are, *raſh Oaths*, *vain Oaths*, (of which they alſo make *four* ſorts) *Oaths about Truſts* (mentioned vi. 2, 3.) and this, which they call *the Oath of Teſtimony*; which they ſay every Man was bound to give before the *Sanhedrim*, when he was required. With this diſtinction between Capital and Pecuniary Cauſes, that in the latter a Man was not bound to come and teſtify, unleſs he was cited by the Plaintiff, or by the Court; but in capital Cauſes, and in ſuch things as the Law prohibited, (as if a Man ſaw another ſmite his Neighbour) he was bound to come of his own accord, without any Summons, and give his Teſtimony in Court. Yet in this they make ſome difference, as may be ſeen in *R. Levi Barcelonita*, *Præcept.* cxx. They who would ſee more of theſe ſeveral ſorts of Oaths among the Jews, may find them conſider'd in *Sam. Petitus* his *Var. Lectionis*, *cap.* 16. And ſuch a Law as this there was anciently in other Countries, that he who ſaw a Crime committed, if he could not hinder it, ſhould be bound, at leaſt, to proſecute the Malefactor. So the *Egyptian* Lawgiver ſaith concerning *Theft*, which a Man ſaw committed, μηνῦσαι γὰρ πάντως ὤφειλε τοὺς λῃστὰς, καὶ ἐπεξιέναι τὴν παρανομίαν, to proſecute the Law againſt that Crime. So *Plato* uſes the ſame word ἐπεξιέναι, *L.* iv. *de Legibus*, ſaying, that he who knew of ſuch a Fact, or had certain Information of it, καὶ μὴ ἐπεξιὼν, and doth not proſecute the Perſon that did it, ἐν αὐτοῖς ἐνεχέσθω νόμοις, let him be liable to the ſame Puniſhment. See *Henr. Stephanus* his *Præfat. ad Fontes Juris Civilis*.

Ver. 2. *Or if a ſoul touch any unclean thing, whether it be a carcaſe of an unclean beaſt*, &c.] The Hebrew Doctors expound this of ſuch Perſons, as having touched any of the unclean things, which are mentioned in this Verſe and in the next, came into the Sanctuary, or did eat of the holy things. Which they gather out of vii. 20, 21. and xix *Numb.* 20. where *cutting off* is threatned to thoſe, who knowingly were ſo guilty. For otherwiſe, it was ſufficient for a Man's Expiation, who touched any unclean thing, to waſh himſelf; and his Uncleanneſs laſted only till the Evening. See *chap.* xi. and *Numb.* xix. But why may it not be meant of thoſe, who neglected to waſh themſelves; who were to expiate that Neglect by a Sacrifice?

*He alſo ſhall be unclean and guilty.*] Obliged to offer the Sacrifice preſcribed (*ver.* 6.) for eating that which is holy (ſaith *Raſi*) or coming into the Sanctuary.

Ver. 3. *Or if he touch the uncleanneſs of man*, &c.] Such Uncleanneſſes as are mentioned in the xiith, xiiith, and xvth Chapters of this Book.

*And if it be hid from him, when he knoweth of it, then he ſhall be guilty.*] The words may be tranſlated, *Whether he did it ignorantly, or had ſome knowledge of it*, and yet offended, he ſhall be obliged to offer the Sacrifice mentioned *ver.* 6.

Ver. 4. *Or if a ſoul ſwear.*] This the Hebrew Doctors expound of that ſort of Oath, which they call *futil* or *raſh*: When a Man ſaith he hath done, or will do, or not do, a thing that is in his power to do.

*Pronouncing with his mouth.*] It was to be uttered in words, and not meerly thought in his mind.

*To do evil or good.*] That he hath done a thing, or not done it, of whatſoever kind it be; or that he will, or will not do it. For theſe *four* kinds of Oaths, of this ſort, the Hebrew Doctors make, *two* about things paſt; and *two* about things to come, (See *Selden de Synedr. L.* ii. *cap.* 11. *n.* 8.) As if he ſwear that he did eat, or he did not eat of ſuch a Meat; did talk, or did not talk with *Reuben* or *Simeon*, &c. *Raſi* thinks by *doing good*, is meant ſomething for his own advantage; and conſequently by *doing evil*, we are to underſtand *afflicting* himſelf, or *puniſhing* his Servant, *&c.* But it may as well be underſtood generally of all things whatſoever, which are comprehended under the name of *good and evil.*

*And it be hid from him.*] He did not rightly underſtand, or conſider the thing about which he ſware; whether it was in his power, for inſtance, to do what he ſwore he would do; or, whether he could lawfully do it; or if thro' forgetfulneſs he omitted to do what he might have done. Some interpret theſe and the following words, as thoſe of the foregoing Verſe.

*He ſhall be guilty in one of theſe.*] Obliged to offer a Sacrifice (as it follows *ver. 6.*) if he have ſworn raſhly in any of the foregoing Inſtances.

Ver. 5. *And it ſhall be, when he ſhall be guilty in one of theſe things, that he ſhall confeſs that he hath ſinned in that thing.*] When he laid his hand upon the head of his Sacrifice, this Confeſſion of his Offence, it is likely, was made; without which his Sacrifice would have been of no avail: So all the Hebrew Doctors underſtand it; particularly *Abarbinel*, upon the xvi$^{th}$ Chapter of this Book, ſaith, That *Confeſſion was neceſſary to be added to every Sacrifice for Sin.* For what is here commanded in this Caſe, they reſolve belongs to all *Sin-offerings*, and *Treſpaſs-offerings* alſo. And indeed it was a Notion among the Heathen themſelves, that an Offering without Prayer was to no purpoſe: *Quippe victimas cædi ſine precatione, non videtur referre, nec Deos ritè conſuli*, as *Pliny* ſpeaks, *L.* xxviii. *Nat. Hiſt. cap.* 2. and every one knows that *Confeſſion* was a part of Prayer. See Dr. *Owtram de Sacrificiis*, *L.* i. *cap.* 15. *n.* 9.

Ver. 6. *And he ſhall bring his treſpaſs-offering unto the LORD.*] There is a difference between a *Sin-offering* (called *Chattah*) and a *Treſpaſs-offering* (called *Aſcham*) as is plain in the latter part of this Chapter, compared with this. But here in this place, they are not diſtinguiſhed, for the name of *Treſpaſs-offering* is given to that, which was really a *Sin-offering*; as appears from the latter end of this Verſe, and from the two next, where this Offering is expreſly called a *Sin-offering.*

*For his ſin which he hath ſinned.*] In any of the *four* fore-mentioned Caſes; either by polluting the Sanctuary, or eating holy Things, or a raſh Oath, or by refuſing to give his Teſtimony, being adjured by the Court of Judgment to do it. Thus *R. Levi* of *Barcelona* explains this, *Precept.* cxxi.

*A female from the flock, a Lamb, or a Kid of the Goats, for a ſin-offering.*] As the Hebrews call the *Sin-offering*, mentioned in the foregoing Chapter, *ver.* 27. a *fixed Sacrifice*; ſo they call this *higher or lower*, being brought according to every Man's faculty or ability; ſome more, ſome leſs, as the fore-named Author, and many other of their Doctors obſerve; and is plain of itſelf from the following Verſes.

*And the Prieſt ſhall make an atonement for him, concerning his ſin.*] By ſprinkling the Blood, and burning the Fat of the Sacrifice, as is directed iv. 34, 35.

Ver. 7. *And if he be not able to bring a Lamb.*] See the Mercy of God, ſaith the ſame R. *Levi*, who was pleaſed to exact ſuch ſmall Puniſhments for theſe Sins, *becauſe it was very eaſy for Men to fall into them.* For we are more prone to offend in word, than in deed: and without great Caution it was ſcarce poſſible not to fall into ſuch Legal Pollutions, as required this Expiation.

*Then he ſhall bring for his treſpaſs which he hath committed, two Turtle-doves, or two young Pigeons, unto the LORD.*] Who, tho' he would not exact an heavy Puniſhment of them for theſe Offences, yet would not ſuffer them to eſcape altogether unpuniſhed; that they might not be preſumptuous, but uſe due care and caution in their words and actions. So the ſame R. *Levi* repreſents the ſenſe of this Law, as if the LORD had ſaid, *I would not have ſuch things done; but if any Man by frailty commit them, let him repent with all his might, and ſet a guard upon himſelf; and let him offer a Sacrifice, which may imprint the remembrance of his Guilt upon his Heart; and preſerve him that he may not hereafter offend.*

*The one for a ſin-offering, and the other for a burnt-offering.*] Firſt, he was to have his Peace made with God, by a *Sin-offering*; and then his *Burnt-offering*, or his Gift might be accepted, as *Raſi* obſerves; and is expreſly ordered in the next Verſe, *The Prieſt ſhall offer that which is for the Sin-offering firſt.*

Ver. 8. *And wring off his head from his neck,* &c.] Or rather, nip it off with his Nail (as the Jews explain it, ſee i. 15.) ſo as not quite to ſeparate it from the Body. For that had been to make the Sacrifice contemptible, (as R. *Levi* of *Barcelona* gives the reaſon of it, *Præcept.* cxxviii.) the Bird looking more handſome with its Neck ſtill joined to the Body, than without it. And it was fit the Sacrifice even of a poor Man, ſhould be as decent as poſſible; it being ſufficient he thus ſuffered, without increaſing his Affliction by the mean and abject form of his Sacrifice.

Ver. 9. *And he ſhall ſprinkle of the blood of the ſin-offering,* &c.] Some of the Blood, which ran out of itſelf, as the Prieſt held it by the Neck, where he nipt it, he was to ſprinkle upon the ſide of the Altar. And then he was to preſs out the reſt of the Blood (when as much was ran out as would of itſelf, by that nip) at the bottom of the Altar; where they were wont to pour out the Blood of the Sin-offering, iv. 7, 18, 25, 34.

*It is a ſin-offering.*] Therefore the Blood was there preſſed out: whereas in *Burnt-offerings* of a Bird, we read only of preſſing or ſqueezing out the Blood at the ſide of the Altar, i. 15. It is not ſaid what was to be done with the Fleſh; but it is plain from vi. 26. that the Prieſt was to have it; the Blood only being offered to God.

Ver. 10. *And he ſhall offer the ſecond for a burnt-offering, according to the manner.*] Preſcribed in the firſt Chapter, *ver.* 15.

*And the Prieſt ſhall make an atonement for him,* &c.] Some gather from hence, that the *Burnt-offering* was alſo an Expiatory Sacrifice. But it is ſo plainly diſtinguiſhed from it, that theſe words ſeem to me to relate only to the foregoing Offering, *ver.* 8, 9. Tho' this may be concluded from hence, that the *Sin-offering* was not accepted for his Expiation; unleſs this *Burnt-offering* followed, as a thankful Acknowledgment made to God for his Goodneſs.

Ver. 11. *But if he be not able to bring two Turtle-doves, or two young Pigeons.*] This was ſtill a more merciful Proviſion for the Poor; who were not to be ſo ambitious of offering a Beaſt or a Bird, as not to content themſelves with offering the ſmalleſt thing that God would accept. So *R. Levi* of *Barcelona* obſerves, that God having ſuch compaſſion on Mens Poverty, it did not become them to ſtrain themſelves to offer more than they were able; for ſo they might have been tempted to ſteal. Yet, if after a Man had ſet aſide a little Money to buy this quantity of fine Flour, his Eſtate was bettered, he was then bound (as *Maimonides* ſaith, in the Treatiſe called *Schegagoth*) to add ſo much to it, as would buy the Birds before preſcribed. And in like manner, if he had deſigned to buy Birds, and on a ſudden grew richer, he was to procure a Lamb or a Kid. On the contrary, if a Man had ſet apart Money to buy a Bullock for his *Sin-offering*, and unexpectedly grew poor, he might buy two Turtles or young Pigeons, and by them redeem his Money ſo conſecrated, &c. *cap.* 10.

*Then he that hath ſinned, ſhall bring for his offering a tenth part of an ephah of fine flour,* &c.] Neither more nor leſs; which was but a ſmall quantity, (See xvi *Exod.* 36.) becauſe God would not have his Creature oppreſſed, as the ſame Author obſerves, *Præcept.* cxxix.

*He ſhall put no oil upon it, neither ſhall he put any frankincenſe thereon.*] In commiſeration of his Poverty, God required only a little Flour, which every one might eaſily get, to offer without any Oil to it, which was more coſtly; and alſo had ſomething of Magnificence in it, (Kings and Prieſts being anointed) and therefore not becoming the meanneſs, or the grief and humility of the Perſon that brought this Offering. For which reaſon *Frankincenſe* was alſo omitted, being a pleaſant thing; and not fit to be added to an Offering for Sin: which was offenſive to God. To this purpoſe the ſame *R. Levi*, in the ſame place. And we find this imitated alſo by the Heathen; for *Pliny* ſaith, in his Preface to *Veſpaſian* before his Natural Hiſtory, *Mola tantum ſalſa litant, qui non habent thura.*

Ver. 12. *Then ſhall he bring it to the Prieſt.*] Confeſſing his Sin to him (as is ordered *ver.* 5.) for which he deſired this Offering might be accepted.

*And the Prieſt ſhall take his handful of it, even a memorial thereof.*] For an Acknowledgment of his Fault, and as a Caution to him hereafter.

Ver. 13. *And the Prieſt ſhall make an atonement for him, as touching the ſin that he hath ſinned, in one of theſe.*] With one of theſe *three* fore-mentioned Sacrifices: either with a Lamb; or with two Turtles or young Pigeons; or with fine Flour. For as *Raſi* hath obſerved, there are *three* ſorts of Men; Rich, Poor, and very Poor: and ſo *three* ſorts of Offerings are preſcribed in this Chapter, ſuitable to each of their Abilities.

*And the remnant ſhall be the Prieſts, as a meat-offering.*] See Chapter the *ſecond*, *ver.* 2, 3. where the whole *Meat-offering* (except one handful) is given to the Prieſt: who had nothing at all of ſome of the *Sin-offerings*, mentioned in the foregoing Chapter (*ver.* 12, 21.) which were intirely conſumed.

Ver. 14. *And the LORD ſpake unto Moſes, ſaying.*] Here begin the Orders which were given to *Moſes* about another ſort of Sacrifice, near of kin to the former: but delivered, it is likely, at ſome other time; after he had written down the foregoing Laws about *Sin-offerings*. See iv. 1.

Ver. 15. *If a ſoul commit a treſpaſs.*] In the Hebrew this is a different Phraſe, from what hath been hitherto uſed, ſignifying another ſort of Guilt.

*And ſin through ignorance, in the holy things of the LORD.*] By applying to his own private uſe any thing that was dedicated to God, (as *Maimonides* expounds it in his *More Nevochim*, *P.* iii. *cap.* 46.) which might be committed in the payment of Tithes, and in Firſt-fruits, and the Firſt-born of Cattle, or meddling with that part of the Sacrifice which belonged to the Prieſt alone. Which things he that committed *preſumptuouſly*, was to be cut off, xv *Numb.* 30. but if *ignorantly*, he was to do as here is directed in this Verſe. But theſe words ſeem to be particularly reſtrained to the laſt of thoſe things now mentioned (eating any part of the Sacrifice which belong to the Prieſt alone, xxii. 14.) and the end of this Law (as *R. Levi Barcelonita* ſpeaks, *Præcept.* cxxii.) was to excite fear and reverence in all thoſe who approached unto holy things.

*Then he ſhall bring for his treſpaſs unto the LORD, a Ram without blemiſh out of the flocks.*] As a Sheep was a more noble Species among Creatures than a Goat; ſo a *Ram* was of a greater value among Sheep, than a Female: and therefore this Sacrifice was more coſtly than the *Sin-offering* mentioned *ver.* 6.

*With thy eſtimation.*] Beſides his Sacrifice, he was to make ſatisfaction in Money, according as the Prieſt ſhould eſteem the Damage. For that's the meaning of, *with thy Eſtimation*; according to the Value thou ſhalt ſet upon the thing, which he applied to his own uſe.

*By ſhekels of ſilver.*] At leaſt two Shekels, as the Jewiſh Doctors reſolve.

*After the ſhekel of the ſanctuary.*] See xxx *Exod.* 13. The Jews were thus confined to theſe Rites, and ſuch as are mentioned *ver.* 8, 9. in the reſt of theſe Preſcriptions, that there might be no room for idolatrous Ceremonies; nor might Men among themſelves be left at liberty to invent impious or frivolous ways of Worſhip: and that the Obedience of good Men might be alſo exerciſed in theſe minute matters;

and the contempt of wicked People be the more apparent, in refuſing to comply with theſe known Laws of God.

*For a treſpaſs-offering.*] The Hebrew word *Aſcham*, which we tranſlate *Treſpaſs-offering*, is ſo near of kin to *Chattah*, which we tranſlate *Sin-offering*, that one of them is ſometimes uſed for the other, as I obſerved upon *ver. 6.* yet there is a real difference between them: tho it be not eaſie to determine wherein it conſiſts. For the greateſt Men differ in their opinion about the quality of the Offences, for which theſe two kinds of Sacrifices were to be offered: Some ſaying that the Offences for which *Aſcham* was offered, were inferior to thoſe for which *Chattah* was offered; which is the Opinion of *Maimonides* in his *More Nevochim*, *P.* iii. *cap.* 46. Others, on the contrary, think, that the offences which were expiated by *Aſcham*, were more grievous than thoſe expiated by *Chattah*; which is the Opinion of no leſs Man than the deſervedly admired *Bochartus*, in his *Hierozoicon*, *P.* i. *Lib.* ii. *cap.* 33. Where he adds, that the former ſort of ſins were committed *knowingly*; the other only *ignorantly*. For ſo the LXX tranſlate *Chattah* by ἁμαρτία, which ſeems to denote a Fault commited by Error and Miſtake: but *Aſcham* by πλημμέλεια, which carries in it the Notion of ſomething premeditated and deſigned. But this is directly contrary to the very words of *Moſes* here in this Verſe; which expreſly ſpeaks of a *Treſpaſs* committed thro' ignorance. *Aben-Ezra* therefore diſtinguiſhes theſe two much better, making *Chattah* to ſignify a Sacrifice which was made for the purging Offences, committed thro' *ignorance* of the Law; and *Aſcham*, for ſuch as were committed thro' forgetfulneſs of the Law. But as he gives no proof of this, ſo he was ſenſible it was liable to exception; there being one of this ſort of Sacrifices, mentioned *ver.* 17. which he ſaw could not be comprehended under this Rule. Others therefore think, the former hath reſpect to Offences againſt God; and the latter to thoſe againſt Men; not obſerving that the very ſame ſort of ſin, which when it was known is called *Chattah*, when it was doubtful, is called *Aſcham*. From whence a very learned Perſon of our own, (now with God) who had much and long conſidered this matter, concludes, That an Offence was peculiarly called *Aſcham*, (which is a name for the Sin, as well as for the Sacrifice, as *Chattah* alſo is) about which either a Man was dubious (as in the following Verſe) or did a manifeſt damage to other Men. There being no *Aſcham* (or *Treſpaſs-offering*) commanded to be offered by the Law, but for ſuch Offences as were ſo committed againſt God, that their Neighbours alſo were injured by them. As in the Caſe of thoſe who did eat holy things, here mentioned, whereby the Prieſts were damaged: and of thoſe mentioned vi. 2, 3, 4. and ſuch as lay with a Bond-woman betrothed to another, xix. 20, 21. Which are all the Caſes belonging to this matter; excepting that of the *Nazarite* defiled by the dead, vi *Numb.* 12. and of the *Leper*, xiv. 12. who were to be purged with a *Sin-offering*, as well as with a *Treſpaſs-offering*: and therefore not to be conſidered in this matter. See Dr. *Owtram*, *L.* i. *de Sacrificiis*, *cap.* 13. *n.* 8. and *Samuel Petitus* his *Variæ Lectiones*, *cap.* 22. who hath ſaid the ſame, but not ſo fully and diſtinctly. If this do not ſatisfie, yet it is plain the Sacrifices which go by this Name of *Treſpaſs-offerings*, and the Rites alſo about them, were ſo different, that they are ſufficient to diſtinguiſh them from the other. For none but *Rams* and *Male-Lambs* were admitted for *Treſpaſs-offerings*; which were not uſed at all in any *Sin-offerings*. And the Blood of the *Sin-offerings* was put upon the Horns of the Altar (as was noted in the foregoing Chapter, *ver.* 7, 18, 25.) but that of the *Treſpaſs-offerings* was ſprinkled round about upon the Altar, vii. 2. *Sin-offerings* alſo were offered for the whole Congregation of *Iſrael*, iv. 13. but *Treſpaſs-offerings* only for private Perſons, which made *Bonfrerius* (I ſuppoſe) after a long diſcuſſion of this matter, to conclude, That the difference between *Sin* and *Treſpaſs*, conſiſted only in the Sacrifices which were offered for them. See him upon the ivth Chapter of this Book, *ver.* 1.

Ver 16. *And he ſhall make amends for the harm he hath done in holy things, and ſhall add a fifth part thereunto*, &c.] Beſides the Compenſation mentioned in the foregoing Verſe, for the damage that was done, according to the valuation made by the Prieſt, there was a *fifth* part more to be added thereunto, and given to the Prieſt who had ſuffered the damage.

*And the Prieſt ſhall make an atonement for him with the Ram of the treſpaſs-offering, and it ſhall be forgiven him.*] The Atonement was not made, nor Forgiveneſs obtained, till full Satisfaction for the wrong had been made.

Ver. 17. *And if a ſoul ſin, and commit any of theſe things*, &c.] *i. e.* Did eat any of the holy things before-mentioned; which God forbad any but the Prieſt to eat.

*Though he wiſt it not.*] *i. e.* Be not certain whether they were holy or no. For the Hebrews generally call this *Aſcham Talui*, a *dubious* Treſpaſs-offering: being in a matter about which a Man was in ſuſpenſe, whether he had offended or not.

*Yet he is guilty, and ſhall bear his Iniquity.*] He ſhall be obliged to offer this ſort of Sacrifice. Which was ordained (ſaith *R. Levi Bacelon. Præcept.* cxxiii.) to make Men cautious, and fear to ſin; and to attend diligently in all their Actions, that they tranſgreſſed not the Laws of God.

Ver. 18. *And he ſhall bring a Ram without blemiſh, out of the flock, with thy eſtimation*, &c.] The Offering before appointed, *ver.* 15, &c. with this difference only, that no *fifth part* was in this Caſe to be added; becauſe it was not certain whether he had tranſgreſſed or no.

*The Prieſt ſhall make an atonement for him, concerning his ignorance wherein he erred, and wiſt it not.*] Did not know whether he had offended or not: which diſtinguiſhes this from the Sin of Ignorance mentioned *ver.* 15.

*And it ſhall be forgiven him.*] But if he afterwards came to have a certain knowledge of his Offence, he was not excuſed by this *dubious Offering* (as *Raſi* obſerves) but was bound alſo to offer a *Sin-offering*.

Ver. 19. *It is a treſpaſs-offering.*] In this caſe a Sacrifice muſt be offered, as well as in a certain Treſpaſs.

*He hath certainly treſpaſſed againſt the LORD.*] The words in the Hebrew are, *Aſcham aſcham lajhova*; which, I think, ſhould be tranſlated, *A Treſpaſs-offering certainly unto the LORD.* That is, in this doubtful caſe, let him take a ſure courſe, by offering the Sacrifice here preſcribed. For tho' neither this ſort of Sacrifices, nor *Sin-offerings*, were to be voluntarily (which was proper only to *whole Burnt-offerings* and *Peace-offerings*) yet the very ſuſpicion of a Guilt required a Sacrifice. As for all thoſe Offences which might be committed by Men, who had no ſenſe or ſuſpicion of them, they were expiated by the Sacrifices which were offered for the whole Congregation, at certain ſtated times: but no particular Perſon was to offer either *Sin-offering*, or *Treſpaſs-offering* of his own accord; unleſs he knew, or feared he had contracted ſome Guilt.

I cannot think fit to conclude this Chapter, without taking notice how *Jonathan* paraphraſes theſe laſt words of it; who inſtead of ſaying, he hath treſpaſſed (as it is commonly tranſlated) *againſt the LORD*; ſaith, *againſt the Name of the Word of the LORD.* Which is an obſervation that might have been made in my Notes upon the two foregoing Books of *Moſes*; where many ſuch paſſages occur, which I did not mention. And I ſhould not have done it now (being unwilling to ſwell this Commentary with any thing that doth not tend to the explaining the ſenſe of the Text) did not the impious Pamphlets that have lately been ſpread abroad, againſt the Doctrine of the ever bleſſed Trinity, make it neceſſary for me to take this occaſion to aſſert, That this Doctrine was not unknown to the ancient Jews; as appears even from the frequent mention of the *Word of the LORD* in the Chaldee Paraphraſts, where the Hebrew hath only JEHOVAH (or the LORD:) For which I can ſee no reaſon at all, if there had not been a Notion among them, of more Perſons than One, who were JEHOVAH. It doth not always indeed carry this ſignification in it; but there are very many places where by the WORD *of the* LORD, cannot be meant a *Word ſpoken by the LORD*, or any thing elſe, but a *Perſon ſpeaking or acting*, &c. *who is the LORD.* There is a famous Inſtance of it in xxviii *Gen.* 20, 21. where *Jacob*'s Vow is thus tranſlated by *Onkelos*: *Jacob vowed a vow, ſaying, If the WORD of the LORD will be with me, and keep me*, &c. *then ſhall the WORD of the LORD be my God.* Where the WORD *of the* LORD is ſo plainly made the Object of his Adoration, that it evidently ſhows, they had a Notion in thoſe days when *Onkelos* lived (which was about our Saviour's time) of more Perſons than One, who was the LORD. The *Hieruſalem Targum* alſo ſpeaks this ſo clearly, that one cannot but be ſomething amazed to meet with ſuch Expreſſions in it, as thoſe upon iii *Gen.* 22. *The WORD of the LORD ſaid, Behold* Adam *whom I have created, is my only begotten in this World; as I am the only begotten in the Heavens above.* Which may fairly induce a belief that St. *John* uſed the known Language of thoſe times, when he declared our bleſſed Saviour's Godhead, under the Name of the WORD; *who was in the beginning with God, and was God*, i Joh. 1.

## CHAP. VI.

Ver. 1. AND *the LORD ſpake unto Moſes, ſaying.*] What here follows belonging unto the ſame matter with that which went before, it is likely was ſpoken at the ſame time. And theſe words ſignify, that the LORD *further ſpake unto Moſes*, what concerned *Treſpaſs-offerings*.

Ver. 2. *If a ſoul ſin, and commit a treſpaſs.*] The ſame ſort of expreſſion is uſed in the beginning of this Law, concerning the Treſpaſs-offering, v. 15. Which ſome tranſlate *prevaricate*, or act inſincerely.

*Againſt the LORD.*] The Sovereign of the World; who was peculiarly affronted by the following Sins; eſpecially by ſwearing falſly, which was calling him to bear witneſs to a Lye.

*And lye unto his neighbour in that which was delivered him to keep.*] Deny the Truſt which was committed to him; and that when he was brought upon his Oath to deliver the Truth, as appears by the next Verſe. For this is the inſtance of that ſort of Oath, which the Jews call, *The Oath about a thing depoſited*, (See v. 1.) For there being no witneſs of what was done between two Friends or Neighbours, who truſted one another in ſuch matters, but God alone; they appealed unto him, from whom nothing could be hid. And this Oath, the Jews ſay, was governed by another, which they call *The Oath of Teſtimony*: which a Man was not bound to give, unleſs he were adjured to it by the Court of Judgment: and ſo it was in the Oath about the things depoſited; he was not guilty who was adjured by private Perſons, and denied it; but he that denied it before the Court. So they reſolve in *Halicah Olam, Pars* iv. *cap.* 2.

*Or in fellowſhip.*] To carry on a common Trade, in joint-ſtock; or (as others underſtand it) in any thing for which he gave his hand unto another: for ſo the Hebrew words are, *putting of the hand*, as Contracts are oft-times made: Which if a Man afterwards denied, he fell under the guilt here mentioned. And there is ſome reaſon to think, that this is much of the ſame nature with the former; becauſe, when he ſpeaks of Reſtitution, *ver.* 4. this is not repeated. And therefore it ſeems to be included in that which was depoſited with another: whether it were Money, called here *Pikkadon*; or any other Goods, called *Teſumah jad*. They that would ſee more Opinions about theſe words, *putting of the hand*, may conſult *Conſt. L'Empereur*, in his Annotations on *Bava kama, cap.* 9. *ſect.* 7.

*Or, in a thing taken away by violence.*] That is, by Robbery, or Stealth, as the word *Gazel* ſignifies. For Theft not being puniſhed among the Jews with death, they tendred an Oath to thoſe who were accuſed, or ſuſpected of it, to clear themſelves from the imputation, xxii *Exod.* 11.

*Or hath deceived his neighbour.*] Wrong'd him by falſe Accuſation, as the Hebrew word *Hoſchok* ſeems to import. Which St. *Hierom* always tranſlates *Calumny*; as the word *Haſchak* he tranſlates *to calumniate.* It ſignifies alſo *Extortion*; and *Raſi* takes it for defrauding an Hireling of his Wages.

Ver. 3. *Or have found that which was loſt, and lieth concerning it.*] Deny that he found a thing loſt; which in truth came to his hand.

*And ſweareth falſly.*] They put Men to their Oath in this caſe alſo, when there was a juſt cauſe of ſuſpicion; as they did in matters of Theft.

*In any of all theſe.*] In any of theſe ſorts of things; as the Hebrew may be tranſlated.

*That a man doth.*] Wherein one Man dealeth with another: or which *frequently happen*, as *Grotius* thinks this phraſe ſignifies, in his Annotations upon 1 *Corinth.* x. 13.

*Sinning therein.*] By theſe means contracting a guilt.

Ver. 4. *Then it ſhall be, becauſe he hath ſinned, and is guilty.*] The laſt words ſhould rather be tranſlated, *and acknowledges his guilt.* For ſo this word *Aſcham*, guilty, ought to be expounded, as I ſhewed iv. 22, 23. to make a clear ſenſe of the Law there mentioned. And it would otherwiſe be ſuperfluous here: for when a Man hath ſinned ſo grievouſly as the foregoing Verſes ſuppoſe, who could doubt of his guilt? The true meaning therefore is, *when he hath ſinned* (ſo the firſt words may be tranſlated) by committing any of thoſe things forementioned, *and acknowledges his guilt*, he ſhall reſtore that which he took away violently, *&c.* And this moſt plainly reconciles the contradiction, that otherwiſe would be between this Law and that in xxii *Exod.* 1, 7, 9. Where a Man that ſtole an Ox, is condemned to reſtore *five* Oxen; and *four* Sheep for one; and if he delivered Money to another to keep, and it was ſtolen, the Thief was to pay double; whereas, here one ſimple Reſtitution is exacted, with an addition of a *fifth* part. The reaſon is, becauſe in *Exodus* he ſpeaks of thoſe Thieves who were convicted by Witneſſes in a Courſe of Law; and then condemned to make ſuch great Reſtitution: but here of ſuch as touched with a ſenſe of their ſin, came voluntarily and acknowledged their Theft, or other Crime, of which no Body convicted them, or at leaſt confeſſed it freely when they were adjured; and therefore were condemned to ſuffer a leſſer Puniſhment, and to expiate their Guilt by a Sacrifice. See *L'Empereur* upon *Bava kama, cap.* 7. *ſect.* 1. and *cap.* 9. *ſect.* 1, 5, 7. Where he obſerves very judiciouſly, that this Interpretation is confirmed by v *Numb.* 7. where the firſt words may be tranſlated, *If they ſhall confeſs their ſin that they have done*, &c. And this ſeems to me more reaſonable than the account which *Maimonides* gives of this matter in his *More Nevochim, P.* iii. *c.* 41. where expounding theſe words, *which he took violently*, of an open Robber; he gives theſe Reaſons why he was not puniſh'd ſo much as a Thief, but reſtored only the Principal, with a *fifth* part; becauſe Rapine happens ſeldom, but Theft often; for it cannot be committed ſo eaſily as Theft; and is done openly and manifeſtly, whereas Theft is committed more ſecretly: ſo that a Man may be aware (he imagines) of a Robber, and defend his Goods againſt him, better than againſt a ſecret Thief. Yet this is better than the account of R. *Johannes f. Zachei* (mentioned by *J. Coch* upon the *Gemara* of the *Sanhedrim. cap.* 7. *p.* 271.) that a meer Thief fears Man more than God; but a Robber fears both alike.

Ver. 5. *Of all that about which he hath ſworn falſly, he ſhall even reſtore it in the principal.*] The ſame numerical thing which he took away, if it ſtill remain in his poſſeſſion unalter'd; or elſe the juſt price of it: as R. *Levi Barcelonita* expounds it, *Præcept.* cxxv. And the Jews pretend to ſuch ſcrupuloſity in this matter, that they ſay a Man, who was to have a ſhare in his Father's Eſtate, from whom he had taken ſomething by robbery, was to reſtore it before the Diviſion was made, and not by detaining it to make his ſhare greater than it ought to be. See *Bava kama, cap.* 9. *ſect.* 9.

*And ſhall add the fifth part more thereto.*] The Jews have many ſubtilties about this, as may be ſeen there, *ſect.* 6, 7. The plain ſenſe is, that he ſhould compenſate the loſs which the right Owner might have ſuſtained (by wanting the uſe of his Goods ſo long as the other had detained them in his hand) by adding a full *fifth* part of the principal, as an amends for the wrong. Yet if he had really forgotten that he had found ſuch a thing as he was charg'd withal, at the time he denied it upon Oath, he was not bound to pay the *fifth* part more, nor to offer the Expiatory Sacrifice, tho he really was poſſeſſed of the thing; as Mr. *Selden* obſerves *L.* ii. *de Synedr. cap.* 11. *p.* 506.

*And give it unto him to whom it appertaineth.*] If he hath ſtolen from a Man the ſmalleſt piece of Money, which the Jews call *Peruta*, and had forſworn it, they fanſy he was bound to reſtore it to the Owner himſelf; tho he lived as far off as *Media:* and it would not ſuffice to give it to his Son, or his Attorney, whom he had left to act for him. Yet they are ſomething humorſom in theſe Abſurdities, for they do not tye a Man to go ſo far to pay the *fifth* part; tho in a caſe where it was more than a *Peruta.* See *Bava kama, cap.* 9. *ſect.* 5, 6.

*In the day of his treſpaſs-offering.*] Or, *in the day of his treſpaſs*; that is, as ſoon as he acknowledgeth his guilt, as this word I ſhowed, *ver.* 4. is to be interpreted. And this agrees with what our bleſſed Saviour requires v *Matth.* 23.

Ver. 6. *And he ſhall bring his treſpaſs-offering unto the LORD, a Ram without a blemiſh.*] This the Hebrews call an Offering for a *certain guilt*; as that v. 15. was for *a dubious.*

*With thy eſtimation*, &c.] R. *Levi Barcelona* interprets it a *Ram worth two Shekels, Præcept.* cxxiv.

Ver. 7. *And the Prieſt ſhall make an atonement for him*, &c.] The Offender was not to think he was cleared, by making Reſtitution, and adding the *fifth* part, whereby his Neighbour might well be ſatisfied: But withal, this Sacrifice was neceſſary for his Expiation, without which no Satisfaction was made to the Divine Majeſty. The Jews themſelves alſo think that this was preſcribed, to make them more ſenſible of their Sin, and to render it more odious unto them; as the ſame Author obſerves.

Ver. 8. *And the LORD ſpake unto Moſes, ſaying.*] Here the Hebrews begin a new Section of the Law, as well as a new Chapter (as we call it) for the firſt *ſeven* Verſes plainly belong to the Matter of the foregoing Chapter. And it is reaſonable to think, that the following Precepts were given at a diſtinct time from the former, (ſee iv. 1.) being about a different Matter. For having declared what Offerings the *People* ſhould bring to the LORD, he now gives Inſtructions to the *Prieſts*, how they ſhould manage the ſeveral Offerings that were brought.

Ver. 9. *Command Aaron and his ſons, ſaying.*] As before he bad *Moſes* ſpeak unto the *Children of Iſrael*, i *Lev.* 2. iv. 2. becauſe the Laws he then gave concerned them: So now he bids him command *Aaron and his Sons* what to do; and acquaints them with the *Laws*, that is, the Rites they ſhould obſerve in offering the ſeveral Sacrifices before directed to be made.

*This is the Law of the burnt-offering.*] He mentions that firſt, which was firſt delivered, and was the principal Offering, being purely in honour of God; whereas the other was occaſioned by Mens Sins, or the Benefits he had beſtowed on them.

*It is the burnt-offering.*] He explains what *Burnt-offering* he chiefly means, *viz.* the daily Sacrifice: Which was the principal Burnt-offering, according to which all other Offerings of that kind were to be regulated.

*Becauſe of the burning upon the Altar all night unto the morning*] Or, *for the burning upon the Altar*, &c. This was the reaſon of its name, becauſe it was burning on the Altar from the Evening (at which the Jews began their day) till the Morning. For which purpoſe the Prieſts watched all night, and put the Sacrifice upon the Altar piece by piece; that it might be conſumed by a ſlow and gentle fire. As for the *Morning Sacrifice*, it is not here mentioned, becauſe it was conſumed with a quicker fire; that there might be room for other Sacrifices that were commonly offered after it, (as appears from *ver.* 12.) and were only offered in the Morning, not at Night. But if there were no other Sacrifices to ſucceed it in the Morning, then, it is very likely, that it was alſo kept burning till the *Evening Sacrifice*; that God's Altar might always have Meat upon it.

*And the fire of the Altar ſhall be burning in it.*] Or, *For the fire of the Altar*, &c. So it ſhould be tranſlated: unleſs we tranſlate the laſt word not *in it*, but *by it*. *And the fire of the Altar ſhall be burning* (*i. e.* be fed or maintained) *by it*.

Ver. 10. *And the Prieſt ſhall put on his linen garment.*] Mentioned xxviii *Exod.* 40.

*And his linen breeches ſhall be put upon his fleſh.*] To cover his Secret Parts, as appears from xxviii *Exod.* 42.

*And take up the aſhes, which the fire hath conſumed with the burnt-offering*, &c.] Or rather, *When the fire hath conſumed the burnt-offering on the Altar.* For the word *aſchar*, which we here tranſlate *which*, ſignifies alſo *when*; and is ſo tranſlated by us, iv. 22. Or elſe the ſenſe muſt be, *The aſhes into which the fire hath conſumed the Burnt-offering.* Or, to make good our preſent Tranſlation, a few words muſt be added, in this manner, *The aſhes* (of the Wood) *which the fire hath conſumed with the Burnt-offering.*

*And he ſhall put them beſides the Altar.*] On the Eaſt part of it, as far as might be from the moſt holy place. See i. 16. For this was moſt ſuitable to the Glory of the Houſe of God (ſaith *R. Levi* of *Barcelona*) and the fire would burn better, when the Altar was cleared from the Aſhes.

Ver. 11. *And he ſhall put off his garments*] Thoſe before-named, *and put on other garments.* It is a queſtion among the Jews whether he mean his common Raiment, or ſome other Garments, not holy, and yet not quite common, but of a middle Nature. It is moſt likely that the carrying the Aſhes out of the Tabernacle, being not an holy action, as they were not to perform it in their Prieſtly, *i. e.* Sacred Garments, wherein they took them from the Altar; ſo they did it in the common Habit, which they wore when they did not miniſter. Yet *Raſi* thinks this was not abſolutely neceſſary, but only fitting and ſeemly: it being indecent to do this Work in the ſame Garments, wherein they ſerved at the Altar. And the aſhes having been upon the Altar, there are thoſe (as I ſaid) who fanſy this was not a Work fit to be performed in their common Garments; and therefore have deviſed an Habit of leſs dignity than thoſe Garments wherein they Miniſtred, which they uſed when they carried out the Aſhes. Thus *Maimonides* himſelf, and others, mentioned by Mr. *Selden*, *L.* iii. *de Synedr. cap.* 11. *n.* 6. where he likewiſe obſerves, that *Chiskuni* is of opinion, that ſuch of the Family of the Prieſts, as were both excluded from their Miniſtry in the Sanctuary, and from wearing the holy Garments, by reaſon of ſome defect in their Bodies, were permitted to perform this Office of carrying away the Aſhes.

*And carry forth the Aſhes without the Camp, into a clean place.*] See iv. 12. The fore mentioned *Raſi* will have it, that they needed not to take away all the Aſhes every day; but only a ſhovel full, which they laid beſides the Altar And when the hollow place of the Altar was ſo full, that there was no room to lay on the Wood, they were bound to empty it, and carry all the Aſhes away.

Ver. 12. *And the fire upon the Altar ſhall be burning in it, it ſhall not be put out.*] This Precept is repeated again in the next Verſe; as it was mentioned once before, *ver.* 9. For which there is a juſt reaſon, as *Abarbinel* makes account. For in the *ninth* Verſe he requires that the Wood for the Evening Sacrifice ſhould be ſo ordered and attended, that the fire might be kept in till the Morning. And then, here in this Verſe, he requires there ſhould ſuch care be uſed in taking away the Aſhes, that the fire might ſtill remain, and not be extinguiſhed.

After which, ſpeaking of the Morning Sacrifice, in the latter part of this Verſe, he requires in the next (*ver.* 13.) that ſuch a quantity of Wood ſhould be laid on the Altar, when they offered it, that the fire might be kept in till the Evening Sacrifice; or, that if there were any extraordinary Sacrifices brought beſides the daily Burnt-offering, the Prieſts ſhould ſtill add more Wood, that the fire might not be put out by that means, but be able to devour them.

*And the Prieſts ſhall burn wood on it every morning*, &c.] The Hebrew word for *Wood* being in the Plural Number, R. *Levi* of *Barcelona* concludes there were more Bundles than one brought in every day. And from this Place (and i. 7.) he gathers there were *three*. The *firſt* of which he calls the *great heap*; with which the daily Sacrifice, and the reſt, for which there was occaſion, were offered: of which he thinks *Moſes* ſpeaks in the *ninth* Verſe of this Chapter. The *ſecond* was leſſer, which was laid at the ſide of the other, that they might have Coals for the burning Incenſe: and this he thinks intended here. And the *third* was merely to keep in the fire perpetually; of which he thinks *Moſes* ſpeaks in the next Verſe. The *Miſna* alſo tells us, that there being ſeven Gates to the great Court of the Sanctuary, three on the *North*, and as many on the *South*, and one at the *Eaſt*; the firſt on the *South*-ſide was called the *Gate of burning*: becauſe at that Gate they brought in the Wood, which was to preſerve the fire perpetually on the Altar: See *Codex Middoth*, *cap.* 1. *ſect.* 4.

*And he ſhall burn thereon the fat of the peace-offerings.*] This Fat of the *Peace-offerings*, was to be burnt together with the *Burnt-offering*, and not ſeparate from it: by which means, the Burnt-offering was the ſooner conſumed, and more room was made for other occaſional Sacrifices.

Ver. 13. *And the fire ſhall be ever burning upon the Altar.*] This fire was not kindled by the Prieſts, but by God himſelf; who ſent it from Heaven to conſume the firſt Sacrifice that was offered by *Aaron*, ix. *ult.* From which time they were bound to take care, that it never went out; that ſo their Sacrifices might be conſtantly offered by celeſtial Fire: becauſe it was the continuation of that fire which came from Heaven, by a continual addition of Fewel, whereby it was preſerved. And ſo it continued, as the Jews affirm, till the Captivity of *Babylon*; and after it, as ſome of them would have us believe, (who fancy it was preſerved in a Pit, by the care of ſome religious Prieſts, till their return) tho' againſt the common Tradition among them, which is, That *there was no Sacred Fire in the ſecond Temple*; for they reckon this among the *five* things which were wanting there, and had been in the firſt. And as for the conſtant continuance of this Fire, there was care taken that Wood ſhould be laid up in the Temple for the maintenance of it: ſo in order thereunto, there was a certain ſet time, when the People were obliged to carry Wood thither; which made a kind of Feſtival, called by *Joſephus* ξυλοφόρεια, *L.* ii. *de Bello Judaico*, *cap.* 31. τῆς ξυλοφοείων ἑορτῆς οὔσης, &c. *it being the Feaſt of the Wood-carrying; when it was the Cuſtom for all to bring up Wood for the Altar: that there might be no want of Fewel for the Fire, which was never to go out.*

*It ſhall never go out.*] This was a thing ſo famous, that it was imitated among the Gentiles; who thought it ominous to have their Sacred Fire go out: and therefore appointed Perſons on purpoſe to watch it, and keep it perpetually burning, as appears by the *Veſtal* Virgins at *Rome*, whoſe great Buſineſs it was to look after the *eternal Fire*, as they called it; imagining the Extinction of it purported ἀφανισμὸν τῆς πόλεως, the Deſtruction of the City, as *Dionyſius Halicarn.* ſpeaks. This Inſtitution is aſcribed, both by him and by *Plutarch*, unto *Romulus*; into whoſe Hiſtory many things were tranſlated by the ancient *Pagans*, out of theſe Sacred Records of *Moſes*: as the learned *Huetius* hath made probable in his *Demonſtratio Evangel. Propoſ.* iv. *cap.* 9. *n.* 8. The Greeks alſo preſerved ſuch a πῦρ ἄσϐεστον, *inextinguiſhable Fire* at *Delph*; and the *Perſians* in like manner, and many other People, as *Bochartus* hath ſhown in his *Hierozoicon*, *P.* i. *L.* ii. *cap.* 35. and *Dilherrus* before him in a ſpecial Diſſertation (as he calls it) *de Catozelia Gentilium*, *cap.* 11. where he hath heaped up a great deal to this purpoſe; and, among other things, hath this conjecture, that the Grecian Ἑστία, and the Roman *Veſta*, had their Names from the Hebrew word *Eſch*, or the Chaldean *Eſcha*, which ſignify *Fire.* The Conjecture of *David Chytræus* alſo is no leſs ingenious, who derives thoſe Names from *Eſchjah*, the Fire of the LORD.

Ver. 14. *And this is the Law of the meat-offering.*] He doth not ſpeak of the Offerings which accompanied the daily Burnt-offerings, but of thoſe which were offered alone, mentioned in the *ſecond* Chapter. Where directions are given of what they ſhould conſiſt; and alſo how much the Prieſt ſhould have for his Portion: but here are ſome things added concerning the place where they ſhould be eaten by the Prieſts; and concerning thoſe *Meat-offerings*, which were peculiarly to be offered for themſelves.

*The ſons of Aaron ſhall offer it before the LORD, before the Altar.*] Or rather, *upon the Altar*: for ſo the Hebrew phraſe [*on the face of the Altar*] ſignifies. Or elſe, the meaning is, he ſhall preſent it to the LORD before the Altar; and then afterward (as is directed in the next Verſe) burn an handful of it upon the Altar. And ſo the Rule is, Chapter *ſecond*, *ver.* 8, 9. *When it is preſented to the Prieſt, he ſhall bring it to the Altar*, &c.

Ver. 15. *And he ſhall take of it his handful, of the flour of the meat-offering*, &c.] According to the preſcription in the *ſecond* Chapter, *ver.* 2. where all this Verſe is explained.

Ver. 16. *And the remainder thereof ſhall Aaron and his ſons eat.*] If they had no Pollution upon them, xxii. 6. See *Chap.* ii. 3. The reaſon of the Precept was (as R. *Levi Barcel.* obſerves, *Præcept.* cxxxiii.) that it preſerved the dignity of the Sacrifice, to have it eaten only by the Prieſts; and by them (I may add) only in the holy place, and not carried out from thence, as it here follows.

*With unleavened bread ſhall it be eaten.*] There is nothing in the Hebrew Text to anſwer unto the word *with;* which makes the Senſe unaccountable, that otherwiſe is eaſy and natural. If we tranſlate it as the Hebrew words plainly ſignify, *unleavened it ſhall be eaten.* See x. 12.

*In the holy place.*] There was a room in the Court of the Prieſts, where they eat theſe holy things, as *Kimchi* obſerves upon xlii *Ezek.* Which may be confirmed out of xviii *Numb.* 10. where the *moſt holy place,* can ſignify nothing but the Court of the Prieſts, as *L'Empereur* rightly underſtands it in his Annot. upon *Middoth, cap.* 2. *ſect.* 6.

*In the court of the tabernacle of the congregation, they ſhall eat it.*] As the Prieſts did eat it in their own Court, ſo their Male Children had place in the Court of the *Iſraelites,* wherein to eat it, x. 12, 13. And they are all ſaid to eat before the LORD, becauſe this was a part of the Tabernacle: as was alſo the Court of the Women; where there was a place for the Prieſts Daughters to eat, as well as their Sons, of the Firſtlings that were offered to the LORD, xviii *Numb.* 19.

Ver. 17. *It ſhall not be baken with leaven.*] There were two little Rooms, at the Eaſt Gate of the Court of the Temple, called *The Gate of Nicanor;* one of which was a Veſtry, for the Prieſts to put on their Garments when they went to miniſter; and the other was for baking this Flour, and that mentioned *ver.* 21. So they tell us in *Middoth, cap.* 1. *ſect.* 4. And therefore it is ordered to be baken without *leaven,* becauſe it was a part of the LORD's Sacrifice: which being offered unleavened (Chapter *ſecond, ver.* 11.) the remainder muſt needs be unleavened alſo, becauſe the whole was God's; and the Prieſts could have it no other ways than it was offered unto him.

*I have given it to them, for their portion of my offerings made by fire.*] That is, of the *Meat-offerings* before-mentioned.

*It is moſt holy,* &c.] This is the reaſon why it was not to be carried to be eaten out of the holy place. See Chapt. *ſecond, ver.* 10.

*As is the ſin-offering, and as the treſpaſs-offering.*] See *ver.* 26. and vii. 6.

Ver. 18. *All the males among the children of Aaron ſhall eat of it.*] And none but they, becauſe it was a thing *moſt holy.*

*It ſhall be a ſtatute for ever in your generations.*] That is, as long as the Law about Safices ſhall laſt.

*Every one that touches them ſhall be holy.*] According to this Tranſlation of theſe words, the meaning is, That it was not ſufficient to be deſcended of Prieſts, and to be Males, but they were alſo to be free from any Legal Defilement, who were admitted to eat of this Offering, xxii. 6. But theſe very words, which we here tranſlate *every one,* in the 27th Verſe we tranſlate *whatſoever:* and then the meaning is, *Every thing that toucheth them, ſhall be made holy by them.* That is, the very *Diſhes* into which ſuch holy things were put, or the *Spoons,* or *Knives,* wherewith they were eaten, were never to be imployed to any other uſe. See xxix *Exod.* 37.

Ver. 19. *And the LORD ſpake unto Moſes, ſaying.*] At the ſame time the LORD gave direction about another Offering, near of kin to the former; but not yet mentioned.

Ver. 20. *This is the offering of Aaron and his ſons, which they ſhall offer unto the LORD.*] The Jews call this *a Mincha of Initiation;* which every High Prieſt, and every other Prieſt (as they underſtand it) were bound to offer, when they were conſecrated; and the High Prieſt to continue every day, as long as he lived. So *Abarbinel,* in his Preface to this Book, (*Section* 2.) reckoning the various ſorts of *Meat-offerings,* makes this the *fourth* kind; which the High Prieſt offered every day, and every other Prieſt once in his Life, *viz.* when he firſt was admitted to miniſter at the Altar, at the Age of *twenty* years. For both theſe *Meat-offerings,* ſaith he, are comprehended in this Verſe. But it may as well be underſtood only of *Aaron,* and his Succeſſors in the Prieſthood, of whom the following words ſeem to ſpeak, and not of the common Prieſts.

*In the day when he is anointed.*] The Hebrew word *Bejom,* may be tranſlated *from the day:* and ſo the Jews underſtand it, that he was to make this Oblation, not only upon the day of his Conſecration, but ever after, (as I ſaid) every day, as long as he continued in the Prieſthood. And ſo the next words ſeem to explain it.

*The tenth part of an ephah of fine flour, for a meat-offering perpetual; half thereof in the morning, and half at night.*] The High Prieſt, ſaith *Joſephus, L.* iii. *Antiq. cap.* 10. ſacrificed twice every day, at his own charges: and then he deſcribes this very Offering, which was diſtinct from that which attended the daily *Burnt-offering;* as appears by the quantity of this *Meat-offering,* and by the manner of ordering it. For that ſeems to have been raw Flour, mixed with Oil; but this baken, as it follows in the next Verſe. See xxix *Exod.* 40, 41. The reaſon why it is here mentioned, is, becauſe it was a *Mincha* (or *Meat-offering*) of whoſe Rites *Moſes* is treating; and this is an Exception from the reſt.

Ver. 21. *In a pan ſhall it be made with oil.*] With *three* logs of Oil; as the Jews determine.

*And when it is baken.*] See *ver.* 17.

*Thou ſhalt bring it in.*] Unto the Altar.

*And the baken pieces ſhalt thou offer,* &c.] If it was a *Meat-offering* of the High Prieſt, it was divided into twelve pieces, (as *Maimonides* ſaith) if of a common Prieſt (for they will have both to be included in this Law) then into ten pieces; which were ſo exactly divided, that half of them were offered in the Morning, and the other half in the Evening. And the handful of Frankincenſe (which they ſay was offered with them) was in like manner divided, and burnt on the Altar, *Maaſe Korban, cap.* 13.

Ver. 22. *And the Prieſt of his ſons that is anointed in his ſtead, ſhall offer it.*] What he had ſaid of *Aaron* and his Sons in general, (*ver.* 20.) he now particularly requires of every Son of his, that ſhould ſucceed him in his Office. For which there was the greater neceſſity, becauſe (as *R. Levi* of *Barcelona* underſtands it, *Præcept.* cxxxiv.) the High Prieſt was an Ambaſſador between the *Iſraelites* and their heavenly Father, (by whom their Prayers were offered to God, and who made Reconciliation for them) and therefore ſhould be bound, in all reaſon, to offer a *perpetual* Sacrifice twice every day, for the conſtant Needs of the Congregation; and to apply his Mind to this, (as he ſpeaks) that he and they might be the better for it.

*It is a ſtatute for ever unto the LORD.*] As long as that Prieſthood continued.

*It ſhall be wholly burnt.*] In which it differed from other *Meat-offerings*, as will appear in the next Verſe.

Ver. 23. *For every meat-offering for the Prieſt.*] Or *of the Prieſt.* This may ſeem to relate to every common Prieſt; who were not all bound to offer this Sacrifice every day, but only he who did it in the name of all the reſt, *viz.* the Prieſt who offered the daily Burnt-ſacrifice. He may be well thought to have been obliged to this; by which means this *Meat-offering* was offered to God every day, by one or other of them, and never omitted. But *Abarbinel* (as I noted before, *ver.* 20.) thinks, that only the High Prieſt was bound to offer this *Meat-offering* every day; and every other Prieſt once in his Life, *viz.* when he began his Miniſtry.

*Shall be wholly burnt: it ſhall not be eaten.*] The Prieſts had all the *Meat-offerings* which were brought by the People, except one handful which was offered to the LORD. See Chapt. *ſecond, ver.* 2, 3. But of their own *Meat-offerings* they were not to taſte, but wholly burnt them on the Altar. For it had not been ſeemly for him, both to offer unto God, and to eat of it as if it were his own; as *Maimonides* ſpeaks, *P.* iii. *More Nevoch. cap.* 46. or, as R. *Levi Barcelonita* gives the reaſon (*Præcept.* cxli.) the ſcope of the Sacrifice being to raiſe the Mind of him that offered it unto God, it was not fit he ſhould think of eating any part of his own Offering; which would have taken his Mind off from God.

Ver. 24. *And the LORD ſpake unto Moſes, ſaying.*] He added further ſeveral things, concerning other Offerings; which perhaps were delivered at the ſame time with the foregoing; being ſtill concerning the Prieſts, (See *ver.* 8, 9.) And therefore the next Verſe begins thus, *Speak unto Aaron and his ſons, ſaying.*

Ver. 25. *This is the Law of the ſin-offering.*] That is, for particular Perſons: that for the Prieſts themſelves, being governed by another Law. For it is plain that in the iv<sup>th</sup> Chapter, he diſtinguiſhes the *Sin-offering* into two kinds: one, whoſe Blood was carried into the Sanctuary, and the Fleſh of it burnt intirely without the Camp, (*ver.* 7, 8, *&c.* and here *ver.* 30.) and another, whoſe Blood was not carried into the Sanctuary; the Fleſh of which the Prieſts were to eat, as is here directed.

*In the place where the Burnt-offering is killed, ſhall the ſin-offering be killed before the LORD.*] See iv. 24, 29, 31.

*It is moſt holy.*] This is the reaſon of what follows, that none might eat of it, but thoſe who were holy to the LORD.

Ver. 26. *The Prieſt that offereth it for ſin, ſhall eat it.*] The Fleſh of this *Sin-offering* fell to the ſhare of him who offered the Sacrifice that day; and to his Male Children: tho' he might invite any other Prieſts, and their Sons, to partake with him, if he pleaſed; as appears from *ver.* 29. I need not add that the *Immurim*, as the Hebrews call them, were excepted: that is, the Fat, *&c.* mentioned iii. 9, 10. iv. 26. which were to be wholly burnt upon the Altar.

*In the holy place ſhall it be eaten,* &c.] See *ver.* 16. For it being *moſt holy* (as the words are in the Concluſion of the foregoing Verſe) it was to be eaten in the *holy place*: and that the ſame day and night when it was offered; and none of it to be kept till the morning. Whereas ſome of their *Peace-offerings* (which they called the *lighter holy things*) might be eaten the next day, vii. 16. See *Maimonides More Nevochim, P.* iii. *cap.* 46. This ſeems to have been imitated by the Heathen, who required that their moſt holy Sacrifices ſhould not be carried out of the Temple; as the Scholiaſt upon *Ariſtophanes* his *Equites* obſerves, concerning the Sacrifices offered to *Ceres* and *Proſerpina*, οὐκ ἐξῆν τὰ θυόμενα Δημήτρει καὶ Περσεφόνῃ ἔξω ἀφεῖναι.

Ver. 27. *Whoſoever ſhall touch the fleſh thereof ſhall be holy.*] See *ver.* 18.

*And when there is ſprinkled of the blood thereof upon any garment.*] This is commonly underſtood of the Prieſt's Garment, who alone ſprinkled the Blood. But his Garments being holy, the Blood that might chance to fall upon them, was not thereby at all diſhonoured: and therefore (if this be the meaning) we are to underſtand, that the Garments would appear leſs venerable, when they were ſpotted with Blood; and upon that account were to be waſhed. If we take it for the Garment of him that brought the Sacrifice, which when it was killed, the Blood might chance to ſpurt upon his Cloaths; then the waſhing of them was out of reverence to the Blood; which being holy, was not to remain upon a common Garment. Which way ſoever it be interpreted, the Intention, it is manifeſt, was to preſerve in their Minds an awful regard to God, and to whatſoever belonged unto his Service.

*Thou ſhalt waſh that wherein it was ſprinkled in the holy place.*] Where there was a Room (after the Temple was built) which was called *Liſchath hagullah*, the Chamber of the Spring, or Well, out of which Water was drawn for the uſe of the Court of the Sanctuary. And there, it is probable, theſe Garments were waſhed. See *Codex Middoth, cap.* 5. *ſect.* 3.

Ver. 28. *But the earthen veſſel wherein it is ſodden, ſhall be broken.*] For it being very porous, might ſo deeply imbibe a tincture from the Fleſh, that it could not be waſhed out; but the ſmell of it might remain a long time. And being of a ſmall value, it was no great loſs to have it broken; rather than any thing that was holy, remaining in it, be profaned. What became of the broken ſhreads of theſe earthen Veſſels, is a doubt among the Hebrew Doctors; becauſe it was neither fit to throw them out in a profane Place, nor yet ſeemly to heap them up in the Sanctuary: and therefore they fancy the Earth opened and ſwallowed them up, as a great Man in this kind of Learning

(*J. Wagenſeil*) hath obſerved upon the *Miſchna* of *Sota*, *cap.* 3. But they might have rather ſaid, that they were thrown abroad into a clean place, after they were broken into ſmall bits, or crumbled to powder; juſt as the Aſhes were that came from the Altar, which was an holy place.

*If it be ſodden in a braſen pot, it ſhall be both ſcoured, and rinſed in water.*] Nothing could ſo eaſily ſink into this, being a ſolid metal: but whatſoever ſtuck to it might be rubbed out and cleanſed by waſhing. From this Verſe, compared with other places, it ſeems apparent, that nothing was roaſted in the Sanctuary, but only boiled. So we find the Peace-offerings (mentioned 1 *Sam* ii. 13, 14, 15.) were conſtantly ſodden; and all other holy Offerings, except the Paſchal Lamb (which they roaſted at home) 2 *Chron.* xxxv. 13. And, after their return from the Captivity of *Babylon*, the ſame is intimated, in the laſt Verſe of the Prophecy of *Zachariah.*

Ver. 29. *All the males among the Prieſts ſhall eat thereof: it is moſt holy.*] See *ver.* 16. and 26.

Ver. 30. *And no ſin-offering.*] Or rather, *but* no Sin-offering.

*Whereof any of the blood is brought into the Tabernacle of the Congregation, to reconcile withal in the holy place, ſhall be eaten,* &c.] Such were thoſe Sin-offerings for the High Prieſt, iv. 3. and for the whole Congregation, upon particular Occaſions, iv. 13, &c. Or upon the day of general Atonement, xvi. 27. No part of theſe were to be eaten, but intirely *burnt in the fire*; as it here follows in the end of this Verſe. There is no neceſſity of *Maimonides* his obſervation upon theſe words; that no Man whatſoever might eat of theſe Sacrifices: for if the Prieſt might not, they were certainly prohibited to all other Perſons.

## CHAP. VII.

Ver. 1. L*Ikewiſe this is the Law of the treſpaſs-offering.*] The People were directed before, in what caſes they ſhould bring this ſort of Offering; and I have noted the difference between them and *Sin-offerings*, (v. 15.) but now the Prieſts are directed in their Office about *Treſpaſs-offerings.*

*It is moſt holy.*] In general they were to obſerve that theſe Offerings, as well as *Sin-offerings*, were to be numbred among the *moſt holy things*; and therefore to be accordingly uſed, *ver.* 6.

Ver. 2. *In the place where they kill the burnt-offering, ſhall they kill the treſpaſs-offering.*] The ſame order that was given about *Sin-offerings*, iv. 24. vi. 25.

*And the blood thereof ſhall be ſprinkled round about upon the Altar.*] This is a different Rite, from that which was obſerved in the *Sin-offering*; whoſe Blood was put upon the Horns of the Altar, iv. 25, 34. and the Blood of ſuch *Sin-offerings* as were made for the High-Prieſt, or the whole Congregation, were alſo to be ſprinkled ſeven times before the Vail of the Sanctuary, iv. 6, 17. But this to be ſprinkled *round about* the Altar of Burnt-offering; according to the manner uſed in the *whole Burnt-offerings*, i. 11. and in the *Peace-offerings*, iii. 2, 8. only with this difference, that there being a ſcarlet Thread, or Line, which went round about the Altar exactly in the middle: the Blood of the whole *Burnt-offerings* was ſprinkled round about *above* the Line, andthe Blood of the *Treſpaſs-offerings*, and the Peace-offerings, round about *below* the Line. See *Codex Middoth*, *cap.* 3. *ſect.* 1. and *L'Empereur*, *Annot.* 12.

Ver. 3. *And he ſhall offer of it all the fat thereof.*] This was the work of the Prieſt, firſt to offer unto God his part of the Sacrifice.

*The rump.*] All the Fat belonging unto God, this is particularly mentioned in the firſt place, as the principal Fat. For the Tails of their Sheep, in thoſe Countries (and no other Creature but a *Ram* was allowed for a *Treſpaſs-offering*, as was before noted) were of a prodigious bigneſs, as hath been noted by many: particularly by the famous *Bochartus* in his *Hierozoicon*, *P.* i. *L.* ii. *cap.* 45. and lately by another excellent Perſon, *Jobus Ludolphus*, in his *Ethiopick Hiſtory*, *L.* i. *cap.* 10. *n.* 16. and in his Commentaries on it, *num.* 76. And therefore it is called, both here and in other places, by the peculiar name of *Alja*; whereas the *Tale* or *Rump* of other Creatures, is called *Zanah*. See what I have noted upon iii. 9.

*And the fat that covereth the inwards.*] This, and all that follows in the next Verſe, hath been explained before, iii. 3, 4, 8, 9.

Ver. 5. *And the Prieſt ſhall burn them upon the Altar,* &c.] As he did the Fat of the *Sin-offerings* and *Peace-offerings*, iv. 26, 31.

Ver. 6. *Every male among the Prieſts ſhall eat thereof,* &c.] All the Fat being offered to God, the Fleſh became the Portion of the Prieſt; who, with his Male Children, but not Females, were to eat it: but not in any place out of the Sanctuary; as it here follows. See vi. 18, 26, 29.

Ver. 7. *As is the ſin-offering, ſo is the treſpaſs-offering: there is one Law for them.*] In this matter (tho in other things they differed) for the ſame Rule is given here about the *Treſpaſs-offering*, that is given in the Chapter foregoing, *ver.* 26. about the *Sin-offering.*

*The Prieſt that maketh atonement therewith ſhall have it.*] Who might invite other Prieſts, if he pleaſed, to eat with him, and with his Sons: but he was not bound to it; for the Fleſh of this ſacrifice was intirely his own.

Ver. 8. *And the Prieſt that offered any mans burnt-offering, even the Prieſt.*] Or, *that Prieſt* who offereth it.

*Shall have to himſelf the skin of the burnt-offering, which he hath offered.*] All the *Fleſh* of the *Burnt-offerings* being wholly conſumed, as well as the *Fat*, upon the Altar, (*Chap.* i. *ver.* 8, 9.) there was nothing that could fall to the ſhare of the Prieſt, but only the *skin*; which is here given him for his pains. I obſerved upon the iii *Gen.* 21. that it is probable that *Adam* himſelf offered the firſt Sacrifice; and had the Skin given him by God, to make Garments for him and for his Wife. In conformity to which, the Prieſts ever after had the skin of the whole *Burnt-offerings*, for their portion. Which was a Cuſtom among the *Gentiles* (as well as the *Jews*) who gave the Skins of their Sacrifices to their Prieſts, (when they were not burnt with the Sacrifices, as in ſome *Sin-offerings* they were among the Jews, (iv. 11.) Who imployed them to a ſuperſtitious uſe, by lying upon them in their Temples, in hope to have future things revealed to them in their Dreams. This *Dilherrus* hath obſerved, out of theſe words of *Virgil*,

> ——— ——— *huc dona Sacerdos*
> *Quum tulit, & Cæſarum ovium ſub nocte ſilenti*
> *Pellibus incubuit ſtratis, ſomnoſque petivit,*
> *Multa modis ſimulacra vidit variantia miris,*
> *Et varias audit voces, fruiturque Deorum*
> *Colloquia.* ——— ———

And in the *Eleuſinia*, he obſerves out of *Suidas*, the *Daduchus* put on the Skin of the Beaſts, which had been ſacrificed to *Jupiter*; which were called Διὸς κώδια, *the Fleece of Jupiter, Diſſert. Special. de Cocozelia Gentil. cap. 9.*

Ver. 9. *And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-pan, and in the pan.*] See concerning theſe various ſorts of *Meat-offerings* in the *ſecond* Chapter, *ver.* 4, 5, 7.

*Shall be the Prieſts.*] All but the Memorial of it, which was burnt upon the Altar. See ii. *ver.* 9, 10.

*That offereth it.*] That particular Prieſt who offered it, was to have the remainder for his Portion.

Ver. 10. *And every meat-offering.*] Or, *but every Meat-offering*: for here is an Exception to the foregoing Rule.

*Mingled with oil, and dry.*] The foregoing Verſe ſpeaks of ſuch *Meat-offerings* as were any ways *baken*; but this of thoſe that were *raw*: which were of two ſorts; either of Flour mingled with Oil, as all voluntary Offerings of this ſort were, (ii. 1.) or *dry* without any Oil, as ſome *Sin-offerings* were, v. 11. and the *Offering of Jealouſy*, v *Numb.* 15.

*Shall all the ſons of Aaron have, one as much as another.*] All the Prieſts who attended on that day, were to have an equal ſhare in this kind of *Meat-offering*: tho' he alone who miniſtred at the Altar, had the *baked* Meat-offerings. There are ſome indeed who can ſee no reaſon for this difference, (tho' this laſt ſort, others think, was more eaſily divided, and therefore ſhared among them all) and conſequently take theſe words to ſignify the ſame with thoſe in the foregoing Verſe: *Every one in the courſe of his Miniſtry, ſhall have this benefit, in his turn of waiting at the Altar.*

Ver. 11. *And this is the law of the ſacrifice of peace-offerings, &c.*] Theſe are the only ſort of Offerings remaining to be ſpoken of: which, when he required them of the *People*, are mentioned in the *third* place, after the *Burnt-offerings* and *Meat-offerings*; before the *Sin-offerings* and *Treſpaſs-offerings*. But here are reſerved for the laſt place, in his directions he gives to the *Prieſts* about them; becauſe, as there were ſeveral ſorts of them, ſo there was various Rites to be obſerved about them. Which Rites, as I obſerved before, are called here, the *Law* of ſuch Sacrifices.

Ver. 12. *If he offer it for a thankſgiving.*] In this, and in the *ſixteenth* Verſe, we have an account of *three* ſorts of *Peace-offerings*. This, which was the principal, for benefits received from God's bounty; the other two, for the obtaining ſuch Bleſſings as they deſired to receive. And this of *Thankſgiving*, was either general for the whole Congregation, (of which there was but one only, at one time of the year, in the Feaſt of *Pentecoſt*, xxiii. 19. which was accounted *moſt holy*) or particularly for private Perſons, as occaſion offered; which were accounted *leſs holy*. And they are theſe here mentioned; which might be either of the *Flock*, or of the *Herd*, (but no *Birds*) and either greater or ſmaller of thoſe kinds; that is, of the *Herd* from the firſt year to the third, and of the *Flock* from the firſt to the ſecond year compleat. If they were older, they were not fit for Sacrifice. All this *R. Levi Barcelonita, Præcept.* cxxxvii. explains at large.

*Then he ſhall offer with the ſacrifice of thankſgiving, unleavened cakes mingled with oil, &c.*] The ſame *R. Levi* obſerves, that ſome Peace-offerings were offered without any Bread; *viz.* ſuch as they called *Hagigah* and *Schimcah*, Sacrifices of Feſtivity and Rejoicing, *i. e.* at their great Solemn Feſtivals. But theſe here mentioned, were all offered with Bread; and that offered with this, which was the firſt of them, was called *the Bread of Thankſgiving*. *R. Solomon Jarchi* reſtrains this ſort of *Peace-offerings* (of *Thankſgiving*) to ſuch wonderful Deliverances, as thoſe mentioned in the cvii<sup>th</sup> *Pſalm*; from Tempeſts at Sea, or dangerous Travels thro' the Wilderneſs, and the like. *Aben-Ezra* alſo ſeems to have been of the ſame Opinion, when he ſaith, That Men being delivered out of Straits and Diſtreſſes, gave Thanks to God by this Oblation. But I can find no ground for this limitation; it being far more likely, that this Sacrifice was offered by all devout Perſons, for any Mercy whatſoever, that God beſtowed upon them.

*Unleavened cakes, and unleavened wafers.*] For none of God's Bread was to be leavened. See Chapter the *ſecond*, *ver.* 11.

Ver. 13. *Beſides the cakes.*] Before-mentioned; which were to be unleavened.

*He ſhall offer for his offering leavened bread with the ſacrifice of thankſgiving, &c.*] Not upon the Altar, for that was abſolutely forbidden in the fore-named Chapter of this Book) but he was to give it to the Prieſt, who waited at the Altar, and was to partake of this Sacrifice, and to rejoice together with him that offered it. Which is the reaſon that ſuch different ſorts of Cakes are ordered in the foregoing Verſe, all unleavened (of which the Prieſt was to have his ſhare) and alſo others leavened, which are preſcribed in this Verſe; that God's Family (his Servants the Prieſts) might want no variety of Bread, at their Feaſts upon theſe Sacrifices: and that God might ſhow his Friendſhip with thoſe who offered the Sacrifice, by accepting the ſame Bread at his own Table, which they were wont to uſe at theirs.

Ver. 14. *And of it he ſhall offer out of the whole oblation*, &c.] One of the Cakes beforementioned (*ver.* 12.) was to be preſented to God for an *Heave-offering:* Concerning which, ſee xxix *Exod.* 24, 28.

*And it ſhall be the Prieſts that ſprinkled the blood of the peace-offerings.*] Having offered one Cake out of the whole, all that remained was the portion of the Prieſt, who ſprinkled the Blood of the *Peace-offerings* on the Altar.

Ver. 15. *And the fleſh of the ſacrifice of his peace-offerings for thankſgiving, ſhall be eaten the ſame day that it is offered*, &c.] The reaſon of this, which was obſerved in moſt of their Sacred Feaſts, (particularly in the *Paſchal Lamb*, xxii *Exod.* 10. and in the *Manna* itſelf, xvi. 19, &c.) was to maintain the honour and dignity of the Sacrifices; that they might not be in danger to be corrupted, or turned to any profane uſe, or gratify Mens Covetouſneſs. For, as *Philo* obſerves, (in his Book of *Sacrifices*) *It was not fit that theſe holy things ſhould be put into their Cupboards, but immediately ſet before thoſe who were in need; for they were no longer his that offered them, but his to whom they were offered: who being himſelf moſt liberal and bountiful, would have Gueſts invited to his Table to partake with thoſe who offered the Sacrifice. Whom he would not have to look upon themſelves as Maſters of the Feaſt*, ἐπίτροποι γὰρ εὐωχίας εἰσὶν οὐκ ἑστιάτορες, *for they are but Miniſters of the Feaſt, not the Maſters or Entertainers. That belongs to God himſelf, whoſe bounty ought not to be concealed, by preferring ſordid Parſimony before generous Humanity.* His meaning is, that all the Sacrifice was God's, who graciouſly granted to him that offered it, a part of it to entertain his Friends, and the Poor, whom he would have invited forthwith, that no part of it might be converted to any other uſe, but that which God appointed, who made the Feaſt.

Ver. 16. *But if the ſacrifice of his offering be a vow, or a voluntary offering.*] Theſe two other ſorts of *Peace-offerings*, were in the nature of Prayers, for the obtaining ſuch Bleſſings as they deſired and hoped for. And they were either the performance of a *Vow*, which they made to God of offering him ſuch a Sacrifice, when they received the Benefit; which was called *Neder:* or, they were freely made beforehand, in hope God would beſtow the Benefit; which Sacrifice was called *Nedebah*, a *Voluntary Offering*. Now theſe were not ſo holy as the former; and therefore might be eaten on the morrow, as well as on the ſame day they were offered. So it here follows.

*It ſhall be eaten the ſame day that he offereth his ſacrifice.*] Then they were immediately to begin to feaſt upon the Sacrifice.

*And on the morrow alſo, the remainder of it ſhall be eaten.*] But if they could not conveniently eat it all the ſame day, or had a mind to lay up ſome of it till the next, they had that liberty allowed them. For which *Philo* gives this reaſon (in the ſame Book) that theſe being for Mercies not yet received (or offered by virtue of an Obligation) they might take more time to feaſt upon them with their Friends, and be more ſparing: but the former being a thankful Acknowledgment of Bleſſings already beſtowed, their Hearts were to be inlarged in greater bounty, Ἵν' οἱ ἐπιτυγχάνοντες ἑτοίμων καὶ προχείρων εὐεργεσιῶν, ἑτοίμην καὶ ἀνυπέρθετον ποιῶνται τὴν μετάδοσιν· *that they upon whom God readily beſtowed his Benefits, might make a quick and ſpeedy return*, by doing good to others without delay. And what is here ſaid of the Fleſh of the Sacrifice, the Jews alſo underſtand of the *Meat-offerings* mentioned *ver.* 12, 13. None of which was to be kept longer than two days at the moſt.

There is no place here aſſigned, where theſe Sacrifices ſhould be eaten, at the Sanctuary; as there is for the other, vi. 16, 26. and here in this Chapter, *ver.* 6. The reaſon is, becauſe there was ſuch a multitude of them, that it might have made too great a crowd in the Court of the *Iſraelites*, if they had been confined to it. Where they might eat them if they pleaſed (as I ſhowed before, vi. 16.) but were not determined to that place; but left at liberty to eat them in any part of the City where the Tabernacle, and afterward the Temple, ſtood. See xii *Deut.* 6, 7. And conſequently while they dwelt in the Wilderneſs, they might eat them any where in the Camp; which was pitched round about the Tabernacle: only it was to be in a clean place, where the Prieſts might eat them as well as the People, x. 14.

Ver. 7. *But the remainder of the fleſh of the ſacrifice on the third day, ſhall be burnt with fire.*] If there were ſuch plenty, or they and their Friends were ſo few, or they were ſo niggardly as not to call Poor enow, to eat all in two days time; they were to have no further benefit of the Fleſh of this Sacrifice; but what remained of it on the third day, was to be burnt. Which was to preſerve the *dignity of the Sacrifice*, as the Jews ſpeak, in preventing its ſtinking. And there was no nobler way of conſuming it than by fire, which conſumed the Sacrifice on the Altar. So *R. Levi Barcel.* obſerves, *Præcept.* cxxxviii. where he alſo adds, that God taught them hereby, not to be ſollicitous for the future, nor careful to hoard up more than needed; when they ſaw him command the holy Fleſh to be deſtroyed, after the time allotted for its uſe was paſt. The Heathens themſelves thought this a decent Rite; for there was a Sacrifice at *Rome*, which they called *Protervia* (as *Bochart* obſerves out of *Macrobius*, *L.* ii. *Saturnal. cap.* 2.) in which the Cuſtom was, *ut ſi quid ex epulis ſuperfuiſſet, igne conſumeretur*, that if any thing of the Feaſt remained, it was conſumed in the fire. See his *Hierozoic. P.* i. *L.* ii. *cap.* 50.

Ver. 18. *And if any of the fleſh of the ſacrifice of the peace-offering be eaten at all on the third day, it ſhall not be accepted*, &c.] He loſt the fruit of his Sacrifice which he had offered to God, by this profanation; which deſtroyed the Grace and Favour, which it had procured him with God.

*Neither ſhall it be imputed to him that offered it.*] He ſhall not be thought to have made any Offering at all.

*It ſhall be an abomination*, &c.] And more than that, it rendred him abominable; being abominable itſelf: and made him liable to be ſcourged, as the Jews here underſtand the laſt words of this Verſe, *he ſhall bear his iniquity.* Which, I think, alſo ſignifies, that he ſhould lie under a great guilt, till it was purged by a *Treſpaſs-offering.*

Ver. 19. *And the fleſh that toucheth any unclean thing, ſhall not be eaten.*] That is, the Fleſh of the *Peace-offerings* before-mentioned, which might happen, as they carried it from the Altar to the place where they intended to make a Feaſt upon it, to touch any unclean thing, might not be eaten by any body.

*But burnt with fire.*] As that which remained to the third day was, *ver.* 17. This made them very careful to preſerve it pure.

*And as for the fleſh.*] That is, all the Fleſh which was not defiled by touching any unclean thing.

*All that be clean ſhall eat thereof.*] Whether the Prieſt, or other Perſons. For the Prieſt had the right Shoulder and the Breaſt, (as we read expreſly, *ver.* 33, 34.) and he that brought the Sacrifice had the reſt. Of the former, the whole Family of the Prieſt might eat; not only his Sons, but his Wife and Daughters, who were not married; or being Widows, were come back to their Father again, if they had no Children; or if thoſe they had were begotten by Prieſts: Yea, his Servants born in his Houſe, or bought with his Money. See xxii. 11, 12, 13. xviii *Numb.* 11. And of the reſt of the Sacrifice, he that offered it might eat it, with all his Family and his Friends; excepting thoſe who had any uncleanneſs upon them. There are frequent mention of theſe Feaſts in the following Books of the Bible. As that made by *Elkanah*, 1 *Sam.* i. 4. and by *Samuel*, when he entertained *Saul*, 1 *Sam.* ix. 13, 24. And when the Kingdom was renewed to *Saul* at *Gilgal*, there was a publick Feaſt made on theſe Offerings, with great rejoicing, 1 *Sam.* xi. 15. And the like was made for *Jeſſe* and his Sons, xvi. 3, 5. And by *David*, when he entertained the People, 1 *Chron.* xvi. 3. and by *Solomon*, at the Dedication of the Temple, 1 *Kings* viii. 65. And all the Children of *Iſrael* made ſuch a Feaſt, at their return from *Babylon*, viii *Nehem.* 19. There are many Examples alſo of the like Feaſts among the Heathens; particularly in *Homer*, where *Agamemnon* (*Iliad.* i.) offered an *Hecatomb*, and made a Feaſt upon it. And *Neſtor* (*Odyſſ.* iii.) offered a Sacrifice of eighty-two Oxen, and made the like Entertainment.

Ver. 20. *But the ſoul that eateth of the fleſh of the ſacrifice of the peace-offerings, that pertain unto the LORD.*] By theſe laſt words it appears, that the whole Offering was the LORD's, whoſe Bounty entertained him and his Friends, to whom he gave the greateſt part of it.

*Having his uncleanneſs upon him,* &c.] In this Verſe and in the next, every one that had any legal Defilement upon him, is prohibited, under a ſevere Penalty, to eat of the *Peace-offerings.*

And they might be made unclean either by impurity in their own Body, or by the contact of unclean things: of the former of which he ſpeaks in this Verſe; *and of the other in the next.* Both were to be puniſhed with *cutting off*; which hath been explained elſewhere, (xvii *Gen.* 14.) From whence it was that the Jews were ſo very careful, not to go into the Judgment-Hall when our Saviour was condemned, *leſt they ſhould be defiled; but that they might eat the Paſſover*, xvii *John* 28. at which Feaſt, *Peace-offerings* were offered together with the Paſchal Lamb. See more of this xxii. 2, 3, 4.

Ver. 21. *Moreover, the ſoul that ſhall touch any unclean thing, as the uncleanneſs of man, or any unclean beaſt, or any abominable unclean thing.*] All theſe ſeveral ſorts of Uncleanneſs, contracted by touching things unclean, we ſhall find in the following Chapters, xi. &c.

*And ſhall eat of the fleſh of the ſacrifice of peace-offerings, which pertain unto the LORD, even that ſoul ſhall be cut off,* &c.] The intention of ſuch Precepts was, that the greater reverence (as *Maimonides* ſpeaks, *P.* iii. *More Nevoch. cap.* 41.) might be maintained, towards the Sacrifices which were offered unto God. Upon which account, *Julian* highly commends *Moſes*, who he ſaith (as St. *Cyril* quotes his words, *Lib.* ix. *contra Julian.*) was ὄντως εὐλαβὴς περὶ τὴν τῶν ἱερῶν ἐδωδὴν, *truly religious about the eating of holy things*; which he proves from theſe very words of *Moſes.* But his concluſion from thence was very frigid, as St. *Cyril* calls it, That Chriſtians were therefore to blame, becauſe they would not partake of ſuch Sacrifices: for we abſtain not from them, ſaith that Father, as unclean things, but ἴμεν δὲ μᾶλλον ὡς ἐκ τύπων, ἐπὶ τὸ ἀληθὲς, *we rather make a progreſs, as from Types, unto the Truth.*

Ver. 22. *And the LORD ſpake unto Moſes, ſaying.*] At the ſame time that all theſe Precepts were ordered to be delivered to the Prieſts, he takes occaſion to repeat ſeveral Precepts he had before given, which concern all the People; becauſe it was of great moment to have them obſerved.

Ver. 23. *Speak unto the children of Iſrael, ſaying, Ye ſhall eat no manner of fat.*] Becauſe this was God's part, and therefore not to be eaten by any one, but burnt upon his Altar. See iii. 16, 17. And the reaſon *Maimonides* gives, why it was reſerved for him alone, was, becauſe it was very delicious to the Taſte, *More Nevoch. P.* iii. *cap.* 41.

*Of ox, or of ſheep, or of goat.*] The Jews reſtrain this Precept to theſe *three* ſorts of Creatures (which were the only Beaſts that were offered at the Altar) taking the Fat of all other Beaſts to be lawful. So R. *Levi*, before-mentioned, *Precept.* cxlix.

Ver. 24.] *And the fat of the beaſt.*] Of one of the fore-named Beaſts, which alone were allowed in Sacrifices.

*That dieth of itſelf, and the fat of that which is torn with beaſts, may be uſed in any other uſe,* &c.] Tho' the Fleſh of ſuch Beaſts was unclean, yet they might apply the Fat, when ſeparated from the Body, to any uſe: only they might not eat it.

Ver. 25. *For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the LORD.*] This ſeems to juſtify the Opinion of thoſe Jews, who reſtrain the eating of Fat, only ly to the three ſorts of Creatures mentioned *ver.* 23. as was there obſerved.

*Even the ſoul that eateth it, ſhall be cut off from his people.*] If he did it preſumptuouſly; but if thro' inadvertence, he was to be ſcourged, as the Jewiſh Doctors affirm. Yet if he did it a third time, ſcourging did not ſuffice; but they ſhut him up in a little Cave, where he could not ſtand upright, nor had room to ſit down; and there fed him with the Bread and Water of Affliction, till his Bowels were ſorely pinched, &c. as *Maimonides* deſcribes this puniſhment. See *Schikard*'s *Miſchpat Hammeleck*, and *Carpzovius* his Annot. on him, *cap.* 2. *Theorer.* vii.

Ver. 26. *Moreover, ye ſhall eat no manner of blood, whether it be of fowl, or of beaſt.*] See iii. 17. Men were very prone to this, in thoſe times, (as *Maimonides* thinks) whereby they ran into idolatrous Worſhip. Which was the reaſon God reſtrained them from it, by threatning *cutting off* (*ver.* 27.) to thoſe who were guilty of it, *More Nevoch. P.* iii. *cap.* 41.

*In any of your dwellings.*] This is added to ſignify, that they might no more eat of the Blood of thoſe Beaſts which they killed at home, than of thoſe ſlain at the Altar.

Ver. 27. *Whatſoever ſoul it be that eateth any manner of blood, even that ſoul ſhall be cut off,* &c.] The reaſon of it is given xvii. 10, 11. But the Jews here diſtinguiſh (particularly *R. Levi Barcelonita, Præcept.* cxlviii.) between the *Blood of the Soul,* or *the Life,* (as they ſpeak) and *the Blood of a Member.* The former, which run out freely when the Beaſt was killed, in which was the Life of the Beaſt, is that which is here meant, as *Moſes* more fully explains it, in the place before-mention'd. The other, which remained in the ſeveral parts of the Beaſt, they lookt upon as belonging to the Fleſh, and therefore might be eaten with it.

Ver. 28. *And the LORD ſpake unto Moſes, ſaying.*] He delivered at the ſame time ſome other Rules to be obſerved by the People, in theſe Matters. See *ver.* 22.

Ver. 29. *Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the LORD, ſhall bring his oblation unto the LORD of the ſacrifice of his peace-offerings.*] The meaning may be no more than this, that before he and his Friends feaſted together, as is directed *ver.* 15, &c. he was to take care *to bring his oblation unto the LORD*, that is, to ſee that God had his part of the *Peace-offering*; for till that was offered, none could meddle with the reſt. But if the import of the Hebrew words be well obſerv'd, they ſeem to have a further meaning; which is, that whenſoever any Man brought the *Sacrifice* (which in the Hebrew is here called *Zebach*) of his Peace-offerings, he ſhould alſo bring his *Oblation* (which, in diſtinction from the other, is called *Korban*) that is, a *Mincah*, or *Meat-offering* together with it; that the Feaſt which was to be made, might be compleatly furniſhed with Bread and Wine, as well as the Fleſh of the Sacrifice.

Ver. 30. *His own hands ſhall bring the offerings of the LORD made by fire, the fat with the breaſt, it ſhall be bring* ] The Sacrifice being ſlain and divided, the Prieſt was to put what belonged unto the LORD into the Man's own hands, (*viz.* the Fat, with the Breaſt and the Shoulder) that he might preſent it himſelf unto the Divine Majeſty.

*That the breaſt may be waved, for a wave-offering before the LORD.*] This is the manner wherein it was to be preſented; the Man was to lift it up over his head, and wave it to and fro; his hands being ſupported and guided by the Prieſt. See xxix *Exod.* 24. and vi *Numb.* 19, 20. *Maimonides* deſcribes the order of it in this manner: Firſt, the Prieſt put into the Man's hands the Fat; and then laid upon it the Breaſt and the Shoulder; and after that, one of the pieces of the Cakes for the Meat-offering upon them: all which he waved about.

Ver. 31. *And the Prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aarons and his ſons.*] When that part which belonged to God's Altar (*viz.* the *Fat*) had been burnt there, the Prieſts had the Breaſt and the Shoulder to their own uſe; as Servants have what comes from their Maſter's Table. For it was all offered unto God, (*ver.* 29, 30.) who taking only the Fat for himſelf, bad them take the reſt, *viz.* the Breaſt and the Shoulder: which had been preſented unto God by waving them to and fro, as a Sacrifice to the LORD of the World; but by him beſtowed upon his Miniſters for their Maintenance in his Service. This is more fully expreſs'd in the *three* next Verſes; in which there is no difficulty, and therefore I ſhall but lightly touch them.

Ver. 32. *And the right ſhoulder ſhall ye give unto the Prieſts,* &c.] This is only a more particular declaration what belonged to the Prieſt; who was to have not only the *Breaſt* before-mentioned, but alſo the *right Shoulder.*

Ver. 33. *He among the ſons of Aaron that offereth the blood of the peace-offerings, and the fat, ſhall have the right ſhoulder for his part.*] This is ſtill a more ſpecial direction, providing for the incouragement of that Prieſt, who on that day miniſtred at the Altar; unto whom the right Shoulder was appropriated, as a reward of his pains, in offering the Sacrifice.

Ver. 34. *For the wave-breaſt, and the heave-ſhoulder, have I taken of the children of Iſrael, from off the ſacrifice of their peace-offerings, and have given them to Aaron and his ſons,* &c.] This doth not contradict what I obſerved juſt before; for when he ſaith, he hath given theſe to *Aaron the Prieſt and his ſons*; the meaning muſt be, to thoſe of his Sons, who, at the time when theſe were offered, ſprinkled the Blood, and burnt the Fat.

Ver. 35. *This is the portion of the anointing of Aaron, and of the anointing of his ſons,* &c.] In the Hebrew the words are, *This is the anointing of Aaron,* &c. that is, this they have in right of their Unction to the Prieſt's Office; which intitles them to all before-mentioned.

*In the day.*] The Hebrew word *Bejom*, may, both here and in the next Verſe, be tranſlated (as I obſerved before vi. 20.) *from the day*, and ever after.

*When he preſented them to miniſter unto the LORD in the Prieſt's office.*] Made them draw near to attend upon him at his Altar.

Ver. 36. *Which the LORD commanded to be given them, in the day that he anointed them,* &c.] By virtue of a Grant from God, when they were made Prieſts; to enjoy this benefit in all future Ages.

*By a ſtatute for ever,* &c.] As long as this Law of Sacrifices, and this Prieſthood ſhall laſt. See vi. 22.

Ver. 37. *This is the law of the burnt-offering, of the meat-offering, and of the ſin-offering, and of the treſpaſs-offering,* &c.] This Verſe contains a Summary of what he had commanded *Aaron* and his Sons, from the *ninth* Verſe of the *ſixth* Chapter unto this place.

*And of the Conſecrations.*] The whole order of their Conſecration is not here directed (but in xxix *Exod.*) only ſomething belonging to that matter, vi. 20, &c.

Ver. 38. *Which the LORD commanded Moſes in Mount Sinai.*] In that mountainous Country, which lay near to Mount *Sinai*, as *Maimonides* truly expounds it. For he was come down from Mount *Sinai*, and had delivered to them all that he received there (xxxiv *Exod.* 29, 32.) before theſe Commands were given: but they ſtill continued near unto it; and ſo the word *behar* may be tranſlated, *by Mount Sinai.* For as the laſt words of this Verſe tell us, they were ſtill *in the Wilderneſs of* Sinai: that is, in that part of the Wilderneſs which took its name from its nearneſs to Mount *Sinai*.

*In the day that he commanded the children of Iſrael to offer their oblations unto the LORD,* &c.] This doth not preciſely ſignifie, that he commanded *Aaron* and his Sons (vi. 9, &c.) all theſe things, on the very ſame day that he commanded the Children of *Iſrael* what Oblations to bring, (*Chap.* i. 2, &c.) but they were delivered all at the ſame time; immediately after the other, without any other Commandments intervening.

## CHAP. VIII.

Ver. 1. AND *the LORD ſpake unto Moſes, ſaying.*] See iv. 1.

Ver. 2. *Take Aaron and his ſons with him.*] Having delivered the Laws and Rules about Sacrifices, and the Rites belonging to them, he now prepares the Prieſts to offer them, as had been commanded. And there is not much ſaid in this Chapter, but what had been explained in xxix *Exod.* and other neighbouring Chapters; where he relates, the Orders he received in Mount *Sinai*, about thoſe things which were now performed.

*And the garments.*] xxviii *Exod.* 2, 4.

*And the anointing oil.*] xxx *Exod.* 24, &c.

*And a bullock for the ſin-offering, and two rams, and a baſket of unleavened bread.*] See xxix *Exod.* 1, 2, 3, &c. Theſe were in their kind the very beſt of the legal Sacrifices, as appears, in part, from that Expreſſion of the Pſalmiſt, lxix *Pſalm* 30, 31. where he prefers Thankſgiving and Praiſe, before a *Bullock that hath Horns and Hoofs* (a young Bullock, which began to ſpread its Horns and Hoofs) that is, before the very beſt of all their bloody Sacrifices.

Ver. 3. *And gather thou all the Congregation together,* &c.] All the Elders of the People, with the great Officers who were ſet over *Thouſands* and *Hundreds*, &c. For theſe are frequently called by the Name of *Col ha Edah*, which we tranſlate *all the Congregation*; particularly in xxv *Numb.* 7. xxxv. 12. xx *Joſh.* 6. xxi *Judg.* 10, 13, 16. where the *Elders of the Congregation*, and the *Congregation*, and *all the Congregation*, are plainly the ſame thing. Which is further confirmed from the next Chapter of this Book, (*ver.* 1.) where it is ſaid expreſly, *Moſes called Aaron, and his ſons, and the Elders of Iſrael.*

Ver. 4. *And Moſes did as the LORD commanded.*] Summoned them to appear before the LORD.

*And the aſſembly was gathered together.*] The word we tranſlate *Aſſembly*, is the ſame with that in the foregoing Verſe which we tranſlate *Congregation*: that is, as I ſaid, the Aſſembly of the Elders.

*Unto the door of the Tabernacle of the Congregation.*] That they might be Witneſſes of what was done, and ſatisfie all the People, that *Aaron* and his Sons did not intrude themſelves into his Office; but were ſolemnly called and conſecrated to it by *Moſes* the Servant of the LORD. It is likely alſo, that as many of the People, as the Place would conveniently hold, met together to be Spectators of this Solemnity.

Ver. 5. *And Moſes ſaid unto the Congregation, this is the thing which the LORD commanded to be done.*] I am now about to execute what God hath formerly commanded, when I was with him in the holy Mount, xxix *Exod.* 4. At what time this was executed, is a queſtion among learned Men. And our great *Primate of Ireland* places this Conſecration of *Aaron* and his Sons, together with the Tabernacle, and all things belonging to it, in the *ſecond Month* of the *ſecond Year*, after they came out of *Egypt*: moved thereunto, I ſuppoſe, by what is ſaid in vii *Numb.* 1, 2. So that, according to his Opinion, the numbring of the People, and the ſeparation of the *Levites* to God's Service, preceded this Action. But I do not ſee any reaſon, why we ſhould not think all things were done in the order wherein they are here related. And then this Conſecration was performed in the *firſt month* of that year; after the Tabernacle had been erected and ſet apart for the Habitation of the Divine Majeſty. See xl *Exod.* 17, 18.

Ver. 6. *And Moſes brought Aaron and his ſons.*] To the door of the Tabernacle of the Congregation; as he had been directed xxix *Exod.* 4.

*And waſhed them with Water.*] As is there alſo directed; having firſt likewiſe waſhed himſelf, xl. 31.

Ver. 7. *And he put upon him the Coat, and girded him with the girdle,* &c.] *Moſes* by an extraordinary Commiſſion from God, performed the Office of an High-Prieſt, on this day, and the *ſix* days following. And put *Aaron* in poſſeſſion of this Office by cloathing him with the Garments here mentioned, (according to the orders which had been given xxix *Exod.* 5, &c.) which was thought ſufficient for the Conſecration of an High-Prieſt, after the Captivity of *Babylon*;

*Babylon*; when they wanted the holy Oil, as hath been before obſerved. Whence *Philo* often calls *Moſes* by the name of 'Αρχιερεὺς, *i. e. High Prieſt.* And in *Schemoth Rabba* the Tradition is, that he continued High Prieſt all the time they continued in the Wilderneſs: tho others, they confeſs, are of opinion (which is the truth) that he officiated only the *ſeven* days of the Conſecration; after which this Office was ſettled in *Aaron.* See *Selden L.* i. *de Succeſſion. in Pontificatum, cap.* 1.

Ver. 8. *And he put the breaſt-plate upon him: alſo he put in the breaſt-plate, the Urim and the Thummim.*] See xxviii *Exod.* 30. It is obſervable, that he ſaith nothing here in this place, of the precious Stones, but only mentions *Urim* and *Thummim*; as in xxxix *Exod.* 10. (where he deſcribes the ſame thing) he makes mention only of the *four rows of Stones*, but ſaith not one word of *Urim* and *Thummim*: Which I look upon as a proof that they were all one.

Ver. 9. *And he put the Mitre upon his head; and upon the Mitre, the golden Plate, the holy Crown*, &c.] According as God commanded him in xxviii *Exod.* 36, 37, &c. xxix. 6.

Ver. 10. *And Moſes took the anointing oil, and anointed the Tabernacle, and all that was therein.*] See xxix *Exod.* 26, &c. and xl *Exod.* 9, 10, 11. There being ſeveral ways of anointing a Thing or Perſon, either by pouring Oil upon them, or by putting it upon them with the finger, or by ſprinkling; it is not an improbable Conjecture of *Fortunatus Scacchus*, that *Moſes* anointed the Tabernacle and its Utenſils, by dipping his finger in the Oil, and putting it upon them. For tho the word *Maſcah*, which he uſeth for *anointing*, be general, yet the Vulgar expreſſing it by *linivit*, and the LXX, by ἔχρισε (which import this particular ſort of anointing) and there being different words uſed to expreſs the anointing of the *Altar* and of *Aaron*, it may well incline one to his Opinion; *Myrothec.* 2. *Sacr. Elæochriſm. cap.* 70.

*And ſanctified them.*] Set them apart by this unction, for the holy uſe; for which they were deſigned.

Ver. 11. *And he ſprinkled thereof upon the Altar ſeven times; and anointed the Altar, and all its veſſels*, &c.] We do not find this expreſly before directed: But the intention of anointing the Altar being to make it *moſt holy* (becauſe it was to ſanctifie all that was laid upon it, xxx *Exod.* 29. xl. 10.) it was very fit it ſhould be both ſprinkled *ſeven* times with Oil, and alſo anointed: In token of its extraordinary Sanctity, which was put upon it by this very ſolemn Rite. For here are two diſtinct words about this anointing; the firſt is *jaz*, he *ſprinkled* of the Oil upon it; and then *jimſhach*, he anointed it, by putting ſome of the Oil on it: Whereas it is ſaid of the Tabernacle, and of the things there, only *jimſhach*, he anointed them, without any ſprinkling.

Some think that the *Altar* being mentioned twice in this Verſe, he ſpeaks of the *Altar of Incenſe*, as well as of the *Altar of Burnt-offerings.* But it is plain by thoſe places in *Exodus* it was the Altar of Burnt-offerings, which was thus ſanctified: And here the Laver and its Foot (which ſtood in the ſame Court) is ſaid to be ſanctified with it. As for the Altar of Incenſe, it is included in what is ſaid, in the foregoing Verſe, that he anointed *the Tabernacle and all therein.*

*Both the laver and his foot, to ſanctifie them.*] It may be thought that he *ſprinkled* with Oil the *Laver* and its *Foot*, as well as anointed them; which is the opinion of the forenamed *Fort. Scacchus.* But the Hebrew words will not warrant it; for they only ſignifie that they were *anointed* as the Altar was after its aſperſion.

Ver. 12. *And he poured of the anointing oil upon Aaron's head.*] Here now is a third word diſtinct from the two former, *viz. jitzok*, which ſignifies there was more done to *Aaron*, than to any of the holy things, to ſanctifie him to his office; For the holy Oil was poured on his Head.

*And anointed him.*] Perhaps he drew the Oil with his finger upon his Forehead, after it was poured on his Head; as the Jews think he did. See xxix *Exod.* 7, 8. xxx. 30. xl. 13.

*To ſanctifie him.*] *i. e.* Set him apart to this Sacred Office. Now this Conſecration of *Aaron* and his Sons, being mentioned here together with the Conſecration of the Tabernacle and all belonging to it; it hath made ſome conclude, that both were done at the very ſame time. But I have given ſome Arguments to prove the contrary, upon xl *Exod.* 17, 18. And the meaning of theſe *three* Verſes (10th, 11th, 12th of this Chapter) may be, not that they were Conſecrated at the ſame time, but with the ſame Oil. For firſt he ſays, *Moſes* took *the anointing Oil*; and ſhows how it was employed after a different manner, upon the Tabernacle and its Utenſils, upon the the Altar, and upon *Aaron*; on whoſe Head it was *poured*; whereas the former had it only put upon them with the finger, or were ſprinkled with it. But though they were not Conſecrated together, yet their Conſecration immediately followed one another. For *ſeven* days being ſpent in ſanctifying the Tabernacle and the Altar, then immediately began the ſanctification of *Aaron* and his Sons: During which time *Moſes* may be ſuppoſed to have received the foregoing Laws about Sacrifices; in which they were to be employed, as ſoon as they were Conſecrated. And the *ſeven* days for the Conſecration of *Aaron* and his Sons, immediately ſucceeding the other ſeven days which were ſpent in the Conſecration of the Tabernacle and the Altar; it may be the reaſon why they are here ſuccinctly mentioned both together; and neither of them mentioned before. For if the account we have in the xl of *Exodus* concerning theſe things, be well attended to, it will appear that nothing is there ſaid of the anointing of the Tabernacle, or any thing elſe; but only that he ſet it up the firſt day of the Month, as he was commanded (*ver.* 2, &c. and 17, &c.) And he is commanded in like manner to take the anointing Oil, and anoint the Tabernacle and all therein, (*ver.* 9, &c.) and then to anoint *Aaron* and his Sons, (*ver.* 13, 15.) but he relates nothing of his doing either of them, till now: when he executed thoſe commands.

Ver. 13. *And Moſes brought Aaron's ſons, and put coats upon them, and girded them with girdles,* &c.] See xxviii *Exod.* 40, 41. xxix. 30. xl. 14.

*As the LORD commanded Moſes.*] He commanded him alſo to anoint them at the ſame time, xxviii *Exod.* 41. xl. 15. but it is not here mentioned; becauſe they were not anointed as he was, by pouring Oil upon their Heads; but ſprinkling it on their Garments, with the Blood of the Sacrifice offered for them. And that he did afterward as he had been ordered, *ver.* 30. See xxviii *Exod.* 41. xxix. 7.

Ver. 14. *And he brought the bullock.*] See xxix *Exod.* 1, 10, &c.

*For a Sin-offering.*] So it was deſigned to be, xxix *Exod.* 14.

*And Aaron and his ſons laid their hands upon the head of the bullock for the ſin-offering.*] See xxix *Exod.* 10. i *Levit.* 4.

Ver. 15. *And he ſlew it.*] xxix *Exod.* 11.

*And Moſes took the blood, and put it upon the horns of the Altar round about with his finger.*] As he had been directed, xxix *Exod.* 12.

*And purified the Altar.*] It was purified before; but this was a further purification of it; that it might be the more fitted to be a place *to make reconciliation upon it*, as it follows in the concluſion of the Verſe.

*And poured out the blood at the bottom of the Altar, and ſanctified it,* &c.] The vulgar Latin, I think, gives the true interpretation of theſe words, rather than tranſlate them; in this manner; *It being expiated and ſanctified, he poured out the blood at the bottom of the Altar,* &c. *Fort. Scacchus* hath taken a great deal of pains to prove that this Expiation (as the *Vulg. Lat.* calls it) went before the Anointing or Conſecration of the Altar; in his *Myrothec. P.* ii. *cap.* 34. But his Arguments ſeem to me of no force to overthrow the Opinion of *Abulenſis* and *Philo*, That theſe words do not ſpeak of a proper Expiation of the Altar; but that it was only hereby more particularly ſet apart (as the word *ſanctifie* ſignifies) to be the place where Sin-offerings might be made; that Men who had committed Offences, might be expiated by theſe Sacrifices.

Ver. 16. *And he took all the fat that was upon the inwards, and the caul,* &c.] See xxix *Exod.* 13.

Ver. 17. *But the bullock and his ſkin, his fleſh and his dung, he burnt with fire without the camp, as the LORD commanded Moſes.*] See xxix *Exod.* 14. Yet we do not find that the Blood of this Sacrifice was carried into the holy place; and therefore it did not fall under the Rule in the vith Chapter of this Book, *ver.* 30. but might have been eaten by the Prieſts, as is there allowed, *ver.* 26. Some think it ſufficient, for the ſolution of this, to ſay that *Aaron* and his Sons were not yet compleatly Conſecrated, and therefore had not a right to eat of the Fleſh of this Sin-offering. But ſuch perſons do not conſider that *Moſes*, who now acted as a Prieſt, could not be debarred of that benefit, by this reaſon. And therefore it is better to ſay, that no High-Prieſt, whether ordinary or extraordinary, (ſuch as *Moſes* now was) might eat of any Sin-offering, offered for the Prieſts themſelves; altho' the Blood of it was not brought into the Sanctuary. From whence we may draw this Conſequence, that altho' the Sins of the People, were taken away by the Prieſts; who by eating of their Sin-offering, plainly ſhowed that they *bear their ſin*, (as the phraſe is x. 17.) yet the Sins of the Prieſts themſelves could not be taken away, by any Sacrifice they could offer for Sin, of which they might not eat: But they were to expect, as an excellent Perſon of our own ſpeaks (Dr. *Jackſon*, Book ix. upon the *Creed, cap.* 26.) a better Sacrifice, made by a better High Prieſt, the Son of God. But theſe Legal Sacrifices, in the mean time, were offered in ſuch a place, as prefigured the place where this better Sacrifice ſhould be offered, *viz.* without the Camp: as when they came to their reſt, without the City of *Jeruſalem*, where our Saviour's Body was offered for our Redemption.

Ver. 18. *And he brought the Ram for the burnt-offering: and Aaron and his ſons laid their hands upon the head of the Ram.*] According to the direction given to *Moſes*, when he was with God in Mount *Sinai*, xxix *Exod.* 15, 16. where all that follows here, to the end of the 21ſt Verſe, is explained: this being nothing elſe but the execution of what was before ordered.

Ver. 22. *And he brought the other Ram.*] For he was commanded to bring *two*, *ver.* 2. and xxix *Exod.* 1.

*The Ram of conſecration.*] So it is called xxix *Exod.* 22, 31. for the reaſon there given.

Ver. 23, 24. *And he ſlew it, and Moſes took of the blood of it,* &c.] Theſe two Verſes are explained xxix *Exod.* 20. where order was given for what was now done. I ſhall only add a Remark of *R. Levi ben Gerſom*, upon the order wherein theſe Sacrifices were offered; which was moſt rational. For firſt there was a *Sacrifice for Sin* offered (*ver.* 14.) before they could be worthy to have any Gift or Preſent which they made to God, received by him. But upon their Expiation, a *whole Burnt-offering* was accepted, (*ver.* 18.) and after that followed this Sacrifice, which was a *Peace-offering* (as appears from *ver.* 31.) part of which was burnt upon the Altar, part given to the Prieſt, and the reſt they themſelves eat for whom it was offered; that it might appear, they were ſo far in the favour of God, as to eat with him of his Meat from his Table. *Abarbinel* hath the ſame obſervation.

Ver. 25. *And he took the fat, and the rump,* &c.] All this Verſe likewiſe is there explained xxix *Exod.* 22.

Ver. 26, 27, 28. *And out of the baſket of unleavened bread,* &c.] Theſe three Verſes ſhow, that *Moſes* exactly followed the Orders he had received xxix *Exod.* 23, 24, 25. where they have been explained.

Ver. 28. *Burnt them upon the burnt-offering.*] This ſhows, that they were not a *burnt-offering* properly, as I there obſerved; but an Appendix to it.

*They were conſecrations for a ſweet ſavour.*] Becauſe they were offered to *conſecrate and ſanctifie them*, as this is explained xxix *Exod.* 33. See there.

Ver. 29. *And Moſes took the breaſt and waved it*, &c.] According to the direction given xxix *Exod.* 26. where it is alſo ordered, that this ſhould be *Moſes* his part.

Ver. 30. *And he took of the anointing oil, and of the blood that was upon the Altar, and ſprinkled it on Aaron*, &c.] See xxix *Exod.* 21. where it appears plainly this *blood* that was mixed with the *Oil*, was the Blood of *the Ram of Conſecration.*

Ver. 31 *And Moſes ſaid unto Aaron and his ſons, Boil the Fleſh at the door of the Tabernacle of the Congregation, and there eat it*, &c.] God having had his part, *ver.* 28. and *Moſes*, who performed the Office of a Prieſt at this time, having had that which belonged to him, on that account, *ver.* 29. the reſt was given (as the manner was in *Peace-offerings* (to thoſe for whom the Sacrifice was offered: that is, all but the *right ſhoulder*, which was burnt upon the Altar, and the *Wave-breaſt*, which was given to *Moſes*, as Prieſt. See xxix *Exod.* 31, 32.

Ver. 32. *That which remains of the fleſh and the blood ſhall ye burn with fire.*] See xxix *Exod.* 34. This ſhows it was of the nature of a *Peace-offering*, vii. 15, 17.

Ver. 33. *And ye ſhall not go out of the door of the Tabernacle in ſeven days*, &c.] For till then their Conſecration was not perfected (as the following words ſignifie) no more than the Conſecration of the Altar was, till a Bullock had been offered, to cleanſe it, and make an atonement for it, ſeven days together. See xxix *Ex.* 35, 36, 37. This was to make them more ſenſible of the great weight, as well as dignity of of their Office.

Ver. 34. *As he had done this day, ſo the LORD hath commanded to do, to make an atonement for you.*] Every day of theſe *ſeven*, thoſe Sacrifices were to be repeated, the Sin-offering, the Burnt-offering, and the Peace-offering; and their Garments were to be ſprinkled with the Blood and the Anointing Oil, as the LORD required when *Moſes* was with them in the Mount, xxix *Exod.* 35. This ſhows the imperfection of all the Legal Sacrifices; which would not have been ſo often repeated, if they had been of greater efficacy: yet the continuance of them *ſeven days*, doth ſignifie, the compleat Conſecration of theſe Prieſts; according to the Rites of thoſe times. In conformity to which, our great High Prieſt, the LORD Chriſt, who was perfected by *one* Sacrifice of himſelf, ſpent ſeven days in his Conſecration to his Office. For as *Aaron* is commanded to attend at the Tabernacle ſo many days together; in like manner our LORD Chriſt (as Dr. *Jackſon* obſerves in the forenamed Book, Chap. xxv.) did attend the Temple *five* days one after another, before his death; (See xii *John* 1, 12, &c. xxi *Matth.* 8, 9, &c.) and having purged it on the firſt or ſecond of thoſe days, from the prophaneneſs that was exerciſed in it by Merchandizing; and afterward hallowed it by his Doctrine, and by his Divine Preſence, which appeared in ſeveral miraculous Cures, he went the *ſixth* day into his heavenly Sanctuary, into Paradiſe it ſelf; to purifie and ſanctifie it with his own Blood: as *Moſes*, at *Aaron*'s Conſecration, did the material Sanctuary, and Altar, with the Blood of Beaſts. And having reſted the *ſeventh* day, finiſhed all by his Reſurrection early the next day in the morning.

Ver. 35. *Therefore ſhall ye abide at the door of the Tabernacle of the Congregation.*] Where all things mentioned in this Chapter, had been done, and were ſtill to be repeated (*ver.* 3, 4.) for they could not go into the Sanctuary till they were compleated.

*Day and night.*] This was to make their Conſecration more ſolemn, and taken notice of by all the People.

*Seven days.*] By which means, a *Sabbath*, as the *Jews* obſerve, paſſed over their heads: without which, they conceive, *Aaron* and his Sons could not have been compleated. But the Sabbath of the LORD did never ſo exactly paſs over any High Prieſt in his Conſecration, as it did over the High Prieſt of the New Teſtament. For however it were of *Aaron*'s it was to our bleſſed Saviour (as the forenamed Dr. *Jackſon* notes) a Day of Reſt indeed, after ſix days of Labour, Watching, Praying, and Faſting, which concluded in his bloody Death and Paſſion.

*And keep the charge of the LORD.*] That which he had now enjoyned. Or rather, watch the Tabernacle and his Veſſels, *&c.* as they were to do in time to come. The Hebrew Doctors have here raiſed a difficulty, about the neceſſary Eaſements of Nature; for which they had no convenience, if they might not ſtir for ſeven days, from the door of the Tabernacle; and therefore they fanſy, there was a hole digged in the Ground for ſuch occaſions. But it is more likely, they were not ſo confined, as not to be allowed this liberty: and one cannot well doubt of it, who conſiders the word *Miſmoroth* here uſed, (which we tranſlate *keep the Charge* of the LORD) which is a military phraſe, ſignifying the Stations and Watches kept, in their turns, for certain hours: after which they were at liberty to attend their own Affairs. Such was the charge here, one may reaſonably think, of not departing from the door of the Tabernacle, while they were upon the guard (as we ſpeak) which ſome or other of them kept night and day; in ſuch order, that while ſome watched, others might ſleep, or ſtep out about the neceſſary occaſions of Nature.

*That ye die not.*] It may ſeem hard that they ſhould be in peril of their Life, if they omitted any of theſe Rites. But this was neceſſary, to make thoſe ſerious and intent upon their buſineſs, who were to ſave the Lives of others, by making Expiation for them, when they deſerved to periſh.

*For ſo I am commanded.*] Theſe Orders, as hath been already obſerved, he received in the holy *Mount*.

*So Aaron and his Sons did all things which the LORD commanded by the hand of Moſes.*] This was neceſſary to be added, that all Generations might be aſſured, whatſoever was performed by their Miniſtry, would be effectual, to the end for which it was appointed; they being exactly conſecrated to God's Service, without the leaſt omiſſion of any thing that he had required. In like manner, our great High Prieſt was conſecrated to his Eternal Prieſthood, by fulfilling all the Will of God; and that in a far more Solemn and Publick way than *Aaron*'s was; it being performed by ſuffering ſuch things, as nothing but a perfect Filial Obedience to his heavenly Father could have moved him to admit, becauſe it was accompliſhed by ſhedding his own Blood in a lingring Death.

## CHAP. IX.

Ver. 1. AND *it came to paſs on the eighth day.*] He doth not mean on the *eighth* day of the Month; but on the next day after their Conſecration, which was *ſeven* days in doing, viii. 33, 35. Then it was that the Fire fell down from Heaven, and conſumed the Sacrifices which *Aaron* offered: and this ſeems alſo to have been the firſt day of *unleavened Bread*, which fell upon the *fifteenth* day of this Month; for on the *fourteenth* in the Even, which was the laſt day of the Conſecration of the Prieſts, the *Paſſover* was kept, ix *Numb.* 2, 5.

*That Moſes called Aaron and his ſons, and the Elders of Iſrael.*] Juſt as he had done before, viii. 2, 3. that the Rulers, and as many of the People as could meet together, to behold what was done, might ſee the *Glory of the LORD*, which appeared at this time, *ver.* 6.

Ver. 2. *And he ſaid unto Aaron, Take thee a young Calf.*] This is the firſt Sacrifice that was offered to God, by the Prieſts of the Order of *Aaron*. It differed from that which was offered by *Moſes* for *Aaron* and his Sons, as *Egel*, a young Calf, doth from *Par*, a young Bullock: by which his Sin was expiated at his Conſecration. And *Maimonides* ſaith, that the former ſignifies a Calf of one year old; the latter one of two. Others ſay, a Calf was called *Egel* till his Horns budded; and then it was called *Par*.

*For a ſin-offering.*] For his Sins in general; not for any determinate Offence, like that iv. 3. which therefore was ſomething different from this. The Jews fancy, that a young Calf was appointed for the firſt *Sin-offering*, to put *Aaron* and the People in mind of the Golden Calf, which they worſhipped. So *Maimonides* reports the Opinion of their wiſe Men, in his *More Nevoch. P.* iii. *cap.* 46. Where he alſo hath this Conceit, that it was to expiate that Sin.

*And a Ram for a burnt-offering.*] For none but Males were accepted for *Burnt-offerings*, i. 10. There is no *Peace-offering* ordered for him (as there is afterward for the People, *ver.* 4.) becauſe it was not fit he ſhould have all the Sacrifice, as he muſt have had, according to the Law of ſuch Sacrifices, being both the Prieſt and the Offerer; between whom and the Prieſt (after the Fat was burnt) all was to be ſhared.

Ver. 3. *And unto the children of Iſrael thou ſhalt ſpeak, ſaying.*] Unto all the Elders (*ver.* 1.) who were to bring the following Offerings, in the Name of all the People of *Iſrael*; and that by *Aaron*'s direction, who was now to act as God's High Prieſt, and give out this Order.

*Take ye a Kid of the Goats for a ſin-offering.*] The Hebrew word *Seir*, ſignifies a *He-goat*. Concerning which *Maimonides* (in his Book concerning *Sacrifices*) delivers this opinion, That *all Sacrifices for ſin, whether of private Perſons, or the whole Congregation, at their three principal Feaſts, New Moons, and the Day of Expiation, were He-goats.* For this reaſon, becauſe the greateſt Sin and Rebellion of thoſe times was, that they ſacrificed to *Dæmons*, who were wont to appear in that form. For which he quotes xvii. 7. *They ſhall no more offer their Sacrifices, leſſeirim*; which we tranſlate *unto Devils:* but the word *Seirim*, is but the Plural Number of the word *Seir*, which ſignifies *a Goat*. And further he adds, That their Wiſe Men think, the Sin of the whole Congregation was therefore expiated by this *Kid of a Goat*, becauſe all the Family of *Iſrael* ſinned about a Goat, when they ſold *Joſeph* into *Egypt*, xxxvii *Gen.* 31. And ſuch reaſons, ſaith he, as theſe ſhould not ſeem Trifles, for the end and ſcope of all theſe actions was, to imprint and ingrave on the Mind of Sinners the Offences they had committed, that they might never forget them. According to that of *David*, li *Pſal.* 5. *My ſin is ever before me.*

This *Sin-offering* was different from that iv. 14. being not for any particular Sin, as that was; but in general, for all the Offences, that the High Prieſt might have committed.

*A Calf and a Lamb, both of the firſt year*, &c.] When they were in their prime.

Ver. 4. *Alſo a bullock and a Ram.*] Theſe alſo were, no doubt, to be *without blemiſh*, as is preſcribed in the two foregoing Offerings. And the Hebrew word *Sor* (which we tranſlate a *Bullock*) often ſignifies a well grown Ox: as in xxi *Exod.* 28. xxv *Deut.* 8. As *Ajil*, a *Ram*, the Hebrews ſay ſignifies a Sheep of above a year old. Theſe made very large *Peace-offerings*, and conſequently a liberal Feaſt upon them.

*For peace-offerings.*] The very ſame order is here obſerved that was at *Aaron*'s Conſecration: Firſt *Sin-offerings*, then a *Burnt-offering*, and then a *Peace-offering* was offered to the LORD, viii. 14, 18, 22.

*And a meat-offering mingled with oil.*] Which was to compleat the *Peace-offerings*, on which they were to feaſt; that Meat might not be without Bread to it.

*For to day the LORD will appear to you.*] Give you an illuſtrious Token of his Preſence, by ſending Fire from Heaven, or from the Brightneſs of his Glory, to conſume the Sacrifice, *ver.* 23, 24. Whereby they were all aſſured that both the Inſtitution of this Prieſthood, and the Sacrifices offered by it, were acceptable to the Divine Majeſty.

Ver. 5. *And they brought that which Moſes commanded.*] Both *Aaron* (*ver.* 2.) and all the Congregation (*ver.* 3.) brought all the Offerings which *Moſes* required.

*Before the Tabernacle of the Congregation.*] Where theſe Sacrifices were to be offered.

*And all the Congregation drew near and ſtood before the* LORD.] Approached to the door of the Tabernacle, and ſtood there by their Sacrifices, looking towards the Holy Place; and worſhipped the LORD.

Ver. 6. *And Moſes ſaid.*] Unto the Congregation.

*This is the thing which the LORD commanded that ye ſhould do.*] I require this of you by the commandment of God; who will demonſtrate, by a viſible Token, his Preſence among you.

*And the glory of the LORD ſhall appear unto you.*] That *Glory* which filled the Tabernacle when it was erected (xl *Exod.* 34, 35.) openly ſhowed it ſelf to them all, (*ver.* 23.) and declared his Grace and Favour towards them, by conſuming their Sacrifices, as an acceptable Oblation to him, *ver.* 24. Whereby a particular Honour alſo was done unto *Aaron*, who was hereby moſt illuſtriouſly owned to be God's High Prieſt; and all other Perſons deterred from pretending to his Office.

Ver. 7. *And Moſes ſaid unto Aaron, Go unto the Altar, and offer thy ſin-offering, and thy burnt-offering.*] One of them after the other: in the order wherein they were directed, *viz.* his *Sin-offering* firſt, to make his *Burnt-offering* accepted.

*Make an atonement for thy ſelf and for the people.*] Firſt for himſelf (as the Apoſtle obſerves, vii *Heb.* 27.) that then he might be capable to offer for the Sins of the People. This was the great imperfection of the *Aaronical* Prieſts, that they were Sinners like other Men: by reaſon whereof they were bound, *as for the people, ſo alſo for themſelves, to offer for ſins*, v *Hebr.* 3.

*And offer the offering of the people, and make an atonement for them.*] After he had offered both the *Sin-offering*, (*ver.* 8.) and the *Burnt-offering* (*ver.* 13.) for himſelf; then he was to begin to offer for the People. For his own Sins being expiated, and his Burnt-offering being accepted, he was fit to procure Remiſſion and Acceptance for them.

Ver. 8. *Aaron therefore went unto the Altar.*] That he might be ready to perform his part of the Service, which was to ſprinkle the Blood; after he had firſt of all offered the Morning Sacrifice. See *ver.* 17.

*And ſlew the Calf of the ſin-offering which was for himſelf.*] Ordered it to be ſlain: for this was no part of the Prieſts work, as I ſhowed upon the firſt Chapter, *ver.* 5.

Ver. 9. *And the ſons of Aaron brought the blood unto him.*] They received it in Baſons, as it run from the Calf, when it was killed (See i. 5.) and brought it unto him; who ſtood at the Altar, to receive it, and do what follows.

*And he dipt his finger in the Blood.*] The forefinger of the right hand, which had been ſanctified to this Miniſtry, by putting the Blood of the Sacrifice of Conſecration upon the *thumb* of the right hand, (viii. 23, 24.) whereby we graſp all things, and cannot hold them ſtrongly, nor perform any thing well, if that be wanting.

*And put it upon the horns of the Altar*, &c.] See iv. 25.

Ver. 10. *But the fat, and the kidneys, and the caul about the liver.*] See iv. 8, 9.

*He burnt upon the Altar, as the LORD commanded Moſes.*] Laid or diſpoſed them upon the Altar, to be burnt by the heavenly fire, (*ver.* 24.) as moſt underſtand it. And the LXX. juſtifie this Opinion; who tho they here tranſlate it, *He offered it on the Altar*; yet *ver.* 13. where there is the ſame phraſe, they expreſsly tranſlate it, ἐπέθηκαν τὸ ὁλοκαύτωμα ἐπὶ τὸ θυσιαστήριον, *he laid the Burnt-offering upon the Altar*: and again, *ver.* 17. in the ſame manner, ἐπέθηκεν ἐπὶ τὸ θυσιαστήριον χωρὶς, &c. *he laid it upon the Altar, beſide the burnt ſacrifice of the morning.* For common fire, it is ſuppoſed, was no longer to be uſed when *Aaron*'s Sacrifice began; as it had been all along before. But there is no certainty in this: and we may as well take the words in their proper ſenſe, that *Aaron* burnt this and the following Sacrifice, as *Moſes* had done before, (viii. 14, 21, 28.) until the *Burnt-offering* for the People came to be offered, which God conſumed by fire from himſelf: and then followed thoſe other Sacrifices mentioned, *ver.* 17, 18. For all theſe Sacrifices, for *Aaron* and for the People, could not be laid upon the Altar at once; but one after another, in the order here directed: and conſequently this Sacrifice here mentioned, was actually burnt upon the Altar, to make way for thoſe which followed it.

Ver. 11. *And the fleſh and the hide he burnt with fire, without the camp.*] See viii. 17.

Ver. 12. *And he ſlew the burnt-offering, and Aarons ſons preſented to him the blood*, &c.] See i. 5.

Ver. 13, 14. *And they preſented the burnt-offering unto him, with the pieces thereof*, &c.] All that is contained in theſe two Verſes, is explained in the firſt Chapter, (*ver.* 8, 9.) where the Law about *burnt-offerings* is delivered.

Ver. 15. *And he brought the peoples ſin-offering*, &c.] Having offered all that was neceſſary for himſelf; now he became fit to make ſupplication for the People.

*And offered it for ſin as the firſt.*] In the ſame manner as he offered the foregoing *Sin-offering* for himſelf, *ver.* 8, &c.

Ver. 16. *And he brought the burnt-offering.*] Here being no expreſs mention of *burning* it, ſome from thence conclude, that this was the Offering which alone was conſumed by fire from the LORD. See *ver.* 24.

*And offered it according to the manner.*] Laid it upon the Altar, as *Moſes* had directed in the firſt Chapter of this Book.

Ver. 17. *And he brought the meat-offering*, &c.] Which attended upon *Burnt-offerings*, xv *Num.* 2, 3, 4, &c.

*Beſides the burnt-offering of the morning.*] This ſhows that *Aaron* began his Prieſtly Function with the Morning Sacrifice; which preceded all other, and was never omitted, for the ſake of any other Sacrifice that was to follow it, and it had always a Meat-offering waiting upon it, xxix *Exod.* 39, 40.

Ver. 18, 19. *He ſlew alſo the Bullock and the Ram, for a ſacrifice of peace-offerings.*] Theſe two Verſes are explained in the *third* Chapter; which treats of ſuch kind of Offerings.

Ver. 20. *And he put the fat upon the breaſts,* &c.] That it might by elevation and waving, be preſented unto the LORD; and then burnt upon the Altar. See vii. 30.

Ver. 21. *And the breaſts and the right ſhoulder Aaron waved for a wave-offering before the LORD.*] The Fat being burnt upon the Altar, as God's portion; theſe were the portion of the Prieſts; who feaſted upon God's Meat; for they were ſolemnly preſented unto him, before they had them. See vii. 34.

Ver. 22. *And Aaron lifted up his hands towards the people.*] Imploring the Divine Bleſſing upon the People; which he afterwards pronounced. At this day, they that are of the Family of *Aaron*, going up the ſteps which lead to the place where the Book of the Law is kept, lift up their hands as high as their heads, and pronounce a Bleſſing in their Synagogues, upon the Aſſembly. And they ſay the ancient Cuſtom was, which is ſtill obſerved, not only to lift up, and ſpread their hands, but then to join them together by the thumbs, and the two fore-fingers; dividing the other from them, in that figure which is repreſented by an eminently learned Perſon, *J. Wagenſeil*, in his Commentary upon *Sota*, *cap.* 7. *p.* 672. and 1132.

*And bleſſed them.*] We read of no order for this; but natural reaſon taught them, from the beginning, that the Prieſtly Office conſiſted in praying for the People, and bleſſing them: We find an example of it in the xiv *Gen.* 18, 19. And not long after *Aaron*'s Conſecration, *Moſes* delivered from God a Form of words, wherein the Prieſts ſhould bleſs the People, vi *Numb.* 24. And at this day, there is nothing done among the Jews with ſuch Solemnity, and in which they place ſo much ſanctity, as this. For when the Bleſſing is pronounced in their Synagogues, they all cover their Faces; believing they would be ſtruck blind, if they ſhould look up: becauſe the Divine Majeſty, at that time, ſits upon the hands of the Prieſt. So the ſame *Wagenſeil* obſerves, in the place above-named: which ſhows not only how laborious they have been to maintain in the Peoples minds an opinion, that God is ſtill as much preſent with them in their *Synagogues*, as he was antiently in the *Tabernacle* and *Temple*; but how high a value they ſet upon the Divine Bleſſing pronounced by his Miniſters.

*And came down from offering the ſin-offering, and the burnt-offering, and peace-offerings.*] He pronounced the Bleſſing before he came down from the Altar, which ſtood upon raiſed Ground, (tho there were no ſteps to it, xx *Exod.* 26.) that all the People might the better ſee what was done, while he offered all theſe Sacrifices for them, and lift up his hands to implore God's Bleſſing upon them.

Ver. 23. *And Moſes and Aaron went into the Tabernacle of the Congregation.*] The Sacrifice being ended, it is likely *Moſes* went with *Aaron* into the Sanctuary, to inſtruct him how to ſprinkle the Blood, and to burn Incenſe, and order the Shew-bread, and ſuch like things, as were to be done only in the Holy Place.

*And came out, and bleſſed the people.*] I ſuppoſe that all the Sacrifices before-mentioned might be offered after the *Morning Sacrifice* (*ver.* 17.) which took up a great deal of time, before they were all compleated. After which *Moſes* and *Aaron* went into the Sanctuary, and ſtayed there till the time of the *Evening Sacrifice*; and then came out and diſmiſſed the People with a new Bleſſing, when the Evening Sacrifice was finiſhed.

*And the Glory of the LORD appeared unto all the people.*] That *Glory* which filled the Tabernacle, xl *Exod.* 34, 35. now appeared without: either at the door of it, or upon it, in the ſight of all the People, as *Moſes* had foretold, *ver.* 6.

Ver. 24. *And there came a fire, out from before the LORD.*] Either out of the Sanctuary, from the Holy of Holies: or from that Glory which now appeared unto them, and ſent out flaſhes of fire which burnt up the Sacrifice. In either of theſe ſenſes, it may be ſaid to come from *the face of the LORD*, as the Hebrew phraſe is.

*And conſumed upon the Altar the burnt-offering and the fat.*] It ſeems to me moſt natural and eaſie, to take this *Burnt-offering* and its *Fat*, for the Evening Sacrifice; which concluding the work of this day, God gave a ſpecial Token of his acceptance of all the other Sacrifices, by conſuming this; and likewiſe publickly teſtified his approbation of all the fore-mentioned Rites of the Miniſtry of *Aaron*, whoſe Authority was hereby eſtabliſhed, in a miraculous manner. To confirm this, it may be noted; that, as the place which God choſe for his Worſhip and Service, was afterward deſigned in the time of *David* after the very ſame manner, 1 *Chron.* xxi. 26. So it was at the time of the *Evening Sacrifice*, as may be gathered from 2 *Sam.* xxiv. 15. where it is ſaid the Peſtilence continued from Morning, *to the time appointed*, that is, to the Evening; and then *David* ſaw the Angel, who commanded *Gad* to bid him ſet the Altar in the Threſhing-floor of *Araunah*; where God anſwering him by fire from Heaven, it made him ſay, *This is the Houſe of God, and this is the Altar of Burnt-offering*, 1 *Chron.* xxii. 1. And when *Solomon* built the Temple in that very place, it was thus conſecrated by fire coming from Heaven, and conſuming the Burnt-Sacrifice, as well as by the Glory of the LORD filling the Houſe, 2 *Ch.* vii. 1, 2, 3. And it is very probable alſo, that this was at the time of the *Evening Sacrifice*: for the former part of the day had been ſpent in bringing the Ark into the Houſe of the LORD, and in *Solomon*'s Prayer; as we read in the two foregoing Chapters. Certain it is, that the Authority of *Elijah* to reſtore God's true Religion and Worſhip, was thus juſtified, 1 *Kings* xviii. 38, 39. and it was at the time of the offering the *Evening Sacrifice*, *ver.* 39. From whence that Prayer of the Pſalmiſt, cxli *Pſal.* 2. *Let the lifting up of my hands be as the evening ſacrifice.*

All this was ſo notorious, that *Julian* himſelf acknowledges, that fire came down from Heaven in the time of *Moſes*, and again in the days of *Elijah*, τὰς θυσίας ἀναλίσκον, conſuming the Sacrifices; as we find his words related by St. *Cyril*, *L.* x. *contra Julianum.* And this gave ſuch a Divine Authority to the *Jewiſh* Religion, that it is no wonder to find, that the *Pagans* endeavoured to get credit to their Religion, by the like reports of fire, from an inviſible Power, conſuming their Sacrifices: which perhaps was ſometimes really done by the Prince of the Power of the Air, as the Apoſtle calls the Devil. However that be, there are ſeveral Inſtances of this in *Pauſanias*, *Dionyſius Halicarnaſſæus*, *Valerius Maximus*, and *Pliny*. But *Servius* may ſerve inſtead of all; who upon thoſe words of *Virgil* in *Æneid.* xii.

—— *fœdera fulmine ſancit*,

ſaith, that anciently they did not kindle fires upon their Altars, *ſed ignem divinum precibus eliciebant*, &c. but they procured by their Prayers Divine fire, which inflamed their Altars. And *Solinus* ſaith, *cap.* 11. that the flame ſprung out of the Wood by a Divine Power. *Si Deus adeſt, ſi ſacrum probatur, Sarmenta licet viridia ignem ſponte concipiunt*, &c. If God be preſent, if the Sacrifice be acceptable, the Faggots, tho green, kindle of themſelves; and without any one to ſet them on fire, a flame is raiſed by the Deity to whom the Sacrifice is offered. Thus *there roſe up fire out of the rock*, and conſumed *Gideon*'s Sacrifice, vi *Judg.* 21. They that would ſee more of this out of *Pagan* Writers, may conſult *J. Dilherrus Diſſert. Special. de Cacozelia Gentil. cap.* 11. But eſpecially *Huetius* in his *Alnetanæ Queſtiones*, *L.* ii. *cap.* 12. *n.* 21.

But whether this Fire, which now came from before the LORD, conſumed *Aaron*'s Sacrifice inſtantly, or only ſet it into a flame, which conſumed it leiſurely in the ſight of all the people, cannot certainly be determined. The Jews ſeem to ſuppoſe the latter; the heavenly fire being now kindled, which continued ever after by a conſtant ſupply of Fewel, whereby it was kept perpetually burning, as is ordained vi. 12, 13. See Note on that place. Where to me it ſeems very obſervable, that this Law of keeping in the fire perpetually, is ordered to be put in execution at the Evening Sacrifice, *ver.* 9. of that Chapter. Which is a ſufficient Reaſon to incline one to think, that the Celeſtial Fire now came, as I have ſuppoſed, at the Evening Sacrifice, and conſumed the Burnt-offering.

*Which when all the people ſaw, they ſhouted.*] They fled not from it, as Men affrighted, but ſhouted for joy: Or, as *Abarbinel*'s phraſe is, *they lifted up their voices with ſinging, and prayed to God*, or rather praiſed him. Juſt as they did when the Fire came down at the Conſecration of *Solomon's* Temple, *When the people ſaw it they praiſed the LORD, ſaying, For he is good; for his mercy endureth for ever*, 2 Chron. vii. 3.

*And fell on their faces.*] Worſhipped God with humble Thankfulneſs; who hereby teſtified his Preſence among them, and his gracious Acceptance of them. For thus he had of old ſhowed his reſpect to *Abel*, iv *Gen.* 4. and to *Noah*, vii. 20. and to their Father *Abraham*: whoſe Sacrifice was thus accepted in the *Evening*, when the Sun went down, xv *Gen.* 17.

And there was great reaſon, that both Prieſts and People ſhould rejoice at this ſight: For, as the Author of the Book *Coſri* diſcourſes (*Pars* iii. *ſect.* 53.) ‘ If a Man look only at the foregoing part of the Work of this day, (the killing of the Sacrifices, the Blood running about their hands; their ſlaying of them, waſhing the Entrails, rincing the Pieces of the Fleſh, ſprinkling the Blood, laying the Wood in order, kindling the Fire) they would rather ſet his Mind further off from God, than draw it near to him: till after all theſe things performed orderly, he ſaw the Fire coming down from Heaven, teſtifying God's gracious Acceptance of the Sacrifice; or felt another Spirit excited in him, beyond any thing he was acquainted withal before; or had divine Dreams, or heroical Motions; which he believed were the Effects of what he had been doing, *&c.*’ And no doubt, all good Men, in future Ages, felt their Minds raiſed, by the Thoughts that the Sacrifices they offered, were as acceptable to God as that offered at this time; being conſumed, in ſome ſort, by the ſame Fire, which burnt continually on this Altar; and after this day, was never extinguiſhed till the Captivity. Which ſeems to be the Original of that Expreſſion of the People, in their Prayer for their *King*, That God would *remember all his Offerings, and accept* (*turn to aſhes*, it is in the Hebrew) *his Burnt-ſacrifice*, xxi *Pſal.* 3.

‘ Such acceptable Sacrifices, St. *Cyril* tells *Julian*, we Chriſtians ſtill offer, but infinitely better, being Spiritual and Intellectual, (and conſequently, nearer to the Divine Nature) and that by Fire ſent from Heaven, *viz.* the *Holy Ghoſt* (of whom this Fire was but a Figure) καταφωτίζων τὴν ἐκκλησίαν, illuſtrating the Church, and inabling the Members of it to offer continually the ſweet ſmelling Sacrifices of Faith, and Hope, and Charity, and Righteouſneſs, Temperance, Obedience, perpetual Doxologies, and all other Virtues, *L.* x. *contr. Jul.*

## CHAP. X.

Ver. 1. AND *Nadab and Abihu, the ſons of Aaron.*] His two eldeſt Sons, vi *Exod.* 23.

*Took either of them his Cenſer.*] Here are two of their Errors expreſſed in theſe words, if *Abarbinel* conjecture aright, (who ſuppoſes this to have happened on the laſt day of their Conſecration, when Fire came down from Heaven) *Firſt*, that they adventured, without any order from God, to go and burn Incenſe in the Sanctuary. For tho this did not belong to the Office of the High Prieſt alone, yet, upon this Solemn Day, *Aaron* only was commanded to perform the whole Service; as upon the Day of Expiation, ix. 7. And this account *Bochartus* gives of their Offence, that *ſine vocatione, thus obtulerunt*, they offered Incenſe without any call to it, *Hierozoic. P.* i. *L.* ii. *cap.* 49. *p.* 557. And *ſecondly*, both of them went about this Work; whereas the Incenſe was to be offered only by one, and not by two at a time. *Procopius Gazæus* adds a third Error; that they attempted this, out of the due ſeaſon for it: which was only in the Morning and Evening.

*And put fire thereon.*] As the Prieſts were required to offer *no ſtrange Incenſe*, xxx *Exod.* 9. ſo, in all reaſon, they were to think, it was not to be offered with *ſtrange fire*; but only with a Coal from that Altar, where there was a fire kindled by God himſelf.

*And offered ſtrange fire before the LORD.*] Here are two Sins more (if *Abarbinel* take it right) that they brought Fire from another place, without the Sanctuary; and did not take it from the Altar: and then, that they attempted to go into the *moſt holy place*; which he thinks is ſignified by theſe words, *before the LORD.* The *firſt* of theſe is the Opinion alſo of *Aben-Ezra*, and other learned Men among the Jews; who by ſtrange Fire underſtand, *Fire that did not go out from before the LORD*, ix. 24. that is, was not taken from the Altar of Burnt-offering; where Fire from Heaven lately conſumed their Oblations. And ſo *R. Bechai*: 'They imagined that the Fire on the Altar of 'Burnt-offerings, was only for conſuming 'Sacrifices; and therefore they fetch ſome 'from without, for the burning Incenſe.' But as to the *ſecond* thing, it doth not ſeem to me probable; for *Aaron* himſelf had not yet gone into the *Holy of Holies*.

*Which he commanded them not.*] This they did (ſaith *Aben-Ezra*) from their own proper Motion and Opinion; without any Authority from God: for whoſe order they ſhould have waited, if his Mind was not already ſufficiently declared, as it was fully afterwards, xvi. 12.

How two ſuch excellent Men as theſe (who had had the honour to be called up to God, when he appeared on Mount *Sinai*, and to have a ſight of him, and to eat and drink in his Preſence, xxiv *Exod.* 1, 9, 10, *&c.*) came to be ſo raſh, and to fall ſo unadviſedly into ſo great an Error, as this here mentioned, cannot be certainly reſolved. But it ſeems to me highly probable, that at the Feaſt upon the *Peace-offerings*, they had eaten and drunk too liberally; which made them forget themſelves, and fall into this groſs miſtake. For I can ſee no other reaſon, why that command, *ver.* 8. of not drinking Wine or ſtrong Drink, when the Prieſts were to go into the Sanctuary, is annexed unto this ſtory of their Death and Burial; but only this, which I have now alledged; that their Miſcarriage aroſe from drinking too much Wine, before this Office was to be performed.

Ver. 2. *And there went out fire from the LORD.*] As they were entring into the Sanctuary, or as they ſtood at the Golden Altar, ready to offer Incenſe; Fire came out from the moſt Holy Place (where the Glory of the LORD was) and ſtruck them dead.

*And devoured them.*] It did not reduce their Bodies to Aſhes, nor ſo much as burn their Cloaths, (*ver.* 5.) but they were killed, as Men ſometimes are with Lightning; which penetrates into the vital Parts, and puts a ſudden end to their Life. That's meant here by *devoured them*; took away their Breath in a moment. From which expreſſion the Hebrew Doctors conclude, that when any body was condemned to be burnt, it was not to be conſumed to Aſhes, but only exanimated by the Fire; becauſe this is called *devouring* or *burning*, here in this place. See *Gamera Sanhedrim*, *cap.* 7. *n.* 1.

*And they died before the LORD.*] Fell down dead in the Houſe of God. Which may ſeem too great a Severity, till it be conſidered, how reaſonable and neceſſary it was, to inflict a heavy Puniſhment upon the firſt Tranſgreſſors of a Law, concerning a Matter of great moment, to deter others from the like Offence. Many inſtances of which there are in Scripture: ſome obſerved by St. *Chryſoſtom* upon vi *Pſal.* 2. where he gives this account, why the Man who gathered a few Sticks upon the Sabbath-day, was adjudged to be ſtoned, as Blaſphemers were; becauſe it was a very heinous thing, ἐκ προοιμίων εὐθέως παραβῆναι τὸ πρόσταγμα, &c. *as ſoon as a Law was enacted, immediately to break it*: Which made it neceſſary it ſhould be thus ſeverely puniſhed, to ſtrike ſuch a Terror into others, that they might not dare to do the like. which was the reaſon, he obſerves, of the ſudden Death of *Ananias* and *Sapphira*, mentioned *Acts* v. *Iſidore* of *Peluſium* hath made the ſame obſervation (*Lib.* i. *Epiſt.* 181.) and goes ſo far back, as to our firſt Parents, who were dreadfully puniſhed, for a ſeemingly ſmall Offence, becauſe they were the firſt Tranſgreſſors. The ſame others have obſerved, of the puniſhment of *Cain*, who committed the firſt Murder; of the filthineſs of *Sodom*; of the Idolatry of the golden Calf; the Covetouſneſs and Sacrilege of *Achan*; the Diſobedience of *Saul*, the firſt King of *Iſrael*; the ſudden Death of *Uzzah*, who was the firſt that preſumed to touch the Ark of God.

Ver. 3. *And Moſes ſaid unto Aaron.*] To ſatisfie him in the Juſtice and Wiſdom of this dreadful ſtroke, at which he could not but be extreamly afflicted.

*This is that the LORD ſpake, ſaying, I will be ſanctified in them that come nigh me.*] To *come nigh* unto God, is, in the holy Language, to perform the Office of a Prieſt, xix *Exod.* 22. xvi *Numb.* 5. who having the honour of attending upon the Service of the Divine Majeſty, were bound to approach into his Preſence, with the greateſt Reverence. We do not read indeed thoſe very words, which *Moſes* here recites, in the foregoing Books: But, as many things were ſpoken to them, which are not recorded, ſo the ſenſe of theſe words are in the place forenamed, xix *Exod.* 22. and the reaſon of them, in xxix *Exod.* 43, 44. where the Tabernacle being ſaid to be *ſanctified* by the Divine Glory, and the Prieſts being *ſanctified* to miniſter unto him therein (which was ſeven days a doing, as we read here viii. 35.) they were plainly taught to draw nigh to God with a holy Fear, and to do nothing raſhly, nor without order from him. For God being peculiarly known by the Name of the *Holy One*, *i. e.* who hath incomparable Perfections, ſuch as no other Being hath; he juſtly required to be accordingly worſhipped, ſuitable to his moſt ſurpaſſing Greatneſs; by peculiar Rites of his own preſcribing, in a different manner from all other Beings. It was, for inſtance, below his Eminency, or rather Supereminent Majeſty, to have common Fire (ſuch as they employed in their Kitchens) uſed for the burning Sacrifices on his Altar. And in like manner, all other parts of his Service were, in reaſon, to be performed after ſuch a faſhion, as might ſignifie their ſenſe of the peculiar Excellencies of the Divine Nature; who therefore ſent Fire from Heaven, as only fit to burn perpetually upon his Altar.

*And before all the people will I be glorified.*] This may be thought to be but a ſolemn Repetition of what was ſpoken before; as the manner is in theſe Books, to deliver the ſame thing twice in different words. Or the meaning is, if they who draw nigh to me, will not ſanctifie me, I will vindicate my own honour, by ſuch Puniſhments, as ſhall openly declare to all, that I am the *Holy One*. Thus God is ſaid to be honoured upon *Pharaoh*, by drowning him in the Red-ſea, xiv *Exod.* 4.

*And Aaron held his peace.*] Silently adored the Juſtice of the Holy One; and did not complain of his Severity. For this doth not ſeem to be the effect meerly of great Grief, but of great Reverence to the Divine Majeſty.

Ver. 4. *And Moſes called Miſhael and Elzaphan, the ſons of Uzziel, the uncle of Aaron.*] It appears from vi *Exod.* 18. that *Uzziel*, the Father of *Miſhael* and *Elzapan* (*ver.* 22.) was the younger Brother of *Amron*, the Father of *Aaron*, and conſequently *Aaron*'s Uncle.

*And ſaid unto them, Come near, and carry your brethren.*] All near Kindred are called *Brethren* in Scripture. And theſe Couſin Germans of theirs are appointed to carry them out, becauſe *Aaron*'s other Sons were now attending upon God in their Miniſtration, upon the Day of their Conſecration. But without this ſpecial order, theſe two Perſons could not have been admitted to *come near* into the very Sanctuary, being not of the Family of Prieſts, tho' of kin to him.

*From before the ſanctuary.*] See *ver.* 2.

*Out of the camp.*] For anciently they buried not in their Cities, but in the Fields adjacent to them, xxiii *Gen.* 9, 17. and ſo they did in after-times, xxvii *Matth.* 7. and viii *Luke* 27. where the *Tombs* are plainly intimated to be without the City.

Ver. 5. *So they went near.*] There being two Accents upon the Hebrew word for *draw near*, the *Cabbaliſts* from thence obſerve (I know not upon what grounds) that theſe Men did not come into the very Sanctuary where the dead Bodies lay, but drew them out with long Poles, and thoſe of Iron, being afraid of the Fire wherewith *Nadab* and *Abihu* had been killed: Or rather, fearing to go into the Sanctuary, or too near it. See *Hackſpan*'s *Cabala Judaica, n.* 58.

*And carried them out in their coats*, &c.] Their Linen Veſtments wherein they miniſter'd; which having touched dead Bodies, were no more fit to be uſed in the Divine Service.

*As Moſes had ſaid.*] As he had directed in his order which he gave them.

Ver. 6. *And Moſes ſaid unto Aaron, and unto Eleazer, and unto Ithamar, his ſons.*] Theſe two were all the Sons that *Aaron* had now remaining; from whom came two great Families of the Prieſts; which, in the days of *David*, we find very numerous, (tho' more of the Houſe of *Eleazer* than of the other) when they were by him divided into xxiv *Claſſes*, and had their Courſes of waiting appointed them, 1 *Chron.* xxiv. 4, &c.

*Uncover not your heads.*] The Hebrew Doctors interpret it quite contrary, *Let not the head of your hair grow*; ſo long, that is, as to cover their Faces; which was the Cuſtom of Mourners, 2 *Sam.* xv. 30. xix. 4. and many other places. And thus *Onkelos*, and the *Arabick* Verſion ſet forth by *Erpenius*, and many of the Jewiſh Commentators, (ſuch as *R. Solomon*, and *Aben-Ezra*) who give the ſame account of xxi *Lev.* 10. where the ſame thing is required of the High Prieſt. And the time of their letting their Hair grow on ſuch occaſions, they determine by the Law of the *Nazarites*, who were not to cut their Hair all the time of their Vow of Separation, which the Jews ſay was at leaſt xxx days, vi *Numb.* 5. Therefore the Prieſts were not to let their Hair grow ſo long: If they did, they were uncapable of officiating. Only they make this difference between the common Prieſts, and the High Prieſt; that this Law did not bind the Prieſts at all times, but only in their Courſe of Miniſtration: But the High Prieſt (whoſe Preſence was always neceſſary in the Sanctuary) might never let his Hair grow; but was bound every Week to have it cut even, on the Eve of the Sabbath. See *Selden*, *L.* ii. *de Succeſſ. in Pontiff. cap.* 6.

But the foundation of all this is not very ſtrong; for it relies chiefly on the uſe of the Hebrew word פֶּרַע in that place of *Numbers* vi. 5. where it ſignifies *Hair*: From whence they conclude the *Verb* here may have the ſame Notion, and ſignifie the *growth of Hair*. But this is not the uſual ſignification of it in Scripture, where it commonly imports the *rejection* of ſomething; as of good *Counſel*, i *Prov.* 25. of *Reproof* or *Inſtruction*, xiii *Prov.* 18. xv. 32. And being joined with the *Head*, plainly ſignifies the *uncovering it*. See v *Numb.* 18. And therefore ſo the LXX underſtand it here; as if they were forbidden to *put off their Bonnets*. But that they always did, as ſoon as they had performed their Sacred Office in the Sanctuary: And therefore it may be meant of making their Heads *bare* by ſhaving them, or *bald* by pulling off the Hair, as the manner was in Mourning, xv *Iſa.* 2. xli *Jer.* 5. xlviii. 37. and many other places. And in this, the Prieſts among the *Jews* directly oppoſed thoſe among the *Egyptians*, who ſhaved their Heads; as appears by what *Minutius Felix*, and *Lampridius*, in the Life of *Commodus*, ſay, concerning the Prieſts of *Iſis*. And *Herodotus* alſo in his *Euterpe*, whoſe words are theſe, Οἱ ἱερεῖς τῶν Θεῶν τῇ μὲν ἄλλῃ κομέουσι, ἐν Αἰγύπτῳ δὲ ξυρεῦνται. *In other places the Prieſts of the Gods nouriſh their Hair; but in* Egypt *they are ſhaved.*

*Neither rend your cloaths.*] Which was another Rite of Mourning; not only among the Jews, but among all People in ancient Times, eſpecially in the Eaſtern Countries; as every one knows, that hath read any of their Authors. See i *Job* 20. And it was uſed on many other occaſions among the Jews, as well as in their Funerals; particularly when any Man blaſphemed, xiv *Numb.* 6. 2 *Kings* xix. 1. when any ill Tidings came, which put them into a Paſſion, 2 *Kings* v. 7. or any Misfortune befel them, xliv *Gen.* 13. xi *Judg.* 35. But was thought ſo unſeemly in a Prieſt, eſpecially when he miniſter'd, that the Jews ſay, they whoſe Garments were rent by accident, were as uncapable of miniſtring, as they who rent themſelves in Mourning.

The reaſon of this Precept was (as R. *Levi* of *Barcelona* well obſerves, *Præcept.* clv.) that it being not allowed in thoſe Countries for Mourners to come into the Preſence of their Kings, (as appears by the Hiſtory of *Eſther*) much leſs was it ſeemly for any that attended upon the Divine Majeſty, to come into his Houſe in ſuch a Habit.

*Leſt ye die.*] As *Nadab* and *Abihu* did. For after ſuch a Monition as this, they had highly diſhonoured God, if they had appeared in his Sanctuary in ſuch an indecent manner.

*And wrath come upon the people.*] For want of Prieſts to make atonement for them, when they offended.

*But let your brethren, the whole houſe of Iſrael, bewail the burning which the LORD hath kindled.*] He doth not prohibit the reſt of the People, who were not Prieſts, to mourn for them; but rather requires it of them all: that they might be ſenſible of their loſs, and of the Sin which was the cauſe of it. And it is likely the People bewailed them, by rending their Cloaths, and baring their Heads, and putting Aſhes upon them; or ſome ſuch Rites, then in uſe among them.

Ver. 7. *And ye ſhall not go out from the door of the Tabernacle of the Congregation.*] For it is ſuppoſed the *ſeven* days of their Conſecration were not yet quite ended (viii. 35.) or they had begun ſome other Miniſtration in the Sanctuary; and therefore were not to ſtir out of the Court of it till it was finiſhed. And the Hebrews think this Law did not only bind *Aaron* and his Sons, at this time; but their Poſterity for ever: that if they heard of the Death of any of their Kindred, when they were miniſtring in the Sanctuary, they ſhould not ſtir from their Duty: For that would have been to ſhow a greater affection to a dead Friend, than to the living God. This appears to be true, by the like command to this, and in the ſame words, laid particularly upon the High Prieſts, xxi. 12.

*For the anointing of the LORD is upon you.*] You are devoted and conſecrated by a ſolemn Unction (viii. 10, &c.) to the Service of God; which muſt not be omitted out of reſpect to any Perſon whatſoever. For in this Precept (as R. *Levi Barcelonita* obſerves, *Præcept.* clvii.) the Dignity and Majeſty of the Divine Worſhip was conſulted; which, if his Miniſters had deſerted on ſuch occaſions, for a moment, would have been brought into contempt. For it would have been a declaration, that there was ſomething in the World more to be regarded than God's Service. And therefore the Puniſhment of Death is threatned (in the foregoing words) to thoſe who were guilty of ſuch an Offence.

*And they did according to the word of Moſes.*] Staid in the Tabernacle, without any of the uſual Tokens of Mourning. Wherein they performed an eminent piece of Obedience to God; whoſe commandment ſuppreſſed thoſe natural Affections, which are very hard to be kept in ſubjection.

Ver. 8. *And the LORD ſpake unto Aaron, ſaying.*] It may be thought, that the LORD was ſo pleaſed with his Obedience, that he himſelf now ſpake unto *Aaron*; whereas hitherto he had ſpoken to him by *Moſes*.

Ver. 9. *Do not drink wine nor ſtrong drink, thou nor thy ſons with thee.*] By *Wine*, every one knows is meant that Liquor, which is preſſed out of Grapes: And by *Schechar* (which we tranſlate *ſtrong Drink*) is meant ſuch Liquors, as were made in imitation of Wine, of *Dates* or *Figs*, and many other ſorts of Fruits; alſo that which was made of Honey, which we call *Mead*, and *Metheglin*. There are many ſorts of ſuch Liquors mentioned by *Pliny* (in his *Natural Hiſtory, Lib.* xiv. *cap.* 16.) which he calls *Vina factitia*.

*When ye go into the Tabernacle of the Congregation.*] To perform your Miniſtry. At other times they might drink Wine: And, if we may believe the Jews, they did not offend againſt this Precept, if before they went into the Sanctuary, they drank no more than the *fourth* part of a *Log*: which contained an Egg-ſhell and an half. If they exceeded this meaſure, then their Miniſtry, they ſay, was profaned, and they were liable to death by the hand of Heaven. See R. *Levi* of *Barcelona, Præcept.* clviii. who hath many Niceties about this matter; as hath alſo *Maimonides*, mentioned by the learned Dr. *Owtram*, in his Book *de Sacrificiis, Lib.* i. *cap.* 6. *n.* 4.

*Leſt ye die.*] As their Brethren did: See upon *ver.* 1. where I obſerved it to be very probable, that they were burnt with Fire from the LORD upon this account. They that think it worth their while, may ſee after what manner the *Cabbaliſts* make out this, and what Reflections they make upon it, in *Theod. Hackſpan's Cabala Judaica, n.* 144, 145.

*It ſhall be a ſtatute for ever throughout your generations.*] And ſuch a Law there was in ſome Heathen Countries, that no Magiſtrate, all the year he was in Office, nor any Judge, while he was in Action and Employment, ſhould οἴνου γεύεσθαι τὸ παράπαν, ſo much as taſte a drop of Wine. So *Plato* tells us; with which *Euſebius* compares this Law of *Moſes, Lib.* xii. *Præpar. Evang. cap.* 25. And *Chæremon* the Stoick, deſcribing (in *Porphyry*'s Book περὶ ἀποχῆς, *L.* iv.) the Diet of the *Egyptian* Prieſts, tells us, that οἴνου οἱ μὲν, οὐδ' ὅλως· οἱ δὲ, ὀλίγιστα ἐγεύοντο, *ſome of them drunk no Wine at all; and others very little.*

Ver. 10. *That ye may put a difference between holy and unholy, between clean and unclean.*] Here is the ground and reaſon of this Precept; that they might have their Wits about them, (as we ſpeak) and preſerve their Minds from being clouded (as *Nadab's* and *Abihu's* were, who put no difference between *holy* Fire and *common*) and ſo be able *both to put a difference* (as the firſt words may be tranſlated) *between holy and unholy*, &c. and alſo to *teach the People all the Statutes*, which God had deliver'd to them, as it follows in the next Verſe.

And here it muſt be obſerved, that as ſome *days* and *places* were more holy than others, ſo were ſome *parts of the Sacrifices* alſo; which they might not eat themſelves, but were reſerved for the Altar. Some Beaſts alſo were clean, and others ſo unclean, that they might neither be offered in Sacrifice, nor eaten at their common Tables, xi. 47. Some Men and Women were ſo unclean, that they were not to be admitted into their ordinary Converſation; much leſs into the Sanctuary, *Chap.* xii, xiii. Of all which the Prieſts were the Judges, and therefore had need to be perfectly ſober, that they might make an accurate difference between one thing and another. And for ſuch a like reaſon it was, the *Egyptian* Prieſts were ſo abſtemious in drinking Wine, becauſe they looked upon it, as ἐμπόδιον εἰς εὕρεσιν, an impediment to the finding out of the Truth. So *Chæremon* ſpeaks, in the forementioned Book.

Ver. 11. *And that ye may teach the children of Iſrael all the ſtatutes*, &c.] Which concern the Rites and Ceremonies of God's Worſhip.

Ver. 12. *And Moſes ſpake unto Aaron, and unto Eleazer, and unto Ithamar, his ſons that were left.*] This was ſtill ſpoken on the ſame day, a little after what he had ſaid to them *ver.* 6, 7.

*Take the meat-offering that remaineth of the offerings of the LORD made by fire*, &c.] He ſeems to have been afraid, that *Aaron's* Grief for the Loſs of his Sons, might have ſo diſturbed his Mind, as to have made him negligent in ſome part of his duty; or that *Eleazer* and *Ithamar*, thro' miſtake or forgetfulneſs, might have offended againſt ſome of the Laws lately delivered about Sacrifices; which therefore he here repeats, that they might be exactly obſerved. And in the firſt place, that they ſhould eat *what remained of the Meat-offering*, as was commanded vi. 16. Where it is required alſo, as it is here, to be eaten *without leaven*, and *beſide the Altar*, in the Court of the Tabernacle of the Congregation; as it is there expreſſed.

*For it is moſt holy.*] See there vi. 17.

Ver. 13. *And ye ſhall eat it in the holy place.*] This he repeats, becauſe they might poſſibly have forgotten it, or not ſufficiently attended to the difference between things *moſt holy*, and things only *holy*. The former of which the Prieſts alone might eat, and that only in the *holy place:* the other all their Family might eat (as he ſaith in the next Verſe) in any place that was *clean*.

*Becauſe it is thy due, and thy ſons due*, &c.] No body might eat it but holy Perſons; for ſo God directed, *Chap.* ii. 3. vi. 16, 17, 18. vii. 9, 10.

Ver. 14. *The wave-breaſt and the heave-ſhoulder ſhall ye eat in a clean place.*] They were not bound to eat theſe in the Court of the Tabernacle, (as in the former caſe, *ver.* 13.) but in any part of the Camp that was not defiled.

*Thou, and thy ſons, and thy daughters with thee.*] Theſe being thoſe which the Jews call *lighter holy things*, might be eaten by the whole Family, as was before obſerved.

*For they be thy due, and thy ſons due, which are given you out of the ſacrifice of peace-offerings, of the children of Iſrael.*] They were beſtowed upon them by an expreſs Grant, vii. 34. where, tho only his *Sons* be mentioned, as they are here, yet it is plain all of their Family, who were clean, might eat of theſe things. See upon vii. 19.

Ver. 15. *The heave-ſhoulder and the wave-breaſt, ſhall they bring with the offerings made by fire, of the fat, to wave it for a wave-offering before the LORD.*] This alſo he inculcates again, which had been ſaid before (vii. 29, 30.) that they muſt take care firſt to *wave* theſe things before the LORD, and to burn the Fat upon the Altar: for till this was done, they had no right to eat theſe things.

*And it ſhall be thine, and thy ſons with thee.*] When they had been preſented to the LORD of the whole Earth, and he had received his part, theſe became theirs, by an expreſs Grant from him, vii. 32, 33, 34.

*By a ſtatute for ever.*] As long as ſuch kind of Sacrifices ſhould laſt.

Ver. 16. *And Moſes diligently ſought the Goat of the ſin-offering.*] Which had been offered for the People, ix. 15.

*And behold, it was burnt.*] This juſtified *Moſes* his ſuſpicion and fear, that ſome miſtake might have been committed in other matters; becauſe he found, upon a diligent inquiſition, that they had burnt upon the Altar thoſe parts of the *Sin-offering*, which they ought to have eaten themſelves, vi. 26, 29. In which it was the eaſier for them to miſtake, without diligent obſervation of *Moſes* his directions; becauſe the *Sin-offering*, which had been offered for *Aaron* himſelf, was juſt before wholly burnt without the Camp, ix. 11. and ſo were all the *Sin-offerings* for the High Prieſt, and for the whole Congregation, ordered to be, iv. 12, 21. that is, if their Blood was carried into the Holy Place, then nothing of them might be eaten, vi. 30. But otherwiſe, their Fleſh was to be eaten in the Court of the Tabernacle, as is expreſly commanded, vi. 26. This diſtinction they either did not well obſerve, when it was delivered; or being oppreſſed with Sorrow, for the loſs of *Nadab* and *Abihu*, they did not think it fit to feaſt at this time upon the Fleſh of this Offering. For ſo *Aaron* excuſes this Fact, *ver.* 19.

*And he was angry with Eleazer and Ithamar.*] He ſaid nothing to *Aaron*, either becauſe he was loth to add to his Grief; or becauſe it was the buſineſs of his Sons to look after this Sacrifice, and to ſee that the Fleſh of it was diſpoſed of according to God's Orders.

*The ſons of Aaron which were left alive.*] Who, by the puniſhment upon their Brethren, ſhould have learnt greater caution in their Miniſtry.

Ver. 17. *Wherefore have ye not eaten the ſin-offering in the holy place?*] That is, obeyed the Commandment which I gave you, vi. 26.

*Seeing it is moſt holy.*] vi. 25.

*And God hath given it you.*] vi. 29.

*To bear the iniquity of the Congregation, to make atonement for them before the LORD.*] God beſtowed upon the Prieſts this Reward of their Service, that they might be the more willing to take upon them the Peoples Sins, and to make an Expiation carefully for them. And indeed the very eating of the Peoples *Sin-offering*, argued the Sins of the People were, in ſome ſort, laid upon the Prieſts; to be taken away by them. Which being done, they had reaſon to rejoice alſo in a Feaſt upon this Sacrifice; which God had been pleaſed to accept, for the taking away of the Sins of the People. From whence the Sacrifice of Chriſt may be explained, who is ſaid to *bear our iniquity*, (as the Prieſt is ſaid here to do) all our Sins *being laid on him*; who took upon him to make an Expiation for them, by the Sacrifice of himſelf. For the Prieſt here by eating of the *Sin-offering*, receiving the Guilt upon himſelf, may well be thought to prefigure one, who ſhould be both Prieſt and Sacrifice for Sin: which was accompliſhed in Chriſt.

Ver. 18. *Behold.*] Obſerve what I ſay to you.

*The blood of it was not brought in, within the holy place.*] It was none of thoſe Sacrifices which I commanded you to burn intirely; but required you to eat of it, vi. 26, 30.

*Ye ſhould indeed have eaten it in the holy place, as I commanded.*] For as there was a peremptory Law forbidding the Prieſts to eat the Fleſh of any Sacrifice, whoſe Blood was brought into the Holy Place, to make atonement with it: ſo there was as peremptory a Law, that they ſhould eat the Fleſh of thoſe Sacrifices for Sin, whoſe Blood was not brought in thither.

Ver. 19. *And Aaron ſaid unto Moſes.*] Tho *Moſes* queſtioned only *Eleazar* and *Ithamar*, yet *Aaron* makes the anſwer: they not being able perhaps to give an account of what they had done, tho ſenſible of their miſtake.

*Behold, this day have they offered their ſin-offering, and their burnt-offering before the LORD.*] His Apology for them ſeems to be this, that they had not wholly violated God's Command; but performed the Subſtance of it, tho they had failed in one Circumſtance. For they had not only offered the *Sin-offering* for the People, (for that is meant by *their Sin-offering*) but alſo their *Burnt-offering* (ix. 15, 16.) and that *before the LORD*, in the place where he ordered them to be offered. In all this *Aaron* was the principal Miniſter, but they aſſiſted him: For it is expreſly ſaid, *They preſented unto him the Blood* of the Peace-offerings, (which at the ſame time were alſo offered) *and they put the fat upon the breaſts*, when *he burnt the fat* upon the Altar, ix. 18, 20.

*And ſuch things have befallen me.*] After this was done, followed the death of *Nadab* and *Abihu*, who went in to burn Incenſe: which ſtruck him into ſuch a Conſternation, and made him ſo exceeding ſad, that he was not fit to feaſt with *Eleazer* and *Ithamar* upon the Sacrifice: and ſo ſuffered them to burn it.

*And if I had eaten the ſin-offering to day, ſhould it have been accepted in the ſight of the LORD?*] Would God have been pleaſed with me, if in ſuch Sadneſs and Sorrow, I had eaten of the Sacrifice? This is the reaſon whereby he juſtifies the omiſſion of which his Sons were accuſed, in not eating the Sin-offering in the Holy Place. The blame of which he takes upon himſelf; for to have eaten it with a ſad Countenance and a heavy Heart, he thought would have been to pollute it. And therefore he choſe to forbear it, and to give it wholly to God, by burning the Fleſh of it, as he had done the Fat: which he hoped would be more acceptable, than to eat it in grief. And to eat it without grief and ſorrow was impoſſible: for tho they had not been ſo dutiful to him, as they ought to have been; yet he could not extinguiſh the Affection of a Father towards them, nor ſuddenly ceaſe to mourn inwardly for their untimely death.

From this place *Maimonides* gathers, there was but one day of Mourning due to the dead, *viz.* the firſt: the reſt were added by the Conſtitution of the Elders.

Ver. 20. *And when Moſes heard that, he was content.*] He was either ſatisfied with his reaſon, and thought he had done well, (for Nature ſeems to have directed what was afterwards enjoyned, that they ſhould rejoyce in their Feaſts, xii *Deut.* 7, &c. and not eat holy things in their mourning, xxvi. 14.) or he would not further charge him with a Fault, for which there was ſo far an excuſe. For where there is no wilful Contempt, but rather a Reſpect intended in any Action, all good Men are inclined to make a favourable Conſtruction of it, and grant it an Indulgence, tho there be ſome Error in it.

## CHAP. XI.

MOSES having mentioned, in his preceding diſcourſe about Sacrifices, ſeveral ſorts of Uncleanneſs, (v. 2, 3.) and in the foregoing Chapter (x. 10.) commanded the Prieſts to keep themſelves ſober, that they might at all times be able to diſtinguiſh between *clean and unclean*, takes an occaſion from thence to give an account of that matter. For otherwiſe that which we read (Chapter xvi.) would here have moſt naturally followed (as appears from the 11th Verſe of it) being about the principal Sacrifice, whereby all manner of Uncleanneſs was to be expiated; which he now inſerts in the midſt of thoſe things, that belong to that head. For firſt, he treats in this Chapter of *unclean Meats*; and in the xii, xiii, xiv, xv, of *unclean Perſons*, *Garments*, and *Habitations*. And then, (after he hath directed how to make the great Atonement for the whole Nation, and ſome other things) he returns in the latter end of the xviith Chapter, to ſpeak of ſome *forbidden Food*; and Chapter xviii of *unclean Marriages*: and after a repetition of ſeveral Laws (Chap. xix.) of ſome greater Uncleanneſſes; and Chap. xxi. of *Prieſts* that were unclean: and laſtly, of *Sacrifices* not fit to be offered, Chap. xxii.

Ver. 1. *And the LORD ſpake unto Moſes, and to Aaron, ſaying unto them.*] The Conſecration of *Aaron* being now compleatly finiſhed, God ſpake to him, as well as unto *Moſes*; he being alſo highly concerned to teach the People the difference that is here made between ſeveral ſorts of Meats, (x. 11.) which *Moſes* aſſures them was enacted by Divine Authority.

Ver. 2. *Speak unto the Children of Iſrael, ſaying.*] They were all to take ſpecial notice of what follows, becauſe by the Diet here preſcribed, they were diſcriminated from all other People in the World.

*These are the beaſts that ye ſhall eat, among all the beaſts that are on the earth.*] God having beſtowed upon Mankind, after the Flood, every living thing to be their Food, ix *Gen.* 3. it hath raiſed a queſtion among learned Men, why God ſhould limit and reſtrain his own People from the benefit of this general Grant. And ſome have thought this ſo unaccountable, that they have ſaid it is in vain to enquire into the reaſon of the difference that is made here of Meats: Concerning which *P. Cunæus* declares (as *Plutarch* doth of the Laws of *Solon* and *Lycurgus*) that no doubt they were enacted with wiſe Counſel; but the reaſon of the Authors cannot be known, *Lib.* ii. *Republ. Heb. cap.* 24. But others think the reaſon is plain enough; and the Jews are of opinion that the Creatures, here called *unclean*, were forbidden to be eaten, becauſe they were unwholſome Food. So *Maimonides* diſcourſes at large in his *More Nevoch. P.* iii. *cap.* 48. where he ſaith, there can be no doubt, that every thing here prohibited, yields a bad Nouriſhment, except it be *Swines-fleſh* and *fat:* And yet he endeavours to ſhow, that there is no reaſon to think otherwiſe of thoſe *two*. *R. Levi Barcelona* is of the ſame mind, but pretends not to be able to demonſtrate it, as *Maimonides* doth. For the Sum of a long and pious Diſcourſe, which he hath upon this Subject (*Præcept* lxxix. where he treats of that Fleſh which was torn by wild Beaſts) amounts to this: ‘that the Body being the Seat of the Soul, where it doth its buſineſs, God would have it fitted to the Deſires and Imployments of the Soul. And therefore the Law, ſaith he, removes from us all thoſe things which may hinder the Soul in its operations. For which reaſon ſuch and ſuch Meats are forbidden, as breed ill Blood: among which, if there be ſome whoſe hurtfulneſs is neither viſible to us, nor to Phyſicians, do not wonder at it; for *the faithful Phyſician who forbids them, is wiſer than any of us.*

This opinion I cannot think to be wholly groundleſs: for tho there be ſome Creatures here prohibited, which ſeem to us of as good Nouriſhment, as thoſe which are allowed; yet conſidering that Climate wherein the Jews lived, and the temper of their Blood, which was very hot, and apt to be extreamly corrupted, (as appears by the unuſual Leproſie to which they were obnoxious, more than other Nations) it is reaſonable to conclude that God had ſome reſpect to this, in the ordering of their Diet. See *J. Wagenſeil Confut. Carminis R. Lipmanni, p.* 556. Yet I cannot think this to have been the chief reaſon of this Law (tho it be very agreeable to the peculiar care God had of this People, that he ſhould not only give them Civil and Sacred Laws, but direct them in the ſmalleſt Matters, as he did in their *Apparel, Building*, &c.) but the main drift and ſcope of it was, that the *Iſraelites* might be ſeparated from all other Nations in the World, by a Diet peculiar to themſelves: which kept them from ſuch a familiar Converſation, as otherwiſe they might have had with the *Gentiles*; and conſequently from learning their idolatrous Cuſtoms. And I do not ſee why I ſhould not add, moſt of the Creatures, which are reckoned *unclean*, were ſuch as were in high eſteem and ſacred among the Heathen. As a *Swine* was to *Venus*, the *Owl* to *Minerva*, the *Hawk* to *Apollo*, the *Eagle* to *Jupiter*, and even the Dog to *Hecate*, &c. Whence *Origen* juſtly falls into an high admiration of *Moſes* his wiſdom; who ſo perfectly underſtood all Animals, and what relation they had to *Dæmons*, that he pronounced all thoſe to be unclean, τὰ νομιζωμένα παρ' Αἰγυπτίοις ϗ τοῖς λοιποῖς τῶν ἀνθρώπων μαντικὰ, &c. which were eſteemed by the *Egyptians*, and other Nations, to be the Inſtruments of Divination; and thoſe to be clean, which were not ſo, *Lib.* iv. *contra Celſum, p.* 225. And if in *Moſes* his time, ſuch Creatures were not ſacred to *Dæmons*, it is a greater wonder that he ſhould mark thoſe out for impure, which proved to be ſo ſacred in after Ages: As a great number of Birds mentioned by *Porphyry* (*Lib.* iii. περὶ Ἀποχῆς) who ſaith the Gods uſed them as Κήρυκες, to declare their mind to Men: and ſeveral other Creatures, mentioned by other Authors, as peculiarly appropriated to other Deities.

Many have diſcourſed largely of the Moral Reaſons of theſe Precepts; particularly a very learned Man now living, *Joh. Wagenſeil*, in his Annotations on that Title in the *Miſna* called *Sota, fol.* 1171, &c.

Ver. 3. *Whatſoever parteth the hoof, and is cloven-footed.*] There are ſome Creatures which *Porphyry* (in the Book fore-mentioned, *Lib.* iv.) calls μώνυχα, whoſe Hoofs are ſolid, and not at all divided; ſuch as *Horſes*, *Aſſes*, and *Mules*: Others that are πολυσχιδῆ, divided into ſeveral parts, like Toes; as *Lions*, *Wolves*, and *Dogs*: But a third ſort that are only διχηλὰ, (as *Ariſtotle* calls them) divided into two parts; as *Oxen*, *Deer*, *Sheep*, *Goats*, &c. And theſe are of two kinds; for ſome divide the Hoof in two parts, but it is not cloven quite thro'; as the *Camel*, whoſe Hoof is parted above, but joyned by a thick Skin below, and therefore reckoned among the unclean Beaſts. Others both divided and cloven, which are thoſe allowed by this Law to be clean Creatures.

*And cheweth the cud among the beaſts*, &c.] As all thoſe Beaſts do, which are not ἀμφώδοντα (as *Ariſtotle* calls them, *Lib.* x. *cap.* 50.) that is, have not a Set of Teeth both above and below: Such are Oxen, Sheep, and Goats, which want upper Teeth; and therefore bring their Meat up again into their Mouths, after it hath been ſome time in the Stomach; that it may, by a new chewing of it, be better prepared for digeſtion. So the Author of *Porta Cœli*, who explains this very exactly, when he ſaith, *For want of upper*

*Teeth they cannot chew their Food perfectly at one time; nor can the Stomach make a perfect digeſtion till it be ground a ſecond time. And therefore ſuch Creatures are provided with a double Stomach; an upper, into which the Meat goes down after the firſt chewing; and another, into which it is ſent, after it hath been grinded a ſecond time.*

*That ſhall ye eat.*] The Hebrews truly obſerve (particularly R. *Levi Barcelonita, Præcept.* clix.) that all kinds of Animals, which had not every one of theſe Marks (of parting the Hoof, and being cloven-footed, and chewing the Cud) were unlawful to be eaten.

Ver. 4. *Nevertheleſs, theſe ſhall ye not eat, of them that chew the cud, or of them that divide the hoof.*] This is added as an Explication of the foregoing Rule, to ſhow, that if any of the fore-mentioned Marks were wanting, ſuch Creatures muſt not be eaten.

*As the Camel, becauſe he cheweth the cud, but divideth not the Hoof,* &c.] The latter part of this Character is not to be underſtood, as if the *Camel* did not divide the Hoof at all; but not quite thorow, ſo as to be *cleft,* as well as *divided.* For tho its Hoof be divided above, it coheres below, as R. *Solomon* obſerves. And ſo doth *Ariſtotle, Lib.* ii. *cap.* 1. and *Pliny, L.* ii. *cap.* 45. This being ſo very plainly expreſſed in this Law, it is ſomething ſtrange that *Heliogabalus* ſhould order the Fleſh of *Camels* and *Oſtriches* to be ſerved up to his Table, *Decens, præceptum Judæis ut ederent:* ſaying, The *Jews* were commanded to eat them; as *Lampridius* reports his words, *cap.* 28. *Salmaſius* indeed upon that place ſaith, he found theſe two words, *Struthiones* and *Camelos,* joined together, to make one word in a MS of the *Palatine* Library, which reads *Struthiocamelos exhibuit in cœnis.* Which ſeems to ſome to mend the matter; but then they are forced to interpret *præceptum* by *conceſſum;* as if he had ſaid, *God did not forbid this Meat to the Jews:* which is altogether uncertain. It is better to ſay, That tho many of the Pagans did read the Law of *Moſes,* yet they did it careleſly, without ſufficient attention to it.

Ver. 5. *And the coney.*] Much might be ſaid to juſtifie our Tranſlation of the word *Saphan,* by the Engliſh *Coney,* if it could be proved that they *chew the Cud;* which they do not, having upper Teeth. Therefore *Bochart,* by many Arguments, proves this word *Saphan* to ſignifie a *Mountain* Mouſe; which, as *Solomon* ſaith, xxx *Prov.* 26. *Make their holes in Rocks:* which *Rabbets* do not; but this Creature doth, as he proves out of the *Arabian* Writers; who call it *Aliarbuo,* and ſay it chews the Cud. See *Hierozoicon, P.* i. *L.* iii. *cap.* 33.

*Becauſe he cheweth the cud,* &c.] Or rather, *Tho he chew the cud,* yet wanting the other Mark, they were to look upon it as unclean.

Ver. 6. *And the Hare, becauſe he cheweth* (or *tho* he cheweth) *the cud, but divideth not the hoof, he is unclean unto you.*] The ſame Author ſhows in the ſame Book, *cap.* 37. that the Hebrew word *Arnebeth* is rightly tranſlated a *Hare.* For tho no Author, but *Moſes,* ſaith it *chews the cud,* yet *Ariſtotle* ſaith ſomething like it, *Lib.* iii. *cap.* 22. where he obſerves it hath a runnet in the Stomach. And *Tho. Bartholinus* in his *Anatom. Hiſt. Cent.* 2. *Hiſtor.* lxxxvi. tells us, That in his Diſſection of an *Hare,* tho he found but one Stomach, which made him wonder at firſt, that *Moſes* ſhould reckon it among the Creatures that ruminate, yet he found that what was wanting in the ſimple Stomach, was ſupplied by the largeneſs of the *inteſtinum Cæcum,* which Gut is of a great bigneſs, conſiſting of two parts. In one of which he found liquid and white Excrements (like to *Chyle*) as if it were another Stomach: the other part towards the *Ileon,* being full of black Excrements.

Ver. 7. *And the Swine, tho he divide the hoof, and be cloven-footed, yet he cheweth not the cud: he is unclean to you.*] Tho the Swine hath the firſt Part of the Mark of a clean Creature compleatly, being cloven-footed, as well as having the Hoof divided, yet not chewing the Cud, it is forbidden to be eaten. And this, no doubt, was the ſole foundation of the Jews abſtaining from this Meat. Whoſe filthy feeding and wallowing in the Mire *Maimonides* fancies, was the only cauſe why it was prohibited, *More Nevoch. P.* iii. *cap.* 48. To which others add, its feeding upon Fleſh, as *Voſſius* obſerves, *L.* iii. *de orig. & progreſſu Idol. c.* 42. where he gives other reaſons alſo for it. One of which, *viz.* that it was apt to breed the Leproſie, to which they were very ſubject in thoſe Countries, is ingeniouſly treated of by *Petrus Cunæus* in his *Republ. Hebræor. Lib.* ii. *cap. ult.* and more lately by another very learned Perſon, *J. Wagenſeil, Carminis R. Lipmanni Confutatio, p.* 556. To which *Clemens Alexandrinus* adds ſeveral other reaſons, *Lib.* vii. *Strom. p.* 718. and there are many more in *Lactantius* relating to Mortality, *Lib.* iv. *Divin. Inſtit. cap.* 17. But whatſoever grounds there might be of this Prohibition, that alone could not be the Reaſon, why the whole Nation of the Jews abhorred this more than any other unclean Creatures, which were equally forbidden with this. Inſomuch, that they would not, when they ſpoke of it, mention its proper name; but called it *another* (or a *ſtrange*) *thing.* Which aroſe ſure from ſome other cauſe, that in proceſs of time, made this the moſt abominable of all other Creatures. And that was, I take it, becauſe the *Gentiles* uſed it in their Sacrifices and Myſteries of Religion; and becauſe nothing was accounted a more delicious Food among many great Nations: which (if a vehement abhorrence had not been infuſed into the *Jews* of this Creature) might have invited them to their Tables, and bred ſuch familiarity with them, as might have concluded in Idolatry. *Pliny* obſerves, *Lib.* viii. *cap.* 51. that no Creature affords greater plenty of delicious Diſhes at their Tables than this, *Neque alio ex animali numeroſior materia ganeæ,* &c. Inſomuch that old *Homer,* relating how *Eumæus* entertained *Ulyſſes* (*Odyſſ.* xiv.) ſaith only that he killed a great Hog of five years old, and that only for five Gueſts. They that would ſee more of this, may look into *Petrus Caſtellanus, Lib.* ii. *de Eſu Carnium, cap.* 1, 2, &c. where he ſhows alſo out of *Varro* (*Lib.* ii. *de Re Ruſtica, cap.* 4.) that the *Gentiles* knew of no antienter Sacrifices than this, after they began to offer Animals upon their Altars. For they thought that would be moſt acceptable to their Gods, which beſt pleaſed themſelves: Inſomuch that a Swine, which the later *Greeks* called ὗς was anciently called θῦς, *ab illo verbo quod dicitur* θύειν, from that word which ſignifies to ſacrifice. For the firſt Sacrifices were of this Creature, as appears by the Myſteries of *Ceres*, in which a Sow was offered; and at their Marriages the ancient Kings and great Men of *Etruria* offered the like Sacrifice; and ſo did the *Latins* and *Greeks* in *Italy*. The *Hierapolitans* indeed looked upon Swine as unclean, and would neither eat them, nor offer them to their Gods; nor would they of *Peſſinuntium* in *Galatia*: *quod prorſus Moſaicum eſt*, which they learnt in all likelihood from *Moſes*, as *Huetius* thinks, *Demonſtr. Evang. Propoſ.* iv. *cap.* 11. *n.* 1. But in many other Nations this Food was highly valued: And *Athenæus*, I obſerve, gives the very ſame reaſon of its Name that *Varro* doth, *Lib.* ix. *Deipnoſ.* Οἱ δὲ σῦν εἰρῆσθαι οἱονεὶ θῦν, τὸ εἰς θυσίαν εὐθετοῦντα. From whence it is, that *Ariſtophanes* calls them Μυστικὰς Χοίρους, *Myſtical Swine*, in his *Acharnan*: becauſe as the Scholiaſt there explains it, διὰ τὸ ἐν τοῖς Μυστηρίοις Δημήτρος θύεσθαι, *They were offered in the Myſteries of* Ceres. And *Julian* himſelf, in his Oration upon the *Mother of the Gods* (*Orat.* v.) confeſſes φίλον εἶναι πεπίστευται θῦμα τοῖς χθονίοις θεοῖς οὐκ ἀπεικότως, *It was deſervedly believed to be a grateful Sacrifice to the Terreſtrial Gods*, p. 332. Edit. Patav.

Ver. 8. *Of their fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch.*] Some think the latter part of this Precept ſignifies no more, but that they ſhould not meddle with their Carcaſe to prepare it for Meat, (as the word *touch* ſeems to be uſed, iii *Gen.* 3.) tho they did not eat it. But others take it more largely, that they ſhould not ſo much as open them, to take out the Fat, and apply it to any uſe. In this the *Jews* are ſo ſcrupulous, that they ſay they may not touch them (tho alive) with one of their Fingers, for fear of the Leproſie. It being a Proverbial ſaying among them, which we read in the Treatiſe *Kidduſchin*, That *ten meaſures of Leproſie deſcending into the World, Swine took to themſelves nine of them, and the reſt of the World one.*

If we may believe *Herodotus*, *Lib.* ii. *cap.* 47. the *Egyptians* lookt upon Swine as ſo unclean, that if any one touched one of them by chance, as he paſſed by, he was bound to waſh himſelf, with his Garments, in the River. Certain it is, that not only they, but the *Arabians*, and ſome other neighbouring Nations, did abſtain from Swines fleſh, as *Bochartus* and others have obſerved, (See his *Hierozoicon*, P. i. *L.* ii. *cap.* 57. *p.* 702. and *Petr. Caſtellanus*, *L.* ii. *de Eſu Carnium*, *cap.* 4.) which they learnt, I doubt not, at firſt from the Jews; and afterwards found other reaſons for it. This abhorrency of Swine is propagated into far diſtant Countries among the *Mahometans*; particularly into *Mindanao*, one of the *Philippine* Iſlands; where if any one have but touched one of theſe Creatures, he is not permitted to come into any Body's Houſe for many days after. So *Dampier* relates in a late *Voyage round the World*, *chap.* 12. *p.* 343. where he ſays, The *Sultan*'s Brother having a pair of Shoes made him by one of their Ships Crew (which they ſeldom wear there) fell into a great Paſſion, when he was told the Thread wherewith the Shoes were ſewed, was pointed with *Hogs briſtles*; and would not wear them.

Ver. 9. *Theſe ſhall ye eat, of all that are in the waters.*] Tho ſome of the Heathens abſtained perpetually from all Fiſh, and others only for ſome time, ἐν ταῖς ἁγιστείαις, when they were under ſtrict Obligations of Purity, (as *Julian* tells us in the fore-mentioned Oration V.) Yet God left his People at greater liberty, forbidding to them only ſome kinds of Fiſh; by abſtinence from which they were ſufficiently diſtinguiſhed from thoſe Nations, which did eat all indifferently, and accounted Fiſh the greateſt delicacy.

*Whatſoever hath fins and ſcales.*] If both theſe Marks did not concur in a Fiſh, they were not to eat it. But their Doctors ſay, (as we learn from *R. Levi Barcelonita*, *Præcept.* cl.) that if but one Scale was found on a Fiſh, it was accounted lawful; and they needed not to obſerve whether it had Fins or no: For all that have Scales, they ſay, have Fins; tho, on the contrary, all that have Fins have not Scales. They obſerve alſo, *ſecondly*, that it was lawful to eat young Fiſh before their Scales appeared, if they were of that kind, which have Scales when they are grown. And, *thirdly*, all Fiſhes that have Scales when they are in the Sea, but caſt them when they are taken out, are lawful.

*In the Waters, in the Seas, and in the Rivers.*] By *Waters* in this place, as diſtinguiſhed from *Seas* and *Rivers*, are meant *Lakes* and *Ponds*. And ſo *Moſes* expreſſes all the places where Fiſh is found.

Ver. 10. *And all that have not fins, nor ſcales, &c. ſhall be an abomination to you.*] There was an ancient Law among the *Romans*, made by *Numa*, That no Fiſh which wanted Scales, ſhould be uſed in thoſe Feaſts which they made in honour of their Gods. So *Pliny* tells us, *Lib.* xxxii. *Nat. Hiſt. cap.* 2. where he quotes an ancient Writer for it.

Ver. 11. *They ſhall be even an abomination unto you.*] The next words explain what he means by *abomination*; that they ſhould not eat their Fleſh, nor touch their Carcaſſes.

Ver. 12. *Whatſoever hath no fins nor ſcales in the waters, that ſhall be an abomination unto you.*] He repeats it again, that they might take notice, that this alone was a ſufficient Mark of difference: and therefore he doth not give any inſtance of particular Fiſhes, that might be eaten or not eaten; as he did of Beaſts. He uſes alſo the word *abomination* concerning prohibited Fiſhes, (which he doth not of ſuch Beaſts, whom he only calls *unclean*) becauſe there was greater danger of their tranſgreſſing in this matter; Fiſhes being a more uſual Food among the Eaſtern People, than Fleſh. Inſomuch, that among the later *Greeks*, the word ὄψον which ſignifies all manner of Victuals, came to be uſed peculiarly for Fiſh. See *Bochartus* in his *Hierozoic. P.* i. *Lib.* i. *cap.* 6. where he obſerves alſo the greateſt Luxury was committed in this ſort of Food; Which any one may ſee that reads *Athæneus.*

Ver. 13. *And theſe are they which ye ſhall have in abomination among the fowl, they ſhall not be eaten.*] Here are no Notes given, as in the two foregoing ſorts of Creatures, to diſtinguiſh clean Birds from unclean: And therefore the Hebrew Doctors ſay, all Birds are lawful to be eaten, but theſe xxiv mentioned in this Chapter; which they were to have in abhorrence. Yet they adventure to give *four* Marks of a clean Bird; the principal of which are, *If it do not faſten its Talons*; i. e. be not rapacious; *and have one Claw longer than the reſt.* See R. *Levi Barcelonita, Præcept.* clxi.

*They ſhall be an abomination.*] This is repeated to make them more careful in this manner.

*The Eagle.*] He names in the firſt place, *the King of Birds*, as *Pindar* calls the Eagle,

—— οἰωνῶν βασιλῆα,

whoſe Fleſh is very hard, and whoſe Nature is very rapacious: And therefore, both upon a Natural and Moral Account, ſome Authors fancy it was forbidden to be eaten. See *Voſſius Lib.* iii. *de Orig. & Progr. Idol. cap.* 77. But I think *Origen* hath given a better Account of it, in the place I named above; that *Moſes* by his admirable Wiſdom underſtood what Creatures were lookt upon as prophetical by the *Egyptians*, and other Nations; and theſe he prohibited to the *Jews*: Among which he expreſly names the *Eagle* and the *Hawk*, *Lib.* iv. *contra Celſum, p.* 225. For *Diodorus Siculus* ſaith (*Lib.* i.) that τὸν δ' ἀετὸν Θηβαῖοι τιμῶσι, *The People of* Thebes *worſhip the Eagle*, looking upon it as a Royal Bird, and worthy of *Jupiter*. And *Julian* in his Oration upon the *Mother of the Gods* (*Orat.* v.) ſaith, That in the time of their ſtricteſt Purifications, they were permitted πτηνοῖς χρῆσθαι (ſo *Spanhemius* truly reads in the late Edition of *Julian's* Works) *to eat Birds*, πλὴν ὀλίγων, οὓς ἱεροὺς εἶναι πάντη συμβέβηκε, *except a few which had been commonly held ſacred.* Which is a plain acknowledgment of the Sacredneſs of ſome Birds among the Gentiles.

*The Oſſifrage.*] All Authors, in a manner, agree that the Hebrew Word *Peres* ſignifies a kind of Eagle; but what kind is not ſo certain. *Bochartus* thinks it is rightly tranſlated by *Junius*, as it is by us, the *Oſſifrage*: for the Hebrew word *Paras*, in iii *Micah* 3. is uſed for *breaking of bones.* See *Hierozoic. P.* ii. *Lib.* ii. *c.* 5.

*The Oſpray.*] This is alſo of the ſame Species; and ſignifies that ſort, which the *Greeks* call *Halietus*, the *Sea-Eagle.* But *Bochartus* in the ſame Book, *cap.* 6. thinks the Hebrew word *Oznija*, rather ſignifies that which they call *Malaniætus*, the *black Eagle.* Which tho it be the leaſt, yet is the ſtrongeſt of all other, and therefore called *Valeria* by the *Romans*: And was ſo noted for many other qualities, beſides its great ſtrength, that it makes it probable *Moſes* did not here omit it.

Ver. 14. *And the Vulture, and the Kite after his kind.*] No wonder Interpreters differ in their Tranſlation of the two Hebrew Words, *Daa* and *Aja*; the former of which we tranſlate a *Vulture*, the latter a *Kite* (which others tranſlate quite contrary, taking *Daa*, or *Raa*, as it is called in *Deuteronomy*, for a *Kite*) becauſe there is no way to find the ſignification of them, unleſs it be by the roots, from whence they may be thought to be derived. Which makes *Bochart* think the firſt ought to be tranſlated a *Kite*, called *Daa*, from its very ſwift flight. Moſt of the ancient and later Interpreters alſo, are of his mind. As for the ſecond word in this Verſe *Aja*, ſome take it for a *Vulture*: But *Bochart*, from ſeveral obſervations, judges it to be a kind of *Hawk* or *Falcon.* See in the ſame Book, *cap.* 8. After this word there follows in *Deuteronomy* xiv. 13. the name of a Bird which is here omitted, called *Daja*, which he takes for the *black Vulture*; as the Reader may find in the next Chapter, *cap.* 9.

*After his kind.*] Tho there be ſome little difference in ſhape, yet theſe Birds all belong to one Species. See *ver.* 22.

Ver. 15. *Every Raven after his kind.*] No Body doubts that the Hebrew word *Oreb*, (which ſignifies *blackneſs*) is rightly tranſlated a *Raven*: Of which the *Arabians* Writers mention *four* kinds. And ſome think under this Name is comprehended, not only *Crows*, and *Daws*, and *Choughs*; but *Starlings* and *Pies* alſo. See *Bochartus, cap.* 10. *p.* 202.

Ver. 16. *And the Owl.*] The Hebrew word *Bathjaana*, it appears by many places in the Prophets, ſignifies a Bird which inhabits the Wilderneſſes, and deſolate Places. See xiii *Iſa.* 21. xxxiv. 13. l *Jer.* 39, &c. By which the ancient Interpreters of Scripture almoſt unanimouſly underſtand the *Oſtrich*; tho a very learned Man of our own Nation (*Nic. Fuller*, in his *Miſcellanies, Lib.* vi. *cap.* 7.) endeavours by a probable Argument to ſupport our Tranſlation. But it hath been the conſtant perſwaſion of the Jews, that God did not permit them to eat the Fleſh of an *Oſtrich*, which is no where forbidden, if not in this word. And therefore *Bochartus* maintains againſt our *Fuller*, and labours to prove that *Bath-jaana* ſignifies the *female Oſtrich, P.* ii. *Hierozoic. Lib.* ii. *cap.* 14. where he ſhows the word *Bath* (i. e. *daughter*) is prefixed to the name of many Birds, without any reſpect to their Age, and doth not ſignifie their *young ones*; but only the *females.*

*And the night Hawk.*] In the next Chapter to that now named, the ſame *Bochart* proves, that the Hebrew word *Thacmas* (which we here tranſlate the *Night-Hawk*) ſignifies the *male Oſtrich.* For there is no general name for this Bird in the Hebrew Language, to comprehend both Sexes, (as there is for an *Eagle* and *Raven*) and therefore *Moſes* mentions both *Male* and *Female* diſtinctly; that none might think, by forbidding one of them only, he allowed the other.

*And the Cuckow.*] The LXX, St. *Hierom*, and ſome later Interpreters, tranſlate the Hebrew word *Sachaph* by the Greek word Λάρος, a *Sea-gull.* Which the ſame great Man, before-mentioned, thinks moſt probable, *c.* 18.

*And the Hawk after his kind.*] There is the greateſt conſent in the Tranſlation of the Hebrew word *Netz*, which all agree ſignifies an *Hawk*; from its ſtrength and ſwiftneſs in flight, which made it ſacred to *Apollo*. For *Euſtathius* obſerves upon *Iliad*. x. That ὀξυπέτης ὁ ἱέραξ, καὶ ὁ Ἥλιος ὀξυκίνητος, *an Hawk flies, as the Sun moves, very ſwiftly*. And every one knows there are very various kinds of theſe Birds. *Callimachus* mentions ſix, *Ariſtotle* ten, and *Pliny* ſixteen Sorts. See *Bochart* in the ſame Book, *cap*. 19.

Ver. 17. *And the little Owl.*] Interpreters generally agree that *Chos* ſignifies a kind of Owl; following the LXX, who tranſlate it νυκτικόραξ. Yet *Bochart* hath collected a great many ingenious Arguments, to prove that it ſignifies that Bird which the Greeks call ὀνοκρόταλος, a *Bittern*. See there *cap*. 20.

*And the Cormorant.*] Tho the ſame learned Perſon doth not approve of this Tranſlation, yet he acknowledges the Hebrew word *Salach* ſignifies ſome *Sea-Bird*, which ſits upon Rocks; and ſtrikes at Fiſhes with great force, and draws them out of the Waters. And ſo the *Talmudiſts*, in the Treatiſe called *Cholin*, expound it; and the Gloſs upon it there ſays, it ſignifies the *Crow of the Waters*, that is, a *Cormorant*.

*And the great Owl.*] There are various Tranſlations of the Hebrew word *Janſaph*, which St. *Hierom* takes for a *Stork*, and others for a *Buſtard*: But *Bochart* acknowledges the *Syriac* and *Chaldee* Tranſlation to be the moſt probable; which is the ſame with ours.

Ver. 18. *And the Swan.*] In this Tranſlation we follow St. *Hierom*: but *Jonathan* takes it for a kind of *Owl*, which he calls *Otia*. Whereby he means, no doubt, that *Bird* which *Ariſtotle* calls ὠτός: which he ſaith is like an *Owl*, having Tufts of Feathers about its ears; from whence it hath the name of *Otus*, *L*. viii. *cap*. 12. And ſo the *Chaldee*, the *Syriac*, and the *Samaritan* here tranſlate the Hebrew word *Thinſemeth*, which a great many modern Interpreters follow; who take this for that which the Latins call *noctua*, as the former for that Owl which they call *bubo*.

*The Pelican.*] That the Hebrew word *Kaath* ſignifies a *Pelican*, is not diſputed. But that it alſo ſignifies the Bird we call an *Heron*, is not improbable; being joined with *Chos* in the cii *Pſalm 6*. which is a Bird that makes an unpleaſant noiſe, eſpecially that kind of them that cries like a Bittern, and is called by later Writers *Butorius*.

*And the Gier Eagle.*] There are many various Opinions about this Bird, which the Hebrews call *Racham*. But *Bochart* hath ſhown out of the *Arabian* Writers, that it ſignifies a kind of *Eagle*, or *Vulture*: for ſometimes they call it by one of theſe names, ſometimes by the other. It being of a dubious kind, between an *Eagle* and a *Vulture*; and therefore happily by us tranſlated a *Gier-Eagle*, that is, a *Vulture-Eagle*, which *Ariſtotle* calls γυπάετος. See *Hierozoic*. *P*. ii. *L*. ii. *cap*. 25, 26, 27. where *Bochart* ſhows it is ſuch a harmleſs and good-natur'd Bird, that thence it had the name of *Racham*, and in *Arabick* of *Rachama*: and was made the *Hieroglyphick* of Mercy and Tenderneſs among the *Egyptians*, if *Horus Apollo* may be believed.

Ver. 19. *And the Stork.*] There are vaſtly different Interpretations of the word *Chaſida*; which imports kindneſs no leſs than the foregoing *Racham*. But there is no Reaſon to depart from the Opinion of the later Hebrews, who take it, as we do, to ſignifie a *Stork*. The *Piety* (as the *Latins* call it) of which Bird, is celebrated by all Authors, and is the very import of the Hebrew word *Chaſida*. But it feeds upon Serpents, and therefore, as *Bochart* imagines, was prohibited to be eaten by the Jews: tho upon this account it was had in honour by the People of *Theſſaly*, and by the *Egyptians*, as he obſerved in the forementioned Book, *cap*. 29.

*The Heron after his kind.*] There are at leaſt *ten* different Interpretations of the Hebrew word *Anapha*; among which ours is one. But it being derived from a word which ſignifies *anger*, *Bochartus* rather takes it for a *Mountain-Falcon*; which is a fierce Bird, and very prone to anger.

*And the Lap-wing.*] The Hebrew Doctors take *Dukiphah*, for a *Mountain-Cock*, which had a double Creſt, and thence hath its name, according to *R. Solomon*. Or rather, it may be ſo called from the place where it reſorts; for *Dik* in Arabick is a *Cock*, and *Kapha* a *Rock*, from whence *Bochart* probably conjectures this Bird had its name, becauſe it lives in mountainous places. And he thinks the LXX, and the *Vulgar*, have rightly tranſlated it ἔποπα, and *Upupam*: which is the ſenſe alſo of four Arabian Interpreters. It is a portentous kind of Bird, which hath a Creſt from its Bill to the hindermoſt part of its head; and one of the principal Birds uſed in the ancient Superſtitions of the *Magicians* and *Augurs*, as he obſerves *cap*. 31.

*And the Bat.*] As *Moſes* begins the Catalogue of Birds with the nobleſt, which is the Eagle, ſo he ends it with the vileſt, which is a *Bat*; being of a dubious kind, as *Ariſtotle* obſerves, between a Bird and a *Mouſe*, *Lib*. 4. *cap*. 13. where he ſaith it doth ἐπαμφοτερίζειν τοῖς πτηνοῖς καὶ πεζοῖς, &c. See the famous *Bochartus*, who ſhows that its name in Hebrew, which is *Attaleph*, imports it to be a *Bird of Darkneſs*. Whence that phraſe in the Prophet, ii *Iſaiah* 20. *In that day a man ſhall caſt his Idols of Silver and Gold to the Bats, and the Moles*; i. e. they ſhall no more appear to delude Men with their glittering brightneſs, but be utterly deſtroyed.

Ver. 20. *All fowls that creep.*] The Hebrew word *Oph* is not well tranſlated *Fowls*; but ſignifies rather all *flying things going upon all four*. All flying things that go upon four feet are here forbidden; ſuch as all kinds of *Flies*, and *Waſps*, and *Bees*, as *Jonathan* here explains it. A *Fly* indeed is obſerved to be ἑξάπους: but tho it have ſix *feet*, yet it goes only upon *four*, as not only *Lucian*, but *Ariſtotle* notes; the *two fore-feet* ſerves for other uſes. See *Bochart* in his *Hierozoic*. *P*. ii. *L*. iv. *cap*. 9.

*Shall be an abomination to you.*] It is obſerved by ſome, that the Birds here forbidden are either rapacious, and live on Fleſh, (as *Eagles* and *Hawks*, &c.) or are Night-Birds, (as *Owls*, &c.) or haunt *Lakes* and Marſhes, (as the *Bittern*, &c.) or are heavy, and not eaſily raiſed from the Earth, as the *Oſtrich*; or live in Graves or in Dung, as the *Upupa*, and ſome of thoſe flying things mentioned in this Verſe: and upon theſe accounts are forbidden by *Moſes*; who allows all thoſe that live upon a cleaner Food, as thoſe that follow do.

Ver. 21. *Yet theſe may ye eat, of every flying, creeping thing*, &c.] In this Verſe he excepts ſuch flying Inſects, as beſides their *four* feet, wherewith they go, have *two* legs or thighs, which enable them to leap upon the Earth, as well as to go. Such are all the *Locuſts* mentioned in the next Verſe; unto which *Ariſtotle* aſcribes *ſix* feet, whereas *Moſes* mentions but *four*. In which they do not diſagree; for *Ariſtotle* plainly ſaith, *they have ſix feet*, σὺν τοῖς ἀλτικοῖς μορίοις, *if we take into the number the parts with which they leap*, *L.* iv. *cap. 6.* Which *two* hinder leaping legs, *Moſes* diſtinguiſhes from the other *four* wherewith they go.

Ver. 22. *Even theſe of them ye may eat.*] There are *nine* kinds of Locuſts mentioned in the holy Books; *four* of which are here permitted to be eaten.

*The Locuſt after its kind.*] The Hebrew word *Arbeh* is ſometimes a common Name for all Locuſts; but here ſignifies a peculiar ſort, of that kind before mentioned, which leapt as well as went.

*The bald Locuſt after its kind.*] The Hebrew word is *Solam*: ſo called, as *Aben Ezra* thinks, becauſe it climbs up Roots, in which it delights.

*The Beetle after its kind.*] This ſort of Locuſts called *Chargol*, ſeems to have its name from the vaſt company wherein they fly together. But it is not fitly tranſlated a *Beetle*; for none ever eat Beetles; nor are they four-footed, with legs to leap withal. Therefore *Chargol* is another ſort of Locuſts, unknown to us in theſe Countries; and ſo is that which follows; for a *Graſhopper* is not a ſort of Meat: But there were Locuſts of that ſhape, which were large and fleſhy in the Eaſtern Countries, and very good Food.

*The Graſhopper after its kind.*] The Hebrew word *Chagab* ſignifies (as I ſaid) a ſort of Locuſts, the original of whoſe Name *Aben-Ezra* intimates may be found in the *Arabick* Tongue. In which *Ghabageba* ſignifies to cover as with a Vail: And in ſuch Troops theſe Locuſts fly, that ſometimes they ſeem to darken the Sun it ſelf. But by what marks theſe were diſtinguiſhed from one another, the Hebrews differ ſo much, that it plainly ſhows they are wholly ignorant in this matter. The moſt that can be made of what they ſay, is, (as a Man very learned in theſe things hath obſerved, (*Joh. Ludolphus*) in his Diſſertation *de Locuſtis*, *P.* i. *cap.* 23.) that *Chargol* hath both a bunch on its back, and a Tail alſo: *Arbeh* hath neither: *Solam* only a bunch, and not a Tail; and *Chagob* a Tail, but no bunch. Which whether it be true of falſe, it doth not much concern us to know. But it is evident, that before our Saviour's time they knew very well and certainly, what kind of Locuſts are here meant; and accordingly perfectly underſtood what they might eat, and what not. For otherwiſe *John* the *Baptiſt* would have been hard put to it, who had no other Diet but this and Honey. And indeed in deſert places, there was little other Food but this: by which whole Armies of Men have been relieved, when they were in danger to periſh in *Libia*. For that Locuſts were a common Food in the Eaſtern and Southern Countries, is ſo known, that I need not produce any Authors for it. Nay, among the *Greeks* alſo, as *Bochartus* hath ſhown in his *Hierozoic. P.* ii. *L.* iv. *cap.* 7. And *Voſſius*, *L.* iv. *de Orig. & Progr. Idol. c.* 78. But no Body hath given ſuch ſatisfaction in this matter as the fore-named *Ludolphus*; who hath ſhown at large how many Nations live upon them, in his Commentary upon his *Æthiopick Hiſtory*: and more lately in his moſt excellent *Diſſertation* concerning *Locuſts*. Wherein he relates what Clouds of them came into *Germany* not long ago (in the Month of *Auguſt*, in the Year One thouſand ſix hundred ninety and three) of which he ſeeing Hogs and Hens and other Creatures feeding greedily, he and his Family adventured to eat freely of them alſo; and found the taſte of them like that of a *Crab*. And a *Jew* of *Hieruſalem*, who was then in their Country, aſſured him, that the Locuſts in *Judea* were much of the ſame ſhape with theſe in *Germany*; which he demonſtrated to him by a draught he had made of them.

*After his kind.*] Here it may be fit to note, in the concluſion of all, that this phraſe, *after his kind*, (which is ſo often repeated in this Diſcourſe of *Fowls* and *flying things*) doth not neceſſarily ſignifie that there are different kinds of every Bird or flying thing to which it is applied; but only imports *every one of that kind*. For he doth not ſpeak in the Plural Number, *according to their kinds*; but in the Singular, *after his kind*: which only denotes that the whole *Species* is prohibited. And what he ſaith of ſome *Fowls*, is in reaſon to be applied to all; tho' to avoid repetition, he doth not add theſe words [*after his kind*] to every one of them.

Ver. 23. *But all other flying creeping things which have four feet, ſhall be an abomination to you.*] Whether they were Locuſts, or any other kind of Creature, who came under this Character, they were to avoid them carefully.

Ver. 24. *And for theſe ye ſhall be unclean: whoſoever touches the carcaſe of them, ſhall be unclean.*] If they did either eat of them, or ſo much as touch the carcaſe of them, they might not be admitted to come into the Tabernacle, nor eat of any holy thing, nor converſe with their Neighbours.

*Until the even.*] He doth not ſay they were to waſh themſelves, or their Cloaths (as in the following Verſe) which would incline one to think, that their meer Separation for all the day, from communing with God and with one another, was their Cleanſing, without any other Purification. But there are ſo many Commands for waſhing themſelves, and their Cloaths, in other

ther Defilements no greater than this, that it hath perſwaded ſome to think, ſuch Cleanſing was neceſſary in this caſe alſo. See xv. 5, 6, 7, 8, 10. and ſeveral other Verſes in that Chapter.

Ver. 25. *And whoſoever beareth ought of the carcaſe of them.*] Tho it were only to carry them out of the Camp or City; or remove them out of the way, that they might not infect the Air.

*Shall waſh his cloaths, and be unclean until the even.*] His Body alſo, in all likelihood was to be waſhed; as was required in other Purifications. No time is appointed for this, which perhaps a Man might think fit to do preſently; but notwithſtanding he was to remain unclean till the Setting of the Sun.

Ver. 26. *The carcaſe of every beaſt which divideth the hoof, and is not cloven-footed,* &c.] He takes occaſion from hence to inform them, that it was as unlawful to touch the carcaſſes of Beaſts before prohibited to be eaten, *ver.* 3, &c.) as of the Fowl and flying things now mentioned. But while they were alive it was not unlawful to touch them; for they uſed *Camels,* and *Horſes,* and *Aſſes,* for their neceſſary Service; and therefore it is ſo expreſſed in other things, *ver.* 31. *when they are dead.*

Ver. 27. *And whatſoever goeth upon his paws,* &c.] Hath feet with fingers like unto a hand; for ſo it is in the Hebrew, *Whatſoever goeth upon his hands;* Such as the Ape, the Lion, the Bear, Dogs and Cats, *&c.* whoſe fore-feet reſemble hands: Theſe might neither be eaten, nor their carcaſes touched, without incurring uncleanneſs till Sun-ſet.

Ver. 28. *And he that beareth the carcaſe of them, ſhall waſh his cloaths,* &c.] See *ver.* 25.

Ver. 29. *Theſe alſo ſhall be unclean unto you.*] So that they might not ſo much as touch them (as it is explained *ver.* 31.) when they were dead; much leſs eat them.

*Among the creeping things that creep upon the earth.*] Among things that have ſuch ſhort feet, that ſome of their bellies ſeem to touch the ground.

*The weaſel.*] Tho moſt interpreters follow this Tranſlation of the Hebrew word *Choled,* yet *Bochartus* hath alledged a great many probable reaſons that it ſignifies a *Mole.* And one is, becauſe it is joined here with the *Mouſe.* See *Hierozoicon P.* i. *L.* iii. *cap.* 35. where he treats of this very largely.

*The Mouſe.*] All acknowledge the Hebrew word *Achbar* ſignifies a *Mouſe;* and more eſpecially a *field Mouſe,* which doth great miſchief there; and thence hath its name, as the ſame *Bochartus* ſhows in the foregoing Chapter of that Book. But all ſorts of Mice are here to be underſtood, as *Jonathan* obſerves, who thus paraphraſes this word, *The black Mouſe, the red, and the white;* for they are of ſo many colours.

*The Tortoiſe after its kind.*] The ſame Author hath taken a great deal of pains to prove, that *Tzab* doth not ſignifie a *Tortoiſe;* but, as the LXX, and St. *Hierom* take it, *a land Crocodile.* Which is a large ſort of *Lizzard,* a cubit long, with which *Arabia* abounds; out of which Language he endeavours at large to prove the truth of this Interpretation, *Lib.* iv. *cap.* 1.

Ver. 30. *And the Ferret.*] Out of the ſame Language, and the *Syriac* and *Samaritan* Paraphraſe, the ſame judicious Writer proves, that *Anaka* ſignifies another ſort of *Lizzard,* which the *Latins* called *Stellio,* and in thoſe Countries hath a ſhrill cry. See there *cap.* 2.

*And the Cameleon.*] Moſt of the ancient Interpreters take *Coach* for another ſort of *Lizzard,* which is the ſtrongeſt (as this name imports) of all other; and in theſe Countries was famous for its encounters with Serpents and Land Crocodiles; as the forenamed *Bochartus* ſhows out of the *Arabian* Writers, *Ib. cap.* 3.

*And the Lizzard.*] All the ancient Interpreters agree, that the Hebrew word *Letaa* ſignifies a ſort of *Lizzard;* but of what kind it is hard to determine. The aforeſaid *Bochart* out of the *Arabian* Writers hath ſhown, it is like to that which is of a reddiſh colour, and lies cloſe to the Earth, infecting the Meat, which it touches, with its venom, *Ib. cap.* 4.

*The Snail.*] The ſame admirable Perſon, with great probability, ſtill thinks *Moſes* ſpeaks of a ſort of *Lizzard* called here *Chomet,* becauſe it lies in the Sand, which in the *Talmudick* Language is called *Chometon, Ib. cap.* 5.

*And the Mole.*] It is apparent that the word *Thinſemeth,* which we here tranſlate a *Mole,* is of a very doubtful ſignification: For in the 18th Verſe of this Chapter it ſignifies a ſort of *Fowl;* as here, in all probability, another ſort of *Lizzard.* And if we may gueſs what ſort, by the original of the word, it probably ſignifies the *Cameleon,* which gapes to draw in Air. See *Bochart. Hieroz. P.* i. *L.* iv. *cap.* 6. But after all that can be ſaid, it muſt be acknowledged, the ſignifications of all theſe words are loſt among the Jews; as *Aben-Ezra* confeſſes upon this Verſe: *Neither theſe eight ſorts of creeping things, nor the Birds before mentioned, are known to us, but by Tradition.* Which is as much as to ſay, they are not known at all; for there is no Tradition about them, as the *Talmudiſts* acknowledge; who ſend thoſe who are doubtful what Birds are lawful, and what not, to be informed by thoſe that are Maſters of the Art of *Fowling.* Which might help to convince the Jews, were they not reſolved to ſhut their Eyes, that difference of Meats is now ceaſed, becauſe they know not what is forbidden, and what not, in many caſes. And conſequently the *Meſſiah* is come, to whom the *gathering of the people* was to be, (according to their Father *Jacob*'s Prophecy, xlix *Gen.* 10.) ſo that they ſhould be no longer ſeparated, but all Nations collected into one Body, and converſe freely together, without any danger of being defiled. For Idolatry being aboliſhed by him, there was no reaſon remaining for keeping up the diſcrimination between Jews and Gentiles, by a different Diet. This ſome of the ancient Jews ſaw very well, who ſaid, that in the days of the *Meſſiah,* it ſhould not be unlawful to eat *Swines fleſh,* no more than it was while they were ſubduing the Land of *Canaan.* This Tradition is acknowledged by *Abarbinel* himſelf in his *Roſch Amanah,* where he diſputes for the Eternity of their Law, and endeavours to elude this Tradition of the ancient Doctors by allegorical Interpretations. See *J. Carzovius* in *Sickard. Miſchpat hammelech, c.* 5. *Theorem.* xviii.

Ver. 31. *Theſe are unclean to you among all that creep: whoſoever toucheth them when they be dead, ſhall be unclean.*] The Jews underſtand this, with reſpect to the touching the dead Carcaſſes of theſe Creatures, and make the ſenſe of it to be, *Theſe eight alone are unclean to you; all other Reptiles, as Serpents, and Scorpions,* &c. *you may touch, and not be polluted.* Thus R. *Levi Barcelonita, Præcept.* clii. For nothing was unclean by *Moſes*'s Law, whilſt it was alive, but only a *Leper*, and a Woman in her *Separation.* Worms, Dogs, Swine, *&c.* were unclean to be touched, only when they are dead.

*Until the evening.*] *ver.* 4. This was a plain Document, as *Pellicanus* there obſerves, that there was no Impurity in the things themſelves; but it was meerly a prudential Conſtitution, to make ſuch Defilements end with the day wherein they were contracted.

Ver. 32. *And upon whatſoever any of them, when they are dead, doth fall, it ſhall be unclean.*] That is, it might not be uſed till it was cleanſed. Whence the ſame R. *Levi* ſaith, the Jews are wont to call theſe *the Fathers of Pollutions*; becauſe by their contact they defiled other things, (Veſſels, and Raiment, *&c.*) as well as Men, *Præcept.* clii. where he acknowledges that the Reaſon why theſe Creatures made things unclean, more than others, is not manifeſt. But he gives this pious Admonition thereupon; *If by our Reaſon we be able to diſcern the uſefulneſs of ſome Precepts, let us be very thankful for it: but if we cannot find how they are any way profitable to us, let us believe that God, in his infinite wiſdom, ſaw the benefit we ſhould receive by it, and therefore commanded it.*

*Whatſoever veſſel it be wherein any work is done, it muſt be put into water,* &c. *ſo ſhall it be cleanſed.*] The Heathens purified all things, in a manner, by waſhing them in water; but *Moſes* requires only theſe things, which were of common uſe, to be ſo purified, in caſe of any defilement. And therefore *Maimonides* ſaith, *Such Laws as theſe were made to leſſen their Labour and Service; and if there be any thing in them that ſeems too troubleſome and tedious, it ariſes from our ignorance of the Rites and Cuſtoms of thoſe times, which make ſuch Precepts neceſſary.* P. iii. More Nev. cap. 47.

Ver. 33. *And every earthen veſſel, whereinto any other of them falleth, whatſoever is in it ſhall be unclean.*] It defiled both the Veſſel, and that which was contained in it.

*And ye ſhall break it.*] This is preſcribed vi. 28. becauſe ſuch Veſſels were of no great Value.

Ver. 34. *Of all meat which may be eaten, that on which ſuch water cometh ſhall be unclean.*] The Jews have many Obſervations about theſe ſorts of Pollutions: but the ſimple meaning is, that any Meat, which might otherwiſe be lawfully eaten, was made unclean, if any Water poured out of ſuch a Veſſel as is before named, had come upon it. For the Water being defiled, it made the Meat on which it came to be unclean alſo. This appears to be the Senſe, by what follows.

*And all drink that may be drunk in every ſuch veſſel ſhall be unclean.*] It might not be drunk out of ſuch a Veſſel, tho otherwiſe it was not prohibited; but tho liquid things were by ſuch means made unclean, yet not dry things (ſuch as Bread) becauſe they did not ſo ſoon receive any *Effluviums* from a dead Carcaſe, as Liquid things did. This they gather from *ver.* 37, 38.

Ver. 35. *And every thing whereupon any part of their carcaſe falleth, ſhall be unclean.*] Tho the whole Carcaſe did not fall upon the things here named, yet if any part of it did, they were not fit to be uſed any more, but were to be broken in pieces. See *ver.* 33. The Deſign of all which Laws is very viſible, that by making the *Iſraelites* very cautious how they touched theſe things, or any other on which they fell, they might much more abhor to *eat* any unclean Creature; and thereby be kept a ſeparate People from all other Nations, from whoſe familiar Converſation they were by this means reſtrained, and conſequently in leſs danger to learn their idolatrous Cuſtoms.

*Whether it be oven, or ranges for pots,* &c.] Some tranſlate the Words ſimply *pots*: and *Conr. Pellicanus* hath pertinently obſerved, that thoſe Places where Meat and Drink were commonly prepared (ſuch as Oven, and Pots, and Wine-Veſſels, and Cellars) it became them to preſerve very clean and pure: which is the reaſon that *Moſes* requires them to be *broken down*, if any part of the Carcaſe of unclean Creatures fell upon them.

*For they are unclean.*] Render'd hereby unfit for uſe.

*And ſhall be unclean unto you.*] And therefore ſhall not be uſed by you as heretofore.

Ver. 36. *Nevertheleſs a fountain, or pit,* (or *ciſtern*, as ſome tranſlate it) *wherein there is plenty of water, ſhall be clean.*] This Exception ſeems to have been a merciful Proviſion, for their ſpeedy cleanſing from ſuch Pollutions as they frequently contracted; by allowing them to make uſe of any Collection of Waters (notwithſtanding any ſuch Carcaſe had fallen into them) in their own private Grounds, as well as in the publick *Baths*; ſuch as *Betheſda* ſeems to have been, which had *five* Porches; that they who laboured under the ſame ſort of Pollution, might betake themſelves to the ſame Porch, and go down into the Water together. If this had not been permitted, it might have been impoſſible (conſidering the few Rivers they had in that Country) to have cleanſed themſelves after their Defilements.

*But that which toucheth their carcaſe ſhall be unclean.*] The Man who drew out theſe Carcaſſes out of ſuch Waters was to be unclean till the Even; *i. e.* ſeparated, as I ſaid before, from the Tabernacle and from common Converſation. Or the meaning may be, that the Inſtrument, whatſoever it was, which he uſed to pull the Carcaſe out of the Fountain or Ciſtern, ſhould be unclean, and not uſed any more.

Ver. 37. *If any part of their carcaſe fall upon any ſeed which is to be ſown, it ſhall be clean.*] If a Mouſe, for inſtance, was found dead among the Wheat that was to be ſown, it might notwithſtanding be uſed for Seed: But other

Wheat, which was not intended for Seed, was made unclean, and might not be uſed till it was waſhed. The reaſon of this difference is plain, becauſe the *Seed that was to be ſown,* went thro' many alterations before it could become Food, which took away all the pollution.

Ver. 38. *But if any water be put upon the ſeed, and any part of their carcaſe fall thereon, it ſhall be unclean unto you.*] Wet Seed might be ſuppoſed to have received ſome tincture from the Carcaſe, which dry, did not: And not being ſo fit to be ſown till it was dry, was in that time to be cleanſed.

Ver. 39. *And if any beaſt of which ye may eat, die.*] Either of it ſelf, or torn by Wild-Beaſts; or be ſuffocated, ſo that the Blood remains in the Veins.

*He that toucheth the carcaſe thereof, ſhall be unclean until the even.*] Such meat became unlawful, not only to be eaten, but to be touched.

Ver. 40. *He that eateth of the carcaſe of it, ſhall waſh his cloaths, and be unclean until the even: he alſo that beareth the carcaſe,* &c.] See *ver.* 24, 25. He ſpeaks of ſuch as eat of this Meat ignorantly: for if they did it knowingly, it was a preſumption to which cutting off is threatned, xv *Numb.* 30.

Ver. 41. *And every creeping thing that creepeth upon the Earth.*] Except thoſe before-mentioned, *ver.* 21, &c.

*Shall be an abomination: it ſhall not be eaten.*] Such as Worms and Serpents: which for this very reaſon are counted vile and filthy, becauſe they crawl upon the Earth.

Ver. 42. *Whatſoever goeth upon the belly, and whatſoever goeth upon all four, and whatſoever hath more feet,* &c.] This Verſe ſeems to be an Explication of the foregoing. For ſome creeping things have ſuch ſhort feet, that they are not to be diſcerned by our naked Eyes, but they appear as if they went upon their Bellies. Others have feet apparently; and ſome only four, (as *Moles,* &c.) others have many more than four, as Caterpillars, and Hog-lice, which we call *Millepedes,* and thoſe called *Cantapedes* in the *Philippine* Iſlands (mentioned in *Dampier*'s late Voyage round the World, *p.* 320.) not becauſe they have really a *thouſand* or an *hundred* feet, but becauſe they have a great many. And the *Scolopendra,* which the *Arabians* call *Nedall,* is another of this ſort, which, they ſay, hath preciſely xliv feet, *viz.* xxii on each ſide, as *Bochart* notes, *Lib.* iv. *c.* 6. *p.* 1. And ſo the Engliſh call the *Centapedes,* before-mentioned, *forty legs,* which are on each ſide of the Belly.

*Among all the creeping things that creep upon the earth.*] Here *Nachmanides* is ſomething curiouſly critical, and bids us obſerve, that *Moſes* ſpeaking (both here and in the foregoing Verſe) not meerly of *creeping things,* but of ſuch as *creep upon the Earth;* doth not intend ſuch little Worms as are in *Peaſe,* or *Figs,* or *Dates,* or other Fruit, which were not included in this Precept, but might be eaten.

Ver. 43. *And ye ſhall not make your ſelves abominable by any creeping thing that creepeth, neither ſhall ye make your ſelves unclean with them, that ye ſhould be defiled thereby.*] They made themſelves *abominable* if they did eat them: and they made themſelves *unclean* if they did but touch them. R. *Levi* of *Barcelona* fancies, that in this Verſe *Moſes* ſpeaks particularly of things creeping in the Waters; as in the foregoing, of things creeping on the Earth. And then, as all thoſe Worms which are in Fruit, were not to be deemed unlawful; ſo all thoſe little Animals which move in the Waters, might be drank together with the Water which was drawn out of Wells, or Pits, &c. and which were bred in Water kept in Veſſels.

Ver. 44. *For I am the* LORD *your God.*] See iii *Exod.* 15, 18.

*Ye ſhall therefore ſanctifie your ſelves.*] By this ſeparate ſort of Diet, and other fore-mentioned Obſervances.

*And ye ſhall be holy, for I am holy.*] The word *holy* ſignifies ſometimes that which is moſt excellent and highly exalted above all other things. In which ſenſe God here puts them in mind, that he being the moſt eminent in all Perfections, incomparably above all the Gods of the Nations, both in his Nature, and in his Works, (particularly in their Redemption out of *Egypt, ver.* 45.) it was but reaſonable that they ſhould be diſtinguiſhed from all other Nations, in their manner of living; and particularly by abſtaining from all the Defilements before-mentioned. For he having declared them *an holy people* (xix *Exod.* 6.) it was but juſt that they ſhould live after another faſhion than the reſt of the World; and look upon thoſe things as unclean to them, which were not ſo to other People. See xxii *Exod. ult.*

*Neither ſhall ye defile your ſelves with any manner of creeping thing that creepeth upon the earth.*] Here being a different word uſed in the laſt Clauſe from that in the foregoing, (both which ſignifie *creeping things*) *Maimonides* here diſtinguiſhes between them; and ſaith, that the firſt word *Scheretz* ſignifies ſuch creeping things as are produced by Male and Female; and *Romeſch* (which is the other word) ſuch as ariſe out of Putrefaction. Which is now diſcovered to be an Error; there being no ſuch Animals as are produced meerly by the power of the Sun, out of putrified matter; but all out of ſome Seed or other which comes from Male and Female. This therefore is only a Repetition of what was delivered before, and now confirmed by an unanſwerable reaſon.

Ver. 45. *For I am the* LORD *your God, that bringeth you up out of the Land of Egypt.*] This was a benefit ſo freſh in their minds, that he ſpeaks of it as if it were now a doing: and being the firſt and greateſt benefit, (the very foundation of the reſt) there could not be a higher aggravation of Guilt, than to be inſenſible of this Obligation, xxxii *Exod.* 8.

*To be your God.*] He having redeemed them out of Slavery, made them thereby his own People; over whom he had a peculiar Dominion, in the right of this Redemption. See xx *Exod.* 2.

*Ye ſhall therefore be holy, for I am holy.*] They being his peculiar People, he ſeparated them from all other Nations by peculiar Laws;

which made them different from all other People, as he himſelf was from all other Beings.

Ver. 46. *This is the law of the beaſts, and of the fowl,* &c.] That is, this is the Rule you are to obſerve in eating of *Beaſts*, and *Fowl*, and *Fiſh*, and things that *creep* on the Earth. Of which *four* ſorts of living Creatures, *Moſes* hath treated in this Chapter, tho not in that very order in which they are ſet down in this Verſe: but firſt of *Beaſts*, *ver.* 2, 3, &c. then of *Fiſhes*, *ver.* 9, &c. then of *Birds*, *ver.* 13, &c. and laſtly of *creeping* things, *ver.* 20, &c. Some of all which kinds he forbad them to eat, for ſuch reaſons as I have already mentioned: unto which this may be added, that by not allowing them an intire liberty to eat every thing, but rather laying many reſtraints upon them, he intended to prevent that Gluttony and Luxury which is the ruin of a State; unto which nothing adminiſters more than too great variety of Meats, the deſire of which is inſatiable.

Ver. 47. *To make a difference.*] To direct you how to make a difference.

*Between the unclean and the clean, and between the beaſt that may be eaten, and the beaſt that may not be eaten.*] There was no uncleanneſs in any of theſe things, but what was made by this prohibition of them. But there being great reaſon to prohibit them, it was very neceſſary that both Prieſts and People ſhould obſerve, and be well skilled in, the Marks whereby what was lawful to be eaten, might be known from what was unlawful. Upon which account this is ſo oft repeated, and the ſame here expreſſed twice in different words.

## CHAP. XII.

Ver. 1. AND *the* LORD *ſpake unto Moſes, ſaying.*] The Directions in this Chapter are given to *Moſes* alone; whereas thoſe in the foregoing were delivered unto *Aaron* alſo; as thoſe are in like manner which follow, about the Leproſie (xiii. 1.) becauſe *Aaron* and his Sons were peculiarly concerned in thoſe matters, to make an exact difference between clean and unclean, (x. 10, 11. xiv. 57.) in which there was ſome difficulty; and therefore they are charged by God himſelf, to attend carefully to the Laws he gave about them. But there was no ſuch difficulty in what belong'd to the purification of Women; and therefore it was ſufficient that they received Admonitions from *Moſes* concerning it.

Ver. 2. *If a woman have conceived ſeed, and born a man-child.*] Whether it were born alive, or dead; were an Abortive, or come to its full time: this made no difference, as the Hebrew Doctors underſtand it.

*She ſhall be unclean ſeven days.*] For the firſt ſeven days after the Birth of the Child, ſhe was neither to partake of any holy Thing, nor to have common Converſation with others; her Huſband not being permitted to eat and drink with her all that time: for they that attended her became unclean alſo. And ſo they were accounted among the Heathen, as *Dilherrus* obſerves out of *Plautus* (in his *Diſſert. Special. de Cacozelia Gentilium, cap.* 3.) where he ſaith, The Women that aſſiſted at the Labour, ſolemnly waſhed their hands, and had a Sacrifice offered for them on the *fifth day* after the Delivery. *Plautus* his words indeed will not warrant all this, which I find in his *Truculentus*, *Act.* 2. *Scen.* 4. where the Harlot ſays, ſhe will ſacrifice for the Child on the fifth day, according to the Cuſtom.

*Quin Diis ſacrificare hodie pro puero volo*
*Quinto die, quod fieri oportet.*——

Where *Scaliger* obſerves, that the *Greeks* were wont to purifie their Children on the *fifth day*; but the *Latins* on the *eighth*, if they were Daughters; and on the *ninth*, if they were Sons; which was called *Dies luſtricus*.

*According to the days of the ſeparation for her infirmity, ſhall ſhe be unclean.*] That is, her Caſe ſhall be the ſame with that of a menſtruous Woman, who was in a ſtate of the higheſt Uncleanneſs, xv. 19, 20. For every thing ſhe touched was unclean, and made thoſe ſo, who touched that thing.

Ver. 3. *And on the eighth day, the fleſh of his fore-skin ſhall be circumciſed.*] This is here mentioned, to ſhow, that one reaſon for not circumciſing the Child till the eighth day, was its Mother's Uncleanneſs the firſt ſeven days of her lying in; which made the Child unclean alſo.

Ver. 4. *And ſhe ſhall then continue.*] From the ſeven days end.

*In the blood of her purification.*] In the Purification of her Blood: For all the following days were days of *Purification*; not of entire *Separation*.

*Three and thirty days.*] All the days of her Uncleanneſs were *forty*: And for the firſt ſeven days, ſhe was to be ſeparate from all Converſation with her Neighbours; but the following three and thirty, ſhe had free Converſation with them, and was only excluded from the Sanctuary, and from eating of the Peace-offerings, or the Paſchal Lamb, and (if ſhe were the Wife of a Prieſt) of the Tithes, and other *leſſer holy things*; of which otherwiſe ſhe might have eaten.

*She ſhall touch no hallowed thing, nor come into the Sanctuary, until the days of her purification be fulfilled.*] If *Maimonides* may be credited, the *Zabij*, an ancient ſort of Idolaters in thoſe Eaſtern Parts, had a great number of tedious and tireſom Cuſtoms about the Purification of their Childbed-women; from all which God freed his People, by reſtraining them only from coming into his Sanctuary, or partaking of holy things; but otherwiſe leaving them at liberty to perform all manner of Offices in their Family, during the time of their Purification, *More Nevoch. P.* iii. *cap.* 47. It is apparent alſo, that other Gentiles kept their Women from their Temples, a long time after their Child-birth; and that ſuperſtitious People would not ſo much as go within their doors. See *Dilherrus*, in the fore-named Book and Chapter.

Ver. 5. *And if ſhe bear a maid-child, then ſhall ſhe be unclean two weeks, as in her ſeparation.*]

The time of ſtrict *Separation*, when they brought forth a Female, was double to that which was preſcribed (*ver.* 2.) when they brought forth a Male. And ſo alſo was the time of their *Purification*: Which laſted *threeſcore and ſix* Days, as they in the other Caſe by *thirty and three*. The reaſon of which Difference, not only the Jews, but others alſo derive from the greater redundancy (as R. *Levi Barcelonita* calls it, *Præcept.* clxvi.) of Blood in the latter Caſe, than in the former; and from the ſlowneſs of Nature in its Operation, which made the Purgation longer before it was effected. *Hippocrates* himſelf treats of this Difference (in his Book *de Natura Puerp.*) where he ſaith, Women are ſooner purged after the Birth of Males, than of Females: See *Joh. Merſius* in his *Syntagma de Puerperio, cap.* 6, 7. The natural Weakneſſes of Women alſo, during this time, required quiet, and little Company: From which the very temper of their Blood, in thoſe Climates, made a longer Separation more neceſſary, than in theſe colder Regions. But if there were no ſuch apparent reaſon to be given of theſe things, yet *vel ex ipſa veneranda antiquitate, & ſimplicitate ſuſcipienda forent, & minimè contemnenda*, (as *Conrad. Pellicanus* ſpeaks upon the fore-going Chapter, *ver.* 35.) *they ought for the ſake of their venerable antiquity and ſimplicity to be duly regarded, and not to be deſpiſed.*

Ver. 6. *And when the days of her Purification are fulfilled, for a ſon, or for a daughter.*] Which was not till the end of the *fortieth* Day for a Son, and the *eightieth* Day for a Daughter. And therefore the Offerings here mentioned, were not offered till the Day after, *viz.* the xli day for the one, and the lxxxi day for the other; becauſe till then her Purification was not perfected, as *Maimonides* obſerves in his Book *de Sacrificiis, Tract.* v. *Sect.* 5. where he obſerves alſo, that they might not eat of Holy Things, till theſe Sacrifices had been offered for them.

*And ſhe ſhall bring a Lamb of the firſt year.*] Which then was in its greateſt Perfection, as hath been often noted.

*For a burnt-offering.*] In gratitude to God for giving her a ſafe Deliverance, and beſtowing a Child upon her, and raiſing her up to her former Strength, and bringing her again to his Sanctuary. Where, by this Offering ſhe alſo commended her ſelf and Child to his continued Care and Bleſſing, and implored his Divine Guidance and Aſſiſtance in its Education. For theſe *Offerings*, as I obſerved before, were a kind of Supplication, which they that brought them made to God: And there was nothing that pious People could more earneſtly deſire on ſuch Occaſions, than that God would take their little Ones into his Tuition. Who are continually liable to ſo many Dangers, that without the ſpecial Favour of God, and the Cuſtody of his Angels, they could never grow to be able to take any care of themſelves. They are the words of *Conradus Pellicanus* upon this Place; who thence infers, how neceſſary it is, that the People of the Church ſhould be admoniſhed frequently, to commend their Children unto God both by private and by publick Prayers, and take care of their Inſtruction, *leſt they become like the Horſe, and the Mule, that have no Underſtanding.*

*And a young Pigeon, or a turtle Dove for a ſin-offering.*] To compleat her Purification from her Uncleanneſs. For that is here meant by *Sin*; the impurity which the Law made, by ſeparating ſuch Perſons from others, and from the Sanctuary, for a time. And thus a *Sin-offering* is commanded to be brought by a *Leper*, when he was cleanſed; who was charged only with a Legal Uncleanneſs, not a Moral. And it is more plain, from what is ordained concerning *menſtruous Women*, whoſe Courſes were purely natural, and yet they were to offer a *Sin-offering* when they were gone, xv. 30. becauſe the Law accounted that a ſtate of Uncleanneſs. And from the caſe of a *Nazarite*, who had unwillingly touched a dead Body, v *Numb.* 11. where it is ſaid, he had *ſinned by the dead*; i. e. was legally polluted. And this may be the reaſon, perhaps, why a *Burnt-offering* is here mentioned before the *Sin-offering*, which is wont to precede the other, *ver.* 7, 8.

It may be conceived indeed, that in all the fore-mentioned Caſes, thoſe Perſons (eſpecially *Lepers*) had ſome way offended God, before or in their ſtate of Separation; and therefore were to have their Sin (properly ſo called) expiated by a *Sin-offering*. And *R. Bechai* alſo gives another probable account of it; that this Sacrifice was offered not for her own Sin, but the Sin of her firſt Parent, the Mother of all Living, who brought Sin and Sorrow into the World: For from a bad Stock, there cannot ſprout good Branches; and therefore God appointed this Offering for the Expiation of that primary Sin.

*Unto the door of the Tabernacle of the Congregation, unto the Prieſt.*] It was a moſt wiſe Conſtitution (as a Perſon of excellent Learning, Dr. *Alix*, obſerves) which bound this People, from their firſt coming into the World, to their going out of it, to have a dependance upon the Prieſts and the Levites (who for that purpoſe were diſperſed through all the Tribes of *Iſrael*, that People might be inſtructed by them how to govern themſelves in all the Paſſages of Human Life.) For there are Laws not only about Marriages and Succeſſions, but about their Lying in, whether of a Son or Daughter, and about all they were to do while that time laſted, and when it ended; and indeed all the time they lived, and when they went out of the World; in their Funerals, and Mourning for the Dead.

Ver. 7. *Who ſhall offer it before the LORD, and make an atonement for her.*] By this Offering ſhe was reſtored to the liberty of God's Houſe, and to partake of Holy Things. For ſo it follows.

*And ſhe ſhall be cleanſed from the iſſue of her blood.*] No longer ſeparated from the Holy Society.

*This is the Law for her that hath borne a male or a female.*] All this principally reſpected the Woman; yet not excluding her Child; who (it appears by St. *Luke* ii. 22.) was on this Day of his Mother's Purification, *preſented unto the LORD*. That indeed had reſpect to the Law about the Firſt-born: But a very ancient MS. and the *Syriac*, and *Origen*, taking this for the day of *their* Purification, and not meerly of *hers* (καθαρισμοῦ αὐτῶν) it plainly ſhows, the Child could not be admitted into the Divine Preſence, no more than the Mother, till the Days above-mentioned were accompliſhed.

Ver. 8. *And if ſhe be not able to bring a Lamb, then ſhe ſhall bring two Turtles, and two young Pigeons,* &c.] This was a merciful Proviſion for the poorer ſort, as in other caſes, v. 7, 11. And from this very place we may learn, in how mean a Condition the Mother of our LORD was; who for her Purification did not bring a *Lamb* (unto which her Piety, no doubt, would have prompted her, if ſhe had been able) but only this lower ſort of Offering, as we read ii *Luke* 24.

*And the Prieſt ſhall make an atonement for her, and ſhe ſhall be clean.*] This Sacrifice was as available, as the other, to reſtore her to Communion with God's People. The *Greeks* imitated this; among whom the *fortieth* Day was *inſignis* (as *Cenſorinus* ſpeaks) famous or remarkable upon more Accounts than one. For Women with Child did not go to the Temple *ante diem quadrageſimum*, before the *fortieth* Day: And after their Delivery, commonly, they were not fit to go out till *forty* Days more, (his words are, *quadraginta diebus pleræque fœtæ graviores ſunt, nec ſanguinem interdum continent*) during which time their little Ones were ſickly, never ſmiled, nor were out of danger. Which is obſerved by that great Phyſician *Celſus*, *Lib.* ii. *cap.* 1. *Maxime, omnis pueritia primum circa quadrageſimum diem periclitatur.* And therefore, when this Day was paſt, they were wont to keep a Feaſt (as *Cenſorinus* there tells us, *cap.* 11. *de Die Natali*) which they called Τεσσαρακοστόν· at which time, it is likely, they offered Sacrifices alſo, as the Jewiſh Women did.

## CHAP. XIII.

Ver. 1. AND *the* LORD *ſpake unto Moſes and Aaron, ſaying.*] Here God ſpeaks to *Aaron* again, as well as unto *Moſes*, (See xi. 1.) becauſe he and his Poſterity were peculiarly concerned in the following Laws about the Leproſie; both in judging and cleanſing of it.

Ver. 2. *When a man ſhall have in the skin of his fleſh.*] For there this Diſeaſe lay, and ſhewed it ſelf.

*A riſing, a ſcab, or a bright ſpot.*] The Leproſie appeared in one of theſe *three* forms; either as a Tumor or Swelling; or a Scab; or a bright Spot in the Skin.

*And it ſhall be in the skin of his fleſh, like the plague of Leproſie.*] There were ſome *Swellings*, and *Scabs*, and *Spots*, which were not the Leproſie, but only like it. And therefore *Moſes* here teaches the Prieſts how to diſcern between a true Leproſie, and the reſemblance of it; that accordingly they might either pronounce a Perſon clean, or unclean; ſhut him up, or let him have his Liberty; ſhave him, or let his Hair grow.

*Plague of Leproſie.*] If we may believe *Pliny*, *Lib.* xxvi. *cap.* 1. this Diſeaſe was peculiar to *Egypt*, which he calls *genetrix talium vitiorum*: And if *Artapanus* in *Euſebius* ſaith true (*Lib.* ix. *Præpar. Evang. cap.* 27.) *Pharaoh*, who ſought to kill *Moſes*, was the firſt who was ſtruck with this Diſeaſe, and died of it. So falſe is the Story of *Manetho*, who, to hide the true cauſe of the *Iſraelites* departure out of *Egypt*, ſaith, that they caſt out a company of leprous People, of whom *Moſes* was the Captain. Out of *Egypt*, it is likely, this Diſeaſe ſpread into *Syria*, which is noted likewiſe to have been much infeſted with ſuch foul irruptions in the Skin: Which have as many various Names, as there are Riſings, or Breakings-out, or Spots there; and are commonly all comprehended under the Name of *Leproſie*, as *P. Cunæus* obſerves, *L.* ii. *de Republ. Judæorum, cap. ult.* But *Moſes* here diſtinguiſhes them, and ſeems to inſtruct the *Iſraelites*, that the *Leproſie* which he ſpeaks of, was no common Diſeaſe, but inflicted by the hand of Heaven. So the Hebrew Doctors underſtand it; particularly *R. Levi Barcelonita* (*Præcept.* clxviii.) *a leprous Man ought not to look upon his diſeaſe as a caſual thing; but ſeriouſly conſider, and acknowledge that ſome grievous ſin is the cauſe of it.* Which made the knowledge of their Prieſts ſo admirable (as the Author of the Book *Coſri* ſpeaks, *P.* ii. *Sect.* 58.) that they were able to underſtand what was *divine* in the Leproſie, and what was from *natural Temper*. For that there was ſomething Divine in it, is confirmed by the Story of *Naaman*, 2 *Kings* v. 7. where the King of *Iſrael* plainly declares, none but God could cure a Leper: Whom therefore they lookt upon as ſmitten by God; and thence called this Diſeaſe the *Plague*, or ſtroke, *of Leproſie*, and ſometimes ſimply the *Plague* or *Stroke*, *ver.* 3, 5, 17, 22. of this Chapter. For they could not underſtand how ſuch a peſtilent Diſeaſe, as infected not merely Mens Bodies, but the very Walls of their Houſes, and Garments, ſhould proceed merely from ordinary Cauſes; and therefore they thought there was an extraordinary hand of God in it.

*Then he ſhall be brought unto Aaron the prieſt, or unto one of his ſons the prieſts.*] Not to the Phyſicians, but to the Prieſts; who were the only Judges, whether it was a true Leproſie or no: And if it were, could beſt direct him to his cure (by Repentance and Prayer to God) and cleanſe him when he was cured. But they might reſort to any Prieſt whatſoever, as Mr. *Selden* obſerves out of the *Talmud* (where there is a large Treatiſe of this matter) tho he was maimed in any Part of his Body, and ſo unfit to miniſter at the Altar, provided his Eyes ſtill continued good, *Lib.* ii. *de Synedr. cap.* 14. *num.* 5.

Ver. 3. *And the prieſt ſhall look on the plague in the skin of his fleſh.*] When there is a ſuſpicion that it is the Leproſie. The ſame great Man obſerves, that this inſpection might be made upon any day of the Week, but the Sabbath or Feſtivals. Yet not in the Night, nor in any hour of the Day, but the iv$^{\text{th}}$, v$^{\text{th}}$, viii$^{\text{th}}$, and ix$^{\text{th}}$: For they accounted the Morning, Evening, and Noon, not ſuch proper times to make this Inſpection. Which, they ſay, alſo might be made by an *Iſraelite*; tho' none but the Prieſt could pronounce one clean, or unclean. For tho perhaps the Prieſt was ignorant, and ſtood in need to be informed by wiſer Perſons than himſelf; yet that Man who was not a Prieſt, could only direct him what to judge, but not give the Judgment. According to that Law, xxi *Deut.* 5. *Out of their mouth*, or, *by their word*, *ſhall every ſtroke be tried*: Which particularly relates to the Leproſie, xxiv. 8.

*And when the hair in the plague is turned white*, &c.] He begins with the laſt of the *three* Indications of a Leproſie, *viz. the bright Spot*. In which, if the very Hair was turned white, and it was not only a ſuperficial whiteneſs, but the Spot ſeemed to have eaten deeper into the very Fleſh, then it was to be judged a true Leproſie. *R. Levi Barcelon.* expreſſes it thus; *When there was one or more places ſo white, that their whiteneſs was like that of an Egg-ſhell, or more gloſſy, then it is the Leproſie.*

*And the Prieſt ſhall look upon him.*] Having made this Inſpection, and found it to be the Leproſie.

*And pronounce him unclean.*] Command him to be ſeparated from the Congregation, and ſhut up by himſelf, *ver.* 46.

But tho all the *Iſraelites*, Children and Servants, as well as others, were under this Law, yet no *Gentile*, nor the *Proſelytes of the Gate*, were; as *Maimonides*, and the reſt of the Hebrew Doctors tell us.

Ver. 4. *If the bright ſpot be white in the skin of his fleſh.*] *i. e.* If there be barely a white Spot in the Skin, which hath not altered the Hair.

*And in ſight be not deeper than the skin, and the hair thereof be not turned white.*] The forenamed *R. Levi* explains this Paſſage thus; If it were not a perfect white, but ſomething duskiſh, below the whiteneſs of an Egg-ſhell, he was to look upon it as that which might prove a leſſer ſort of foulneſs in the Blood and Skin, ſhort of the Leproſie; which infected the very Hair in that place.

*Then the Prieſt ſhall ſhut up him that hath the plague ſeven days.*] He had ſomething like the Plague, which might prove to be it; and therefore he was to be ſeparated from others ſo long, that ſome Judgment might be made, whether it was, or would be ſo or no: For *ſeven days* commonly make conſiderable Alterations in the ſtate of all Diſeaſes.

Ver. 5. *And the Prieſt ſhall look on him the ſeventh day.*] Until which, it was not likely any certain Judgment could be made.

*And behold.*] Obſerve this.

*If the plague in his ſight be at a ſtay.*] In the Hebrew the words are, *If the plague ſtandeth in his ſight*; *i. e.* ſeemeth to him not to have ſpread it ſelf at all in the Skin, as it follows in the next words. Or, as it may be tranſlated, *If it continue in the ſame colour*, which it had before, and were not altered: For the Hebrew word ſignifies *colour*, as well as *ſight*. And if this Tranſlation be right, then here are two Marks which the Prieſt was to obſerve, (*viz.* whether the Spot had not altered its Complexion, and whether it had not ſpread further in the Skin) but according to our preſent Tranſlation there is but one; the next Clauſe being but the Explication of this.

*Then the Prieſt ſhall ſhut him up ſeven days more.*] The caſe remaining dubious, he was to make a further Trial.

Ver. 6. *And the Prieſt ſhall look on him again the ſeventh day, and behold, if the plague be ſomewhat dark.*] The Prieſt was to mark diligently, whether there were any alteration in the colour, and that which was bright before, now lookt dark; which juſtifies the ſecond Interpretation of the firſt Clauſe in the foregoing Verſe.

*And the plague ſpread not in the skin.*] This was another Token, by which the Prieſt was to be governed in his Judgment.

*The Prieſt ſhall pronounce him clean.*] He was to be ſhut up no longer, but left at liberty, to go abroad, and freely converſe with his Brethren.

*It is but a ſcab.*] An ordinary Scab, or *Scurf*, ſhort of the Leproſie: Such as is now in *Guam* and *Mindanao*, which *Dampier* (in his late *New Voyage round the World*, chap. 12.) deſcribes to be a dry Scurf, all over the Body, that cauſeth great itching, and raiſeth the outer Skin in ſmall white flakes, like the Scales of little Fiſh, when they are raiſed on end with a Knife. But he did not perceive that they made any great matter of it; for they did not refrain any Company for it.

*And he ſhall waſh his cloaths, and be clean.*] Having been ſuſpected to have a Leproſie, and ſomething like it appearing, which had kept him ſeparate from his Brethren ſeveral Days, he was to uſe this ſmall Purification; becauſe there was ſome kind of Impurity in his Blood, which broke out into the Skin, tho not infectious.

Ver. 7. *And if the ſcab ſpread much abroad in the skin.*] The ſecond ſort of Leproſie was a *Scab*, (*ver.* 2.) which ſeems to have been of two kinds: One of which *Moſes* joins to what he ſaith of *the Swelling*; and the other to what he ſaith of the *bright Spot*.

*After he hath been ſeen of the Prieſt for his cleanſing.*] That is, after the Prieſt had pronounced him clean, *ver.* 6.

*He ſhall be ſeen of the Prieſt again.*] A new inſpection was to be made by the Prieſt. And if any Man (as *Maimonides* ſaith) was ſo profane, as careleſly to neglect it, by not going to the Prieſt, and ſhowing him his caſe, his puniſhment was, to have his Leproſie cleave to him for ever.

Ver. 8. *And if the Prieſt ſee, that behold, the ſcab ſpreadeth in the skin.*] Tho it lurked for a time, yet this ſpreading of it in the Skin, was to be taken for an evident mark that it was the Leproſie.

Ver. 9. *When the plague of leproſie is in a man.*] That is, when there is a ſuſpicion of the firſt ſort of Leproſie mentioned *ver.* 2. and called a *Riſing* or *Swelling*.

*Then he ſhall be brought unto the Prieſt.*] By thoſe who feared his Company might be infectious; but good Men went of themſelves to him.

Ver. 10. *And the Prieſt ſhall ſee him.*] Diligently view, and conſider the nature of the Scab.

*And behold, if the riſing be white in the skin, and it have turned the hair white, and there be quick raw fleſh in the riſing.*] If upon Examination the Prieſt found a third mark, beſides the two former, (*whiteneſs in the Skin*, and *the hair turned white*) *viz.* that it had eaten into the very Fleſh; he was to look upon it as an undoubted Leproſie.

*Quick raw fleſh in the riſing.*] *Quick* or *living* Fleſh (as the Hebrew word is) ſignifies ſound Fleſh not corrupted. So the meaning ſeems to be, if it have broken thro' the Skin, and in the raw ſound Fleſh there appeared white Spots, there needed no further conſideration; for it would ſoon taint the whole maſs of Blood.

Ver. 11. *It is an old leproſie in the skin of his fleſh.*] The two firſt Signs were very bad, particularly the ſecond, *the hair turning white* (juſt as a Plant, ſaith *Procopius Gazæus*, or a Flower, dies, together with the Earth in which it grows) but this laſt was far worſe; being a mark of an inveterate Evil that had been long breeding, and got not only into the Skin and the Hair, but into the very living Fleſh; which, as the ſame *Procopius* ſpeaks, it began to corrode, and would devour.

*And the Prieſt ſhall pronounce him unclean.*] Without any further Examination.

*And ſhall not ſhut him up.*] Becauſe there was no need of any more proof, nor any doubt, whether it was the Leproſie or no.

*For he is unclean.*] It was apparent from the Tokens, which were already very viſible.

Ver. 12. *And if a leproſie break out abroad in the skin.*] He calls that a *Leproſie*, which was not truly ſo, but was by ſome thought to be ſo, becauſe it had a likeneſs to it.

*And the leproſie cover all the skin of him that hath the plague.*] *i. e.* Seemeth to have it.

*From his head even to his foot, whereſoever the Prieſt looketh.*] An irruption in every part of his Body, which was ſpread all over with Scabs.

Ver. 13. *He ſhall pronounce him clean that hath the plague.*] This ſort of Breaking-out, from top to toe, as we ſpeak, was not to be lookt upon as the Plague of Leproſie; being rather a relief to the Body, than a diſeaſe.

*It is all turned white, he is clean.*] There was no danger in this irruption; Nature having only diſcharged thoſe putrid ſalt Humours which were in the Blood. Juſt as thoſe among us, who have the *Meaſles* and *Small Pox*, are likely to do well, when they come out every where; but not when they ſtick in the Skin.

Ver. 14. *But when raw fleſh appeareth in him, he ſhall be unclean.*] When the ſound Fleſh appeared ſpeckled with the fore-mentioned Spots, it was an evident token that it was a ſettled Leproſie: Nature being not able to throw out the ill Humour into the Skin; but working inward into the Fleſh.

Ver. 15. *And the Prieſt ſhall ſee the raw fleſh, and pronounce him to be unclean.*] When he ſees the ſign before-named, he ſhall make no further Examination, but declare him to be unclean.

*For the raw fleſh is unclean: it is a leproſie.*] This was ſo undoubted a mark, that there needed no more. Which makes *Moſes* repeat it, that the Prieſt might obſerve it the more carefully, when he made his inſpection.

Ver. 16. *Or if the raw fleſh turn again.*] If there was ſuch an alteration in it, that it was freed from theſe peſtilent Spots.

*And be changed into white.*] Look like other Fleſh, which hath a white Skin upon it.

*He ſhall come unto the Prieſt.*] Deſire him to make a new Examination of the State of his Body.

Ver. 17. *And the Prieſt ſhall ſee him.*] Take a view of his Body; eſpecially in thoſe Parts where the Leproſie was ſuſpected to be.

*And behold, if the plague be turned into white,* &c.] If upon due conſideration, his Body appear alike white every where, and no Spots to be ſeen in the Fleſh, the Prieſt was to declare him to have no Leproſie remaining.

Ver. 18. *The fleſh alſo, in which, even in the skin thereof, was a bile, and is healed.*] In this and the following Verſes, he treats of ſuch a Leproſie, as aroſe out of Ulcers, which had been healed: And afterward there was a new Eruption, which might prove a Leproſie.

Ver. 19. *And in the place of the bile.*] Where the Bile formerly broke out; but ſeemed to be healed.

*There be a white riſing, or a bright ſpot white.*] Theſe *two* are the firſt and laſt Indications of a Leproſie mentioned *ver.* 2.

*And ſomewhat reddiſh.*] This is a mark not hitherto mentioned: Which ſome render *exceeding ſhining*; or *an inflammation which lookt very red.* For ſo the Hebrew word *Adamdameth* ſeems to import; it being certain, that the doubling of the Radicals of any word, increaſes the Senſe. This is apparent from abundance of inſtances in other words; which are heaped up together by *Bochartus* in his *Hierozoicon*, *P.* ii. *L.* v. *cap.* 6. where he obſerves with reſpect to this word, that it being impoſſible, that the ſame thing ſhould be both very white, and very red, it hath made moſt Interpreters expound this word *Adamdameth*, as we do, *ſomewhat reddiſh*; quite contrary to the true Senſe of the word, which imports an high degree of ſome Colour, and therefore ought to be tranſlated *exceeding gliſtering*. For *Adam* ſignifies not only *red*, but alſo to *gliſter*: And accordingly, Perſons very leprous are ſaid in Scripture to be as *white as Snow*, iv *Exod.* 6. xii *Numb.* 10. 2 *Kings* v. 27. See *ver.* 49. of this Chapter.

*And it be ſhewed to the Prieſt.*] That he might paſs his Judgment upon it, whether it were the Leproſie, or no.

Ver. 20. *And if when the Prieſt ſeeth it, behold, it being in ſight lower than the skin, and the hair thereof being turned white,* &c.] If upon a ſerious ſearch, it appear to have the *two* marks here mentioned (which are thoſe before ſet down, *ver.* 3.) the Prieſt was to declare him unclean.

*It is a plague of leproſie broken out of the bile.*] In the place where the *Bile* formerly was, *ver.* 19.

Ver. 21. *But if the Prieſt look on it, and behold, there is no white hair therein, and it be not lower than the skin.*] If he find upon ſearch, neither of the two marks before-named.

*But be ſomewhat dark*, &c.] Tho it had not eaten into the Fleſh, (which was a certain ſign of a Leproſie) yet if it changed colour, there was ſome ground of ſuſpicion: And therefore he was to be *ſhut up ſeven days*. See *ver.* 4.

Ver. 22. *And if it ſpread much abroad in the skin, then the Prieſt ſhall pronounce him unclean.*] The ſpreading of the Spot, was a token the Blood was much vitiated, and that this foul Diſeaſe was begun in the Body.

*It is a plague.*] Of Leproſie.

Ver. 23. *But if the bright ſpot ſtay in its place, and ſpread not*, &c.] It it continued in the ſame condition, and made no progreſs, it was an indication the Bile was breaking out again; which did not make him unclean.

Ver. 24. *Or if there be any fleſh in the skin, whereof there is a hot burning.*] In the Hebrew the words run thus, *Or the fleſh, when it ſhall be in the skin a burning fire.* That is, when there is an Inflammation made in the Skin and the Fleſh, by an hot burning Coal, or ſome ſuch thing falling upon it. For in the foregoing Paragraph (*ver.* 16, &c.) he ſpeaks of Ulcers which aroſe of themſelves from bad Humours in the Body: and here of ſuch as were made by fire.

*And the quick fleſh that burneth.*] The part of the Body that is burnt.

*Have a white bright ſpot, ſomewhat reddiſh, or white.*[ Very ſhining. See *ver.* 19. For this was a ſign of the Leproſie broken out in that burnt place, which otherwiſe would have lookt black.

Ver. 25. *If the hair in the bright ſpot be turned white*, &c.] See *ver.* 20.

Ver. 26. *But if the Prieſt look upon it, and behold, there be no white hair*, &c.] The ſame direction is given here, as in the foregoing caſe, *ver.* 21.

Ver. 27. *And the Prieſt ſhall look upon him the ſeventh day, and if it be ſpread abroad much in the skin*, &c.] This Verſe and the next, contain the ſame marks with thoſe *ver.* 23, 24.

Ver. 28. *It is a riſing of the burning.*] A Tumor made by fire, or a hot Iron, *&c.* which burnt the part. A meer *inflammation* (as he calls it in the end of this Verſe) ariſing from that burning.

Ver. 29. *If a man or woman hath a plague upon the head, or the beard.*] Such a kind of Diſeaſe, *Pliny* ſaith, came into *Italy* in the middle of the Reign of *Tiberius Cæſar*, which they called *Mentagra*, becauſe it commonly began in the *Chin*; and was ſo filthy, *ut quæcunque Mors præferenda eſſet*, that any Death was preferable to it. *Lib.* xxvi. *Nat. Hiſt. cap.* 1.

Ver. 30. *Then the Prieſt ſhall ſee the plague, and behold, if it be in the ſight deeper than the skin*, &c.] There are the ſame marks of this ſort, with thoſe of the former: Only inſtead of a white Hair, which there was in other kinds of Leproſies, there was a *yellow* Hair in this; and not ſo *thick* as the white.

Ver. 31. *If it be not in ſight deeper than the skin*, &c.] This was ſome indication that it was not a Leproſie; yet if there were *no black Hair in it* (as it here follows) which was a ſign of Soundneſs and Health, *ver.* 37. the caſe was not certain, but doubtful; and therefore he was to be ſhut up ſeven days, to ſee what it would prove.

Ver. 32. *And in the ſeventh day the Prieſt ſhall look on the plague.*] So he calls it, becauſe it had a reſemblance of the Leproſie.

*And behold, if the ſcall ſpread not.*] For this was the nature of the Diſeaſe, which *Pliny* deſcribes in the place above-mentioned, that it ſpread it ſelf in many Perſons, from the *Chin* all over the Face, except the Eyes; and went down to the Neck, the Breaſt, and the Hands, *fœta cutis furfure*, with a filthy Scurf of the Skin, which is here called *a Scall.*

*And there be no yellow hair in it.*] This, with the foregoing and the following Sign (that it was *not in ſight deeper than the Skin*) made it probable it was not the Leproſie. Yet he was not upon this immediately diſcharged; but a further trial, as the next Verſe tells us, was to be made, before he was ſet at liberty.

Ver. 33. *He ſhall be ſhaven, but the ſcall ſhall he not ſhave*, &c.] For ſureneſs ſake, the Head and Beard were to be ſhaven (which might be performed by any body) that the Prieſt might the better diſcern whether the *Scall* ſpread, or no. Only the place where the *Scall* appeared was not ſhaven; becauſe the Prieſt was to obſerve, of what colour the Hair in it was. So *R. Levi Barcelonita, Præcept.* clxxii. *They ſhave round about the Scall, leaving only the two next Hairs; that they may know the decreaſe, or increaſe of the diſeaſe.*

*And the Prieſt ſhall ſhut him up that hath the ſcall, ſeven days more.*] In which time, ſome conſiderable alteration would be made one way or other.

Ver. 34. *And in the ſeventh day.*] Before it was compleated.

*The Prieſt ſhall look on the ſcall, and behold, if it be not ſpread*, &c.] Here are the ſame marks which were mentioned before; that if the Scall did not ſpread in the Skin, nor eat into the Fleſh, he was not to be ſhut up any longer, but pronounced clean; and, after he had waſhed his Cloaths, be admitted into the Society of God's People again. See *ver.* 6.

Ver. 35. *But if the ſcall ſpread much in the skin after his cleanſing.*] It fell out ſometimes, that the Scall, which had ſtood at a ſtay for a fortnight, and ſeemed neither to ſpread, nor corrode at all, began to go on to the neighbouring Parts.

Ver. 36. *Then the Prieſt ſhall look on him, and behold, if the ſcall be ſpread in the skin*, &c.] If he found this ſingle mark, that after the Scall had been at a ſtand a good while, it began to ſpread much, he was not to trouble himſelf for any further token, by ſeeking for the *yellow hair*, (*ver.* 30.) but immediately declare him to be a Leper.

Ver. 37. *But if the ſcall be in his ſight at a ſtay*, &c.] If after this, the Scall ſtopt again, and made no further progreſs; and withal there was a black hair appeared in it, (which the Prieſt could not find before, but now was grown up in it) he was to take it for an evident ſign that the Man was cured of his Leproſie. For the Hair being reſtored to its natural colour, was a certain indication that the Blood was cleanſed from its impurity.

Ver. 38. *If a man or woman have in the ſkin of their fleſh bright ſpots, even white bright ſpots.*] i. e. No other ſign of the Leproſie but only this.

Ver. 39. *Then the Prieſt ſhall look, and behold, if the bright ſpots in the ſkin of their fleſh is darkiſh white,* &c.] In this caſe the Prieſt was to obſerve, whether the Spots had any thing of a cloudineſs in them; for if they had, it was not a Leproſie: If they were perfectly clear and bright, then it was.

Ver. 40. *And the Man whoſe hair is fallen off his head.*] i. e. From the hinder Part of it.

Ver. 41. *And he that hath his hair fallen off from the part of his head towards his face,* &c.] The deſign of theſe two Verſes is, to inſtruct the Prieſt that the meer falling off the hair from his head, which made him bald, either behind or before, ſhould not be taken to be a ſign of the Leproſie.

Ver. 42, 43. *And if there be in the bald head, or bald forehead, a white reddiſh ſore,* &c.] If either in the hinder, or forepart of a bald head there appeared a *white ſore exceeding bright* (as it ſhould be tranſlated) like that which appeared ſometimes in the Skin, *ver.* 24. then, as it here follows, he was to be looked on as a leprous Man.

Ver. 44. *The Prieſt ſhall pronounce him utterly unclean.*] As unclean, as any of the fore-named Perſons.

*His plague is in his head.*] The Leproſie appears in his head, as in other Perſons it appears in the ſkin of their Bodies.

Ver. 45. *And the leper in whom the plague is.*] Any of the forenamed ſort of Leproſies.

*His cloaths ſhall be rent.*] After the manner of Mourners (as ſome take it) that he might ſenſibly declare his afflicted Condition. For upon any ſad occaſion, they were wont in thoſe Countries to rend their Cloaths, ix *Ezra* 3, 5. ii *Job* 12. Others indeed think this was intended only for a mark of his uncleanneſs: But I do not ſee why it might not ſerve to both Ends.

*And his head bare.*] This was another token of mourning. But the Hebrew Writers unanimouſly tranſlate theſe words quite contrary: The Phraſe in the Original being, *his head ſhall be free*; i. e. ſay they, from cutting or ſhaving: Which was as much as to ſay, he ſhould *let his hair grow long*. This alſo was a ſign of ſadneſs and ſorrow. See x. 6.

*And ſhall put a covering upon his upper Lip.*] Either he was to cover it with his Hand, or with the ſkirt of his Garment, which they threw over their Heads, when they were in a ſtate of Mourning. Of which this was another ſign, xxiv *Ezek.* 17, 22. as it was alſo of ſhame, iii *Mich.* 7. Some will have all theſe to be marks only for Men to avoid them: But that is ſufficiently taken care of, in the laſt words of this Verſe.

I ſhall only add, that the Hebrews well obſerve, that none were bound to any of theſe things, who were ſhut up on ſuſpicion of Leproſie; but only ſuch as were abſolutely pronounced to be leprous.

*And ſhall cry, Unclean, unclean.*] Give notice to paſſengers not to come near him, by crying out aloud, ſo that they might hear him, *I am in the moſt unclean Condition wherein any man can be.* Some fancy this was required, that Men might avoid Infection: But the true reaſon was, that they might avoid legal Pollutions by converſation with them; as appears by the next Verſe. *Jeremiah* ſeems to allude to this, iv *Lament.* 15. And there ſeems alſo to have been the like care among the Heathen, to give notice of any place which was unclean, that none might be defiled by it. So *Servius* tells us upon iv *Æneid.* that the *Romans* were wont to ſet a Cypreſs-tree (which being cut down, could not grow again) before the door of a dead Man's Houſe, *Ne quis ſacram rem facturus, imprudens domum præteriret*, leſt any Man, who was going to perform ſacred Offices, ſhould unawares paſs by his Door.

Ver. 46. *All the days wherein the plague ſhall be in him, he ſhall be defiled.*] Remain in that deſolate ſtate.

*He is unclean.*] Separate from Company.

*He ſhall dwell alone.*] 2 *Kings* xv. 5.

*Without the Camp ſhall his habitation be.*] There were *three Camps*, (as the Hebrews commonly obſerve) that of the *Divinity*, (or the Sanctuary) that of the *Levites*, and that of the *Iſraelites*: out of all which a leprous Man was to be removed, that no Man might have converſation with him, but only ſuch who were leprous like himſelf; who in after-times were ſhut out of the *Cities*, as now out of the *Camp*, 2 *Kings* vii. 3.

Ver. 47. *The garment alſo that the plague of leproſie is in.*] This is a matter which we do not now underſtand; that a Leproſie ſhould not only cleave to a Garment, and infect it, but appear and be ſeen in it. As in the next Chapter, *Moſes* ſpeaks alſo of a Leproſie in an Houſe (xiv. 34.) which he doth not mention here, becauſe they had no Houſes in the Wilderneſs, but dwelt in Tents covered with Skins, and ſuch like things: in which, as well as in Garments, he ſuppoſes the Leproſie will be. See xiv. 34. But what kind of Diſeaſe this was, which appeared in inſenſible things, the *Syrians* and *Epyptians* perhaps might then underſtand, but we now are ignorant, as *P. Cunæus* ſpeaks; *Cujuſmodi id vitium in rebus inanimatis fuerit, Syri fortaſſe & Egyptii tunc intellexerunt; nos hercle ignoramus*, L. ii. de Republ. Hebræor. cap. ult. And indeed it ſeems to have been a Divine Stroke, as *Moſes* himſelf ſignifies, xiv. 34. and appears not only from the place above mentioned, 2 *Kings* v. 7, 27. but from xv. 5. of the ſame Book. And ſo the Jews have always underſtood it, particularly *Maimonides*, who in his Treatiſe on this Subject, *cap.* 16. *ſect.* 9. ſaith, *That this change in Garments and Houſes, did not proceed from natural cauſes, but was a ſign and a miracle in* Iſrael. That is, an extraordinary puniſhment inflicted by God, as a token of his high diſpleaſure.

And it is not at all incredible, that ſuch a ſtrange Plague ſhould then infeſt them, which is not known in the World; when we conſider what unuſual Diſeaſes there have been in other Countries, unknown in former times; which afterwards have alſo vaniſhed, and are now to be found only in Books. *Pliny* mentions ſeveral new Diſeaſes, *omni priori ævo incognitos*, unknown to all Ages paſt; ſome of which were peculiar to ſome Provinces, and touched not others. Concerning which he did not know what to ſay, but only this: *Quid hoc eſſe dicamus, aut quas Deorum iras? What ſhall we call this? or from what great anger of the Gods doth it proceed, that the Diſeaſes which already certainly infeſt mens bodies (which in number are above three hundred) ſhould not be ſufficient; but new ones are ſtill to be feared?* Lib. xxvi. Nat. Hiſt. cap. 1. He looked, that is, upon theſe ſtrange Diſeaſes, as ſent by God, when Men had highly incurred his diſpleaſure. The laſt *Century* was famous for ſuch an extraordinary *Plague* (as *Johannes Wierus*, who then lived, often calls it) when the *Scurvy*, which was confined before to ſome Northern Regions, near the Sea, over-ran the *Low-Countries*, being at that time unknown in *Germany*, *Italy*, *France*, and *Spain*, which were intirely free from it. See his *Obſervationum Medicarum*, *Lib.* i. *ſect.* 1.

*Whether it be a woollen garment or a linen.*] There is a great diſpute among the *Talmudiſts*, whether Garments made of Camels hair (which they call the *Wool of Camels*) were comprehended under theſe words, or no.

Ver. 48. *Whether it be in the warp, or woof, of linen or of woollen.*] In the inward or outward part of it.

*Whether in a skin, or in any thing made of skin.*] They were more likely to be infected, than woollen or linen Garments; becauſe they had been part of the body of living Creatures.

Ver. 49. *And if the plague be greeniſh, or reddiſh in the garments*, &c.] There ſeems to be great reaſon in what *Maimonides* ſaith, in his Treatiſe of the Leproſie, that the Hebrew word *Jerakrak* (which is made by the doubling of the Radical Letters) ſhould be interpreted *the moſt intenſe green*; ſuch as is in the Wings of a *Peacock* (as he ſpeaks) or in the Leaves of a *Palm-tree*. As the word *Adamdam*, in like manner, ſignifies the higheſt degree of another colour, *viz.* redneſs; ſuch as the brighteſt Scarlet: See *ver.* 19. And if a ſpot of theſe colours were found in a Garment or Skin, as broad as a Bean, it was a ſufficient ground to think it might be the Leproſie; if it were not ſo broad, it was accounted clean.

*It is a plague of leproſie*, &c.] It was juſtly to be ſuſpected; and therefore was to be brought to the Prieſt, for his judgment to be paſſed upon it. Who was to make a trial what it would prove, by ſhutting up that Garment or Skin wherein the Spot was, for the ſpace of ſeven days; as is directed in the next Verſe.

Ver. 50. *And the Prieſt ſhall look upon the plague*, &c.] If upon his inſpection, he found the fore-named tokens, he was to do with it, as he did with Perſons who were under a ſuſpicion of a Leproſie.

Ver. 51. *If the plague be ſpread in the garment*, &c.] There were *three* certain marks (as *Maimonides* notes) of the Leproſie in a Garment; the extream greenneſs or redneſs of the Spots in it; and the ſpreading of them after they were firſt diſcovered.

The *plague is a fretting leproſie.*] The Hebrew word *Mamereth*, which we tranſlate *fretting*, is very variouſly rendred by the antient Interpreters; as *Bochart* hath obſerved in his *Hierozoicon. P.* i. *L.* ii. *cap.* 45. where, from the *Arabick* Tongue, he thinks it may be beſt tranſlated an *exaſperated*, or *irritated* Leproſie: That is, very ſharp and pricking (which ſuits well with our Tranſlation) eating into the Garment or Skin, till it was conſumed. *Abarbinel* tranſlates it *painful*: becauſe this ſort of Leproſie in the body of a Man, was full of anguiſh. And ſo this word is uſed in xxviii *Ezek.* 24. where a *Thorn* is called *Mamir*; and tranſlated by us a *grieving Thorn.*

Ver. 52. *He ſhall therefore burn that garment*, &c.] It ſeems this Leproſie could never be got out of the Garment or Skin wherein it was; which therefore was ordered to be burnt, as never likely to be fit for uſe.

Ver. 53, 54. *If it be not ſpread in the garment*, &c.] If the Spot was at a Stay, and did not proceed further, then the Garment, as the following Verſe directs, was to be waſhed, and ſhut up for ſeven days; in which time it appeared whether the impurity were quite gone, or ſtill remained.

Ver. 55. *If the plague had not changed its colour.*] If waſhing had not altered that vicious colour, but it ſtill continued very red or green.

*And the Plague be not ſpread.*] Or, *tho* it be not ſpread; yet it was to be pronounced unclean, and adjudged to be burnt.

*It is fret inward.*] Tho it did not ſpread in breadth, yet it fretted in depth.

*Whether it be bare within or without.*] In the Hebrew the words are, *In the baldneſs of the hinder part, or in its forepart:* which ſeems to be a manner of ſpeaking taken from *ver.* 42, 43. where he treats of *bald heads.* And the meaning is, whether it eat into the right ſide of the Garment (which is compared to the forehead) or into the wrong ſide (which is compared to the hinder part of the head) making it as bare as a bald head is, when there is not a hair left. For this ſort of Leproſie was wont to eat off the nap of the Cloth, and make it threadbare.

Ver. 56. *And if the Prieſt look, and behold, the plague be ſomewhat dark, after the waſhing of it*, &c.] If it had changed its colour, from very green or red, and became duskiſh; (or, as *Abarbinel* underſtands it, the Spot *was contracted* or ſhrunk up in the waſhing; ſo that it was gone in part, if not in whole) then the Prieſt was to cut out that part of the Garment where the Spot was; there being ſome indication that the whole Garment might not be tainted.

Ver. 57. *If it appear ſtill in the garment*, &c.] If after the Spot was out, the neighbouring parts appeared to have a tincture of a very green or red colour, it was to be taken for a demonſtration that there was a *ſpreading*

Leproſie (as it here follows) in the Garment or Skin, which would proceed till it was intirely infected with it.

*Thou ſhalt burn that wherein the Plague is, with fire.*] Therefore, the Leproſie being incurable, there was no other remedy but to deſtroy the thing wherein it was.

Ver. 58. *And the garment, either warp or woof, or whatſoever thing of Skin it be, which thou ſhalt waſh, if the plague be departed from them,* &c.] Whatſoever, after waſhing, had no appearance of ſuch Spots, as are here before-mentioned (*ver.* 49, &c.) remaining in it, there was no further trial to be made of it, but being waſhed a ſecond time, it was to be accounted *clean*; i. e. fit for common uſe.

Ver. 59. *This is the Law of the plague of leproſie in a garment of woollen or linen,* &c.] By theſe Rules the Prieſts were to judge, whether Garments were lawful to be uſed or no; and accordingly to determine: As by the Rules in the foregoing part of the Chapter, they were to judge and pronounce whether Men and Women were fit to be allowed to keep company with others. And when we conſider how nice and diligent many Nations were, and ſtill are, in their waſhings, after any ſort of Defilement, it is no wonder (as *Conradus Pellicanus* here gloſſes) that ſome Laws of Cleanlineſs, even about their Garments, were preſcribed to the *Jews*; which admoniſhed them of that inward Purgation of their Hearts from all impure Affections; about which they were to be far more ſollicitous. I have forborn to apply what is here ſaid of the Leproſie, in this Chapter, to the various degrees of Pollutions that are in Mens Minds; becauſe that would have made this Book too large; and it is done already by a great number of Commentators, both Modern and Ancient; particularly, among the later, by *Procopius Gazæus*, and *Heſychius Presb. Hieroſolymorum*, who, ſometimes, have done it very ingeniouſly.

## CHAP. XIV.

Ver. 1. AND *the* LORD *ſpake unto Moſes, ſaying.*] All that is ſaid before, concerning the Rules whereby they were to diſcern the Leproſie, from the like Diſeaſes, were given unto *Aaron* as well as unto *Moſes*, xiii. 1. For *Aaron* and his Poſterity were conſtituted the Judges of ſuch Matters, in which they had need to be well ſtudied and verſed. But the way and manner of cleanſing a Leper is delivered only to *Moſes*, to be by him given unto *Aaron* and his Sons, who were to depend on him as God's great Miniſter, and their Inſtructer in all religious Rites.

Ver. 2. *This ſhall be the law of the leper in the day of his cleanſing.*] The manner and means which God hath ordained of purifying a Leper (as *Maimonides* expounds it) and reſtoring him to the Communion of God's People.

*He ſhall be brought unto the Prieſt.*] Not to the Houſe of the Prieſt; for he was to go out to the Gate of the Camp, (as appears by the next Verſe) and thither the Leper was to be brought to him. But theſe words ſeem to import the Leper was firſt to come towards the Camp (unto ſome place which the Prieſt, it is likely, appointed) and then the Prieſt, having notice of it, was to go out, and look upon him.

Ver. 3. *And the Prieſt ſhall go forth out of the Camp.*] To the place where the Leper was, xiii. 46.

*And the Prieſt ſhall look.*] Diligently examine in what condition the Leper is, by the Rules mentioned in the foregoing Chapter.

*And behold, if the plague of leproſie be healed in the leper.*] The Prieſt, no doubt, had been informed, before he went to make the Inſpection, that there were good Grounds to believe the Man was freed from his Leproſie.

Ver. 4. *Then ſhall the Prieſt command to take for him,* &c.] That ſome of his Friends, or ſuch as he ordered, ſhould provide what follows for his Purification.

*Two birds alive, that are clean.*] The margin of our Bibles tranſlates it *two Sparrows:* And they who take the Word in this Senſe have ſome pretty Conceits about it. Particularly this; That it ſignifies him who lately ſate alone, like a ſolitary Sparrow on the Houſe top (as the Pſalmiſt ſpeaks) to be now admitted into the Society of others again. But *Origen* takes theſe Birds to have been *Hens*, (and ſo *Scaliger* ſhows out of *Nicander*, that the Greek word στρουθὸς anciently ſignified; *Exerc.* 230.) and the LXX better tranſlate it, δύο ὀρνίθια, *two little Birds*, of any ſort whatſoever, provided they were *clean*, i. e. lawful to be eaten, as the *Vulgar* truly interpret it. For to reſtrain it to *Sparrows* had been very abſurd, whether they had been *clean* Birds or *unclean*; becauſe it had been in vain to ſay a clean Sparrow, when the whole Species were ſo by the Law; and more unaccountable to require a clean Sparrow, if all had been unlawful, as *Bochart* rightly obſerves *Lib.* i. *Hieroz. cap.* 22. *P.* ii.

*Grotius* takes this to have been the Δῶρον, or *Gift*, which is mentioned viii *Matth.* 4. which was preſented by the Leper in the Day of his Cleanſing; rather than thoſe mentioned *ver.* 10. of this Chapter. But I can ſee nothing of the Nature of a *Gift* or *Preſent* in theſe Birds, which were not to be offered at the Altar.

*And cedar-wood, and ſcarlet, and hyſſop.*] Why his Purification was to be made by theſe things, *Maimonides* ſaith he could never underſtand (*More Nevoch. P.* iii. *cap.* 47.) But *Abarbinel* adventures to gueſs at the reaſon, and imagines that theſe four things, the *living Birds*, the *Cedar*, the *Scarlet*, and the *Hyſſop*, ſignified the Leper to be cured of the four Evils under which he had laboured; in his *Fleſh*, his *Humours*, his *Colour*, and *Smell*, which were repreſented by the four things before-mentioned; and were now all become ſound and good. For the *living Birds*, he thinks, were a ſign that his dead-fleſh was reſtored to vigour and life again. And the *Cedar-wood*, which is not eaſily corrupted, denoted the Putrefaction was cured which the Leproſie had made in the Humors of his Body. The *Scarlet* thread or wool, was an indication of his good Complexion reſtored to him: for this is a bright and grateful Colour, as the leproſie was livid and loathſome; ſignifying (ſaith he) his Blood was purified, which made a lively colour return into his Countenance. And laſtly, the *Hyſſop*, which in that Country was a very odoriferous Plant, ſignified the naſtineſs and ſtench of that Diſeaſe was gone. Whatſoever any one may judge of this Account of theſe things, I think it is very plain, that the Jews being poſſeſſed with a great deteſtation of the filthineſs of the Leper, it was neceſſary (as *Pellicanus* obſerves) that they ſhould be as ſtrongly perſwaded, by a great many prolix, laborious, and publick Ceremonies uſed for Mens Purification from it, that they were fit for their Society again.

I omit the *moral* Reaſons which are given by *R. Levi Barcelonita*, *Præcept.* clxxiii. for the uſe of the forementioned things; and the *myſtical* ſignifications of theſe, and all the following Rites of Purification: Which the moſt learned and ingenious *Bochartus* hath drawn out in near *twenty* particulars, *Hierozoicon. P.* ii. *Lib.* i. *cap.* 22.

Ver. 5. *And the Prieſt ſhall command, that one of the Birds be killed.*] Not as a Sacrifice; for that could be made no where but at the Altar; whereas this was without the Camp, at a great diſtance from the Sanctuary; and therefore was uſed only as a Rite of Cleanſing. See *ver.* 49.

*In an earthen veſſel, over running water*] There ſeems to be a tranſpoſition (as is very uſual) in theſe words; the ſenſe being, over an earthen Veſſel, that hath running, *i. e.* Spring-water in it. For ſo *R. Levi Barcelonita*, in the place before-named, deſcribes this Ceremony, *The Prieſt takes a new earthen Veſſel, and pours into it living water, till it be a quarter full:* Which was the meaſure, according to the Tradition of the Scribes. Who ſay alſo, that the beſt and fatteſt of the two Birds was killed over the Water, and the Blood preſſed out ſo long, that the Water was diſcoloured with it; and then he digged a Hole, and buried the dead Bird before the Leper.

Ver. 6. *As for the living Bird, he ſhall take it, and the Cedar-wood, and the ſcarlet-wool,* &c.] He took a ſtick of Cedar-wood (as *R. Levi Barcelonita* deſcribes this Rite, and *Maimonides* ſaith the ſame) which was a Cubit long; and tying the Bird to it, with its Tail uppermoſt, together with a bunch of Hyſſop, of a handful long, and as much ſcarlet wool as weighed a Shekel; he then dipt the Bird's Tail and Wings, with the Hyſſop and ſcarlet wool, in the Water tinctur'd with the Blood of the other Bird.

Ver. 7. *And he ſhall ſprinkle upon him that is to be cleanſed from his Leproſie.*] *R. Levi* will have it, that he ſprinkled the back of his Hand, towards the top of it, with this Water and Blood.

*Seven times.*] In token of a perfect Purification. See iv. 17.

*And ſhall pronounce him clean.*] So as to let him come into the Camp, (from whence he had been excluded) as, in after times, into the City.

*And ſhall let the living Bird looſe, into the open field.*] The manner of doing it (as the ſame *R. Levi* relates) was, the Prieſt going into the City, threw the Bird over the Walls towards the Wilderneſs. The intention of which was, to ſhow that the Leper was reſtored to a free Converſation with all his Neighbours, as the Bird was, with the reſt of its kind. See *ver.* 53.

Ver. 8. *And he that is to be cleanſed, ſhall waſh his cloaths.*] He was to do this, and what follows, before he could be admitted into the Camp.

*And ſhave off all his hair, and waſh himſelf in water.*] *i. e.* Waſh his whole Body. All which contributed to cleanlineſs.

*And after that, he ſhall come into the Camp.*] But not enter into his own Habitation; as appears by the words following.

*And tarry abroad out of his Tent ſeven days.*] They lived in Tents while they remained in the Wilderneſs, which every Man had a-part, for himſelf and for his Family. Unto which a Leper was not reſtored immediately after his Admiſſion into the Camp; for fear there ſhould be any undiſcerned remainder of his Diſeaſe, whereby his Wife and Children might be endangered. For which reaſon he might not lye with his Wife, till *ſeven days* were over.

Ver. 9. *But on the ſeventh day he ſhall ſhave all his hair off his head,* &c.] This may be thought to have been the time appointed for the *ſhaving* mentioned in the foregoing Verſe: But *R. Levi*, and other Hebrew Doctors, underſtand it of a ſecond ſhaving at the ſeven Days end, that they might be aſſured nothing of the Leproſie remained.

*Even all his hair he ſhall ſhave off.*] Under his Arm-holes, and in other places of the Body where it uſes to grow: as well as the *Hair of his head, and his beard, and his eye-brows.*

*And he ſhall waſh his cloaths.*] This ſeems to be a ſecond waſhing, after the firſt, at the end of ſeven days. And the Hebrew Doctors note, that the *killing* of the Bird, the *ſhaving* and the *ſprinkling*, were all to be done in the Day time; the reſt might be done either by Day, or by Night.

*Alſo he ſhall waſh his fleſh in water.*] His whole Body. For which end ſuch a meaſure is preſcribed by the Hebrew Tradition, as would cover it intirely.

*And he ſhall be be clean.*] So as to be not only reſtored to his Tent, but admitted to go to the Tabernacle of the Congregation, and offer the Sacrifices appointed (in the following part of this Chapter) for his compleat Purification. Till which time he was called *Mechuſſar Kapparah*, one that needed Expiation; and was not permitted to eat of the holy Things.

Ver. 10. *And on the eighth day.*] If we may believe the Hebrew Tradition, he waſhed himſelf again on this Day, in the Court of the Women; where there was a Room, called *the Chamber of the Lepers*, provided for that purpoſe. So *Maimonides*. Which great Caution was imitated by the Primitive Chriſtians, who would not receive great Sinners into their Communion again, till they had made a long trial of the Truth of their Repentance.

*He ſhall take two he-lambs without blemiſh, and one ewe-lamb without blemiſh.*] There were three kinds of Sacrifices to be offered upon this occaſion,

caſion, *viz.* a *Treſpaſs offering*, a *Sin-offering*, and a *Burnt-offering*: For which theſe three Lambs were to be provided.

*Of the firſt year.*] Such were all the Lambs to be, both Male and Female.

*And three tenth deals of fine flour for a Meat-offering.*] To each of theſe Sacrifices there was a *Meat-offering* appointed, conſiſting of a tenth part of an *Ephah* of fine Flour, *i. e.* an *Omer*. See xvi *Exod.* 36. Which is a thing unuſual; for we read of no Meat-offerings ordered (in the ivth and vth Chapters of this Book, which treat of them) to accompany either *Treſpaſs-offerings* or *Sin-offerings*. But there were peculiar Rites belonging to the cleanſing of a Leper, different from the common Uſages; to make him ſenſible how great a Mercy he had received from God, who alone could cure this Diſeaſe which his Hand had inflicted.

*Mingled with oil.*] As the manner was in *Meat-offerings*. See Chap. ii. 1.

*And one log of Oil.*] Which ſerved to another purpoſe, mentioned *ver.* 15, 16. of this Chapter. And Oil being of an healing vertue, may be thought to denote the perfect health and ſoundneſs to which the Leper was now reſtored; as the fragrancy of it put him in mind of the Happineſs he now enjoyed.

A *Log* was the ſmalleſt Meaſure among the Jews, containing about half a Pint of our Meaſure, as a very learned Prelate of our own (Dr. *Cumberland*) hath computed in his *Scripture Weights and Meaſures*, p. 86.

Ver. 11. *And the Prieſt that maketh him clean.*] Who performeth this Office of declaring the Leper perfectly clean.

*Shall preſent the man that is to be made clean, and thoſe things before the LORD, at the door,* &c.] He ſet the Man in the firſt place at the Eaſt-gate of the Court of the *Iſraelites* (which in later times was called the Gate of *Nicanor*) with his face towards the Sanctuary. For here all thoſe, who needed Expiation, ſtood: It being unlawful for them to enter into the Court of the *Iſraelites*, until the Expiation was made. So *Maimonides* obſerves in his Treatiſe called *Mechuſſare Kapparah*, *Sect.* 4.

Ver. 12. *And the Prieſt ſhall take one he-lamb, and offer him.*] Next he was to bring one of the Lambs to the ſame Place, and preſent him to the Lord; as is directed in the end of the Verſe: For that's meant here by *offering him*; the ſlaying of him following in the next Verſe.

*For a Treſpaſs-offering.*] After the manner that the *Treſpaſs-offerings* were offered (of which ſee *Chap.* vii.) that he might beg pardon of God (as *Abarbinel* underſtands it) for ſuch ſins as he had ignorantly committed.

*And the log of oil.*] Which was preſented at the ſame time with the Lamb.

*And wave them.*] Both the Lamb, and the Log of Oil.

*For a wave-offering before the Lord.*] Which was done by waving them to and fro, up and down, and turning towards all the four quarters of the World, as was noted before. But *Maimonides* ſaith, this was waved towards the Eaſt: And if he waved them both together, or ſeparated one from the other, the Lamb firſt, and afterward the Log of Oil, it made no difference.

Ver. 13. *And he ſhall ſlay the Lamb.*] The Lamb was brought, ſaith the ſame Author in the fore-named Treatiſe, to the Door of the Court where the leprous Man ſtood; who ſtretcht out his hands into the Court, and laid them upon his Sacrifice: After which it was killed, as is here directed.

*In the place where he ſhall kill the ſin-offering, and the burnt-offering.*] See vi. 25.

*In the holy place.*] In the Court of the Tabernacle, at the North-ſide of the Altar of *Burnt-offering*, (Chap. i. 11.) which was a place more holy than the Entrance, or Eaſt-end of the Court, where the *Peace-offerings* were to be killed, iii. 2.

*For as the ſin-offering is the Prieſts, ſo is the treſpaſs-offering.*] See vii. 7. Both of them were to be eaten by the Prieſts in the Court of God's Houſe; and therefore were equally holy.

*It is moſt holy.*] See ii. 3.

Ver. 14. *And the Prieſt ſhall take ſome of the blood of the treſpaſs-offering.*] There ſtood two Prieſts, as *Maimonides* repreſents it (in his Treatiſe before-mentioned, *Sect.* 4.) ready to receive the Blood of the Lamb: One, in an holy Veſſel, with which he ſprinkled the Altar; the other, in his right hand, which he poured into his left: And then with the fore-finger of his right hand, put it upon the right Ear, *&c.* of him that was to be cleanſed.

*And the Prieſt ſhall put it upon the tip of the right ear of him that is cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.*] The Prieſt ſtanding within the Court at the Entrance of it, and the Man ſtanding ſtill without; the Man thruſt his Head within the Gate, and the Prieſt put ſome of the Blood which he held in his hand upon the tip of his right Ear. After which, the Man ſtretcht out his right Arm, and the Prieſt put ſome of the ſame Blood upon the Thumb of his right Hand: and next, his right Leg, on the great Toe of which he likewiſe put ſome more Blood. Thus *Maimonides* in the ſame Place. Where he ſaith, If the Prieſt had put the Blood upon the left Ear, Thumb, or Toe, all had been of no effect. And he adds, (*Sect.* 5.) that the Blood was put upon half of the flap of his Ear; and upon the whole breadth of the top of his Thumb, and great Toe; for if he put it on the ſides, or beneath, it was ineffectual. Which is very reaſonable to believe, becauſe there was no natural efficacy in theſe things to cleanſe a Leper; but it depended wholly upon the will and pleaſure of God, which was punctually therefore to be obſerved; that by the exact performance of all theſe Ceremonial Signs (as *Pellicanus* ſpeaks) in the face of the Church, all Men might be ſatisfied that he was perfectly purified; and he might be publickly authoriz'd to aſſociate himſelf with the reſt of God's People, and be no longer abominated by them for his impurity. For the ſignification of theſe Ceremonies ſome think to have been, that he was reſtored to free Communion with God, and with Man.

See xxix *Exod.* 20. And *Abarbinel* looks upon them as a ſignification alſo, that the Leproſie began in thoſe Parts of the Body (which are leſs fleſhy and fat) and were now therefore particularly declared clean. But whatever the intention of them was, there was a juſt and wiſe reaſon, no doubt, for them; tho at this diſtance from thoſe Ages, Countries, and Cuſtoms, *&c.* we may not be able to diſcover it.

Ver. 15. *And the Prieſt ſhall take ſome of the log of oil, and pour it into the palm of his own left hand.*] Or, as *Maimonides* ſaith, he might pour ſome of it into the left hand of the other Prieſt, who ſprinkled the Blood at the Altar.

Ver. 16. *And the Prieſt ſhall dip his right finger in the oil,* &c.] The fore-finger of his right hand, as the ſame Hebrew Doctor obſerves.

*And ſhall ſprinkle of the oil with his finger, ſeven times before the LORD.*] At every ſprinkling he dipt his finger in the Oil, and directed it towards the moſt holy place, where God dwelt: Tho if it were not exactly directed to it, the ſame Doctor ſaith, the ſprinkling was good.

Ver. 17. *And of the reſt of the oil that is in his hand, ſhall the Prieſt put upon the tip of the right ear,* &c.] Then the Prieſt returned to the Man who was to be cleanſed, upon the tip of whoſe Ear, and Thumb, and Toe, he had put the Blood of the *Treſpaſs-offering,* and put ſome of this Oil upon that Blood. Which ſeems to have been a Token of Forgiveneſs by the Blood; and of Healing by the Oil.

Ver. 18. *And the remnant of the oil that is in the Prieſts hand, he ſhall pour upon the head of him that is to be cleanſed.*] Which one thing, if it were omitted, the Leper was not cleanſed. As for the reſt of the Log of Oil, which was not all poured into his Hand, but only ſome of it (*ver.* 15.) that was diſtributed to the Prieſts (as the ſame *Maimonides* obſerves) who alone might eat it, in the Court of the Tabernacle, as they did other holy things. But none might taſte of it, before the ſprinkling, and other things before-mentioned, were performed. If any Man did, he was beaten; as he was who eat the holy things before the ſprinkling of the Blood. For that was a great Prophaneneſs for any Perſon to take his Portion, before God had that which belonged unto him.

*And the Prieſt ſhall make an atonement for him before the LORD.*] This ſeems to ſuppoſe that the Leproſie was inflicted as a Puniſhment for ſome Sin, which by this Sacrifice was taken away. But the word *make atonement* doth not always ſignifie the taking away Sin; but ſometimes meerly making a thing fit for holy uſes. Thus *Moſes* is ſaid to *make an atonement for the Altar,* xxix *Exod.* 36, 37. (See there) and in the ſame ſenſe may an Atonement be ſaid to be made for the Leper by this Sacrifice; which reſtored him to be made partaker of the holy things offered at the Altar. See below *ver.* 53.

Ver. 19. *And the Prieſt ſhall offer the Sin-offering.*] The other *He-lamb,* mentioned *ver.* 10. which was to be offered after the manner of the Sin-offering for ſuch Offences (as *Abarbinel* underſtands it) as he knew he had committed.

*And make an atonement for him that is to be cleanſed.*] His atonement was begun by the *Treſpaſs-offering* (*ver.* 18.) and was advanced by this. Which *Abarbinel* thinks was added, to make Men more cautious how they contracted any ſort of Impurity, which would put them to great charges, before they were purged from it. For he could find no other reaſon, he ſaith, for the like Sacrifices which were offered by him that had an *Iſſue,* or had medled with a *menſtruous Woman,* or been defiled by the *dead,* or taſted *ſwines* fleſh, or any *creeping* thing.

*And afterward he ſhall kill the burnt-offering.*] This being a Preſent to God himſelf, was not accepted till by the other Offerings for Treſpaſs and Sin, the Man was purified. And this I take to be properly the Δῶρον, or *Gift,* mentioned by our Saviour, viii *Matth.* 4.

Ver. 20. *And the Prieſt ſhall offer the burnt-offering, and the meat-offering upon the Altar.*] There were ſo many Offerings made, to ſhow the greatneſs of his Uncleanneſs, and now his perfect Cure. We read of no *Meat-offering* made with the two former Sacrifices; but the *three tenth deals of fine flour* (mentioned *ver.* 10.) ſeem to ſignifie, every one of theſe Sacrifices, the *Treſpaſs-offering,* the *Sin-offering,* and the *Burnt-offering,* had its proportion of a *tenth deal* of Flour offered with it. But if we think the whole was appropriated to the *Burnt-offering,* yet it was the ſame thing to the Leper, whoſe cleanſing coſt him as dear one way as the other. Only by underſtanding it thus, the Prieſt perhaps had a greater reward for his pains; if we ſuppoſe he only burnt an handful upon the Altar (as the manner was in theſe Offerings) and had all the reſt to his own uſe. See Chap. ii. *ver.* 2, 3.

*And the Prieſt ſhall make an atonement for him, and he ſhall be clean.*] By this, his Atonement was compleated; and he was made ſo perfectly clean, as to be admitted to be partaker of the Altar, when *Peace-offerings* were ſacrificed.

By this very long Proceſs, thro' ſo many different Rites, and for ſo many Days, before Men could be purified from a legal Defilement in their Bodies, was a plain inſtruction to all Perſons of good Senſe, how much more difficult it would prove to cleanſe their Souls from thoſe moral Impurities which they contracted by long habits of Sin: And what great pains muſt be taken both by the Sinners themſelves, and by God's Miniſters, to root them out; and with what repeated Prayers the Mercy of God towards them was to be implored; of which they ought not haſtily to preſume.

Ver. 21. *And if he be poor, and cannot get ſo much.*] The Divine Goodneſs always made a merciful proviſion, that his Service ſhould not be burdenſome to Men; and therefore took care the Poor ſhould not be charged with too coſtly Sacrifices; and yet partake of the benefit of them, as much as the Rich. See i. 14, 17. v. 11, &c.

*He ſhall take.*] After he had undergone all the Purgations before-mentioned, from the *fourth* Verſe of this Chapter to the *tenth:* Which continued for ſeven Days together. For tho his Poverty excuſed him from ſuch chargeable Sacrifices, as others of greater ability were to offer; yet he was to be at all the trouble and pains that others took for their Purification; there being not one of the Rites before preſcribed, which are omitted in the following Verſes, only they were leſs expenſive.

*One Lamb for a treſpaſs-offering.*] It is not determined whether it ſhould be a *He-lamb* or an *Ewe-lamb*; and therefore it was left indifferent, for the greater eaſe of his Poverty; only it was to be of the *firſt year*, and *without blemiſh*, as is preſcribed *ver.* 10.

*To be waved.*] According to the Directions given *ver.* 12.

*To make an atonement for him.*] Which was effected by this, as well as by a more valuable Sacrifice; when it was the beſt he had to offer.

*And one tenth deal of fine flour, mingled with oil.*] Inſtead of *three* tenth deals, which the richer ſort were to offer, *ver.* 10. But if a poor Man had vowed he would offer all that is preſcribed in that Verſe, in caſe God would be pleaſed to cure him, he was bound thereby (as *Maimonides* ſays in the fore-named Treatiſe) and this ſmaller Sacrifice would not ſerve for his Cleanſing; but by the help of his Friends or Neighbours, he was to procure all that he had vowed.

*And a log of oil.*] This is the ſame quantity, the better ſort were to offer; for Oil was not dear in this Country.

Ver. 22. *And two turtle doves, or two young pigeons.*] Inſtead of the other two Lambs, required of thoſe who could provide them, *ver.* 10.

*Such as he is able to get.*] The beſt he could procure: but the meaneſt would be accepted, if he could get no better.

*And the one ſhall be a ſin-offering, and the other a burnt-offering.*] Neither of which were to be omitted, tho the things offered were but mean. See i. 14. v. 11. it being neceſſary he ſhould perform all religious Services, according to his Ability. And I think, the obſervation of *Conr. Pellicanus* is not abſurd, that tho there was an exchange made of two Lambs for two Turtle Doves, or two young Pigeons, in conſideration of a Man's Poverty; yet no Perſon whatſoever, whether Rich or Poor, could be cleanſed without the Sacrifice of *one Lamb*: which may well be looked upon as a figure of *the Lamb of God*, who alone taketh away the Sins of the whole World.

Ver. 23. *And he ſhall bring them on the eighth day.*] This plainly ſuggeſts, that this poor Man had done all that was preſcribed on the ſeven days foregoing, as well as the rich.

*For his cleanſing unto the Prieſt, unto the door of the Tabernacle of the Congregation,* &c.] See *ver.* 10, 11, &c. where all that follows here, unto *ver.* 33. is explained: there being the ſame Rites preſcribed, and in the ſame words, about a poor Man, which were uſed for the Cleanſing of the rich.

Ver. 24. *And the Prieſt ſhall take the Lamb of the Treſpaſs-offering.*] See *ver.* 12.

Ver. 25. *And he ſhall kill the Lamb.*] See *ver.* 13.

*And ſhall take ſome of the blood of the Treſpaſs-offering, and put it upon the tip,* &c.] See this explained *ver.* 14.

Ver. 26. *And the Prieſt ſhall pour of the oil into the palm of his own left hand.*] See *ver.* 15. It is not ſaid either there or here how much; but only *ſome of the oil* (as it is there tranſlated) that is, as much as the Prieſt thought would be ſufficient.

Ver. 27. *And the Prieſt ſhall ſprinkle with his right finger,* &c.] According to the Directions given before, *ver.* 16.

Ver. 28. *And the Prieſt ſhall put of the oil that is in his hand, upon the tip of the right ear,* &c.] See *ver.* 17.

*Upon the place of the blood of the treſpaſs-offering.*] It being not ſaid here, *upon the blood of the Treſpaſs-offering,* (as the words are *ver.* 17.) but *upon the place of the blood.* The Jews infer from thence, That if the Blood laid upon the tip of the *Ear, Thumb,* or *Toe,* were by any means wiped off, it was ſufficient to lay the Oil in the very place where the Blood had been. So *Maimonides,* in the fore-named Treatiſe, concerning *thoſe that wanted Expiation,* ſect. 5. But that which he there adds is very unreaſonable; That if a Man wanted the Thumb of his right hand, or the great toe of his right foot, or the lap of his right ear, he could never be purified from his Uncleanneſs. For it is not to be thought that GOD would make his Cleanſing impoſſible, who was maimed or defective in any of theſe parts: which had been to add one Miſery to another. Therefore in this caſe the Blood and the Oil might be put upon the parts next to theſe.

Ver. 29. *And the reſt of the oil that is in the Prieſts hand, he ſhall put upon the head of him that is to be cleanſed,* &c.] See *ver.* 18.

Ver. 30. *And he ſhall offer the one of the turtle doves, or of the young pigeons, ſuch as he can get.*] *i. e.* The beſt that he is able to procure.

Ver. 31. *Even ſuch as he is able to get.*] He repeats it again, that the Man might not be troubled if he was not able to procure the very beſt, provided he did his endeavour to bring the beſt that his Eſtate could reach.

*The one for a ſin-offering, and the other for a burnt-offering,* &c.] See *ver.* 19, 20.

Ver. 32. *This is the law of him in whom is the plague of leproſie.*] Who was ſhut out of the Camp, becauſe of the Leproſie, which formerly appeared in him.

*Whoſe hand is not able to get that which pertaineth to his cleanſing.*] Who is ſo poor that he cannot procure what is preſcribed to thoſe that are able to make ſuch Offerings as are beforementioned (*ver.* 10, &c.) for their reception into the Congregation again, when they are found to be free from their Leproſie.

But here *Maimonides* puts this Caſe; Suppoſe a Man having brought the Offering of the Poor, ſuddenly becomes Rich; or on the contrary, having brought a rich Man's Offering, immediately becomes poor, what is to be done? He anſwers; If this happen before the Sacrifice be finiſhed, he is to proceed according to the ſtate in which he was when his *Sin-offering* was offered: that is, offer the Sacrifice of a rich Man, *viz.* another Lamb, if he was then rich; or the Sacrifice of a poor Man, if he was then poor.

Ver. 33. *And the LORD ſpake unto Moſes, and unto Aaron, ſaying.*] Now he again ſpeaks to them both conjunctly, (which he did not *ver.* 1.) as he had done xiii. 1. becauſe *Aaron* and his Sons were peculiarly concerned to judge concerning the Leproſie in *Houſes* as well as in their *Inhabitants.*

Ver. 34. *When ye come into the Land of Canaan.*] This ſeems to import that the Leproſie did not infect their Habitations, till they came into the Land of *Canaan.* When ſome of the *Rabbins* ſay (as *R. Levi Barcelonita* obſerves, *Precept.* clxxvii.) that God ſent this Plague for the good of the *Iſraelites,* into certain Houſes, that they being pulled down, the Treaſure which the *Amorites* had hidden there, might be diſcovered. But this looks like one of their Dreams, who are not willing to think themſelves at any time out of the Favour of God.

*Which I give you for your poſſeſſion.*] From theſe words (and thoſe in the concluſion of this Verſe, where *Canaan* is called *the Land of their Poſſeſſion*) *Moſes bar Nachman* draws a better concluſion; That the Leproſie was a Divine Stroke in this Country, and no where elſe; becauſe it was *a holy Land,* beſtowed upon the *Iſraelites* by God, who dwelt here himſelf, and puniſhed great Offences againſt his Divine Majeſty with this ſore Diſeaſe; whereby he baniſhed them from his Preſence, till they amended.

*And I put the plague of Leproſie upon a Houſe,* &c.] Theſe words ſeem to be a good ground to think, that this Plague was a ſupernatural ſtroke: not like the Contagion which now adheres to the Houſe and Cloaths of thoſe who have the Peſtilence. Thus *Abarbinel* underſtands it when he ſaith, *I put the Plague,* it ſhows the thing was *not natural; but proceeded from the ſpecial Providence and Pleaſure of the bleſſed GOD.* And ſo the Author of *Sepher Coſri* (*Pars* ii. *ſect.* 58.) *God inflicted this Plague of Leproſie upon Houſes and Garments, as a puniſhment for leſſer Sins: and when Men continued ſtill to multiply Trangreſſions, then it invaded their Bodies.* So that it began in the Houſes, which were not infected by the Inhabitants; but the Inhabitants by the Houſes. And *Maimonides* will have this to have been the puniſhment of an *evil Tongue, i. e.* of Detraction and Calumny; which began in the Walls of his Houſe, and went no further, but vaniſhed, if he repented of his Sin. But if he perſiſted in his rebellious Courſes, it proceeded to his Houſhold-ſtuff: and if he he ſtill went on, it invaded his Garments, and at laſt his Body, *More Nevoch. P.* iii. *cap.* 47. The very ſame is quoted by *Muſcatus* out of *Midraſh Ruth,* to this ſenſe; 'That God is ſo very merciful, as not at firſt 'to inflict puniſhment on Mens Bodies, as 'appears in the caſe of *Job*; whoſe Goods 'were firſt deſtroyed, and then his Children, 'before his Body was touched. And in the 'Plagues of *Egypt* it ſelf, whoſe Vines and 'Fig-trees God ſmote, and then their Cattle, 'before he killed their Firſt-born. In the 'ſame manner the Plague of Leproſie, firſt 'invaded a Man's Habitation; tho not the 'whole Houſe, but ſome Stones only, in the 'beginning of it. Then it ſpread all over, 'till the Houſe was pulled down. From 'thence it went to Mens Garments; and, if 'they did not amend, to their Bodies; till in 'the iſſue they were ſhut out of the Camp, 'from the Company of their Brethren.' *R. Levi Barcelonita* explains it after the ſame manner, in the place before-mentioned. And *Abarbinel* thinks the end and intention of this Miracle (as he calls it) 'To be a Caution and 'Admonition from God, that the Man 'might be converted from his Sins: as if the 'Stone in the Wall had cried out, and the 'Beam out of the Timber anſwered it (as *Habbakkuk* ſpeaks, ii. 11.) to the Maſter of the 'Houſe, ſaying, *Turn unto the LORD thy GOD,* O Iſrael: *behold the Plague is come into thy Houſe; and if thou wilt not be converted, it ſhall abide upon thee and thy Children.* And this he ſaith is the Opinion of their *Rabbins.*

*In an houſe.*] They had no Houſes till they came into *Canaan*; but dwelt in Tents.

*Of the land of your poſſeſſion.*] The Jews were ſo fond of *Jeruſalem,* that they have excepted it from this Plague; becauſe, ſaith the forenamed *R. Levi, Jeruſalem* was not divided among the Tribes; and therefore cannot be comprehended under the name of *their poſſeſſion.* This he had out of the *Gemara* of *Bava kama,* where this is reckoned among the *ten* Privileges of the holy City; That *it was not defiled with the Plague of Leproſie.* See *Con. l'Empereur* his Annotations on *Bava kama, cap.* 7. *ſect.* 7.

Ver. 35. *And he that oweth the houſe, ſhall come and tell the Prieſt,* &c.] As ſoon as any Inhabitant (for he is meant by him that *oweth the Houſe*) had a ſuſpicion that this Plague was in his Dwelling, he was bound to give notice of it to the Prieſt; or elſe was in danger to incur a further puniſhment.

Ver. 36. *Then the Prieſt ſhall command that they empty the Houſe.*] Of all the Houſhold-ſtuff: and that the Inhabitants alſo ſhould go out of it.

*Before the Prieſt go into it to ſee the plague.*] To ſee whether that which the Man ſuſpected, was the Plague or no.

*That all that is in the Houſe be not made unclean.*] Till the Prieſt had given his Judgment, all things in the Houſe were accounted clean: as till a Man was pronounced by him to have a Leproſie, no body was bound to avoid his Company.

*And afterward the Prieſt ſhall go in to ſee the Houſe.*] When it was cleared of every thing that might hinder his exact inſpection.

Ver. 37. *And behold, if the plague be in the walls of the houſe.*] They were principally to be ſearched, together with the Pavement, and the Roof; where this Plague appeared.

*With hollow ſtrakes.*] There was the ſame kind of mark of a Leproſie in an Houſe, that there was of it in the Body of a Man: For if a Spot was deeper than the Skin of the Fleſh, (xiii. 3.) it was a bad token: in like manner, when there were *hollow* or *depreſſed ſtrakes* in the Wall of an Houſe (or, as it is in the latter end of this Verſe, *in ſight lower than the Wall*) it was a ſign of the Leproſie, which began to corrode and eat into it. This ſeems to be the import of the Hebrew word *Schickharuroth*, which ſignifies ſomething that lies deep, and is ſunk into the place where it is. For that's a more probable derivation of the word, from *Schakah*, than that of *Forſterus*, who derives it from *Schakar*, which ſignifies falſe. And ſo the LXX tranſlate it by the Greek word Κοιλάδας, ſignifying the Leproſie had ſo eaten into the Stones, as to have *pitted* them, (as we ſpeak in our Language) *i. e.* made a cavity in them. Which the Jews juſtly looked upon as a thing very extraordinary; a *miraculous effect* (as *Maimonides* calls it) of the Divine hand.

*Greeniſh or reddiſh.*] Which was the mark of a Leproſie in a Garment, xiii. 49.

Ver. 38. *Then the Prieſt ſhall go out of the Houſe, to the door of the Houſe.*] Where he was to ſtay till he had ſeen the Houſe ſhut up; that none might go into it, and thereby be endangered to be defiled.

*And ſhut it up ſeven days.*] In which time he might be able to make a certain Judgment, whether it was the Leproſie or no. (See xiii. 4.) For the Plague would ſooner appear, when the Houſe was not inhabited.

Ver. 39. *And the Prieſt ſhall come again the ſeventh day, and ſhall look.*] Make a new inſpection, as he did when a Man or a Garment were ſuſpected to have the Leproſie, xiii. 6, 51.

*And behold, if the plague be ſpread in the walls of the houſe.*] This was a bad ſign, in a Man's Body, or Garment, xiii. 5, 51.

Ver. 40. *Then the Prieſt ſhall command that they take away the ſtones in which the plague is.*] As far as it was ſpread in the Walls of the Houſe; which it ſeems were generally made of Stone, when they came to *Canaan*. Meaner Houſes, the *Jews* ſay, were not infected with the Leproſie: nor an Habitation called a *Houſe* (as their Doctors affirm) unleſs it had four Walls of four Cubits high, built of Stones and Timber, *ver.* 45.

*And they ſhall caſt them into an unclean place, without the City.*] Where they threw their Dung, and all manner of Filth. For ſuch places there were without their Cities; as there were others where no manner of Filth might be thrown; which were called *clean places*. See iv. 12.

Ver. 41. *And he ſhall cauſe the houſe to be ſcraped within round about*, &c.] All the reſt of the Walls, where no Spots as yet appeared, were to be ſcraped; that if any of the Contagion ſtuck to them, it might be taken away, and the ſpreading of it prevented. For which end, theſe Scrapings were alſo thrown out into the ſame unclean place, where the Stones were laid.

Ver. 42. *And they ſhall take other ſtones, and put them in the place of thoſe Stones.*] Put freſh untainted Stones, in the room of the other which were taken out of the Walls.

*And he ſhall take other mortar, and plaſter the houſe.*] Command them to lay freſh Plaſter all over the Walls, where they were ſcraped.

Ver. 43. *And if the plague come again, and break out in the houſe*, &c. *after he had taken away the ſtones*, &c.] If after all the fore-mention'd care (of putting in new Stones, ſcraping, and new plaſtering the Walls) the ſame marks appeared again, which are mentioned *ver.* 37. the Houſe was to be pulled down, as it is directed in the next Verſe but one.

Ver. 44. *Then the Prieſt ſhall come and look.*] Upon notice given him; or perhaps he was bound to come after a certain time, and examine the ſtate of it.

*And behold, if the Plague be ſpread in the houſe, it is a ſpreading leproſie.*] Of the ſame nature with that in a Garment, which could not be ſtopt. See xiii. 51.

*It is unclean.*] Uncapable to be cleanſed from the Leproſie, and therefore (as it follows) to be demoliſhed.

Ver. 45. *And he ſhall break down the houſe, the ſtones of it, and the Timber thereof, and all the mortar of the houſe.*] This was a damage to the Owner, but it was to prevent a greater unto him, and unto others: and was not done till there was no remedy. For if he had hearkned to the Stones that cried out of the Wall, (as *Abarbinel* ſpeaks) ſaying, *Repent, and amend*, &c. (which was the meaning of this Plague) the infection would have ſpread no further. See *ver.* 34. The ſame Author fanſies, that this Plague in their Houſes, was an Emblem of the Idolatry they would exerciſe there, when they came into *Canaan*: And that the pulling down of *their* Houſes, was a ſign of the deſtruction of the Sanctuary itſelf, becauſe of their iniquities. This ſeems to be ſomething forced: but we may not unfitly look upon this manner of proceeding with their Houſes, when they were infected (ſome of the Stones whereof were taken out, *&c.* before all was pulled down) as a repreſentation of God's proceedings with them, when they rebelled againſt him: For firſt, ſome of them were removed; and then the whole Nation, by degrees, very much impaired; before they were all carried captive out of their own Land.

*And he ſhall carry them forth out of the City, into an unclean place.*] Order them to be carried to the place, where the *Stones* and the *ſcrapings* of the Houſe, mentioned *ver.* 40, 41. were thrown. Which may well be looked upon as a Figure of their being carried away for their wickedneſs into Heathen Countries, which in Scripture are called *unclean Lands*. Such the Land of *Canaan* was before they came into it, ix *Ezra* 11. and ſuch were all People uncircumciſed, lii *Iſa.* 1.

Ver. 46. *Moreover, he that goeth into the houſe all the while that it is ſhut up*, &c.] If he did but enter within the door of the Houſe, while it remained under a ſuſpicion of being defiled, he contracted a defilement himſelf, under which he lay till Night. Which ſtrict care to keep the *Iſraelites* free from all ſuch Pollutions, is an admoniſhment to us (as *Conradus Pellicanus* well notes) to avoid all ſuſpected Places, and Company: According to the Exhortation of the Apoſtle, *Abſtain from all Appearance of evil.*

Ver. 47. *And he that lieth in the houſe, ſhall waſh his cloaths.*] It ſufficed for the cleanſing of him that only entred into ſuch an Houſe, but made no ſtay there, to be ſeparated for a ſhort time from Society: But he that lay there all Night, was to do more for his Purification; being in more danger to bring away the Infection, if there were any.

*And he that eateth in the houſe ſhall waſh his cloaths.*] He that made a Meal there, was alſo expoſed to danger, and therefore was bound to waſh his Cloaths, (which were very apt to catch the Infection) tho he did not ſtay ſo long as to lie there.

Ver. 48.] *If the plague had not ſpread in the houſe, after it was plaſtered, then the Prieſt ſhall pronounce the houſe clean.*] Juſt as it was in the Leproſie in Mens Bodies, or Garments, xiii. 6, 53.

*Becauſe the plague is healed.*] A ſtop being put to its progreſs, it was a ſign the Houſe was free from the Plague, of which it was ſuſpected.

Ver. 49. *And he ſhall take to cleanſe the houſe two birds, and cedar-wood, and ſcarlet, and hyſſop.*] The very ſame Rites are uſed for the cleanſing of an Houſe, which were appointed for the cleanſing of Man, *ver.* 4. And the reaſon of it was, as *Abarbinel* well conjectures, to denote that the Houſe was ſmitten for the Man's ſake; who was to look upon himſelf as ſaved and preſerved by the Divine Mercy.

It is not ſaid here indeed that theſe two Birds ſhould be *alive* and *clean* (as is directed *ver.* 4.) but that is neceſſarily underſtod; for he is ordered immediately to kill one of the Birds, and let the other fly away, (as in the former caſe) and nothing *unclean* could be of effect to cleanſe a Man from Uncleanneſs.

Ver. 51. *And he ſhall take the cedar-wood, and the hyſſop,* &c.] This whole Verſe is explained before *ver.* 6. which differs not from this in any thing; but only, that the living Bird is *there* mentioned in the firſt place, and *here* in the laſt: And in this Verſe is more diſtinctly declared, that all theſe things ſhould be dipped *in the blood of the ſlain Bird, and in the running water.*

Ver. 52. *And he ſhall cleanſe the houſe with the blood of the bird,* &c.] There is nothing to be obſerved here, more than before, but only this, that the Houſe is ſaid to be cleanſed *by the living Bird,* as well as by the *blood of that which was ſlain*: Its flying away being a declaration the Houſe was free for any Man's Habitation. Thus the *Scape-goat,* which was let run into the Wilderneſs, took away the Sins of the People, as well as the Goat offered at the Altar. See xvi. 5.

Ver. 53. *And he ſhall let go the living bird out of the City, into the open field.*] This juſtifies what the Jewiſh Doctors ſay upon *ver.* 7. See there.

*And make an atonement for the houſe.*] An Atonement was made for the Houſe, no otherway than for the Altar (ſee upon *ver.* 18.) by cleanſing it ſo, as to make it fit for any Man to dwell in it.

*And it ſhall be clean.*] The Owner (who was commanded to forſake the Houſe, *ver.* 36.) or any one elſe, might return to it, and inhabit it, as before it was ſuſpected to have the Plague in it.

Ver. 54. *This is the law for all manner of plagues, and leproſie, and ſcall.*] The Rule whereby to judge and to cleanſe all leproſies in the *Bodies* of Men; and that Leproſie in the *Head* or the *Beard,* called a *Scall,* xiii. 30, 31, 32, to *ver.* 38.

Ver. 55, 56. *And for the leproſie of a garment, and of an houſe, and for a raiſing,* &c.] The foregoing Verſe, and theſe two, are a recapitulation of the Laws delivered in the xiiith Chapter and in this.

Ver. 57. *To teach when it is unclean, and when it is clean.*] To guide the Prieſt in Judgment, when to pronounce a Man, a Garment, or an Houſe, infected with the Leproſie; or when to declare them free from it.

*This is is the Law of Leproſie.*] Here is a Concluſion of what belongs to this Matter. Which prophane Minds, who love to diſparage the Holy Scripture, and admire no ancient Authors, but ſuch as *Homer, Virgil,* and *Plautus,* (to uſe the words of *Pellicanus* upon *ver.* 39.) may deride as unworthy to be made a part of a divine Law. But Men better diſpoſed may diſcern herein the great goodneſs of God to the *Iſraelites,* whom he had adopted for his peculiar People, in taking care to give them Precepts about all manner of things, which were many ways profitable, both for the regulating their Manners, and preſerving their Health; and accuſtoming them to an exact Obedience to him, in every thing. And who doth not ſee that by theſe external Rites and Ceremonies, he admoniſhes us to keep pure Conſciences void of Offence, both towards God and Men; in a ſtrict obſervance of all the Rules of our moſt holy Religion.

## CHAP. XV.

Ver. 1. AND *the LORD ſpake unto Moſes, and to Aaron, ſaying.*] For *Aaron* was particularly concerned to ſee theſe Laws obſerved, as well as the foregoing.

Ver. 2. *Speak unto the Children of Iſrael, and ſay unto them.*] *Moſes,* it is likely, firſt delivered theſe Laws to them, in the preſence of *Aaron*; who afterward inſtructed and exhorted them to the obſervance of them.

*When any man hath a running Iſſue.*] He ſpeaks of that Diſeaſe which Phyſicians call a *Gonorrhœa*: Which commonly proceeded from an ill courſe of Life, and had in thoſe Countries a great virulency in it. If it proceeded merely from ſome ſtrain in the back, by carrying too great a Burden, or by violent leaping, (and ſeveral other natural Cauſes, which *Maimonides* enumerates in his *Mechuſſ. Kapparah, cap.* 2.) the Man was not defiled with it, nor concerned in this Law. And therefore the Cauſes from whence it proceeded, were diligently to be conſidered, as *Maimonides* there admoniſhes; which might be diſcerned by ſuch effects, as made it a very naſty and offenſive

Diſeaſe in thoſe hot Countries, as it is ſometimes here in theſe colder Climates.

*Out of his fleſh.*] The word *Fleſh* ſignifies the ſecret Parts, as it doth vi. 10. xvii *Gen.* 13. xvi *Ezek.* 26. and other places.

*Becauſe of his iſſue he is uclean.*] Upon that account alone he was to be kept from the Sanctuary, and ſeparated from Company. See *ver.* 31.

Ver. 3. *And this ſhall be his uncleanneſs in his iſſue.*] The Rule whereby to judge of it.

*Whether the fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue, it is his uncleanneſs.*] Whether there were a continued diſtillation of the corrupt matter, or it was ſo coagulated as to ſtop in the paſſage: either way, it made the Man unclean.

*Be ſtopped from his iſſue.*] Rather, *with his iſſue*; as the Hebrew words will bear.

Ver. 4. *Every bed whereon he lieth that hath the iſſue, is unclean: and every thing whereon he ſitteth,* &c.] This, and the following Verſes, unto *ver.* 13. are a demonſtration that this Diſeaſe made a Man legally unclean to a very high degree: being ſo offenſive, that not only every thing he touched became unclean, but whoſoever touched ſuch things, was made unclean alſo. There is little in them, that needs any Explication; the only difficulty was, to know whether a Man laboured under this Diſeaſe. Which was not wholly left unto his Conſcience to determine; but his Countenance diſcovered it: the continual Flux making a great alteration in the whole habit of his Body. For virulent *Gonorrhæa's* ſometimes laſt ſeveral years, (as *Tho. Bartholinus* ſaith he knew one that had it *ten* years, and was reduced to skin and bone) being frequently accompanied with inflammations and ulcers in the neighbouring parts, from which the filthy Humour flows, *Bartholin. Hiſt. Anatom. Cent.* ii. *Hiſt.* xxxvi.

Ver. 5. *And whoſoever toucheth his Bed.*] Upon which he hath lain.

*Shall waſh his cloaths, and bathe himſelf in water; and be unclean until the even.*] Which was the Law in other Caſes, when Men had touched an unclean thing, xi. 28.

Ver. 6. *And he that ſitteth on any thing, whereon he ſat that hath the iſſue.*] Tho he did but juſt ſit down, and did it ignorantly; preſently riſing up again as ſoon as he knew his Error; he became defiled, and might not go to the Sanctuary till he was purified, by waſhing his Cloaths and himſelf in water.

Ver. 7. *And he that toucheth the fleſh of him that hath the iſſue.*] That is, any part of his Body.

Ver. 8. *And if he that hath the iſſue ſpit upon him that is clean,* &c.] By the ſame reaſon, if he blowed his Noſe upon him, it defiled him.

*Then he ſhall waſh his cloaths.*] *i. e.* The Man upon whom the Spittle fell.

Ver. 9. *And what ſaddle ſoever he rideth upon,* &c.] By the ſame reaſon that the Seat he ſat upon, was defiled, *ver.* 4.

Ver. 10. *And whoſoever toucheth any thing that was under him,* &c.] Either the *Saddle*, or any thing elſe that was under him when he rode.

*And he that beareth any of thoſe things,* &c.] Removeth them from one place to another; tho it be to carry them out of the way, that others may not be defiled by them unawares.

Ver. 11. *And whomſoever he toucheth that hath the iſſue (and hath not rinſed his hands in water) he ſhall waſh,* &c.] It is ſomewhat doubtful, whether theſe words (*hath not waſhed his hands in water*) belong to him that had the Iſſue; or to him that his hands touched. Moſt underſtand it of the former, That if the Man who had an Iſſue touched any other Man, and had not firſt waſht his hands, that Man whom he touched ſhould be defiled. But the *Syriack* takes it to refer to the Man that was touched by him; who, if he did not immediately waſh his hands with water, was to be cleanſed after a more laborious manner, by waſhing his Cloaths, and bathing himſelf in Water. But I do not ſee how waſhing of his hands could cleanſe him; when the Man that had the Iſſue, touched perhaps ſome other part of his Body.

Ver. 12. *And the veſſel of earth that he toucheth, which hath the iſſue, ſhall be broken,* &c.] That it might aot be employed hereafter to any uſe. See xi. 33. vi. 18.

*And every veſſel of wood ſhall be rinſed in water.*] Such Veſſels were not broken, but only well waſhed, becauſe they were not ſo eaſily made as the other; and were of more value. There are ſo many waſhings preſcribed here, and on other occaſions, that it is reaſonable to believe, there were not only at *Jeruſalem*, and in all other Cities, but in every Village, ſeveral bathing places contrived, for theſe Legal Purifications; that Men might without much labour be capable to fulfil theſe Precepts. And one cannot but think, that ſuch frequent waſhings were enjoyned, to admoniſh them how carefully they ought to preſerve purity of Heart and Life.

Ver. 13. *And when he that hath an iſſue is cleanſed of his iſſue.*] It having ceaſed for ſome time.

*Then he ſhall number to himſelf ſeven days for his cleanſing.*] That there might be ſufficient proof made, whether the Iſſue was ſtopt: that is, he was really cured.

*And waſh his Cloaths, and bathe his fleſh.*] In the concluſion of the ſeventh day.

*In runuing water.*] *i. e.* Spring-water (as we ſpeak) which was moſt pure. River-water was the ſame, which comes from Springs.

*And ſhall be clean.*] So that he might keep Company with his Neighbours; but not have Communion with God at the Sanctuary, till after the following Sacrifices were offered. For, if in the end of the ſeventh day, after his waſhing, the Flux returned again, all this labour was loſt, and he was to ſtay ſeven days more; as *Maimonides* obſerves in his Treatiſe on this Subject, *cap.* 3.

Ver. 14. *And on the eighth day.*] If he continued free from the Flux, after his waſhing on the ſeventh day, in the Evening.

*He ſhall take to him two Turtle Doves, or two young Pigeons.*] Theſe were the Sacrifices appointed for the meaner ſort of People, who were not able to be at the charge of a Lamb, or other Sacrifices of the Flock or Herd, v. 7. xii. 8. And perhaps the great trouble the

Man had endured, and given others while he laboured under this Diſeaſe, might be conſidered ſo far, as to put him to as little charge as might be, for his Purification.

*And come before the LORD, unto the door of the Tabernacle of the Congregation.*] But not into the Court of the *Iſraelites*, till his Sacrifices were offered.

Ver. 15. *And the Prieſt ſhall offer them, the one for a ſin-offering, and the other for a burnt-offering.*] As in the caſe of a poor Leper, (xiv. 31.) who was bound alſo to offer a Treſpaſs-offering of greater value.

*And the Prieſt ſhall make an atonement for him before the Lord, for his iſſue.*] Perfectly reſtore him to partake of holy things; of which he was debarred while he had his iſſue. And here it may be fit to obſerve, that the greater part of all the Legal Defilements, depended upon the Seat or Place of the Divine Majeſty; (as the Author of *Sepher Coſri* ſpeaks, *Pars* iii. *ſect.* 49.) whoſe Preſence there made their Country be called the *Holy Land*, and was the ground of all theſe Injunctions about Cleanlineſs. To which, he thinks, they have no Obligations at this day, now that they live in an *unclean Land*, (*i. e.* among us Gentiles) and want the Preſence of the Divine Majeſty among them.

Ver. 16. *And if any Mans ſeed of copulation.*] Tho the holy Writers ſpeak very plainly of ſome things, that we think it not ſo modeſt to name in that manner; yet it is obſervable on the other hand, that in things of the ſame nature, they uſe Circumlocutions to expreſs them, which we ſtick not to ſpeak of in blunter words. As when they ſay, *The water of the feet*, meaning Urine; and call going to Stool, *Uncovering of the feet:* which ſhows that it is nothing but the vaſt difference of Times, and Places, which makes that Language ſeem uncivil to us, that was not ſo to them; and on the contrary, made them very cautious in their Expreſſions, where we think it unneceſſary.

*Go out from him.*] Involuntarily; in his ſleep, or otherwiſe: which the Hebrews call *keri*, i. e. accidental.

*Then he ſhall waſh all his fleſh with water, and be unclean until the even.*] This was one of the ſmalleſt legal Pollutions, from which they were ſoon cleanſed without any Sacrifice. And which ſome of them think did not oblige them to waſh, unleſs they intended to go to the Sanctuary. But tho that Opinion be not true, yet this Rite had ſuch a reſpect to the Sanctuary, that now they have none, they do not think themſelves bound to uſe it on ſuch occaſions.

Ver. 17. *And every garment, and every skin,* &c.] Theſe things were made ſo unclean by ſuch Accidents, that they might not be uſed the next day; nor till they were waſhed.

Ver. 18. *The woman alſo with whom man ſhall lie, with ſeed of copulation.*] It is no wonder the holy Writers ſpeak ſo plainly of theſe Matters; being Men of great ſimplicity, free from all wantonneſs, commonly far advanced in years; among whom Marriage, and a numerous Iſſue, were accounted the greateſt Bleſſings; and therefore coveted by all, and renounced by none.

*They ſhall both bathe themſelves in water,* &c.] There is no ſort of Pollution in the act of Marriage, which is of God's own Inſtitution, but what this Law made: and the Law made it, as *Theodoret* thinks, that the trouble of ſuch conſtant Purification after it, might preſerve them from the immoderate uſe of it. So thoſe words of his ſignifie, Κελεύει καθαίρεσθαι, ἵνα κωλύῃ τῆς συνουσίας τὸ συνεχὲς, ἡ περὶ τὴν κάθαρσιν ἀσχολία, *Quæſt.* xx. *in Levit.*

Ver. 19. *And if a woman have an iſſue, and her iſſue in her fleſh be blood.*] In the Hebrew the words run much clearer; *And a woman when ſhe ſhall have an iſſue of blood, and her iſſue be in her fleſh.* The latter part of which are added, to diſtinguiſh this from bleeding at the Noſe, or from the *Hæmorrhoids*; (which did not pollute any body) for the word *Fleſh* here ſignifies, as it doth *ver.* 2.

*She ſhall be put apart ſeven days.*] From her Husband, and from the Sanctuary: to which theſe ſorts of Uncleanneſs have a peculiar reſpect, as I before noted. And *Maimonides* here, not unfitly, obſerves, That whereas the *Zabij* accounted a Man polluted if he did but ſpeak with a menſtruous Woman, or if the Wind, which came from the quarter where ſhe was, blew upon him; God only required her not to meddle with holy things, nor to approach to the Sanctuary. Otherwiſe, ſhe might eat all manner of common Meat, and perform all domeſtick Offices for her Husband, as formerly; only not lie with him while ſhe remained in this condition. So he explains this, *More Nevoch. P.* iii. *cap.* 47.

*And whoſoever toucheth her, ſhall be unclean until the even.*] If they were grown Perſons, as *Menochius* well obſerves; for Infants were excepted from this Pollution, by their Age, and the Neceſſities of Nature. The ſame is obſerved by *Maimonides*, in the Chapter fore-named; That the more frequent any of theſe Uncleanneſſes were, the greater and longer Purifications were required. As touching of a dead Body, eſpecially of Friends and Neighbours, being the moſt uſual, it could not be cleanſed but by the Aſhes of the red Heifer, (which were not eaſily had) and not till ſeven days were paſſed. In like manner Fluxes, and menſtruous Pollutions, becauſe they oftner happened, and were more grievous, than touching the unclean, thoſe therefore that laboured under them, had need of ſeven days Purification; but they that touched them, of one day only, before they became clean.

Ver. 20. *And every thing that ſhe lieth upon in her ſeparation, ſhall be unclean,* &c.] The very ſame ſort of Uncleanneſs was contracted in this Caſe, as in the foregoing, *ver.* 4. &c. For if we believe ſome Authors, it might not only be properly called *her ſickneſs*; but ſuch an one as had ſome infection in it (at leaſt ſomething offenſive) in thoſe hot Countries. See *Pliny*, *Lib.* vii. 5. and *L.* xxviii. 2.

Ver. 21. *And whatſoever toucheth her bed,* &c.] This and the two following Verſes, contain the very ſame Prohibition in this Caſe, which were given in the other. See *ver.* 5, 6, &c.

Ver. 24. *If a man lie with her at all.*] *i. e.* Unwittingly,

wittingly, not knowing in what condition ſhe was: for if he did it knowingly, both of them were liable to be cut off, xx. 18.

*He ſhall be unclean ſeven days.*] As having contracted one of the greateſt ſorts of Uncleanneſs, *ver.* 19. For tho this Flux was natural, and beneficial, and therefore could have no ſort of Uncleanneſs in it, but what was made by this Law; yet there was a great reaſon for the keeping Men from the Company of Women in this condition, if Leproſies and ſuch like Diſeaſes were thereby propagated, as *Theodoret* ſays ſome think; Φάσι γάρ τινες, ἐκ τῆς τοιαύτης συναφείας, ϗ λώβην ϗ λέπραν ἀπογεννᾶσθαι, &c. Eſpecially ſince they were ſo libidinous a People (as he deſcribes them, in words of a very bad ſignification) that it was highly neceſſary to lay ſuch reſtaints upon them; and to make even involuntary Pollutions very penal, that they might learn ὅτι πολλῷ μᾶλλον ἐναγῆ ἑκούσια, that all wilful Uncleanneſſes were far more deteſtable.

Ver. 25. *And if a woman have an iſſue of blood many days, out of the time of her ſeparation,* &c.] As before he ſpoke of the natural Courſe of the Blood, ſo here of a Diſeaſe: which *Procopius Gazæus* calls *malum immedicabile*, an incurable Evil. So it ſometimes proved, as appears by the ſtory of the Woman in the Goſpel; whoſe caſe this was, ix *Matt.* 20.

*All the days of the iſſue of her uncleanneſs ſhall be as the days of her ſeparation.*] She was to be in the ſame condition with the Woman mentioned *ver.* 19. who was *put apart ſeven days*; *i. e.* as long as her Uncleanneſs laſted. Which made the caſe of thoſe that laboured under this Infirmity very lamentable, becauſe it continued in ſome many years.

Ver. 26. *Every bed whereon ſhe lieth all the days of her iſſue, ſhall be unto her as the bed of her ſeparation,* &c.] Like the Bed and the Seat of her mention'd *ver.* 20.

Ver. 27. *And whoſoever toucheth theſe things ſhall be unclean,* &c.] As in the caſe fore-mentioned *ver.* 21.

Ver. 28. *But if ſhe be cleanſed of her iſſue.*] Cured of her Diſeaſe.

*Then ſhall ſhe number to herſelf ſeven days.*] For a trial whether it was a perfect Cure or no.

*After that.*] If there were no return of the Flux.

*She ſhall be clean.*] So as to be reſtored to common Converſation: but not to the Sanctuary, till the following Oblations were made.

Ver. 29. *And on the eighth day, ſhe ſhall take unto her two turtles, or two young pigeons,* &c.] The ſame Sacrifices which were preſcribed in the caſe of a Man, who was cured of an Iſſue, *ver.* 14. And this relates only to the extraordinary Flux, out of or beyond the uſual Courſe of Nature, (*ver.* 25.) for it would have been too burdenſome unto ſome Perſons, if they had been bound to offer thus once a Month.

Ver. 30. *And the Prieſt ſhall make an atonement for her before the LORD,* &c.] See *ver.* 15.

Ver. 31. *Thus ſhall ye ſeparate the Children of Iſrael from their uncleanneſs.*] Take care that they ſeparate themſelves; by inſtructing them, when they are under any of the fore-named Impurities, to obſerve the Directions now given. Thus the LXX, and the *Vulgar Latin* underſtand theſe words.

*That they die not in their uncleanneſs.*] Leſt I puniſh them with death, if they approach unto my Sanctuary, having any of the fore-mentioned Uncleanneſſes upon them.

*When they defile my Tabernacle that is among them.*] This ſhows what is meant by *Separation* and *Putting apart*, in the foregoing Verſes: which was principally from the Tabernacle, where God dwelt. Out of reſpect to which, and to preſerve their due regard to it (that is, to God himſelf) all theſe Cautions were given, as I obſerved before, *ver.* 15. of this Chapter. And ſee *chap.* xii. *ver.* 4. what I noted out of *Maimonides*, who diſcourſes excellently on this Subject, in his *More Nevoch. P.* iii. *cap.* 47. where he obſerves, That there could not well be a more notable means contrived, to maintain an holy fear and reverence to the Divine Majeſty upon their Minds, than to forbid every Perſon, that was any way polluted, to come unto his Sanctuary. For there were ſo many ſorts of Pollutions, made by the Law, that it was very hard to avoid falling under ſome of them: and conſequently a buſineſs of great care, circumſpection, and labour, to approach, as they ought, into the Divine Preſence. For if a Man eſcaped defilement by a dead body, yet he could not eaſily avoid being defiled by ſome of the eight creeping things, which he might chance to tread upon; or might fall on his Meat, or his Drink: And if he eſcaped theſe, yet he might be defiled involuntarily by the means mentioned here *ver.* 16. or by touching a menſtruous Woman, or one that had a Flux of Blood; or at leaſt by touching their Bed, their Seats, or ſomething belonging to them, *&c.* All which kept a Man from the Sanctuary; which he could not enter therefore when he pleaſed, but was to ſtay a certain time before he could be admitted to worſhip God there; and not then neither, till he had waſhed himſelf. *By all which actions, reverence, affection and devotion was preſerved to the Sanctuary; and Men were excited to great humility, which in this was principally regarded.*

Ver. 32. *This is the law of him that hath an iſſue,* &c.] In this and the next Verſe, he recapitulates the Matter of this Chapter: as he did, in the latter end of the foregoing, ſum up the Contents of that.

Ver. 33. *And of him that hath an iſſue, of the man and of the woman.*] Even of the Perſon that hath an iſſue, whether it be man or woman, *&c.*

## CHAP. XVI.

Ver. 1. AND *the LORD ſpake unto Moſes, after the death of the two ſons of Aaron.*] This Chapter would have naturally followed the *Tenth* Chapter, where the death of thoſe two Perſons is related, if that had not occaſioned the inſerting ſome other Laws about Uncleanneſs, (See Preface to Chapter xi.) which being delivered, *Moſes* now goes on to give direction about the great Sacrifice, in which the whole Nation was concerned: as he treated of leſſer and common Sacrifices, in the beginning of the Book.

*When they offered before the LORD, and died.*] See x. 1. This is mentioned again, to make the Prieſts careful, not only to ſacrifice unto the LORD alone, but after ſuch a manner as he ordered.

Ver. 2. *Speak unto thy brother Aaron, that he come not at all times into the holy place, within the vail.*] Into the holy place without the Vail, he, or ſome of the other Prieſts, were bound to go every day, Morning and Even, when they offered Incenſe: But into this, as none of them might go at all, ſo he not at all times, when he went into the other; but only upon one particular occaſion, which is mentioned here in this Chapter.

*Before the Mercy-ſeat, which is upon the Ark.*] This being the place of God's ſpecial Preſence, none might enter into it but his principal Miniſter; and he no oftner than the Divine Majeſty allowed; which was only once a year, (it appears from *ver.* 29.) when he offered the great Sacrifice here preſcribed. And ſo much was intimated to *Moſes* before, xxx *Exod.* 10. And the Jews add, That on this day of the year he might go in but *four* times; once to burn Incenſe; a ſecond time to ſprinkle the Blood of the Bullock; then to ſprinkle the Blood of the Goat; and *laſtly* to fetch out the *Cenſer*, wherein he burnt Incenſe. If he went in a *fifth* time, he died for his preſumption, as they ſay; particularly *R. Levi Barcel. Præcept.* cclxxxvi. Such ſacred places the Gentiles had in ſome Countries, which, according to this pattern, where opened only once a year. Particular *Pauſanias* mentions in in his *Bœotica*, the Temple of *Dindymene*: which they thought it was not lawful to open more than one day in the year: Μιᾷ δ' ἐφ' ἑκάστων ἐτῶν ἡμέρᾳ, καὶ οὐ πέρα τὸ ἱερὸν ἀνοίγειν νομίζουσι. And the ſame he ſaith of another, in the ſame Book; and in his *Eliaca*, of the Temple of *Orcus*, 'Ανίγνυται μὲν ἅπαξ κατ' ἔτος ἕκαστον, &c. *It is opened once every year.* See Dr. *Owtram*'s excellent Book *De Sacrificiis*, *lib.* i. *cap.* 3.

*Leſt he die.*] As his Sons had done for their Preſumption, in offering with other fire than God allowed. In the like danger *Aaron* himſelf had been, if he had come into the Divine Preſence without his leave, and without ſuch caution as is given *ver.* 13. which is the reaſon of this order here delivered to *Moſes*, and by him to *Aaron*, for the prevention of any ſuch dangerous miſtake.

*For I will appear in the Cloud upon the Mercy-ſeat.*] That was God's own Dwelling-place, where his Glory appeared; into which therefore none might enter, but when he appointed, and as he directed. The only difficulty is, what is meant by *the Cloud*, wherein he ſaith he will appear on the Mercy-ſeat. One would think he meant, as uſually, the Cloud wherein the Divine Glory reſided, xl *Exod.* 34, 35. 1 *Kings* viii. 10, 11. But *the Cloud* ſeems to have been on the outſide of the Tabernacle; and within a *Glory*, or great Splendor only unclouded. And therefore moſt, I think, underſtand this of the Smoak of the Incenſe, that the High-Prieſt burnt when he entred into the moſt holy place; which was *the Cloud* wherewith the Mercy-ſeat was then covered, *ver.* 13. And there is great reaſon for this Opinion: for if there had been a Cloud in the moſt holy place, over the Mercy-ſeat, before the High-Prieſt entred, what need had there been to make a new Cloud of Smoak, (as he is ordered *ver.* 13.) when the Divine *Glory* was ſufficiently obſcured already. Beſides, in the place before-mentioned, (xl *Exod.*) the *Cloud*, as I now obſerved, is ſaid to be without the Tabernacle, and to cover it; the *Glory* only being within: and in the other place of the Book of *Kings* (and 2 *Chron.* v. 13, 14.) it is ſaid only *to fill the Houſe of the LORD*, *i. e.* the Body of the Temple: but not to be ſettled upon the Mercy-ſeat. Where we may very well doubt whether there was any Cloud, or no; but only the Divine Glory. The only ground that I can ſee for it, is, that God is ſaid there *to dwell in thick darkneſs*: which ſeems to import, that the Divine Glory was wrapt up in a Cloud. But however that be expounded, theſe words which we here tranſlate, *I will appear in the Cloud upon the Mercy-ſeat*, may very well be rendred, *I will be approached in a Cloud* (*i. e.* of Incenſe). For ſo this word we tranſlate *appear* is uſed xxiii *Exod.* 15. not for God's appearing to them, but for the Peoples appearing before him: and this ſenſe the 13*th* Verſe ſeems to inforce, as *Campegius Vitringa* hath obſerved, *Lib.* i. *Obſerv. Sacr. cap.* 11.

Ver. 3. *Thus ſhall Aaron come into the holy place.*] As he might come into it only once a year; ſo then with ſuch preparation, and in ſuch a manner, as is here preſcribed. And the Jews ſay, that he was ſeparated from his own Houſe and Family ſeven days before, and dwelt apart from them in a Chamber of the Temple; that he might the better prepare himſelf for the Offices of this day, by ſprinkling the Blood of the daily Sacrifice, burning Incenſe, and ſuch like things. And leſt he ſhould be either ignorant of his Duty, (as ſome proved, in the latter end of their State, when the High-Prieſthood was bought for Money) or forgetful, *the Sanhedrim* ſent ſome to read before him the Rites of this day; who adjured him alſo to perform every thing according to God's Command. The night before alſo they let him eat but little, that no accident in the night might make him unfit to officiate the next day; and that he might awake the ſooner, and begin the Service of the day betimes, as they did upon all great Solemnities. All this, and a great deal more, is related in *Codex Joma*, *cap.* 1. And Mr. *Selden* likewiſe hath obſerved out of *Sepher Schebat Jehuda*, with what a magnificent Pomp the High-Prieſt was conducted from his own Houſe, when he went to the Temple, ſeven days before this Day of Atonement, accompained by the King, and the whole *Sanhedrim*, the Royal Family, and the whole Choir of Prieſts, *&c. Lib.* iii. *de Synedr. cap.* 11. *n.* 7. Something like this, was the Triumph wherein our bleſſed High-Prieſt Chriſt Jeſus was conducted to *Jeruſalem*, five days before he offered himſelf there, for the Sins of the whole World, xii *John* 1, 12, 13.

*With a young bullock for a ſin-offering.*] To be offered for himſelf, and for his Family, as appears from *ver.* 6. For no other Sacrifice was allowed for the Sin of the High-Prieſt (tho it were dubious) but only a young Bullock, iv. 2, 3.

*And a ram for a burnt-offering.*] Which accompanied the *Sin-offering* at his Conſecration, viii. 18. But firſt of all the Morning Sacrifice was offered, with the Additionals uſual on this Day, (as the Jews ſay) *viz.* a Bullock, a Ram, and ſeven Lambs, all for Burnt-offerings.

Ver. 4. *He ſhall put on the holy linen coat,* &c.] There were eight Garments belonging to the Attire of the High-Prieſt: Four of which are here mentioned, which the Jews call his *white Garments*; and *four* more mentioned xxviii *Exod.* 4. which they call the *golden Garments*; becauſe there was a mixture of Gold in them; whereas theſe were all made of fine Linen. Upon other Days, when the High-Prieſt officiated, he was bound to put them on all (not one of the *eight* being wanting) but on this Day, when he went into the moſt holy place, he put on only thoſe four, which were the Habit of the ordinary Prieſts, as well as his. This, ſome conceive, was in token of Humility, becauſe this Day was appointed for Confeſſion of Sins, and Repentance, *&c.* Upon which account they imagine alſo, theſe Linen Garments were courſer than thoſe which he wore every Day with his golden Garments. But all the Jews agree, that theſe Garments, which he wore on the Day of Expiation, were made of the pureſt and moſt precious *Linen* of all other: Which they call (in *Maſſechet Joma, cap.* 3.) *fine Linen* of *Peluſium*, which was a City in *Egypt*, famous for the richeſt and whiteſt Linen, as our *Sheringham* ſhows (in his Notes on that Treatiſe) out of *Pliny* and *Silius Italicus.* And if we may believe the *Talmudiſts*, as the High-Prieſt put on fine Linen of *Peluſium* in the Morning of this Day, ſo he put on fine Linen of *India*, (*i. e.* in their Language, of *Ethiopia* or *Arabia*, as *Braunius* obſerves, *Lib.* i. *de Veſt. Sacerd. cap.* 7. *n.* 9.) in the Evening of it; which was not of much leſs value than the other. And this is not diſagreeable to *Moſes*, who ſaith God commanded the Prieſts Garments to be made *for glory and beauty*, xxviii *Exod.* 2. And therefore the High-Prieſt appeared, even upon this Day, in a ſplendid and noble Habit; which was not inconſiſtent with inward Humility and Lowlineſs of Mind; whereby the comely and beautiful performance of God's Service, was not to be obſtructed. For whereas upon other Days, the High-Prieſt waſht his hands and his feet in the Braſen Laver; on this Day, if we may believe the *Jews*, he waſht them in a Veſſel of Gold, as the ſame *Braunius* obſerves out of *Maſſechet Joma, c.* 4. There are thoſe who fancy the High-Prieſt went into the moſt holy place, with the *Ephod* and *Breaſt-plate*, whereon were the Names of the Children of *Iſrael:* But that is quite contrary to what *Moſes* here delivers, who mentions no other Garments but theſe of fine Linen which he wore upon this Day; no not when he went into the holy place (*ver.* 23.) And the Hebrew Doctors all thus underſtand it, as Mr. *Selden* ſhows out of them and *Joſephus, Lib.* ii. *de Succeſſion. in Pontific. Hebræor. cap.* 7. *p.* 250.

Yet the Roman Church hath grounded a ſolemn Practice upon the forementioned fancy; the Prieſts, and Biſhops too, being wont on *Good-Friday* to miniſter only in the Habit of Deacons, while they are reading or ſinging the Office of the Paſſion: But when they come to the Sacrifice of the Maſs (as they call it) then they put on richer Veſtments, proper to their Order. Which is a miſtaken Imitation of the Ceremonies under the Law, upon this great Day of Atonement; when the High-Prieſt never put on any of his golden Garments for the Service of it.

*And he ſhall have the linen breeches upon his fleſh.*] To cover his ſecret Parts. For the word *Fleſh* is to be underſtood here as in xv. 2.

*And ſhall be girded with the linen girdle, and with the linen mitre,* &c.] Theſe two, with the two foregoing, make up the four *white Garments:* Which might poſſibly, as the *Jews* ſay, be made of the fineſt and richeſt *Linen* that could be got, that the High-Prieſt might appear ſplendid, in the ſimpleſt Habit wherein he miniſtred. But it is evident he was not allowed to appear in thoſe Garments which were wrought with Gold, and Scarlet, and Blue, and Purple, (xxviii *Exod.* 6, 8, *&c.*) becauſe ſuch very ſumptuous Apparel, it muſt be acknowledged, was not ſo ſuitable to the Service of the Day. On which the High-Prieſt (as the Hebrew Gloſs notes upon this place) did not ſo much put on the Perſon of a *Patron*, as of an *Accuſer*; confeſſing their Sins before God, and begging pardon for them.

*Theſe are holy Garments.*] To be uſed only when he miniſtred in the Sanctuary, xxviii *Exod.* 2.

*Therefore he ſhall waſh his fleſh in water, and ſo put them on.*] There was no need, upon other Days, to waſh more than once, in the beginning of Divine Service; but on this great Day he waſhed *five* times, as oft as he ſhifted his Garments, and went from one Miniſtry to another; as appears in part from *ver.* 23, 24. where ſee what I have obſerved. Here he ſeems to ſpeak of his waſhing after he had offered the Morning Sacrifice, *&c.* in his golden Garments: And then began the Service of the Day in theſe *white Garments* alone.

Ver. 5. *And he ſhall take of the Congregation of the Children of Iſrael.*] The former Sacrifices, *ver.* 3. were for himſelf: Theſe for all the People.

*Two Kids of the Goat for a Sin-offering.*] Theſe *two Goats* made but one *Sin-offering*; which is deſcribed more largely and particularly, *ver.* 8, 9, 10. The former perhaps, which was ſacrificed to the LORD, was to procure thoſe good things which they had forfeited by their Sins: And the other (the *Scape-goat*, as we tranſlate it) to avert thoſe Evils which they had deſerved: For the name that is commonly given it by the *Greeks* ſignifies its power to turn away Puniſhments. Or the ſimple reaſon of it might be, that the *Iſraelites*, by this double Sacrifice (for both were preſented before the LORD) might be the more fully ſatisfied of the Expiation of their Sins. There is the like Example before, of two Birds appointed for the cleanſing of a Leper's Houſe; one of which only was killed, the other let fly away; but both of them are ſaid to *cleanſe* the Houſe, and to be for *atonement*, xiv. 49, 52, 53. In which ſome of the ancient Fathers thought they ſaw a notable Type of our LORD Chriſt. Whoſe Sacrifice, as it was prefigured by all the Legal Sacrifices (for the *Paſchal Lamb* it ſelf was a Type of him ſacrificed for us, 1 *Cor.* v. 7.) ſo by this more eſpecially on the Day of Expiation. Which was of greater and more univerſal efficacy than all the reſt, and therefore repreſented him more fully than the other did. Inſomuch that theſe *two Goats* joined in one Sacrifice, may be thought to repreſent one Chriſt, conſiſting of two Natures. For ſince it was not poſſible, as *Theodoret* expreſſes it, to adumbrate both the 'τὸ θνητὸν, καὶ 'τὸ ἀθάνατον, that which was mortal, and that 'which was immortal in Chriſt; he command'ed two to be brought, ἵνα ὁ μὲν θυόμενος, τῆς σαρ'κὸς τὸ παθητὸν προτυπώσῃ. ὁ δὲ ἀπολυόμενος δηλώσῃ τὸ 'ἀπαθὴς τῆς θεότητος· *that the Goat which was offered 'in Sacrifice, might prefigure the paſſible Nature 'of his Fleſh: And that which was let go, might 'ſhow the impaſſible Nature of his Divinty*, 'Quæſt. xxxii. in *Levit.*' And St. *Cyril* diſcourſes to the ſame purpoſe, in his *ninth* Book againſt *Julian*.

*And one Ram for a Burnt-offering.*] Which was no more than was appointed for *Aaron* himſelf, *ver.* 3. who herein is equalled with all the Princes of the People; in whoſe name this Ram ſeems to have been offered.

Ver. 6. *And Aaron ſhall offer his Bullock of the Sin-offering, which is for himſelf*] Not by killing it, which was done afterwards (*ver.* 11.) but only by preſenting it before God to be ſacrificed; which was done with a ſolemn Prayer, wherein he beſeeched God to be propitious unto him and his. The form of it is ſet down in *Maſſechet Joma, cap.* 3. *Sect.* 8. He laid his hand upon the head of the Bullock, and ſaid, *I have done amiſs, and been rebellious, and ſinned before thee, I and my Houſe. I beſeech thee now, O LORD, remit my Rebellion and my Sin which I have committed, and my Houſe*, &c.

*And make an atonement for himſelf, and for his houſe.*] For his Family, as I ſaid, *ver.* 3. and for all the Prieſts; who are called *the Houſe of Aaron*, cxv *Pſal.* 10, 12. cxxxv. 9. And I do not ſee why all the Houſe of *Levi* ſhould not alſo be underſtood; For they are not comprehended under the name of *the Congregation of the Children of Iſrael* (mentioned in the Verſe before) and therefore muſt be contained here under the name of the Houſe of *Aaron*. See i *Numb.* 49.

Ver. 7. *And he ſhall take the two Goats.*] Mentioned *ver.* 5. which were to be of equal ſtature, of the ſame colour, and the ſame price (as the Hebrew Doctors ſay in *Joma, cap.* 6.) both deſigned to the ſame end, the Expiation of their Sins.

*And preſent them before the LORD, at the Door of the tabernacle*, &c.] All the *Sin-offerings* which were made for the Congregation, were preſented either by the High-Prieſt, or by the Elders, (iv. 15.) and by them devoted to God, to be ſacrificed on his Altar. For this *preſenting* of the Goat, is the ſame with his *offering* of the Bullock in the Verſe foregoing; which was nothing elſe but his ſolemn Conſecration of them, as I ſaid, to be ſacrificed. According to which pattern, our bleſſed LORD and Saviour, a little before he ſuffered upon the Croſs, and made himſelf a Sacrifice for us, voluntarily *offered* himſelf to die for our Sins. Which is the meaning of thoſe words of his, xvii *John* 19. where praying for his Apoſtles, he ſaith, *For their ſakes I ſanctifie my ſelf*: that is, *offer* my ſelf to die as an expiatory Sacrifice for them. For that ἁγιάζειν ſometimes ſignifies as much as προσφέρειν, Dr. *Owtram* hath demonſtrated, *Lib.* ii. *de Sacrificiis, cap.* 3. And ſo St. *Chryſoſtom* here expounds theſe words, *I ſanctifie my ſelf*, by προσφέρω σοὶ θυσίαν, *I offer thee a Sacrifice*; or conſecrate and devote myſelf to be ſacrificed. And it is not an improbable Conjecture of another very learned Friend of mine, now alſo with God (Dr. *Spencer*) that the appointing of *two Goats* to be both preſented to God at the ſame time, and with the ſame Rites, was to preſerve the Jews in a belief that there is but *one principle* of all things: who both beſtows good things, and inflicts evil. Contrary to the Opinion of the Gentiles, who made two *Principles*, one good, and the other bad; which was the ancient belief of the *Chaldeans*, and other Eaſtern People, and from them propagated to the *Greeks* and *Romans* Moſt of whoſe Sacrifices (as another very learned Man of our own Country hath obſerved) had reſpect to theſe two Principles; to one of which they offered in the Morning, and to the other at Night. See Dr. *Windet de Vita Functorum ſtatu, Sect.* 3. where he obſerves, that there are plain footſteps of this old Error at this Day, thro' all the Eaſt, as far as *China*: For there was an endeavour to infect Chriſtianity with it, by *Manes* the *Perſian*, in the Reign of the Emperor *Aurelian*; nor was there any Hereſie that ſpread ſo far as this Dotage did.

Ver. 8. *And Aaron ſhall caſt lots upon the two Goats.*] The manner of it is deſcribed in the ſame Treatiſe (*Maſſechet Joma, cap.* 3. *Sect.* 9.) The High Prieſt went to the Eaſt-part of the Court, on the North-ſide of the Altar, having the *Sagan* (his Vicar) on his right hand, and the head of the Houſe of the Fathers on his left. There ſtood two *Goats* with an *Urn* or Box, which they call *CALPI* (the very ſame name which *Lucian*, and the Scholiaſt upon *Ariſtophanes*, give to the ſame thing, as our learned *Sheringham* upon that Book, and *Bochart* in his *Hierozoicon*, have obſerved). Into this Urn the two Lots were caſt, which were made of Box-wood (as the *Miſna* here ſays) and in after times came to be of Gold. But *Maimonides*, in his Treatiſe on this Subject, ſaith, they might be made either of Wood or Stone, or any Metal; provided one of them was not bigger than the other, (nor one of Gold, the other of Silver, *&c.*) but both every way equal, as the Goats were to be. Upon one of theſe Lots was written the name of the Goat which was for the Lord; and on the other, that which was for *Azazel*. And then the Prieſt ſhaking the Urn, and putting in both his hands (as it there follows in *Joma, cap.* 4.) took up a Lot in each. And if he brought up God's Lot in his right hand, the *Sagan*, who ſtood there, ſaid, *My Lord, lift up thy right hand:* If in his left hand, the Head of the Fathers ſaid, *Lift up thy left hand*. And ſo the Prieſt let the right hand Lot fall upon the Goat that ſtood on the right hand; and his left hand Lot upon the other.

*One lot for the LORD.*] To be offered unto the Lord at the Altar.

*The other lot for the ſcape-goat.*] Or, as it is in the Hebrew, for *Azazel*; as ſome have anciently tranſlated it. Now why a Goat was offered in Sacrifice, and another Goat let go free, laden with their Sins, rather than any other Creature, may be underſtood, perhaps, from the inclination of the Heathen World in thoſe Days, when they worſhipped *Dæmons* in the form of a Goat. The *Egyptians* were famous for this, and the *Iſraelites* themſelves (it appears from the xviith Chapter of this Book, *ver.* 7.) were prone to offer Sacrifices *le Seirim*; which ſignifies *Dæmons* in that form. And therefore to take them off from ſuch Idolatrous Practices, God ordained theſe Creatures themſelves to be ſacrificed and ſlain, to whom they had offered Sacrifice. And the young ones he appointed for this purpoſe, (for ſo *Seirim* ſignifies) which the *Egyptians* moſt of all honoured, and abhorred to offer or kill. So *Juvenal:*

> ——— *Nefas illic fœtum jugulare Capellæ.*
> *Sat.* xv. ver. 11.

Now from hence perhaps it was, that ſome fancied *Azazel* ſignified the Devil; as *R. Menachem* and *R. Eliezer* among the Jews; *Julian* among the Heathen; and ſome great Men lately among us. Who conceive that as the other Goat was offered to God at the Altar, ſo this was ſent among the Dæmons, which delight to frequent deſert places, and there appeared often in the ſhape of this Creature. But this will not agree with the Hebrew Text, which ſays this Goat was for *Azazel*, as the other was *for the LORD*. Now none ſure will be ſo prophane, as to imagine, that both theſe Goats being ſet before the Lord, and preſented to him, as equally conſecrated to him, he would then order one of them to be for himſelf, and the other for the Devil. We muſt therefore be content with our own Tranſlation, which derives the word *Azazel* from *Ez*, a Goat; and *azal*, to go away; and fitly calls it the *Scape-goat:* So *Paulus Fagius*, and a great many others: Againſt which I ſee nothing objected, but that *Ez* ſignifies a *ſhe* Goat, not a *he*. Which made *Bochartus* fetch this word from the *Arabick*; in which Language *Azala* ſignifies to *remove*, or to *ſeparate*. And this agrees well enough with the name of this Goat, according as the ancient Tranſlators underſtood it; ſome of which, as *Symmachus*, render it ἀπερχόμενον, *the Goat going away:* Others, as *Aquila*, ἀπολελυμένον, *the Goat let looſe:* And the LXX, ἀποπομπαῖον. In which they had no thought of the notion of this word among the *Greeks*, who called thoſe *Dæmons* by this name, who were eſteemed ἀλεξίκακοι and ἀποτρόπαιοι (as *J. Pollux* ſpeaks) *averters of evil things from them:* But ſimply meant, as *Theodoret* interprets it, ἀποπεμπόμενος εἰς τὴν ἔρημον, *the Goat ſent away into the Wilderneſs*. And ſo St. *Hierom* expounds it, *Hircus emiſſarius*: Which agrees with the notion which *Bochartus* puts upon the word out of the *Arabick* Tongue. This Goat being ſent away into *remote* places, there to remain *ſeparate* from the Flock to which he belong'd; and that upon a Mountain (as the Jews fancy) in the Wilderneſs of *Sinai*, which from this Goat was called *Azazel*: But I ſee no ground for this.

Ver. 9. *And Aaron ſhall bring the Goat upon which the LORD's lot fell.*] In the Hebrew the word is, *went up:* For he firſt took it up out of the Urn, and then let it fall upon the Goat.

*And offer him for a ſin-offering.*] Devote him to God to be a Sacrifice for their Sins: beſeech him to accept of this Sacrifice for that end. So the word *offer*, I obſerve, ſignifies *ver.* 6. order being given afterwards for the killing of the Goat, *ver.* 15.

Ver. 10. *But the Goat on which the lot fell to be the Scape-goat, ſhall be preſented alive before the LORD.*] This ſhows that the *Scape-goat* was equally conſecrated and devoted to God, as the other was: Tho' not to be killed, but ſent away alive; after the other had been offered in Sacrifice.

*To make an atonement with him.*] For this was a Sin offering, tho' not ſlain, no leſs than the other: As appears from *ver.* 5. which ſhows theſe *two Goats* made but one *Sin-offering:* Which was partly ſlain at the Altar, and partly let go (as it here follows) to run whether he would; the more perfectly to repreſent the taking away of their Sins, and *removing their Iniquity* (as the Prophet ſpeaks, iii *Zech.* 9.) by vertue of this Offering for them.

Some indeed have thought that this Goat was not ſacrificed, but only preſented alive before God, and ſo let go; leſt it ſhould be thought God could not forgive their Sins, unleſs he was was appeaſed by ſome ſlain Beaſt: Which imagination was deſtroyed by letting this *Sin-offering* be left alive, at full liberty to run quite away. But I can ſee no ground for ſuch a Conſtruction; becauſe theſe were not *two*, but *one* Sin-offering, as I ſaid before: Which being ſlain in part, eſtabliſhed that Opinion in them, of the impoſſibility of obtaining Reconciliation, without a bloody Sacrifice. Certain it is, that the whole Law ſuppoſes this, that *without ſhedding of blood is no remiſſion*, as the Apoſtle obſerves ix *Heb.* 22. And therefore it will be more agreeable to the Holy Scriptures, if we think, as ſome do, That the firſt Goat repreſented our Lord in his Sufferings, and this other in his Reſurrection; whereby he was freed from the Bands of Death: Both his Death and his Reſurrection being for our Deliverance, as the Apoſtle ſhows iv *Rom. ult.*

*And let him go free.*] Whither he pleaſed. For ſo the Hebrew Word *Schalac* (*ſend him away*, or *diſmiſs* him) ſignifies in Scripture, *intire Liberty*, ſuch as God demanded for the *Iſraelites* from *Pharaoh*, iv *Exod.* 23. v. 1.

*For a Scape-goat.*] Into remote places.

*Into the Wilderneſs.*] In token their ſins were quite carried away, to be found no more: For the Goat was not merely ſent into the Wilderneſs, but into the moſt deſert places of it, as appears from *ver.* 22.

Ver. 11. *And Aaron ſhall bring the Bullock of the ſin-offering, which is for himſelf,* &c.] This former part of the Verſe is word for word the ſame with *ver.* 6. which ſhows that *offering* there (as we tranſlate it) was nothing elſe, but bringing it to be offered; or preſenting it before the Lord, to be a Sacrifice for himſelf, and for his Family. But now his *bringing* it, was, that it might be killed immediately, as it follows in the latter part of this Verſe.

*And ſhall make an atonement for himſelf and his houſe.*] By killing it, as the next words tell us.

*And ſhall kill the Bullock of the ſin-offering, which is for himſelf.*] He was firſt to offer for himſelf, before he could acceptably offer for the People, as the Apoſtle obſerves v *Heb.* 3. ix. 7. And, as the Jews tell us (in *Maſſechet Joma, cap.* 4. *ſect.* 2.) he again put his hand upon the head of the Bullock, and made the Confeſſion and Supplication before-mentioned upon *ver.* 6. And when he had done, then he killed the Bullock with his own hands. For tho all other Sacrifices might be killed by any perſon, yet the High-Prieſt himſelf was bound to kill this; as they ſay in the ſame place of the *Miſna, ſect.* 3. And having received the Blood of the Bullock in a Baſon, he delivered it to another Prieſt, to keep it in continual agitation, till he had offered Incenſe in the holy place, that ſo it might not grow thick and be clotted; but be kept liquid and thin, fit to be ſprinkled before the Mercy-ſeat.

Ver. 12. *And he ſhall take a Cenſer full of burning coals of fire.*] Which he held in his right Hand.

*From the Altar before the LORD.*] From the brazen Altar where the Bullock was ſlain: For Coals were burning before God no where elſe but there.

*And his hands full of ſweet Incenſe, beaten ſmall.*] With his left Hand he took as much of the Incenſe mentioned xxx *Exod.* 34, 36. as his hand would hold (beſides the Incenſe which he burnt every Morning and Evening, which was a whole Pound) and put it into a Cup.

*And bring it within the vail.*] With both theſe, the Cenſer of Coals, and the Cup of Incenſe, (the former in his right Hand, the other in his left) he went within the Vail, which divided the holy Place from the moſt holy: And ſet down the Cenſer; and then (as it follows in the next Verſe, ſee there) threw the Incenſe upon the burning Coals. This the Hebrew Doctors take to have been ſo difficult a work, that in the *Gemara* upon *Joma* (*cap.* 1.) they ſay ſome of the elder Prieſts were ſent to him before-hand, to ſhow him how he ſhould fill his hand with the Incenſe. And the *Miſna* there ſays, that they adjured him in theſe words; *We are the Legates of the great Sanhedrim, and thou art our Legate and theirs; we adjure thee, we adjure thee by him whoſe name dwells in this Houſe, that thou change not any one thing of all that we have ſaid unto thee.* And ſo they parted with tears on both ſides. The reaſon of which ſolemn Adjuration, they ſay, was, That the *Sadducees* affirmed, he might burn the Incenſe *without* the Vail, and ſo enter into the moſt holy Place; directly contrary to this Text, which required him to do it *within*; where no body could ſee what the High-Prieſt did, and conſequently could not tell whether he performed the Service there aright. Therefore they took this Oath of him, in the latter Ages of their State, when ſome of the Faction of the *Sadducees* were thruſt into the Prieſthood, as Mr. *Selden* probably conjectures, *Lib.* iii. *de Synedriis, cap.* 11. *n.* 2. This was the firſt time of the High-Prieſt's going into the Holy of Holies on this great Day.

Ver. 13. *And he ſhall put the Incenſe upon the fire before the LORD.*] He entred (as the *Miſna* ſaith in *Joma, cap.* 5.) with his Face towards the South; and ſo went ſide-ways (for he might not look upon the Ark, where the Divine Glory was) till he came to the Staves of the Ark; where he ſet down the Cenſer, and put on the Incenſe. And having filled the Houſe with a Cloud of Smoak, he went out backward (out of reverence to the Divine Majeſty) into the holy Place without the Vail. Where, when he was come, he made this ſhort Prayer, *May it pleaſe thee, O LORD GOD, that this year may be hot and alſo wet; that the Scepter may not depart from the Family of* Judah, *nor thy People* Iſrael *want food; and that the Prayer of the wicked may not be heard.* And then he preſently went out of the Sanctuary, and ſhowed himſelf to the People; that they might not ſuſpect he had done amiſs, and miſcarried in his Office. For ſo, they ſay, it ſometimes happen'd, that the High-Prieſt, having violated theſe holy Rites appointed by God, was ſtruck dead in the holy Place.

The Incenſe which was burnt every Day in the holy Place, at the golden Altar, repreſenting the Prayers of the Saints, as St. *John* teaches us (viii *Rev.* 3, 4.) this Incenſe, which was burnt in the Holy of Holies, may well be thought to repreſent the Prayers of the High-Prieſt himſelf, which he made upon this occaſion; as our bleſſed Saviour did before he offered the great Sacrifice of himſelf (xvii *John*, of which more hereafter) with the Blood of which he now appears in the Heavens before God for us.

*That the cloud of the Incenſe may cover the Mercy-ſeat that is upon the Teſtimony.*] So that nothing of it might be ſeen: it being the place of the Reſidence of the divine Majeſty, (xxv *Exod.* 21, 22.) whoſe Glory was inacceſſible.

*That he die not.*] By gazing on the divine Glory. See *ver.* 2. and xxxiii *Exod.* 20.

Ver. 14. *And he ſhall take of the blood of the Bullock.*] Having done what is commanded in the foregoing Verſes, he came out of the Sanctuary, and went to the Prieſt, whom he left at the Altar of Burnt-offering, ſtirring the Blood in the Baſon, which he delivered to him (as I obſerved *ver.* 11.) and taking it from him, went with it (the *ſecond* time) within the Vail; and ſtanding where he did before, when he burnt the Incenſe, ſprinkled it as is directed in the words following.

*And ſprinkle it with his finger.*] *The very root or eſſence of a Sacrifice* (as the Maxim of the Jews is) *lies in the ſprinkling of the Blood.*

*Upon the Mercy-ſeat.*] One would think, by this Tranſlation, that he ſprinkled the Mercy-ſeat itſelf, with ſome of the Blood. But all the Jews underſtand it quite otherwiſe: and indeed the Hebrew words are *Al pene*, over againſt the Face, *i. e.* as they interpret it (in the *Miſna* before-mentioned, *cap.* 5.) *towards* the Mercy-ſeat. And ſo it follows in the next words, *and before the Mercy-ſeat ſhall he ſprinkle.* Only this difference there was in the ſprinkling, that this Particle *al*, they think, imported that he was to make the firſt ſprinkling, here mentioned, *toward the top* of the Mercy-ſeat. The Vulgar Latin wholly omits this part of the Verſe, and only mentions the latter ſprinkling, ſeven times *contra propitiatorium* over againſt the Mercy-ſeat Eaſtward.

*Eaſtward.*] I ſhould have thought the obſervation of our learned Country-man (Mr. *J. Gregory*) very remarkable, if he had been commanded only to ſprinkle the Blood *Eaſtward.* For then there might have been room for his Conjecture, that tho *Aaron* at all other times turned his face towards the *Weſt* (where the moſt holy place was) and at the very killing of the Goat and the Bullock, not only lookt that way himſelf, but turned their Faces towards the Weſt, (as the Jews ſay in *Joma*) yet when he came to perform the chief Part of this Myſtery, *he turned his back upon the beggarly Elements of the World*, and ſprinkled this Blood *eaſtward*, to repreſent the Man, whoſe name is the *Eaſt*, *i. e.* Chriſt. But I do not ſee how this agrees with this ſprinkling the Blood *before the Mercy-ſeat*; which could not be done without looking towards the Weſt. And therefore it muſt be confeſſed that he did not ſprinkle it eaſtward; but ſtanding eaſt-ward of the Mercy-ſeat, with his face towards it, he performed this Office, as Mr. *Selden* obſerves, *Lib.* iii. *de Synedr. cap.* 16. *p.* 426. Or it may be ſaid to be done *eaſtward*, becauſe that part of the Ark before which he ſprinkled looked *eaſtward.*

*And before the Mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times.*] This is a diſtinct ſprinkling from the foregoing, which was done but once, and towards the upper part of the Mercy-ſeat; but this was done ſeven times, towards the lower part of it, as the *Jews* underſtand it: who ſay he ſprinkled *eight* times in all, but none of the Blood touched the Mercy-ſeat. So the *Gemara* on that place, and *Maimonides* in his *Jom hakippurim* and *Obediah Bartenoca*, whoſe words are theſe; *The drops of Blood did not come upon the Mercy-ſeat, but fell upon the Ground*; as two of our very learned Country-men have obſerved, Mr. *Sheringham* upon *Joma*, and Dr. *Owtram*, *Lib.* i. *de Sacrificiis*, *cap.* 16. *n.* 4.

*Seven times.*] Concerning this Number *ſeven*, See before iv. 6. This was the *ſecond* time of going into the Holy of Holies upon this Day.

Ver. 15. *Then ſhall he kill the Goat of the ſin-offering, that is for the People.*] The Blood of which was received in a Baſon, as that of the Bullock was, (ſee ver. 11.) and he carried it within the Vail, (as here follows) and did juſt as he had done before, *ver.* 14. But whether he firſt burnt Incenſe, as he had done before he brought in the Blood of the Bullock, is uncertain: It is likely the Fume that had been then made, ſtill remained; ſo that there was no need to renew it.

*And do with that blood, as he did with the blood of the Bullock, and ſprinkle,* &c.] For he ſtood in the ſame place (as the *Miſna* obſerves) and there ſprinkled once towards the top of the Mercy-ſeat; and then ſeven times before the bottom of it. Which is not here expreſsly ſaid, but is to be underſtood from what goes before; which orders him to do with this Blood as he had done with the other.

This now was the *third* time of his going into the moſt holy place, upon this day. See *ver.* 2.

Ver. 16. *And he ſhall make an atonement for the holy Place.*] By the ſprinkling before-mentioned (both of the blood of the Bullock and of the Goat, as I gather from *ver.* 18.) God's own dwelling-place was purified: the Blood (which was ſprinkled ſeven or eight times before the Mercy-ſeat) being thrown, it is probable, towards both ſides of it.

*Becauſe of the uncleanneſs of the children of Iſrael; and becauſe of their tranſgreſſions in all their ſins.*] The many ſins whereby they had tranſgreſſed God's holy Laws, the whole year before, had made them ſo unclean, that it provoked God to leave them, and made this moſt holy place unfit for his Habitation; unleſs he were reconciled to them: For it was ſeated among an unclean People, as the reſt of the Sanctuary was; and on that ſcore might need an Atonement. See xxix *Exod.* 36, 37.

*And ſo ſhall he do for the Tabernacle of the Congregation.*] When he had done all this within the Vail, he was to do the ſame without, in the Sanctuary: where he ſprinkled firſt the blood of the Bullock, and then the Blood of the Goat, againſt the Vail which parted the Sanctuary, from the Holy of Holies. So the *Miſna* in the place fore-mentioned; and *R. Solomon Jarchi* upon theſe words; *As he ſprinkled part of the Blood of both Sacrifices, once above, and ſeven times beneath, in the inward Sanctuary; ſo he ſprinkled towards the Vail without, once above, and ſeven times below.* For they all agree the Blood was not ſprinkled *upon* the Vail, but *be-*

*fore* it: by which ſprinkling the Sanctuary was purified, as the Apoſtle obſerves, when he ſaith, *Almoſt all things were, by the Law, purged with Blood,* &c. ix *Hebr.* 21, 22, 23.

*That remaineth among them, in the midſt of their uncleanneſs.*] Surrounded by a ſinful People, who are full of Legal, as well as other Impurities: and had been likewiſe defiled by many, who had ignorantly come into it, in their uncleanneſs. So *Maimonides* judiciouſly obſerves. It could ſcarce be avoided, but ſome or other would ignorantly, and ſome preſumptuouſly offend, by going into the Sanctuary, or eating holy things when they ought not: and therefore God commanded this Expiation to be made for the Pollutions of the Sanctuary and its Utenſils, by ſuch means, *More Nevoch. P.* iii. *cap.* 47.

Ver. 17. *And there ſhall be no Man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the holy place.*] During this action, none of the Prieſts, who uſed to attend in the Tabernacle, were to come into it, till the High Prieſt had expiated its Uncleanneſs; which it was ſuppoſed to have contracted, by their coming into it all the year before.

*Until he came out.*] Of the holy place.

*And have made an atonement for himſelf, and for his houſhold, and for all the Congregation of Iſrael.*] Finiſhed all that he had to do there, for the Expiation of his own Sins, and his Families, and all the Peoples. That is, from the time of his going to offer Incenſe, till he came out to purifie the Tabernacle. Some of which time he ſpent in prayer to God, (as I obſerved *ver.* 13.) for all the People; as he had done before when he preſented the *Sin-offerings* to him; with ſolemn Supplication, for *himſelf* and for his *Houſhold,* and for all the *Congregation of Iſrael*; the Forms of which are extant in their Books. In conformity to which, when our Bleſſed Saviour conſecrated himſelf to be a Sacrifice for us, (as I noted upon *ver.* 7.) he firſt commended *himſelf* to God, in that ſolemn Prayer before his Death, xvii *Joh. ver.* 1, 2, &c. and then his *Apoſtles,* who were his *Houſhold, ver.* 9, 10. and ſo forward to the 20th Verſe; and then prayed for all that ſhould believe on him; *i. e.* the *whole Congregation of Chriſtian People,* from *ver.* 20. to the end. Immediately after which, he went to the place where he was apprehended, and led to be Condemned and Crucified, xviii *John* 1. See Dr. *Outram de Sacrificiis, Lib.* ii. *cap.* 3. *n.* 3.

Ver. 18. *And he ſhall go out unto the Altar that is before the LORD.*] Theſe words, *before the LORD,* ſeem to reſtrain this to the Golden Altar, where Incenſe was offered in the Sanctuary: and ſo I find it is generally interpreted, even by the Jews themſelves (in *Joma, cap.* 5. *ſect.* 5.) as well as Chriſtians. But the words, *he ſhall go out,* plainly ſignifie his coming from the Sanctuary, where the golden Altar was (and had been cleanſed, we may well ſuppoſe, together with it, *ver.* 16.) in the outward Court, to the Altar of *Burnt-offering,* which was alſo *before the LORD,* (xxix *Exod.* 11.) tho at a greater diſtance from him: and which, one would think, ſtood in need to be cleanſed, as much as the Altar of Incenſe. Now unleſs it was ordered to be cleanſed in theſe words, I can ſee no care taken about it at all. In xxx *Exod.* 10. there is expreſs mention indeed made of *making an atonement* upon the Altar of Incenſe once a year; and nothing ſaid of the other: and if we will ſo underſtand it here, then the words, *he ſhall go out,* muſt have reſpect to *his going into the holy place,* mentioned in the Verſe before.

*And make an atonement for it.*] This is generally underſtood, as I ſaid, of the golden Altar, becauſe ſuch expreſs mention is made of its Purification yearly, in the place now mentioned, xxx *Exod.* 10. And no doubt, that which is here commanded, was done there, when he made Atonement for the Table, where it ſtood: But there being the ſame need, as I ſaid, to expiate the other Altar (where no fewer Errors had been committed than here, and which ſtood nearer to an unclean People, who incompaſſed it) I cannot but think that it is here included.

*And ſhall take of the blood of the Bullock, and of the Goat.*] He put the Blood of the Bullock and of the Goat together; and then poured them into another Veſſel, that they might be well mingled. For here is no command in this place, that he ſhould go round the Altar twice; and tip the Horns of it, firſt with the Blood of the Bullock, and then of the Goat, ſeparate one from the other; as the *Miſna* in *Joma* obſerves, *cap.* 5. *ſect.* 4.

*And put it upon the horns of the altar round about.*] He began at the North-eaſt corner, and ſo went to the North-weſt; and from thence to the South-weſt, and laſtly to the South-eaſt: and as he came near to each corner, he put the Blood upon it. So the Jews deſcribe this matter in the ſame place, *ſect.* 5.

Ver. 19. *And he ſhall ſprinkle of the blood upon it with his finger ſeven times.*] Not upon the middle of the Altar, but nigh the corners; *viz.* in the place where he ended, when he put the the Blood upon the horns of the Altar. So the Jews ſay in the place above-mentioned, *ſect.* 6. And I do not ſee why the Particle *upon,* ſhould not be expounded here, as in *ver.* 15. (if their interpretation be true) to ſignifie, that he ſprinkled the Blood *before* the Altar; which he did not touch.

*And ſhall cleanſe it and hallow it, from the uncleanneſs of the children of Iſrael.*] The Jews refer this cleanſing to his taking the Coals and the Aſhes from the Altar, that he might ſprinkle the Blood in a clean place. And then the words are to be tranſlated, *He ſhall ſprinkle the Blood,* &c. *having cleanſed and hallowed it.* But the concluſion of the Verſe determines us to another ſenſe, which is, That by ſprinkling the Blood he cleanſed and ſanctified it, from the *uncleanneſs of the Children of Iſrael,* whereby it had been defiled: the Prieſts having either come in their uncleanneſs thither, or not performed their Service as they ought there; and the People thereby remaining in their Impurities.

Now when the High Prieſt had done all this, the Jews ſay (in the *Miſna* before-named) he poured the reſt of the Blood of the Bullock and Goat, at the bottom of the Altar of *Burnt-offerings*, (where, I conceive, he concluded this Atonement) for there was a conveyance to carry it away, as I obſerved upon iv. 17. And they make account alſo, that if every thing was not done in this order, it was ineffectual, and was to be done over again. For example; If the Blood of the Goat, was ſprinkled before the Blood of the Bullock (contrary to the directions *ver.* 14, 15. he returned, and ſprinkled the Blood of the Goat, after that of the Bullock, *&c.*

Ver. 20. *And when he hath made an end of reconciling the holy place.* Making it fit to continue God's dwelling place, *ver.* 16.

*And the Tabernacle of the Congregation.*] By this I think is meant the Sanctuary, and every thing in it; particularly the golden Altar.

*And the Altar.*] Of Burnt-offerings, where he ended his Atonement for the whole Houſe of God.

*He ſhall bring the live Goat.*] Two had been preſented to the LORD, *ver.* 7, 10. that is, ſolemnly conſecrated and devoted to be expiatory Sacrifices; one of which having been ſlain, the other was now brought to be made an Expiation for Sin, after another manner. And he was brought, no doubt, to the door of the Tabernacle of the Congregation, where they were wont to lay their hands upon other Sacrifices, i. 3, 4.

Ver. 21. *And Aaron ſhall lay both his hands upon the head of the live Goat.*] Laying of the hand upon the head of the Beaſt, was a Rite uſed in all ſorts of Sacrifices, whether *Burnt-offerings*, *Peace-offerings*, or *Sin-offerings*. See i. 4. iii. 2. iv. 4, 33. In which places, mention is made only of *laying on his hand:* But here the High-Prieſt is commanded to lay on *both hands*, as he and his Sons did, in the Sacrifice of the Bullock, and the Ram at their Conſecration, viii. 14, 18. The meaning of which was, the more ſolemnly and intirely to devote the Sacrifice to the uſe for which it was deſigned; which, in this Sacrifice, was to bear all their Sins. For they were all laid upon this Sacrifice, unto which the puniſhment of them was transferred: This Rite ſignifies as much as if they had ſaid, *Whatſoever we have done amiſs, let not us, but this Sacrifice be charged with it:* that is, let it bear the puniſhment which we deſerve. Such phraſes there are 2 *Sam.* i. 16. ix *Eſther* 25. vii *Pſal.* 16. and other places.

*And confeſs over him.*] This muſt have been underſtood, if it had not been expreſſed; for *impoſition of hands* was always accompanied with Prayer, of one ſort or other, according to the occaſion of it. Inſomuch that the Jews ſay, *Where there is no Confeſſion of Sins, there is no Impoſition of Hands; for Impoſition of Hands belongs to Confeſſion.* See Dr. *Owtram de Sacrif. Lib.* i. *cap.* 15. *n.* 8. And it is obſervable, that the High Prieſt made confeſſion three times on this day. Firſt for himſelf, and then for his Brethren the Prieſts, and now for the whole Congregation; ſaying this Prayer, (as they tell us in *Joma, cap.* 6. *ſect.* 2.) *I beſeech thee, O LORD; this People, the Houſe of* Iſrael, *have done wickedly, and been rebellious, and ſinned before thee. I beſeech thee, now O LORD, expiate the Iniquities, the Rebellions, and the Sins, which thy People the Houſe of* Iſrael *have done wickedly, tranſgreſſed, and ſinned before thee. According as it is written in the Law of* Moſes *thy Servant,* ( *viz.* in the 30th Verſe of this Chapter) *on that day he ſhall make an atonement for you, to cleanſe you, that you may be clean from all your Sins before the LORD.* Which laſt word (LORD) as ſoon as all the Prieſts and the People, that were in the Court, heard pronounced by the High Prieſt, they bowed and fell down flat upon their Faces, and worſhipped, ſaying, *Bleſſed be the LORD; let the Glory of his Kingdom be for ever.*

*All the iniquities of the Children of Iſrael, and all their tranſgreſſions, in all their ſins.*] Theſe three words, *Iniquities*, *Tranſgreſſions*, and *Sins*, are the very words uſed by the High Prieſt in his Confeſſion before-mentioned; which comprehend all manner of Offences, whether committed deliberately, or not, againſt *Negative*, or *Affirmative* Precepts, (as they call them). *Grotius* in his Notes on this place, hath thus diſtinguiſhed them, but whether exactly, or not, cannot be determined. But it is probable that *Sins*, ſignifie Offences committed by Error, not deliberately; *Iniquities*, ſuch as were deliberately committed againſt the prohibiting Precepts; and *Tranſgreſſions*, thoſe that were deliberately committed againſt commanding Precepts. All, except thoſe to which *cutting off* was threatned, which were not expiated by any Sacrifice.

*Putting them upon the head of the Goat.*] By putting his hand on the head of the Goat, and confeſſing their Sins over him (with Prayer to God to remit them) they were all charged upon the Goat, and the puniſhment of them transferred from the *Iſraelites* unto it. Juſt as the Sins of all Mankind were afterwards laid upon our Saviour Chriſt (as the Prophet ſpeaks, liii *Iſa.* 6.) *who his own ſelf bare our ſins in his own body*, (ſaith St. *Peter* 1 ii. 24.) the puniſhment paſſing from us to him, *who was made Sin for us*, 2 *Corinth.* v. 21. Which expreſſions are manifeſt Alluſions unto this Sacrifice on the great day of Expiation: which was the moſt illuſtrious Figure of the Sacrifice of Chriſt; and ſhows, beyond all reaſonable contradiction, that Chriſt ſuffered in our ſtead, and not merely for our benefit. For it is very evident, the Sacrifice offered on this day, was put in the place of the People; and all thei rSins, that is, the puniſhment of them, laid upon its head. And it appears by the form of all other *Sin-offerings*, which were occaſionally offered at other times, that he who brought them put off the guilt, which he had contracted, from himſelf, and laid it on the Sacrifice, which was to die for him. Which he did by laying his hand on the head of it at the door of the Tabernacle, while it was yet alive. Then with his hand ſo placed, he made a Confeſſion of his Sins, for which he deſired forgiveneſs by the offering of this Sacrifice: That is, he prayed by theſe Rites, that the Beaſt being offered and ſlain, he might be ſpared from puniſhment;

which was a plain transferring the guilt from himſelf unto his Sacrifice. Which being yet alive, and thus laded with his guilt, was then brought to the Altar, and there ſlain for the guilty Perſon: That is, it died in his ſtead; for there was no other reaſon of its being put to death there, and in that manner.

I have inſiſted the longer on this, becauſe nothing can better explain the true meaning of *Chriſt's dying for us:* Which was by transfering the ſuffering, due to our Sins, upon him; as the manner was in the Legal Sacrifices. Which was a thing, let me add, ſo notorious in the World, that other Nations, from hence derived the like Cuſtom, to that here mentioned by *Moſes.* Particularly the *Egyptians*, as *David Chytræus* hath long ago obſerved, and ſince him many others out of *Herodotus:* Who tells us (*Lib.* ii. *cap.* 39.) that they made this Execration over the Head of the Beaſt which they ſacrificed; Εἴτε μέλλοι ἢ σφίσι τοῖς θύουσι, ἢ Αἰγύπτῳ τῇ συμπάσῃ κακὸν γενέσθαι, εἰς κεφαλὴν ταύτην τραπέσθαι· *that if any evil was to fall, either on themſelves who ſacrificed, or upon the whole Country of* Egypt, *it might be turned upon the head of that Beaſt.* And this, he ſaith, was the Cuſtom over all the Land of *Egypt*; and the reaſon why no *Egyptian* would taſte of the Head of any Animal. Nor was this the Notion of the *Egyptians* only, but of other Countries alſo; who called thoſe Sacrifices which were offered for them Ἀντίψυχα, being ſacrificed in their ſtead; and the Life of the Beaſt given for theirs. Thus the *Greeks* ſometimes ſacrificed Men, when ſome very heavy Calamity was fallen upon them, whom they called Καθάρματα, Expiations to purge them from their Sins, by ſuffering in their room. For they prayed thus over him, who was devoted every Year, for the averting Evils from them, Περίψημα ἡμῶν γένου, ἤτοι σωτηρία καὶ ἀπολύτρωσις· *Be thou our Cleanſing; that is, our Preſervative and Redemption,* or *Ranſom.* And with theſe words they threw him into the Sea, as a Sacrifice to *Neptune.* And thus the *Maſſilienſes* did, as *Servius* tells us (upon the 3*d Æneid.*) in time of a Plague, praying *ut in ipſum reciderent mala totius Civitatis*, that on him might fall the Evils of the whole City.

*And ſhall ſend him away.*] As ſoon as the Confeſſion was over, the Goat was ſent away.

*By the hand of a fit Man.*] By a Man prepared before hand, (as the Ancients interpret it) or, that *ſtood ready* for this purpoſe. *Jonathan* ſaith, he was deſigned for it the Year before; others ſay only the Day before; and that the High-Prieſt appointed him: Who might appoint any body, whom he thought fit; but did not uſually appoint an *Iſraelite*, as they ſay in *Joma cap.* 6. *n.* 3.

*Into the wilderneſs.*] It is not certainly known what Wilderneſs this was; but the *Hebrews* call it the Wilderneſs of *Tzuk*, which, they ſay, was ten Miles from *Jeruſalem.* And they ſay, that at the end of each Mile there was a Tabernacle erected, where Men ſtood ready with Meat and Drink, which they offered to him that went with the Goat, leſt he ſhould faint by the way. And the Nobles of *Jeruſalem*, they add, accompanied him the firſt Mile; further than which they might not go, becauſe this Day was a *Sabbath.* After which, they that were in the firſt Tabernacle accompanied him to the next; and they that were there, to the third; and ſo forward to the laſt; that they might be ſure to have this great work done, of carrying their Sins quite away from them. So we read in the Treatiſe on this Subject, called *Joma, cap.* 6. *ſect.* 4, 5. which *Maimonides* hath explained, as I have now done.

Ver. 22. *And the Goat ſhall bear upon him all their iniquities.*] This ſhows more fully ſtill, the nature of this Sacrifice, in which *all their iniquities, i. e.* the puniſhment of them was laid, that he might carry them away. For this Goat was not capable to bear their ſins, but only their puniſhment; as Chriſt alſo did, who *knew no ſin*, and yet was *made ſin*; by having the puniſhment of our ſins laid on him. For that this *Scape-goat*, which was loaded with their ſins, was a *Sin-offering*, is plainly ſaid before in this Chapter; and conſequently repreſented Chriſt (who is our Sin-offering) as well as the other part of this *Sin-offering* did, whoſe Blood was carried into the holy place. And in ſome regard this *Scape-goat*, was a very notable repreſentation of him; if it be true, that our Saviour entred upon his Office, of being the Mediator of our Reconciliation with God, upon this great Day of Atonement, which was the Day on which he was Baptized, as our Dr. *Jackſon*, together with ſome good Chronologers think. For though the Tradition of the Weſtern Church be, that his Baptiſm was on the Sixth of *January*, yet as *Janſenius*, and ſome others of the Roman Communion, do not think fit to follow it, ſo he judges it more probable to have been on the Tenth of *September.* In the beginning of which Month, when the Feaſt of Blowing of Trumpets was celebrated (as we read xxiii of this Book, 24.) *John Baptiſt* began to lift up his Voice like a Trumpet, and call the Jews to Repentance. Who accordingly flockt to him, and confeſſing their ſins, were baptized by him in *Jordan*; where our Saviour alſo being baptized on the Tenth day, which was the Day of Atonement, and being declared the Son of God by a Voice from Heaven, was *immediately driven by the Spirit into the Wilderneſs*, as St. *Mark* tells us, i. 12. Which was a manifeſt indication (he thinks) to *John-Baptiſt*, that this was the Redeemer of the World prefigured by the *Scape-goat*; who going into the Wilderneſs on the Day of Atonement, immediately after the People had made Confeſſion of their ſins, gave him to underſtand (who was well acquainted with the meaning of the Legal Rites) that he was ſent by God to take upon himſelf the Sins of the World, and carry them away, by being, in due ſeaſon, offered to God, and ſlain as a Sacrifice to God for them. And this he did at that very time, when the *Paſchal Lamb* was killed, (as I have ſhown upon xii *Exod.* 6.) to the end that they might take notice he was the Lamb of God, whoſe Sacrifice that Lamb prefigured: As by being led into the Wilderneſs on the ſame Day the *Scape-goat* was carried thither, he ſhow'd that the Myſtery repreſented by that Ceremony, was exactly fulfilled in him.

This Notion of his I thought good to mention (tho, as far as I know, he is ſingular in it) becauſe it carries ſome probability in it, if what the Apoſtle ſaith, ii *Coloſſ.* 17. be well conſidered, That the Law contained *ſhadows of things to come, the body of which was Chriſt.* Who was a *Body* conſiſting of ſo many different Parts, and ſo compleat, (as he obſerves) that no one, nor a few legal Ceremonies, could perfectly *fore-ſhadow* it: But as the Ceremonies were many, and almoſt infinite; ſo every one did *fore-ſhadow* ſome part or piece of this compleat *Body:* That is, no remarkable part of it, no ſpecial Event or Action, which concerned our Saviour Chriſt, but was fore-ſhadowed by ſome or other Legal Ceremony: ſee *Chriſt's anſwer to John's Queſtion*, numb. 62, 63, 64. And his *Ninth* Book upon the Creed, concerning *the Conſecration of the Son of God*, (which was printed ſeveral Years after) *ſect.* 4. *chap.* 24. *n.* 5, 6, 7, 8. where he reſumes this Argument, and endeavours to anſwer this Queſtion; *Why*, ſince Chriſt was to accompliſh the Legal Prieſthood and Sacrifice, by his bloody Sacrifice upon the Croſs, *he did not offer himſelf, and die upon this very Day of Atonement.* To which he gives full ſatisfaction: but it is too long here to be inſerted.

*Unto a land not inhabited.*]So the LXX. tranſlate the Hebrew Word *gezera*, γῆν ἄβατον, *a Land into which no body came*, or *deſolate Country.* The Hebrew Word properly imports *a Land cut off* (as *Bochart* obſerves, *Lib.* ii. *Hierozoic. cap.* 54. *P.* i.) that is, from habitable Countries: Not which *cuts off* what is ſent into it, by its rugged and ſharp ſtones, as the *Jews* expound it. This ſtill ſets out the deſign of this Sacrifice, which was to free Men ſo perfectly from the puniſhment of their ſins, that they ſhould not fear the return of them any more. For this Goat was not meerly ſent into the Wilderneſs, but into the moſt uninhabitable and inacceſſible part of it (as the Greek word properly ſignifies) where none were likely ever to ſee it again.

*And he ſhall let go the Goat in the wilderneſs.*] When he came to the laſt ſtage, no body accompanied him that led the Goat any further; but he went the *tenth* Mile alone by himſelf; and the Men in the Tabernacle only ſtood looking to ſee what he did with it. And the *Miſna* ſaith, (in the place before-named) that he threw it headlong down the Rock *Tzuk*; where, they ſay, it was broke in pieces before it came to the middle of it; or, as *Jonathan* ſaid, God raiſed a ſtorm which blew the Goat down with a mighty force. But this is contrary to the very words of *Moſes*, who ſaith, he was to *let the Goat go*, or diſmiſs him, *in the Wilderneſs*, to run whither he would. And it ſeems contrary alſo to the intention of this Law, which was, that only one of the Goats ſhould be killed, the other let go alive. Whereby was repreſented, that their ſins, which were expiated by the Blood of the Sacrifice, ſhould not return again to be charged upon them. Or, that they were as free from their Sins as the Leprous Perſon was from his Confinement, when the Bird was let fly into the Fields. Which perfect freedom from the puniſhment of their ſins, was further ſignified by the burning of the Fleſh, the Skin, and the Dung of the *Sin-offering*, without the Camp: Which denoted that all memory of the ſins, for which this Expiation was appointed, was clean removed and aboliſhed.

The *Jews* will have it, that a piece of Scarlet Cloth being tied upon the Horns of this *Scape-goat* (as another was about the Neck of the Goat which was ſacrificed) when the Man had brought it to the top of the Rock *Tzuk*, he divided the Cloth into two pieces, and let the Goat go away with one, but tied the other to the Rock, that he might ſee when it changed colour and became white, as they ſay it did when the Goat was thrown down headlong. Anciently indeed they ſay, this Scarlet Cloth was tied to the Gate of the Temple, and if it turned white when the Goat was ſent away, (as they pretend it uſually did) there was great joy among the People; becauſe it was a ſign their ſins were forgiven, according to that of the Prophet, i *Iſa.* 18. *Though your ſins be as ſcarlet, they ſhall be white as ſnow*, &c. But if it did not change its colour into white, they hung down their heads, and were full of ſorrow; they looking upon it as a Token of God's anger. Which I relate only for this purpoſe, that I may take notice how the ſame Authors, who tell this ſtory, confeſs, that for *forty* years before the deſtruction of the ſecond Temple, that is, from the time of our Saviour's death, this ſhred of Cloth never changed its colour at all. Which, if it be true, was a notable Token of the Wrath of God coming upon them, for their crucifying the LORD Chriſt.

Ver. 23. *And Aaron ſhall come into the Tabernacle of the Congregation.*] All that the High Prieſt did about the Scape-goat, was performed at the Door of the Tabernacle of the Congregation; where he laid his hands upon him, and confeſſed over him all their ſins, (ſee *ver.* 20, 21.) which being done, and he having ſent the Goat away, he is now ordered to come into the Sanctuary it ſelf.

*And ſhall put off the linen garments, which he put on when he went into the holy place.*] See *ver.* 4. The Jews ſay there were two ſorts of white Garments, which he wore on this Day: One in the Morning, which were made of fine Linen of *Peluſium*, which was a third part of greater value than thoſe he wore in the Evening, which were of *Indian* Linen. Now here he ſpeaks only of the Garments that he wore in the Morning, wherein he had hitherto officiated; but is ordered, after he had done all this, to put them off; there being many other things to be ſtill performed upon this Day; yea, he was to go once more into the holy Place, in order to which he put on other Garments; as will appear in what follows.

*And ſhall leave them there.*] Never to be uſed more, either by him, or by any body elſe. But they were laid up where they were left; and new ones made againſt the next year, as the *Gemara* upon the *third* Chapter of *Joma* relates. And the ſame is affirmed by *Maimonides*, *R. S. Jarchi*, and others mentioned by *Braunius*, *l.* ii. *de Veſt. Sacerd. cap.* 25. *n.* 9. *R. Levi Barcelonita* alſo gives the ſame Expoſition of it, *Præcept.* 99. and ſee Mr. *Selden*, l. 3. *de Synedr. cap.* xi. *p.* 143.

Ver. 24. *And he ſhall waſh his fleſh with water in the holy place.*] Either in the Laver which ſtood in the outward Court, or in a Room in the Tabernacle, which in after-time was called *Happarvah*; where the Prieſt, they ſay, waſhed himſelf upon this day, every time he changed his garments. And this agrees well enough with the words of *Moſes*, which here follow, that when he had put on his Garments, he ſhould *come forth*; that is, from this Chamber, to perform ſuch Offices as are after mentioned. The end of this waſhing, in this place, ſeems to have been, that he might purify himſelf after he had touched the Goat, which bare all their iniquities, *ver.* 21. as the Man that carried him into the Wilderneſs was to waſh, after he had done that buſineſs, *ver.* 26. Tho others will have it, that it was in token he had now finiſhed the Expiation. Certain it is, here is another waſhing, diſtinct from that mentioned *ver.* 4. when he put on the white Garments. Which in part juſtifies what the *Miſna* ſaith in *Joma, cap.* iii. *ſect.* 3. that the High Prieſt waſhed *five times* upon this day; all in the Houſe *Happarvah*, except the firſt; which could not be in the Court of the Tabernacle, becauſe he was to waſh before he entered into it. For there were *five* Miniſteries to be performed upon this day, at each of which he changed his Garments; and between every Miniſtry, when he changed his Garments, he waſhed himſelf. There is a long Diſcourſe about this, and about waſhing his hands and his feet, in *Torah Cohanim*, quoted by our learned Country-man Mr. *Sheringham*, in his Annotations upon *Codex Joma*, p. 57, &c. which they endeavour to ground upon the very words of this Verſe.

Now as the leading of Chriſt into the Wilderneſs, upon the Day of Atonement, was fore-ſhadowed by the Ceremony of the Scape-goat; ſo his Baptiſm on the ſame day was as expreſsly fore-ſhadowed or prefigured, as any event concerning him, either was, or could be, by the Legal Ceremony here mentioned, of *Aaron*'s waſhing his Body in the holy place. They are the words of Dr. *Jackſon* in *Chriſt's Anſwer to* John's *Queſtion, ſect.* 64. where he endeavours to make out this.

*And put on his garments.*] *Viz.* His other Garments, wherein he officiated upon other days; which the Jews call his *golden Garments*, to diſtinguiſh them from the *white Garments*; which alone he wore when he went into the moſt holy place. And the Jews call by this name of *golden Garments*, all the eight Garments of the High Prieſt: four of which were common to him with the lower Prieſts, and were made only of Linen, (yet they never call them by the name of *white Garments*, which they appropriate to thoſe in which he went into the moſt holy place) the other four, which gave the name to all the reſt, were proper only to the High Prieſt himſelf; *viz.* the *Robe* (which had Bells of Gold at the bottom) the *Ephod*, the *Breaſt-plate*, and the *Golden-plate* upon his forehead: which being put over the other four common Garments, made him appear as if he were all clothed in Gold. For they either conſiſted of ſolid Gold, as the plate on his forehead; or had ſolid Gold appendant, as the Robe had; or had Gold interwoven, as the Ephod, and the Breaſt-plate. Now he put on theſe, after he had put off the Linen Garments, mentioned *ver.* 4, 23. which were never uſed, but when he miniſtred in the Holy of Holies; where he did not appear with the Breaſt-plate of *Urim* and *Thummim*, and the reſt of the golden Garments, as ſome learned Men have imagined; particularly *Corn. Bertram*, in his Book *de Republ. Hebr. cap.* vii. where he ſaith, *Hujus Sacerdotis erat ſemel in anno adytum ſanctuarii adire, indutus ipſo Ephode.* It belonged to the High Prieſt to go once in the year into the moſt ſecret place of the Sanctuary, clothed with the Ephod. Which is directly contrary to *ver.* 4. of this Chapter. But many other great Men have fallen into the ſame miſtake: ſee *J. Braunius de Veſtitu Sacerdot. Hebr. lib.* ii. *cap.* 20. *n.* 29. & *cap.* 25. *n.* 9, 10.

*And come forth.*] From the place where he put on his golden Garments, unto the Altar of Burnt-offerings.

*And offer his burnt-offering, and the burnt-offering of the people.*] I take this for the daily Evening Sacrifice, which uſually was one Lamb; but on this day was *two Rams*, one for himſelf, and another for the People; unto which there was an additional offering of *ſeven* Lambs of the firſt year; as they tell us in *Joma, c.* 7. *ſect.* 3. But before this, they there ſay, he went and read to the People out of the Book of the Law, which was with great Ceremony delivered to him. And he might read either in his Pontifical Habit, or in his own Robes (which he pleaſed) for *Reading was no Miniſtry*, as the *Gemara* there obſerves. This Reading began at xxix *Numb.* 7, &c. where the Sacrifice of ſeven Lambs is ordered upon this day.

*And make an Atonement for himſelf and the people.*] Rather, *having made an atonement:* which was already done by other Sacrifices; not by theſe.

Ver. 25. *And the fat of the ſin-offering ſhall be burnt upon the Altar.*] This alſo, I think, ſhould be tranſlated in the ſame manner, *having burnt the fat of the ſin-offering:* which was done, I ſuppoſe, in the Morning, when both the *Bullock* and the *Goat* were offered for Sin, *ver.* 11, 14. but was not mentioned till now, to ſhow that their Sacrifices were not perfected, till both *Aaron* and the People were reconciled to God; after which their burnt Sacrifices were acceptable to him. This burning of the Fat was ordered in all *Sin-offerings*, iv. 8, 10, 26. and therefore was not now to be omitted. And perhaps it was reſerved to be burnt, when the Fleſh of the Bullock and the Goat was burnt without the Camp, *ver.* 27. which was in the concluſion of all the Services of this Day.

Ver. 26. *And he that let go the Goat for the Scape-goat.*] After the Man had diſmiſſed the *Goat*, it was not lawful for him to return farther back than one Mile, to the laſt Tabernacle; where he was permitted to reſt himſelf after his labour, and not remain all Night in the Wilderneſs. So they tell us in *Joma, cap.* 6. *ſect.* 6.

*Shall waſh his cloaths, and bathe his fleſh in water.*] This Goat being a publick Κάθαρμα, or *Purgation*, (upon whom all their Sins were thrown) was extreme impure: and therefore could not be touched, without rendring the Perſon, who led him away, unclean in the higheſt degree. Which was the reaſon that he was bound to waſh both his Cloaths, and alſo his whole Body in water, before he could ſo much as come into the Camp. *Porphyry* obſerves the ſame cuſtom among the Heathen, who ἐν θυσίαις ἀποτροπαίοις, (as his words are) in ſuch kind of Sacrifices as thoſe for the averting Evils, permitted no Man who had meddled with them, *to come into the City, or to go to his own Houſe*, μὴ πρότερον ἐσθῆτα καὶ ποταμοῖς ἢ πηγῇ ἀποκαθήρας, *who had not firſt waſh'd his Cloaths and his Body in ſome River, or in Spring-water*, l. ii. περὶ Ἀποχῆς, ſect. 44. For nothing is more known than that ſuch a kind of Purification for waſhing themſelves, was a Cuſtom all the World over; and continues to this day in the Eaſtern, or other hot Countries; not only among the *Mahometans*, but the *Pagans*; who plunge themſelves frequently three times one after another into their Rivers, riſing up with their faces to the Eaſt, as all Travellers into thoſe Parts tell us.

*And afterward come into the Camp.*] Have free Converſation with his Brethren; and, I ſuppoſe, without any farther Ceremony, be admitted to the Sanctuary.

Ver. 27. *And the Bullock for the ſin-offering, and the Goat for the ſin-offering.*] Mentioned *ver.* 11, 15.

*Whoſe blood was brought in to make atonement in the holy place.*] Of which we read in the ſame place, *ver.* 14, 15.

*Shall one carry forth.*] But firſt they were ript up, and the *Imurim*, as they call them, (mentioned iv. 8, 9.) taken out, to be burnt upon the Altar. And then the Prieſt diſſected them, (as the *Miſna* ſaith in *Joma, cap.* vi. *ſect.* 7.) not to pieces, as was wont to be done in *Burnt-offerings*; but made only deep Inciſions, letting the parts hang ſtill together. Which being done, *four* Men, ſaith *R. Solomon*, carried them forth upon two Staves or Bars, *one* being not able to do it: and accordingly the LXX. tranſlate theſe words ἐξοίσουσι, *they ſhall carry forth.* But one Perſon, it's likely, had the principal care, to ſee them burnt; which is the reaſon he only is mentioned.

*Without the Camp.*] Into a clean place, where the Aſhes were wont to be poured out, iv. 12. There were *three* Camps (as I noted before, xiii. 46.) *the Camp of the People*, unto which *Jeruſalem* anſwered in after times; *the Camp of the Levites*, unto which anſwered the *Mountain of the Houſe* (as they called it) the whole Circuit about the Temple; and *the Camp of God*, or the *Sanctuary* with all its Courts, unto which anſwered the Temple and its Courts. So *Maimonides*, in his Treatiſe called *Beth Habbechira, cap.* vii. Now as theſe Sacrifices were carried to be burnt without *the Camp of the People*, when they were in the Wilderneſs; ſo they were burnt without the City of *Jeruſalem*, after the Temple was built there.

Which illuſtrates the words of the Apoſtle, xiii *Heb.* 10, 11, &c. where he takes it for granted, as a thing they all knew, that *Jeruſalem* anſwered to the *Camp of Iſrael:* And from thence ſhows, that the Myſtery prefigured by this Goat, *whoſe Blood was brought into the holy place to make atonement*, (as he ſpeaks in this Verſe) was accompliſhed in our bleſſed LORD and Saviour, *who, that he might ſanctiſy the People with his own blood, ſuffered without the Gate*, as the Apoſtle there obſerves: that is, without the City, yet near the Suburbs of *Jeruſalem*; whoſe Type or Figure was *the Camp of the Iſraelites* in the Wilderneſs.

And the intent of the Apoſtle in this, and other ſuch like Obſervations, was to ſhow, that our Saviour's Sufferings on the Croſs were a moſt true and proper Sacrifice; a Sacrifice fully ſatisfactory for the Sins of the World: or rather, more ſatisfactory for all the Sins of Men againſt the Moral Law of God, than the Sacrifices on the Day of Atonement, the Paſſover, or other Anniverſary Solemnities, were for Sins merely againſt the Law of Ceremonies: As the Apoſtle ſhows in the foregoing part of that Epiſtle, ix *Heb.* 13, 14.

*And they ſhall burn in the fire their ſkins, and their fleſh, and their dung.*] Here it is plain, there was more than one, who carried the Bodies of theſe Beaſts without the Camp; they being too heavy for any ſingle Perſon to bear. And they burnt them intirely: (ſee iv. 11, 12.) except what was offered upon the Altar. Yet *Joſephus* is pleaſed to except τὰς ἐξοχάς, by which he ſeems to mean their Rumps, *lib.* iii. *cap.* 30. In which he forgot himſelf; for tho theſe were comprehended under the *Imurim* of ſome Sacrifices: (ſee viii. 3.) yet neither here, nor in the *fourth* Chapter, *ver.* 8, 9. is there any mention of this Fat; nor is it comprehended under the Fat mentioned above, *ver.* 25. which the *Miſna* in *Joma* ſays, was the Fat of the inwards only.

Ver. 28. *And he that burneth them.*] The vulgar *Latin*, I think, rightly tranſlates it, *Quicunque combuſſerit*, whoſoever burneth them: for there was more than one, as I ſaid before, employed in this buſineſs.

*Shall waſh his cloaths*, &c.] Being defiled by touching the Sacrifices, which were charged with ſo many ſins; as he that carried away the Scape-goat was, *ver.* 26. where there is the very ſame order in the ſame words. Now when all this was done, the *Miſna* ſaith (*cap.* vii. *Joma, ſect.* 4.) the High-Prieſt waſhed himſelf again, and put on his *white Robes*, which were proper to this day; and went into the moſt holy place, to fetch out the Cenſer, with the Diſh, or Cup, which he carried in when he went to burn Incenſe, *ver.* 12, 13. And when he came out from thence, he waſht, and put on his *golden Garments*, and offered Incenſe upon the golden Altar, and trimmed the Lamps. Which being done, they brought him his own Garments which he wore conſtantly; and when he had put them on, they accompanied him to his Houſe, where he entertained his Friends with a Feaſt, being come out of the Sanctuary in peace; that is, ſafe and in health. For by ſhifting his Garments, and waſhing ſo often, he was in danger to catch Cold, (as we ſpeak) and they did ſometimes fall into various Diſeaſes upon this occaſion, as *P. Cunæus* obſerves out of *Maimonides, l.* ii. *de Repub. Heb. cap.* 14. and ſome died in the holy place, not having performed the Service duly. Which made it very reaſonable, that he and his Friends ſhould rejoice, when he returned in health and ſafety.

Ver. 29. *And this ſhall be a ſtatute for ever unto you.*] Till the coming of Chriſt, in whom all that theſe Sacrifices ſignified, was accompliſhed: Who put an end therefore to this Legal Diſpenſation: ſee xii *Exod.* 14.

*That in the ſeventh month.*] When they had gathered in all the Fruits of the Earth, and thereby had the more liberty to attend ſuch a ſolemn Service. Which was the reaſon perhaps, why there were more Solemnities appointed in this Month, than in any other Month in the Year; as appears from xxiii. of this Book. It had been anciently alſo the firſt Month in the Year, being the Month, it's likely, wherein the World was created: But upon the deliverance of *Iſrael* out of *Egypt*, the Month *Abib*, by God's ſpecial command, was ordered to be the firſt. Yet not abſolutely, but only in reſpect of that which was moſt eminent, *viz.* for the Eccleſiaſtical Account: For as to their Civil or Temporal Affairs, the ſeventh Month (*Tiſri*) ſtill retained the precedence.

*On the tenth day of the month.*] The *Arabians* imitated this; calling the Faſt of the Tenth day of the Month *Moharram*, by the name of *Aſhura*; which is exactly the *Aſhor* (*tenth day*) here mentioned by *Moſes*; from whom theſe People derived it, before the appearance of *Mahomet*: Who finding the Jews, when he came to *Medina*, faſting upon this day *Aſhura*, askt them the reaſon of it; who told him (as the Mahometan Writers report) it was in remembrance of *Pharaoh*'s being then drowned in the Red-Sea: Whereupon he ſaid, I have more to do with *Moſes* than you, and thereupon commanded his Followers to faſt on this Day; ſee Dr. *Pocock* upon *Abal-Farajius* concerning the *Manners of the Arabians*, p. 309, 310. But this is plainly an idle Tale, invented by him, or his Followers; for the Jews would rather have feaſted, than faſted upon the Day of ſuch a Deliverance. But it ſhows that this Day was remarkable among the Jews, and ſolemnly obſerved by them, whereſoever they were; and was choſen by God, rather than any other Day of the Month, (if we may believe *Maimonides, More Nevoch. p.* iii. *cap.* 43.) becauſe it was the Day on which *Moſes* came down from the Mount, with the ſecond Tables in his hand, and proclaimed to the People the Remiſſion of their great Sin, in worſhipping the golden Calf; in memory of which it was ordered to be intirely a Day of Repentance, and of Divine Worſhip.

*Ye ſhall afflict your ſouls.*] By Faſting and Abſtinence, not only from all Meat and Drink, but from all other Pleaſure whatſoever. Inſomuch that they might not waſh their Faces, much leſs anoint their Heads, nor wear their Shoes, nor uſe the Marriage-Bed; nor read (if their Doctors ſay true) any portion of the Law, which would give them delight: For example, the ſtory of their coming out of *Egypt*, and leading them thro' the Red-Sea, *&c.* ſo far is the *Mahometan* Story from having any colour of Truth. It is likely alſo, that to increaſe their Grief, they rent their Cloaths, (as they did in other Faſts in after times) put on Sackcloth, girded it cloſe to their Fleſh, ſprinkled Aſhes on their Heads, *&c.* Which were all intended, no doubt, to work in them an inward ſorrow for all their ſins, with an hearty abhorrence of them, and reſolution to mortifie and abſtain from them. For tho the word *Soul* be generally expounded the *ſenſitive* part of us, which is *afflicted* by *faſting*, (as the Prophet *Iſaiah* expounds this Phraſe, lviii. 3, 5.) yet it is abſurd to think that God was pleaſed with this alone, without that inward Compunction of *Mind*, which made them break off their ſins by *righteouſneſs*: Which the Prophet there declares was the only acceptable Faſt to the LORD.

The Hebrew Doctors here obſerve, that they did not afflict little Children on this Day, by making them faſt from all Food, till they were of the Age of Eleven Years: But only taught them what they were to do when they came of Age, that they might be accuſtomed to the Precept: See *Joma, cap.* 8. *ſect.* 4.

*And do no work at all.*] Not only abſtain from all Pleaſure, but from all Labour whatſoever: Nothing being to be done upon this Day, but confeſſion of Sins, and Repentance; as *Maimonides* expreſſes it in the place beforementioned.

*Whether it be one of your own Country, or a Stranger that ſojourneth among you.*] The Hebrew Word *Ezrach* is extant only here and xxiii. 42. which ſignifies as much as one that had his *original* among them, being born an *Iſraelite*, as it is there expreſſed. The oppoſite to which is *gher* (a *Stranger*, we tranſlate it) one that was of another Nation, but had embraced the Jewiſh Religion, and lived among them; who in the *New Teſtament* is called a *Proſelyte*.

Ver. 30. *For on that day ſhall the Prieſt make an atonement for you.*] If upon this Day, they afflicted and humbled their Souls (as *Conr. Pelicanus* gloſſes) with *faſting, and prayer, and anguiſh for their ſins, with alms alſo; beſeeching God's mercy with tears and ſigns in ſackcloth and aſhes; reſting from all ſervile works, and devoted wholly to the LORD.*

*To cleanſe you.*] From all the Tranſgreſſions and Sins mentioned, *ver.* 16. from which both the High Prieſt, and his Family, and all the

People were to be purged on this Day. For which reaſon the greateſt care was to be uſed, to ſee it rightly obſerved, becauſe all their happineſs depended upon it. For the Land of *Canaan* was promiſed them, upon condition that they kept the Law, offering all the Sacrifices therein preſcribed; eſpecially this great Sacrifice, which was to cleanſe them from the guilt of all their Neglects, or Breaches of this Law. Which ſhould teach us Chriſtians to conclude, That as the Inheritance of that good Land, was aſſigned the Jews in conſideration of their Sacrifices, as the condition of that Covenant, by which they were preſcribed; ſo the Inheritance of the Kingdom of Heaven, is made over to us by the Covenant of Grace, in conſideration of the Obedience and Sufferings of Chriſt Jeſus, of which they were a Figure. For it is his Blood *that cleanſeth us from all unrighteouſneſs*, (as St. *John* ſpeaks) and ſecures our Claim to the heavenly Inheritance.

*That ye may be clean from all your ſins.*] If a Man was bound to offer Sacrifice for any ſin that was *certain*, he was not excuſed from it by this Sacrifice on the Day of Expiation; but was bound to make that other Sacrifice alſo. But the Day of Expiation freed thoſe, who were bound to offer Sacrifices for *dubious* Offences. So *Maimonides* ſaith (in his Treatiſe of *Offences committed through Error*, cap. 3. ſect. 9.) that thoſe ſins which were known to none but God, were taken away by this ſolemn Day of Expiation, without any other Sacrifice. But the *Miſna* in the laſt Section of *Joma*, acknowledges very honeſtly, that the Day of Expiation did not purge Men from the guilt of the Offences they had committed againſt their Neighbour, unleſs they firſt gave him Satiſfaction.

*Before the LORD.*] Who dwelt among them, and would continue to do ſo, if they obſerved his Laws, and took care to be thus cleanſed from all their ſins. But leſt any Man ſhould miſtake this matter, it may be here fit to obſerve, that there were no Sacrifices at all appointed by the Law of *Moſes* for capital Offences; and therefore when he ſpeaks here of making them clean from *all their ſins* upon this Day, ſuch as theſe (for inſtance, *Murder*, *Adultery*, *Idolatry*, &c.) are not included: For this great Sacrifice could not obtain a Pardon for them, but only for Offences committed againſt the Ritual Laws contained in this Book; and that alſo when they were committed through Error or Ignorance: For if they were done preſumptuouſly, *cutting off* was threatned to them: ſee xv *Numb.* from *ver.* 22. to *ver.* 32. And this appears plainly from the Sacrifices themſelves that are here appointed; which had no vertue in them from their own worth and value, but only from God's Inſtitution, to make Expiation for any Sin. For the death of a Bullock or a Goat, was not of ſuch account with God, that it could prevail for the taking away of guilt, unleſs he had given it ſuch a Power. And that Power which he was pleaſed to allow unto them, was neither infinite, nor could it be ſo. For the guilt that they were principally deſigned to aboliſh, was not of ſuch a nature as to require ſuch an Expiation: It ariſing from things which were neither good nor evil in themſelves; and therefore could not create ſuch a guilt. Such were all the uncleanneſſes from certain natural Fluxes, from touching a dead Body, and innumerable other ſuch like Impurities: Which depending wholly upon the Will of God, who by a poſitive Law made ſuch things to bring Men under a guilt; by the ſame Will he appointed a proportionable Expiation of it by theſe Sacrifices, whoſe power to cleanſe depended alſo purely upon his Pleaſure. And if they had any vertue to purge Men from the real guilt of ſins committed againſt the Eternal Laws of God; this they had not of themſelves, but from the moſt gracious Will of God, who was pleaſed to apply to this purpoſe, the future Satiſfaction of the immaculate Lamb of God, of which theſe Sacrifices were a Shadow and Type. For a Body being prepared for the Son of God, and he offering himſelf for us, that was a Sacrifice of ſuch infinite value in its own nature, that it expiated all manner of ſins of all Men. To this effect, that excellent Perſon *Joh. Wagenſeil* diſcourſes, in his Confutation of *R. Lipman's Carmen Memoriale*, *p.* 488.

Ver. 31. *It ſhall be a Sabbath of reſt unto you.*] In the Hebrew the Words are *a Sabbath of Sabbaths*, i. e. *a great* or *perfect Sabbath*, like that of the Seventh Day in every Week; on which they might do no manner of Work. And ſo *the Seventh day* is called juſt as this is, *a Sabbath of Reſt*, or *Sabbath of Sabbaths*: ſee xxxi *Exod.* 15. xxxv. 2. which gave occaſion to thoſe jeers we meet withal in *Martial* and others, at the Jews faſting on their *Sabbath-days*: For reading *Moſes* his Books careleſly, they fancied the Jews obſerved as ſtrict a Faſt upon every *Sabbath-day*, as they did on this, which was but once a Year.

*And ye ſhall afflict your Souls by a ſtatute for ever.*] See *ver.* 29.

Ver. 32. *And the Prieſt whom he ſhall anoint*, &c.] The High Prieſt, who ſhould be anointed and conſecrated in his Father's ſtead, (when he was dead) is here ordered to make this Atonement yearly. That is, what was now done by *Aaron*, was to be done by every High Prieſt ſucceſſively, when he was legally put into his Office; by veſting him with the Prieſtly Garments, anointing him, and offering the Sacrifices of Conſecration, viii. 7, 10, 22.

This Statute confined the ſacred work of this Day to the High Prieſt, who alone could perform it: But it ſhows withal, as the Apoſtle obſerves, the great imperfection of this Legal Prieſthood, which could not, *by reaſon of death*, continue always in one Perſon: But there were *many Prieſts*, ſucceeding one another in the Office, which became often vacant. Whereas our great High Prieſt, *becauſe he continued for ever*, i. e. never dies, *hath an unchangeable Prieſthood: and therefore is able to ſave to the uttermoſt*, or evermore, *thoſe that come to God by him*, vii *Heb.* 23, 24, 25.

*And ſhall put on the linen cloaths, even the holy garment.*] He was to take a ſpecial care not to officiate on this Day, in any other Garments, but thoſe mentioned *ver.* 4. which were peculiarly appropriated to this Service, and called *the white Garments*; which were a Figure perhaps of the perfect Purity of our great High-Prieſt, who, as it there immediately follows, (vii *Heb.* 26.) *is holy, harmleſs, undefiled, ſeparate from ſinners.*

Ver. 33. *And he ſhall make an atonement for the holy Sanctuary,* &c.] In this Verſe he only ſums up the whole duty of the day; in which a general Atonement was made, for all Things, and for all Perſons. The only thing to be obſerved is, That the Expiation of the *Sanctuary*, the *Tabernacle*, and the *Altar*, preceded the Expiation of the *Prieſts* and of the *People*, who were to be expiated by the Sacrifices offered there. But the Expiation of the *High Prieſt* himſelf, who was to make the Expiation of the Sanctuary, preceded all the reſt; as is apparent from *ver.* 11.

Ver. 34. *And this ſhall be an everlaſting ſtatute.*] The repetition of this the third time (See *ver.* 29, 31.) ſhows of how great importance it was, that this annual ſolemnity ſhould be obſerved.

*Unto you.*] The High Prieſts (before-mentioned) of whom he ſpeaks in the Plural Number, becauſe none of them could continue always, (as I obſerved *ver.* 32.) but enjoyed the Office ſucceſſively, upon the death of their Predeceſſors.

*To make an atonement for the Children of Iſrael, for all their ſins once a year.*] This is only a repetition of what was ſaid *ver.* 30. that it ſhould be incumbent on the High Prieſt, by a perpetual Obligation, to make an Atonement for the Peoples ſins on this day; as it was incumbent on the People (*ver.* 29.) to afflict their Souls upon this day.

*And he did as the LORD commanded Moſes.*] The Service of this day was immediately performed by *Aaron*, according to the fore-named order.

## CHAP. XVII.

Ver. 1. AND *the LORD ſpake unto Moſes, ſaying.*] After he had ordered the great Anniverſary Sacrifice, in the foregoing Chapter; he gives ſome Directions about other Sacrifices, for which there would be occaſion every day.

Ver. 2. *Speak unto Aaron and his ſons, and all the children of Iſrael.*] Who were all concerned in what follows; and therefore this Command is directed to the whole *houſe of Iſrael*, (*ver.* 3.) to whom this was delivered, it is likely, by their Elders: or elſe *Moſes* himſelf went from Tribe to Tribe, and ſpake to their ſeveral Families.

*And ſay unto them, This is the thing which the LORD hath commanded.*] Enjoined by a ſpecial Law.

Ver. 3. *Whatſoever man there be of the Houſe of Iſrael, that killeth an Ox, or Lamb, or Goat.*] *viz.* For a Sacrifice or Offering, (as it follows *ver.* 4.) theſe being the only Creatures of the Herd and the Flock, that were permitted to be brought to God's Altar. There are thoſe indeed, who think *Moſes* ſpeaks of killing theſe Creatures for common uſe; which it was lawful for them to do any where, after they came to the Land of *Canaan*, (xii *Deut.* 15.) but now they were not to kill them, for their food, unleſs they brought them to the door of the Tabernacle, and there firſt ſacrificed ſome part of them to the LORD, before they taſted of them themſelves. By which their ſacrificing to *Dæmons* was prevented, (to which they were prone, *ver.* 7.) and they alſo conſtantly feaſted with God, while they dwelt in the Wilderneſs. But this is better founded upon xii *Deut.* 20, 21. where it is ſuppoſed that they had thus done, while they remained in the Wilderneſs; and were ſo near to the Houſe of God, that they might eaſily bring thither every Beaſt they killed for ordinary uſe. But they were diſpenſed withal as to this, when they came into *Canaan*, and could not poſſibly, when they had a mind to eat Fleſh, go ſo far as to the Tabernacle or Temple, which was many Miles from ſome of them. Inſtead whereof, they were bound to come at the *three* great Feſtivals, and appear before God at his Houſe, whereſoever they dwelt.

*In the Camp, or that killeth it out of the Camp.*] This ſeems to ſhow that he doth not ſpeak of killing theſe Beaſts, *ad uſum veſcendi*, as St. *Auſtin*'s words are, *for the uſe of eating*, (for that they did not do *out of the Camp*, but in their Tents) but *de Sacrificiis*, he ſpeaks *concerning Sacrifices. For he prohibits* (as he goes on) *private Sacrifices, leſt every Man ſhould take upon him to be a Prieſt*, &c.

Ver. 4. *And bringeth it not unto the door of the Tabernacle of the Congregation, to offer an offering unto the LORD.*] In antient time every Man had performed the Office of a Prieſt in his own Family: But now that liberty is taken away, becauſe they had abuſed it to Idolatry: and every Man was bound to bring his Sacrifice to the Houſe of God, where none but the ſons of *Aaron* could officiate, and had the moſt ſacred Obligations on them to offer only to the LORD. The very Heathens themſelves, in future times, found it neceſſary to enact the very ſame; as appears by *Plato* in the latter end of his *Tenth Book of Laws*, where he hath theſe memorable words: Ἔστω νόμος ὅδε τοῖς ξυμπᾶσι κείμενος ἁπλῶς ἱερὰ μηδὲ εἷς ἐν ἰδίοις οἰκίαις ἐκτήσθω. *Let this be a Law impoſed abſolutely upon all, that no Man whatſoever have a ſacred place in private Houſes; but when he hath a mind to offer Sacrifice, let him go to the publick Temples, and deliver his Sacrifice to the Prieſts, whether Men or Women,* οἷς ἁγνεία τούτων ἐπιμελής, *whoſe buſineſs it is to take care, that theſe things be performed in an holy manner.* By which it appears that theſe were *two* eſtabliſhed Principles of Religion in wiſe Mens minds, to *ſacrifice publickly*, and to *bring their Sacrifices to the Prieſts*; who were to take care to offer them purely. Unto which *Moſes* adds one thing more, that their publick Sacrifices ſhould be *offered only at one place*: which was a moſt efficacious preſervative from all ſtrange Worſhip; nothing being done but under the

Eye of the Miniſters of Religion, and the Governors of the People. Inſomuch that St. *Chryſoſtom* (as our learned Dr. *Spencer* obſerves, *Lib.* i. *de Rit. & Leg. Hebr. L.* i. *cap.* 4. *ſect.* 1.) calls *Jeruſalem*, which was afterwards eſtabliſhed to be this place, καθάπερ τινὰ σύνδεσμον λατρείας, *a kind of bond or knot*, whereby the whole Nation were tied faſt to the Judaical Religion.

*Before the Tabernacle of the Lord.*] Before the Divine Majeſty, which dwelt in the Tabernacle; round about which they all inhabited, and were ſo near it while they travelled in the Wilderneſs, that, as there was no trouble in bringing all their Sacrifices thither, ſo they knew certainly whither to go. And thus the Hebrew Doctors obſerve it was when they came into *Canaan*; where, while the Tabernacle was fixed in *Shilo*, none might ſacrifice any where elſe: But when it wandered uncertainly (after *Shilo* was deſtroyed) being ſometimes in *Miſpeh*, ſometimes at *Gilgal*, and at *Nob*, and *Gibeon*, and the Houſe of *Obed-Edom*, they fancy it was lawful to ſacrifice in other places. For ſo we find *Samuel* did, 1 *Sam.* vii. 9. ix. 13. (where he ſacrificed in an high place) xi. 15. xvi. 2. and *David*, 2 *Sam.* xxiv. 18. and *Elias*, 1 *Kings* xviii. 23. But theſe may be thought extraordinary acts, done by an immediate warrant from God; for none of theſe Perſons were *Prieſts*, but *Prophets* guided by divine Inſpirations. See Dr. *Owtram Lib.* i. *de Sacrific. cap.* 2.

*Blood ſhall be imputed unto that man, he hath ſhed blood.*] He was to be puniſhed as a Murderer; that is, die for it. For to have *Blood imputed to a Man*, in the Hebrew phraſe, or to be *guilty of Blood*, is to be liable to have his Blood ſhed, or to loſe his Life. Which, as of old, it was the puniſhment of every one, who killed another Man, (ix *Gen.* 6.) ſo here he is condemned to die who ſacrificed any where, but at the Tabernacle.

*And that man ſhall be cut off from among his people.*] This, not another puniſhment, (unleſs we ſuppoſe it relates to his Poſterity) and therefore the firſt word ſhould be tranſlated, not *and*, but *for*. And the meaning either is, that the Magiſtrate ſhould paſs the Sentence of Death upon him, or God would deſtroy him himſelf. The latter ſenſe is moſt probable, becauſe he threatens (*ver.* 10.) to execute Vengeance with his own hand, upon him that was guilty of *eating Blood*. It is thought indeed by ſome, that *cutting off* doth not ſignifie death; but, as in other places of this Book, *cutting off* is ſo evidently joined with *death*, that ſo little cannot be meant by it, as depriving ſuch Perſons of the privileges of God's People, (for inſtance, when any offered his Children to *Moloch*, xx. 2, 3. 4, 5. or did not *afflict his Soul* on the Day of *Atonement*, xxiii. 29, 30.) ſo here in this place it moſt certainly ſignifies the putting him that was guilty of this Crime to death; becauſe he was to be puniſhed as a Murderer. Which ſevere Penalty was enacted in this caſe, to preſerve the *Iſraelites* from Idolatry. For if they had been permitted to offer Sacrifice where they pleaſed, they might eaſily have forſaken God, by altering the Rites which he had ordained; nay, by offering to ſtrange Gods: particularly to the *Dæmons*, which, in thoſe days, frequented the Fields, and endeavoured to perſwade the ignorant, that they were Gods, as ſeems to be intimated in the next Verſe, and *ver.* 7.

Ver. 5. *To the end.*] Or, *For this cauſe*; i. e. to avoid that heavy puniſhment before-mentioned.

*That the Children of Iſrael may bring their Sacrifices.*] Or, *Shall bring*: as the Vulgar Latin tranſlates it, (regarding the ſenſe, more than the words) *Ideo Sacerdoti offerre debent*, &c. *Therefore they ought to bring to the Prieſt their Sacrifices*, &c.

*Which they offer in the open field.*] Where the Pagans erected their Altars, to procure fruitfulneſs to their Fields. Inſomuch that *Libanius* ſaith (in his Oration ὑπὲρ ἱερῶν) that the Temples, or holy Places, were the *very Soul or Life of the Fields*: Ψυχὴ γὰρ, ὦ βασιλεῦ, τοῖς ἀγροῖς τὰ ἱερά. And that *in them lay the hope of the Husbandmen*: καὶ τοῖς γεωργοῦσι ἐν αὐτοῖς αἱ ἐλπίδες. How old this Idolatry was, we cannot certainly tell; but it continued a long time among the *Iſraelites*, as we learn from the Prophet *Jeremiah*, xiii. 27. and *Hoſea* xv. 11. where he ſaith, *Their Altars were as heaps in the furrows of the field*: that is, there were abundance of them; notwithſtanding this early prohibition given by *Moſes*. And among the Gentiles, *Feſtus* tells us they offered Sacrifices to the *terreſtrial Gods*, *in terra*, upon the very ground (according to the Hebrew phraſe here, *on the face of the field*) but to the *infernal Gods*, *in terra effoſſa*, in holes or pits digged in the Earth; and to the *celeſtial*, *in adificiis a terra exultatis*, in Buildings exalted above the Earth; *i. e.* upon *Altars*: which had their name from hence, *ab altitudine*, from their height, as both he and *Servius* alſo tell us. And every one knows that they delighted to ſet them in high places, on the tops of Mountains and Hills; eſpecially where there were Groves and ſhady Trees; under which they ſet them, even in Vallies, and in the High-ways, Fields and Meadows. For they were ſo fond of them, that thoſe who were againſt erecting of Temples to their Gods (as *Zeno* was) yet never ſacrificed without Altars; which they ſet in the open Air, to ſignifie they believed he whom they worſhipped could not be circumſcribed.

*Even that they may bring them unto the LORD.*] Or, *They ſhall bring them even unto the LORD*: who had ſettled his Habitation at the Tabernacle, and would be worſhipped no where elſe with Sacrifices.

*Unto the door of the Tabernacle of the Congregation unto the Prieſts.*] Here ſeems to be another reaſon, why they were not permitted to offer in the Field; becauſe God would have none but the Prieſts (Men appointed by himſelf, to attend for this purpoſe at his Houſe) to offer Sacrifices to him, according to the Rites he had preſcribed.

*And offer them for peace-offerings unto the LORD.*] Upon theſe words *Nachmanides* grounds the forenamed opinion, That whilſt the Jews continued in the Wilderneſs, they eat no Meat at their own private Tables, but what had been firſt offered to God at the Tabernacle. *Behold*, ſaith he, *God commanded that all which the Iſraelites did eat, ſhould be Peace-offerings.* Which was afterwards altered, when they came to Ca*naan*, and lived remote from the Houſe of God. And ſuch a Cuſtom prevailed among the Gentiles, who would not ſit down to eat at their Tables, till they had offered Bread and Wine unto their Gods. Thus it was among the *Chaldees*, as appears from i *Daniel* 8. But then they had many Altars every where, even in their own private Houſes. Whereas here in the Wilderneſs there was but one Altar; which could not contain all the Fat that was to be burnt on it every Day, if we ſuppoſe the *Iſraelites* to have commonly killed Beaſts for their own eating. It ſeems to be the truer Opinion that they ſeldom or never did that, while they were in the Wilderneſs; but all the Beaſts they killed were for Sacrifice, of which *Moſes* here ſpeaks. So *R. Levi Barcelonita* (*Præcept.* clxxxvii.) and other Jewiſh Doctors, they are here forbidden *to offer a Sacrifice to God any where, without the Tabernacle.* He mentions indeed only *Peace-offerings*; but the reaſon is, becauſe they were moſt common; being offered not only for all the Mercies they had received, but for all they deſired to obtain from God; as *Abarbinel* obſerves upon the viith Chapter of this Book, where the ſeveral ſorts of them are mentioned. Men were more forward alſo to bring theſe *Offerings* than any other, becauſe they were to have their ſhare of them, and feaſt upon them.

Ver. 6. *And the Prieſt ſhall ſprinkle the blood upon the Altar of the LORD, at the door of the Tabernacle.*] This depends upon the foregoing command of offering all their Sacrifices at the Tabernacle; that ſo the Blood might be ſprinkled upon the Altar, (and poured out at the bottom of it, as is required in other places of this Book) and not kept together in a Veſſel, or a hole in the Ground; as the manner of the ancient Idolatry was, when they offered their Sacrifices in the Field, and ſate about this Blood, and feaſted upon the Fleſh of their Sacrifice. So *Maimonides* ſaith the Cuſtom of the *Zabij* was, *More Nevoch. P.* iii. *cap.* 46.

*And burn the fat.*] So the manner was in all Sacrifices: Which is ſaid alſo, to be *for a ſweet ſavour unto the LORD*: ſee i. 8, 9. iii. 3, 5. iv. 35, *&c.*

Ver. 7. *And they ſhall no more.*] It ſeems by this, they had been guilty of other Idolatrous Practices, beſides that of worſhipping the Golden Calf, xxxii *Exod.* And ſo much is expreſſed xxxii *Deut.* 17. And it was a ſin of which their Fathers had been long guilty, eſpecially in *Egypt*, xxiv *Joſh.* 14. xx *Ezek.* 7. xxiii. 2, 3. which they had not left, but continued in the Wilderneſs, v *Amos* 25.

*Offer their Sacrifices unto Devils.*] Theſe words ſhow the reaſon why God commands them, under ſuch a heavy Penalty, to offer only in one place, at the Tabernacle; becauſe, while they ſacrificed in the open Fields, they had been in danger to be ſeduced by *Dæmons*, who were wont to frequent thoſe places, (eſpecially in Deſerts) and preſent themſelves to ignorant People, as if they were Gods, and intice their Devotion towards them. Which *Dæmons*, or evil Spirits, appeared, it is likely, in the form of *Goats*; and therefore are here called *Seirim*, which properly ſignifies *Goats*. And hath made ſome imagine, that they really ſacrificed to theſe Creatures, as ſome of the *Egyptians* did, who held *Goats* to be ſacred Animals. So *Diodorus* tells us, *lib.* ii. Τὸν δὲ τράγον ἀποθέωσαν, *&c. They deified a Goat*; upon the ſame account that the *Greeks* worſhipped *Priapus*. *Herodotus*, in his *Euterpe*, *cap.* 46. ſaith the ſame of the *Mendeſij*; who, he ſaith, worſhipped the Males more than the Females. And many other Authors mentioned by *Bochartus* (in his *Hierozoicon*, *p.* i. *l.* ii. *cap.* 53.) report the ſame. But I queſtion whether the *Egyptians* were guilty of ſuch Idolatry, in the days of *Moſes*. Nor is there more truth in their Opinion, who think the *Iſraelites* now worſhipped Images in this form of *Goats*. Which the LXX ſeem to have thought, when they tranſlated it τοῖς ματαίοις, *to vain things*, as *Idols* are called in Scripture. And yet this very word *Seirim*, is by the Greek Tranſlators rendered Δαιμόνια, xiii *Iſa.* 21. which we here follow; only inſtead of *Dæmons* tranſlating it *Devils*: Whom the ancient *Zabij* worſhipped; they appearing to them in the form of *Goats*; and this Cuſtom was univerſally ſpread (as *Maimonides* thinks) in *Moſes* his time, which was the cauſe of this Precept, *More Nevoch. p.* iii. *cap.* 46.

And indeed nothing is more common in the Writings of the ancient Heathen, than the mention of *Fauns* and *Satyrs*, and *Ægipanes*, whoſe ſhape below was that of a *Goat*. And to this Day, in the ſolemn Conventions of Witches, the chief Devil that preſides in their Aſſemblies, is ſaid by all that have examined ſuch matters, to have the form of a *Goat*. And our famous Countryman *Alexander Hales*, in his Diſcourſe upon the *Scape-Goat* (which is in his *Summa*, *p.* iii. *q.* 55.) derives the reaſon of it from the frequent appearance of *Dæmons* in this ſhape, in the Wilderneſs; as Mr. *Selden* obſerves in his *Prolegomena* to his Book *de Diis Syris*. They that would ſee more of theſe *Seirim*, may conſult *J. G. Voſſius*, *l.* i. *de Orig. & Progr. Idol. cap.* 8. and *Bochartus* his *Hierozoicon*, *p.* ii. *l.* vi. *cap.* 7.

There is one indeed (*Anton. Van Dale*) who hath lately endeavoured to explode all theſe Fancies, as he eſteems them, of *Dæmons*: Which he would have to be the mere Invention of the antient *Chaldæans*; and from them derived to other Nations. But he will never be able to make any wiſe Man believe, that the World was ſo ſottiſh, as to worſhip the Images of Goats (which he takes to be meant by *Seirim*) if there had not been an appearance of ſomething in that ſhape, which they accounted Divine.

*After whom they have gone a whoring.*] *i. e.* With whom they have committed Idolatry. For this ſin was juſtly called by the name of *whoredom*, ever after they were ſolemnly contracted and eſpouſed to God, to be his peculiar People (xix *Exod.* 5.) Which is the reaſon that he is ſaid, ſo often, to be a *jealous God* (particularly xx *Exod.* 5.) highly incenſed, that is, at their worſhipping other Gods beſides him. For this, and ſuch like words are never uſed but concerning Idolatry; which *Ezekiel* deſcribes as the fouleſt Whoredom, xvi. 22. and particularly mentions this Whoredom with the *Egyptians*, *ver.* 26. and the *Aſſyrians*, *ver.* 28, &c.

*This ſhall be a ſtatute for ever unto them, throughout all generations.*] Theſe words ſeem to me to determine the ſenſe of the foregoing Precept, to which they relate, (from *ver.* 2, *&c.*) not to be, that all the Meat they killed for their own Tables ſhould be Peace-offerings: For that, all confeſs, was not a *ſtatute for ever* (if it were one at all) *throughout all generations*; but only while they were in the Wilderneſs.

Ver. 8. *And thou ſhalt ſay unto them, Whatſoever man there be of the houſe of Iſrael, or of the ſtrangers which ſojourn among you.*] Theſe words alſo ſhow he ſpeaks in the foregoing, of bringing all Sacrifices whatſoever to the Tabernacle; the ſame Law which was given before to the *Iſraelites*, being now extended to all *Strangers* that ſojourned among them. By whom he means all ſuch as were *Proſelytes* to the Jewiſh Religion. So the LXX. here tranſlate it; and they add the very ſame words to *ver.* 3. where *the houſe of Iſrael* is only mentioned in the original Hebrew. The only queſtion is, What ſort of *Proſelytes* are here intended? And I take it, he ſpeaks of the *Proſelytes of Righteouſneſs* (as the Jews call them) who were circumciſed, and thereby embraced the whole Religion of *Moſes*. And this, I find, is the general Opinion: Tho ſome few learned Men contend, that any Stranger, who had renounced Idolatry (whom they *called a Proſelyte of the Gate*) might bring their Sacrifices to the Altar. Which one can hardly allow (tho aſſerted by ſo great a Man as *Grotius*, *lib.* i. *de Jure Belli & Pacis cap.* 16.) becauſe he ſpeaks of the ſame *Strangers* here, which are mentioned *ver.* 10. where all ſuch *Strangers* are forbidden to eat Blood. Which plainly belongs to ſuch *Strangers* as were become Jews by Circumciſion: For other *Strangers* might eat it, as appears from xiv *Deut.* 21. where the *Iſraelites* are allowed to ſell what died of itſelf to a Stranger, that he might eat it, if he pleaſed: And ſuch Creatures had their Blood in them.

*That offereth a Burnt-offering, or Sacrifice.*] *i. e.* Any other Sacrifice beſides Burnt-offerings, *viz. Sin-offerings*, or *Treſpaſs-offerings*, or *Peace-offerings*. None of which were accepted, but from ſuch as were admitted into the Jewiſh Religion: Tho the pious Gentiles, the Jews ſay, might bring *Burnt-offerings*.

Ver. 9. *And bringeth it not to the door of the Tabernacle of the Congregation, to offer it unto the LORD.*] As he ordered their *Peace-offerings* to be, *ver.* 4, 5.

*Shall be cut off from among his People.*] This demonſtrates that the foregoing Precept, and this, belong to the ſame matter; being inforced with the ſame Penalty, *ver.* 4. And it alſo ſhows that the *Strangers* before-mentioned, ſignifie ſuch Gentiles as were circumciſed: For otherwiſe they were not of the Body of the People of *Iſrael*, from which they are threatned to be cut off, if they did not obſerve this Law.

Ver. 10. *And what man ſoever he be of the houſe of Iſrael, or of the ſtrangers that ſojourn among you.*] See *ver.* 8.

*That eateth any manner of blood.*] This is forbidden before, iii. 17. and repeated again vii. 26. (See both thoſe places) where it is explained what Blood he means; either of *Birds* or *Beaſts*. Nothing is ſaid of *Fiſhes*, becauſe they were not offered at the Altar, and have little Blood in them: Nor is there any direction given any where, how they ſhould be killed. It is ſaid indeed in this place, that they ſhould not eat *any manner of Blood*; but the meaning ſeems to be, neither of Blood offered at the Altar; nor of Beaſts killed for their own uſe: Or elſe it is to be limited as before, to the Blood of Beaſts and Birds, (*ver.* 13.) for Fiſhes were not at all conſidered. And here the reaſon is added why they ſhould not eat Blood, (which was not mentioned in the fore-named places) becauſe it was the Life of the Beaſt, and was therefore reſerved to make Atonement for their Souls.

*I will even ſet my face againſt that ſoul,* &c.] That is, be extreamly angry with him, and ſeverely puniſh him, by cutting him off (as it here follows) from the Body of the Nation. *Maimonides* obſerves in the fore-named place (*More Nevoch. p.* iii. *cap.* 46.) that this is the ſame Expreſſion which is uſed againſt him that offered his Children to *Moloch*, xx. 3. and that this Phraſe is never uſed in Scripture concerning any other ſin, but only theſe two, *Idolatry* and *eating Blood*. For the eating of Blood gave occaſion (he ſhows) to one kind of Idolatry, in the worſhipping of *Dæmons*: Whoſe Food the antient Idolaters imagined the Blood was; by eating of which their Worſhippers had Communion with them. See xvi *Pſal.* 4. and *Grotius* there.

Ver. 11. *For the life of the fleſh is in the blood, and I have given it to you upon the Altar, to make an atonement for your ſouls,* &c.] Some think here are two diſtinct Reaſons againſt eating of Blood: but the words, as they lie in the Hebrew, may well be tranſlated, *Becauſe the life of the fleſh* (of any Beaſt, that is) *is in the blood*, therefore *I have given it to you* (or, appointed it for you) *upon the Altar, to make an atonement*, &c. Which is as much as to ſay, The Life of the Beaſt lying in the Blood, I have ordained it to expiate your ſins, that by its death in your ſtead, your life may be preſerved: and therefore I require you not to eat that, which is appointed for ſo holy an end. For it would have been very unſeemly, if they had vulgarly uſed that, to which they owed the favour of God, and their very Lives.

Nothing could be more rational than this Precept, *viz.* That a thing ſo ſacred, as to be peculiarly *appointed for them upon the Altar*, ſhould not loſe that honour and eſteem that was due to it. As the Blood would have done, if it had been allowed to be commonly eaten; for that is very contemptible which goes into the Draught, (as our Saviour ſpeaks) and at laſt becomes Ordure.

*For it is the blood that maketh an atonement for the ſoul.*] The Blood, that is, of the Sacrifices, which by God's appointment are offered to expiate your ſins; that is, to preſerve you from periſhing. For to *make an atonement*, and to be a *Ranſom*, are the very ſame thing; as appears from xxx *Exod.* 12. compared with *ver.* 15, 16. And to be a *Ranſom*, is to deliver from Death, as appears from the words in that place, they ſhall every Man give a Ranſom for his Soul, unto the Lord, *that there be no Plague among them.* For the ſins of the Sacrificer being laid upon the Beaſt which he offered, by impoſition of his hand on its Head, and confeſſing them there, they were taken away by the Blood of that Beaſt, unto which they were tranſlated. And that not merely by the Obedience of him that offered the Sacrifice, (which the followers of *Socinus* ſay, God accepted) but by the blood of the Sacrifice itſelf, as theſe words expreſly declare, which was offered in his ſtead. Thus *Theodoret* upon theſe words; *God commanded the Soul of the Irrational Creature, with its Blood,* ἀντὶ τῆς σῆς, &c. *to be offered, inſtead of thy rational and immortal Soul.* And thus the Jews themſelves underſtand it; particularly *Aben-Ezra* upon theſe words, ſaith, *the Soul, inſtead of the Soul*; i. e. the Soul of the Beaſt was offered inſtead of the Soul of the Man. And *R. Solomon Jarchi* to the ſame purpoſe; *One Soul comes, and makes Expiation for another Soul.* And *Maimonides* more largely; *I have ſpared the Soul of the Man, and given this Blood upon the Altar; that the Soul of the Beaſt may make Expiation for the Soul of the Man.* And ſo *Abarbinel* and many more, which may be ſeen in Dr. *Owtram*'s moſt learned Book *de Sacrificiis, Lib.* i. *cap.* 22. *n.* 11.

Ver. 12. *Therefore I ſaid unto the Children of Iſrael, No ſoul of you ſhall eat blood, neither ſhall any ſtranger that ſojourneth among you eat blood.*] What other reaſon ſoever there was before, for not eating Blood (See ix *Gen.* 4.) this is the reaſon why God forbad it to *the children of Iſrael*; and to all that joined themſelves unto their Religion.

Ver. 13. *And whatſoever man there be of the Children of Iſrael, or of the ſtrangers that ſojourn among you, which hunteth and catcheth any Beaſt or Fowl that may be eaten.*] Tho no other Beaſts or Fowls be mentioned, but thoſe that were taken in Hunting, (that being a very common thing in thoſe days) yet the Precept extends to all thoſe that were bred at home, and were allowed by the Law for their Food. So a *MS.* Author, mentioned by *J. Wagenſeil*, in his Annotations upon *Sota, cap.* 2. *excerpt. Gemara, n.* 6. where he puts abundance of Caſes upon this Subject.

*He ſhall even pour out the blood thereof, and cover it with duſt.*] Tho it was not the blood of a Sacrifice offered at the Altar, but of a Beaſt or Bird killed for their own uſe, they might not eat it, but bury it in the Ground; leſt any Beaſt ſhould lick it up, as it is commonly interpreted. *Maimonides* hath found a deeper reaſon for this, which is, That no Body might meet, and feaſt about it. By which means *Moſes* broke their Society and Fellowſhip with *Dæmons*; who in thoſe times were thought to feed upon the Blood, in a Bowl, or Hole; whilſt their Worſhippers ſate about it eating of the Fleſh. So he writes in the place often before-mentioned, *More Nevoch. P.* iii. *cap.* 46. And this was the more neceſſary while they remained in the Wilderneſs, becauſe *Dæmons* were wont to haunt ſuch places, and there appear; but not in Cities, or habitable Places. See Mr. *Selden, Lib.* ii. *de Synedr. cap.* 4. *p.* 201. If a Man therefore ſaw his Neighbour kill a Beaſt, and neglect to cover its Blood with Duſt, he was bound to go and do it himſelf; becauſe God ſpeaks here unto *the Children of Iſrael*, i. e. to all of them, (*ver.* 12.) as *R. Levi Barcelonita* gloſſes, *Precept.* clxxxv. And the fore-named *MS.* mentioned by *Wagenſeil* ſaith, they covered the Blood with this form of Benediction, *Bleſſed be the LORD our GOD, the King of the World, who hath ſanctified us with his Precepts, and commanded us to cover Blood.* Which ſhows they thought this a Precept of great Weight.

Ver. 14. *For it is the life of all Fleſh,* &c.] Whether of Beaſts or Fowl before-mentioned: and therefore prohibited to be eaten by them, (as was before obſerved) becauſe it was offered to God, and accepted by him for their Life, when they had forfeited it by their ſins.

*Therefore I ſaid unto the Children of Iſrael, Ye ſhall eat the blood of no manner of fleſh.*] See *ver.* 12. Where the ſame thing is ſaid, but not ſo fully as here: for he only ſaith in that Verſe, *No ſoul of you ſhall eat blood:* but in this, *Ye ſhall eat the blood of no manner of fleſh.*

*For the life of all fleſh is the blood thereof.*] This is ſo often repeated (no leſs than *three* times in this Verſe) the more to deter them from eating Blood: which was the Life of the Beaſt, and therefore offered to God, as the LORD and Giver of Life; and conſequently belong'd to no Body elſe.

Ver. 15. *And every ſoul that eateth that which dieth of it ſelf.)* And conſequently had the Blood remaining in it; as all things alſo, which were not rightly killed, had, (the Hebrews think) and therefore here forbidden.

*Or that which was torn with Beaſts.*] Which was nothing elſe (as *Maimonides* ſpeaks) but the beginning to be a dead Carcaſe, *More Nevochim, P.* iii. *cap.* 48.

*Whether it be one of your own Country, or a ſtranger.*] By a *Stranger*, is meant one that had embraced the Jewiſh Religion: For other Gentiles might eat ſuch things. Nay, the *Iſraelites* themſelves (as *Maimonides* obſerves) when they went to War, and entred the Countries of the Gentiles, and ſubdued them, might eat that *which died of it ſelf*, or *was torn of Beaſts*; nay, Swines-fleſh, and ſuch like Food, when they were hungry, and could find no other Meat. See *Schickardi Miſhpat Hamelek, cap.* 5. *Theor.* 18.

*He ſhall both waſh his cloaths, and bathe his fleſh in water,* &c.] When he had eaten theſe things unwittingly, and came to know it, he was thus to purifie himſelf. If he did it knowingly, it was an high Crime, againſt an expreſs Law,

Law repeated more fully xiv *Deut.* 21. and puniſhed, as ſome think, with Death. But I ſuppoſe they mean, he was obnoxious to the Divine Diſpleaſure, and in danger to be cut off by him, if he did not offer a Sacrifice to expiate his Offence: Which ſeems to be allowed in ſuch Caſes, as it was for greater Offences, vi. 1, 2, *&c.* And the Jewiſh Doctors ſay, he who violated this Law, was only to be beaten: For *cutting off*, either by the Hand of God, or the Court of Judgment, was not threatened to ſins of ſo light a nature as this. So *Maimonides* obſerves in his *More Nevoch. p.* iii. *cap.* 41.

Ver. 16. *But if he waſh them not, nor bathe his fleſh, he ſhall bear his iniquity.*] Be liable to be puniſhed by God, for the neglect of the means of his Purification. And if while he continued thus unclean, he adventured to eat of the *Peace-offerings*, he was in danger to *be cut off from his People*, vii. 20.

## CHAP. XVIII.

Ver. 1. AND *the LORD ſpake unto Moſes, ſaying.*] It is not ſaid, when the LORD delivered theſe Laws to *Moſes*; but it is likely after the other, and before thoſe that follow.

Ver. 2. *Speak unto the Children of Iſrael, and ſay unto them.*] They were all concerned in theſe Laws about Marriage; and therefore they are directed to the whole Body of the People: Who received them, I ſuppoſe, by their Elders and Heads of the Tribes, to whom *Moſes* delivered them, and charged they ſhould be communicated to every Family and Houſhold. See xvii. 2.

*I am the LORD your GOD.*] I have a right to give you Laws (being your Sovereign, upon more Titles than one) to which all humane Cuſtoms muſt yeild, tho long practiſed, and ſpread every where in the World. This reaſon is mentioned *ſix* times in this Chapter; and oftner in the next. See *ver.* 4.

Ver. 3. *After the doings of the Land of Egypt wherein ye dwell, ſhall ye not do: and after the doings of the Land of Cannaan, whither I bring you, ſhall ye not do.*] The Manners of theſe two Countries (of *Egypt*, wherein they had dwelt a long time; and of *Canaan*, wherein they were going to ſettle) they were in the greateſt danger to imitate: Eſpecially in taking the liberty of making ſuch Marriages, as they ſaw practiſed among them, againſt which they are here ſeverely cautioned. But tho theſe words ſeem to have a particular reſpect to thoſe Marriages, yet *Maimonides* extends them to all their other Practices, for which they could ſee no reaſon. *Magick* being in much uſe among them, in dreſſing their Trees, and ploughing their Ground, and ſuch like common things: In which they had a reſpect alſo to the Diſpoſition of the Stars of Heaven, which led them to the Worſhip of them; as he ſhows at large in his *More Nevoch. p.* iii. *cap.* 37. *R. Levi Barcelonita* alſo extends theſe words to the Cuſtoms of all other Nations, (*Precept.* cclxii.) which he that obſerved, was to be beaten. But the *Doings*, or Cuſtoms, which *Moſes* here ſpeaks of, ſeem to be thoſe that follow, *ver.* 6, 7, *&c.* as appears from *ver.* 24, *&c.* And the other Cuſtoms of thoſe Nations, about their Cloaths, and cutting their Hair (which the forenamed Author mentions) are forbidden in other places.

*Neither ſhall ye walk in their Ordinances.*] The Hebrew word *Chukkoth*, which we commonly tranſlate *Statutes*, and here *Ordinances*, ſeems to import that the inceſtuous Marriages here mentioned, were allowed by the *Laws* and Conſtitutions of thoſe Countries; which made their Wickedneſs the more intolerable, *ver.* 24.

Ver. 4. *Ye ſhall do my Judgments, and keep my Ordinances to walk therein.*] Frame your Lives according to the Laws and Rules which I give you to obſerve; and not according to their wicked Practices, which were grown into Cuſtoms and Precedents. The *Gemara Babylonica* mentioning theſe words, ſaith, it is a Tradition of their Doctors, that by *Miſhpatim* (which we tranſlate *Judgments*) are to be underſtood ſuch Natural Laws, as all Mankind are bound to obſerve, tho there were no written Commands for them: Such as thoſe againſt Idolatry; and thoſe about uncovering the Nakedneſs of ſuch near Relations, as are here mentioned; and Murder, *&c.* And by *Chukkim*, (*Ordinances*, or *Statutes*) ſuch Laws are meant as depended only on the Pleaſure of God; and obliged none but thoſe to whom they were given: Such as thoſe, about Meats, and Garments, and Leproſie, *&c.* Againſt which, leſt any one ſhould object, it is here added, *I am the Lord your God.*

*I am the Lord your God.*] I, who am your Sovereign Lord; and by redeeming you from the *Egyptian* Bondage, am become, in a ſpecial manner, *your God*, have ordained theſe things. Therefore let no Man diſpute them, or make a queſtion of them, as the forenamed *Gemara* expounds theſe words. See *Selden, lib.* i. *de Jure N. & G. cap.* 10. *p.* 122. where he obſerves, that the Laws called *Statutes*, are, in their Language, ſuch as depend only *on the Royal Authority.*

Ver. 5. *Ye ſhall therefore keep my Statutes, and my Judgments.*] Obſerve the Laws beforementioned. For the word we here tranſlate *Statutes*, is the ſame with that tranſlated *Ordinances*, in the foregoing Verſe.

*Which if a man do, he ſhall live in them.*] Not be *cut off*; but live long and happily, in the enjoyment of all the Bleſſings which God promiſed in his Covenant with them.

*I am the Lord.*] Who will faithfully keep my Covenant, and fulfil my Promiſes, vi *Exod.* 3.

Ver. 6. *None of you.*] In the Hebrew the words being *iſch, iſch*, (as much as to ſay, *Man, Man*,) that is, no Man; the *Talmudiſts* take it as if he had ſaid, neither *Jew* nor *Gentile*. For all Mankind, they ſay, are comprehended under theſe Laws about Inceſt. Nay, the very *Karaites* (or thoſe who adhere only to the Scripture, and reject a *Talmudical* Expoſitions) are of this mind, as Mr. *Selden* obſerves, *lib.* i. *de Uxore Heb. cap.* 5. But the *Talmudiſts* themſelves do not all underſtand this matter alike. For ſome of them think all the *Gentiles* (at leaſt thoſe who were under the Dominion of the *Iſraelites)* were bound to refrain from all inceſtuous Marriages; to which Death is threatned by the Law. But others of them think they were concerned only in thoſe *ſix* things which were unlawful before the Law of *Moſes* was given. See *Selden, lib.* v. *de Jure Nat. & Gent. cap.* 1. and *cap.* 11. *p.* 596, &c. But the antient Hebrews give a good reaſon for all theſe Laws, as *Grotius* obſerves, *lib.* ii. *de Jure Belli & Pacis, cap.* 5. *ſect.* 13. *n.* 2.

*Shall approach.*] Some of the Jews have been ſo rigorous, as to expound this word, as if it bound them not to have any familiarity with the Perſons after named, (*R. Levi Bacelonita Præcept.* clxxxviii.) which is againſt all Reaſon and natural Affection. The plain ſenſe is, they ſhould not *approach*, or *come near* to them, for the end afterward mentioned, *viz. to uncover their Nakedneſs.* Nay, this very Phraſe is uſed for the ſame thing (xx *Gen.* 4.) without the addition *of uncovering their nakedneſs.*

*Any that is near of kin to him.*] It muſt be confeſſed that theſe words *near of kin*, do not ſufficiently expreſs the full ſenſe of the Hebrew Phraſe; nor are they of a determinate ſignification: For a Man may be *near of kin* to a Woman, who is not *the remainder of his fleſh*, as the Hebrew Phraſe is: That is, *ſo near of kin to him, that nothing comes between them.* This is properly the *nearneſs of fleſh* here ſpoken of; ſhe that is immediately born of the ſame Fleſh that a Man is, or ſhe out of whoſe Fleſh he is born; or ſhe that is born out of his Fleſh: That is, in plainer words, a Man's *Siſter, Mother,* or *Daughter*. Theſe are a Man's own immediate Relations; which the *Karaites* call *the Foundation and Root of all that is here forbidden,* as *Selden* notes *lib.* i. *Ux. Hebr. cap.* 2. For the ſake of whom, the reſt here mentioned are prohibited, having a *nearneſs of fleſh* to them, *viz.* his Father or Mother's Siſter; his Granddaughter, and his Niece. For the beſt Explication of this Phraſe, is the expreſs Particulars mentioned by God himſelf in this place.

*To uncover their nakedneſs.*] To have Carnal *knowledge* of her, as the Scripture modeſtly ſpeaks in other places. For *nakedneſs* in the holy Language ſignifies the Secret Parts, which natural Modeſty teaches all civilized People to cover; and not to reveal them to any but thoſe whom they marry. Therefore *not to uncover the uakedneſs* of the Perſons here named, is properly, not to take them in Marriage; and much leſs to have Knowledge of them without Marriage. Anſwerable to this is the Name of a *Virgin*, whom the *Hebrews* call *Alma*, which is as much as *covered*, cloathed, or veiled: Becauſe thoſe Parts were never expoſed to any one, but thoſe to whom they were eſpouſed and joined in Marriage.

*I am the* L O R D.] By my Authority, who am your Sovereign, and the Sovereign of the World, theſe Laws are enacted: And I will puniſh thoſe that break them.

Ver. 7.] *The nakedneſs of thy father, or the nakedneſs of thy mother, thou ſhalt not diſcover.*] It is commonly thought by Interpreters, that the Particle we tranſlate *or*, is here as much as *that is*, (for ſo it ſignifies in ſome places, particularly 1 *Sam.* xxviii. 3.) So that the latter part of the Verſe is only an Explication of the former, and makes them but one Prohibition, againſt a Man's marrying his Mother. And this indeed the next words ſeem to imply, *ſhe is thy Mother*; who bare thee, and therefore not to be taken to be thy Wife, much leſs to be otherwiſe known by thee. But we may as well think, that *the nakedneſs of the Father, and of the Mother*, are both here mentioned, to ſhow neither the Daughter might marry her Father, nor the Son his Mother; and conſequently, that in all the following Particulars, Women were concerned juſt as Men were; tho the Men be only mentioned. And under the Name of *Father* and *Mother*, are comprehended Grandfather or Grandmother, or other Progenitors before them.

*She is thy mother, thou ſhalt not uncover her nakedneſs.*] This is the very firſt Prohibition; it being a going back in Nature for a Man to marry his Mother. Which, tho it was practiſed in thoſe Days by the *Canaanites*, and *Egyptians*, and by the *Perſians* alſo, in after-times, and ſome other Eaſtern Countries, yet in the Weſtern part of the World (as Mr. *Selden* obſerves (ſuch Marriages were *nunquam non execranda*, execrable in all Ages, *lib.* v. *de Jure Nat. & Gent. cap.* 11. *p.* 601, *&c.* Such were the Marriages of *Oedipus* with *Jocaſta*, of *Nero* with *Agrippina*, *Pelopeia* and *Thyeſtes* her Father, of whom *Ægiſtus* was born; which every Body deteſted. See *Grotius de Jure Belli & Pacis, lib.* ii. *cap.* 5. *ſect.* 2. For the Law of Nature was againſt ſuch Marriages, notwithſtanding the practice of Perſons, nay whole Nations, whom God gave up to πάθη ἀτιμίας (as St. *Paul* ſhows) *diſhonourable affections*, for their other ſins; eſpecially for their forſaking him, and falling to Idolatry.

*Maimonides* gives this as the general reaſon of prohibiting this, and all the following Marriages, becauſe the Perſons here forbidden to be ſo joined together, are all, in a manner, ſuch as are wont to live together in the ſame Houſe, (for ſo Fathers, Mothers, Children, Brothers and Siſters do) who might eaſily be tempted to lewdneſs one with another, if even marrying together were not ſeverely forbidden. And thus the LXX. tranſlate the words of the foregoing Verſe, none of you ſhall approach to any *that is near of kin to him*, πρὸς οἰκεῖα σαρκὸς, or, as other Copies, πρὸς οἰκεῖαν σαρκὸς, to thoſe that are ſo near of kin, that they uſually dwell in the ſame Houſe; as Parents and Children; Brothers and Siſters; and the Brothers and Siſters of our Parents. *Mahomet*, as lewd and impudent as he was, had not the boldneſs to controul theſe Laws; but in the fourth Chapter of his *Alcoran* expreſsly forbids his Followers to marry their *Mothers*, their *Mothers-in-law*, &c. and a great many of the reſt which here follow.

Ver. 8. *The nakedneſs of thy fathers wife ſhalt thou not uncover.*] That is, of a Step-mother.

Such was the inceſt of *Reuben* with *Bilhah*, xxxv *Gen.* 22. and of *Abſalom* with the Wives of his Father *David*, 2 *Sam.* xvi. 21, 22. and of *Antiochus Soter* with *Stratonice*; who abhorring from ſuch a Conjunction, was taught that all things were honeſt that pleaſed the King. But the thing itſelf is ſo hateful, that the very naming it is a Condemnation; and therefore it is all one with the prime natural Law, which prohibits the Conjunction of *Parents* and *Children*. *For ſhe that is one fleſh with my Father* (as a great Man ſpeaks) *is as near to me as my Father, and that's as near as my own Mother. As near, I mean, in the eſtimation of Law, though not in the accounts of Nature: and therefore, though it be a Crime of a leſs turpitude, yet it is equally forbidden, and is againſt the Law of Nature, not directly, but by interpretation*, Book ii. chap. 2. *Ductor. Dubitantium* Rule iii. n. 29.

*It is thy fathers nakedneſs.*] He having known her, it was not permitted the Son to have her alſo. Nay, the Jews ſay, if the Father had only eſpouſed her, it was not lawful for the Son to have her to Wife; or if he had divorced her, it was not lawful for the Son to have her, even after he was dead: ſee *R. Levi Barcelonita, Præcept.* cxci. *Buxtorf. de Sponſal. p.* 16, 17.

Ver. 9. *The nakedneſs of thy ſiſter.*] As the *nearneſs of Fleſh* (mentioned *ver.* 6.) *above* a Man, is his *Mother*; and *below* him, is his *daughter*: ſo on *the ſide* of him, is his *Siſter*.

*The daughter of thy Father.*] Tho ſhe were begotten by his Father of another Wife, not of his Mother; yet he might not marry her.

*Or the daughter of thy mother.*] Born of her by another Husband, not by his Father.

*Whether ſhe be born at home, or born abroad.*] Be legitimately born, in wedlock; or illegitimately, out of wedlock; as the *Tulmudiſts* expound it: ſee *Selden, lib.* v. *de jure N. & G. cap.* 10. *p.* 591. where he obſerves, that tho the *Egyptians*, (as *Philo* and others report) with ſuch like Nations, thought the Marriage of Brothers and Siſters to be lawful, and it was practiſed alſo in *Greece*; yet the greateſt Men in the Weſtern Countries condemned ſuch Marriages; which ſome of the *Greek* Philoſophers alſo diſallowed: and *Euripides* himſelf called barbarous, even when it was practiſed. Inſomuch, that in after Ages this wicked cuſtom was quite aboliſhed; and that before Chriſtianity was well ſettled among them. For *Sextus Empericus* ſaith, that in his time it was utterly unlawful: ſee there *cap.* xi. *p.* 603, 605, *&c.* where he ſhows, the *Romans* always abhorred ſuch Marriages; nay, it was late before the *Perſians* took up this abominable Cuſtom, after the example of *Cambyſes*: who being in love with his own Siſter, as *Herodotus* relates (in his *Thalia*, *cap.* xxxi.) and having a Mind to marry her, which was never practiſed before in that Country; he commanded the *Royal Judges*, (as he calls them) who were the Interpreters of the Laws, to adviſe whether he might lawfully do it, or no: Who, to pleaſe him, and yet not ſeem to give an illegal opinion, anſwered, νόμον οὐδένα ἐξευρίσκειν ὃς κελεύει ἀδελφεῇ συνοικέειν ἀδελφεὸν, &c. *That they could find no law which permitted a Brother to marry his Siſter: but there was a Law, that the Perſian King might do, even what he would*: ſee *Grotius, lib.* ii. *de jure Belli & Pacis, cap.* 5. *ſect.* 13.

*Even their nakedneſs thou ſhalt not uncover.*] It ſhall be unlawful to thee to marry any of the forenamed Siſters. For tho the Marriage of Brother and Siſter was neceſſary in the beginning, when God created but one Man and one Woman, by whoſe Children the World was peopled; yet, when it was ſo, there was great reaſon that it ſhould be made utterly unlawful, as many have demonſtrated; particularly Biſhop *Taylor*, in his *Ductor Dubitantium*, Book ii. chap. 2. Rule 3. n. 24, 25, &c. *For now it is next to an unnatural mixture*, (as he ſpeaks) *it hath ſomething of confuſion in it, and blending the very firſt partings of Nature; which makes it intolerably ſcandalous, and univerſally forbidden; for if it were not, the miſchief would be horrible and infinite.*

Ver. 10. *The nakedneſs of thy ſons daughter, or of thy daughters daughter; even their nakedneſs thou ſhalt not diſcover.*] This Law concerns a Man's Grand-daughter, by his Son or his Daughter; whether legitimately or ſpuriouſly begotten; as *R. Levi Barcelonita* expounds it, *Precept.* cxciii. Who adds in the next Precept but one, this is another Prohition, *Thou ſhalt not uncover the nakedneſs of thy daughter:* which (ſaith he) is not expreſsly mentioned in this Law, becauſe it was not neceſſary. For a Man's Grandchildren, either by Sons or Daughters, which are more remote, being forbidden, there was no need to ſay it was unlawful for him to marry his own Daughter.

*For theirs is thy own nakedneſs.*] They have their original from thy Nakedneſs. For which reaſon ſome of the Jews extended this to thoſe Deſcendants which were ſtill farther off; as an *Hedge* to this Law. So *R. Levi* calls it in the place fore named. The antient *Romans* alſo (as our Mr. *Selden* ſhews) were very ſtrict in reſtraining the marriage of Men with their Nieces, either by their Brothers or Siſters, and with others mentioned in the following Laws of *Moſes, lib.* v. *de Jure Nat. & Gentium, &c. cap.* 11. *p.* 605, *&c.*

Ver. 11. *The nakedneſs of thy fathers wives daughter, begotten of thy father (ſhe is thy ſiſter) thou ſhalt not uncover her nakedneſs.*] This Prohibition, ſeeming to be the ſame with that, *ver.* 9. ſome of the Hebrews have expounded this concerning the Daughter of a Mother-in-law begotten by another Father. For the words may be thus tranſlated, as Mr. *Selden* obſerves the order of them will bear (*lib.* i. *de Uxore Heb. cap.* 4.) *The nakedneſs of the Daughter of thy Father's Wife (for ſhe that is born of thy Father, is thy Siſter) thou ſhalt not diſcover.* And with this the *Greek*, and ſeveral other Verſions of the Bible agree, who make the Prohibition *of the Wives* Daughter to end, before he ſpeaks of his own Siſter. And it is the ſenſe of the principal Men among the *Karites*, as he ſhows, *cap.* vi. But this is againſt the conſtant ſenſe of the Hebrew Doctors, who ſay it is lawful to marry the Daughter of a Mother-in-law, which ſhe had by another Husband; for there is no *nearneſs of Fleſh* at all between theſe two. And therefore, as in the *ninth* Verſe, the Marriages of all brothers and Siſters in general, are forbidden, ſo here more particularly the Marriage with a Siſter by the ſame Father, tho not by the ſame Mother: which was neceſſary to be expreſly forbidden, becauſe before the Law, the Sons of *Noah* thought it lawful to marry a half Siſter (as we ſpeak) by the Father's ſide, tho not by the Mother's: ſee *Buxtorf. de Sponſ. & Divort. p.* 15, 16. And this was the antient Law of *Solon* among the *Athenians*, that they might marry ὁμοπατρίους, their Siſters by the ſame Father, but not ὁμομητρίους, their Siſters by the ſame Mother; as *Joh. Meurſius* ſhews in his *Themis Attica, lib.* i. *cap.* 18. And if the one of theſe had not been in ſo many words prohibited, as well as the other, the Jews might ſtill have continued in that practice, which was uſual before the Law: ſee *Sam. Petitus* in *Leges Atticas, p.* 440.

Some are of the opinion, that, in the *ninth* Verſe, the Son of a ſecond *Venter* is forbidden to marry the Daughter of the firſt: and here, the Son of the firſt *Venter*, to marry the Daughter of the ſecond. And others fancy, that the Siſter here meant, is one that was adopted by his Father.

Ver. 12. *Thou ſhalt not uncover the nakedneſs of thy fathers ſiſter.*] And it made no difference whether ſhe was his Father's ſiſter legitimately, or illegitimately begotten by his Grandfather; as *R. Levi Barcelonita* repreſents the opinion of the Hebrew Doctors, *Præcept.* cxcvii. Such Marriages alſo were prohibited by the ancient *Romans*, as Mr. *Selden* obſerves in the place forenamed (*lib.* v. *cap.* 11. *p.* 605.) tho before the Law of *Moſes*, they are ſuppoſed to be lawful; for it is commonly thought that his Father *Amram* married his Aunt *Jochobed*, vi *Exod.* 20. and therefore no wonder it was practiſed in other Countries, who were not acquainted with this prohibition: particularly at *Sparta*, where *Herodotus* ſaith in his *Erato, cap.* lxxi. *Archidamus* their King married *Lampito*, who was Siſter to his Father *Zeuxidamus*, δόντος αὐτῷ Λευτυχίδεος; *Leutichydes* (who was Father both to her and to *Zeuxidamus*) giving her to him in Marriage.

*She is thy fathers near kinſwoman.*] So near, that as he could not be permitted to marry her, ſo his Son alſo, who was but a little farther removed from her, was forbidden to touch her. And by the ſame reaſon that a Man might not marry his Aunt, an Uncle might not marry his Neice. Which tho practiſed among the *Romans* after *Claudius* married *Agrippina*, till the time of *Conſtantine*; yet it was a new thing, as *Claudius* himſelf acknowledges in *Tacitus*, (*Nova nobis in fratrum filias conjugia*, lib. xii. Annal. Marriages with our Brother's Daugthers are new things with us.) And all he could ſay for it, was, That it was common in other Nations, *nec lege ulla prohibita*, and not forbidden by any Law. And indeed the newneſs of it ſo frighted *Domitian*, that he would not venture upon it; nor did many uſe it. Which ſhews that this Law had ſome foundation in Nature; which made thoſe Men cautious about ſuch Marriages, who had nothing elſe to guide them. Or, at leaſt, there had been ſuch a long Cuſtom againſt them, in the Weſtern part of the World, that Men, who were otherwiſe very bad, would not help to alter it.

Ver. 13. *Thou ſhalt not uncover the nakedneſs of thy mothers ſiſter: for ſhe is thy mothers near kinſwoman.*] There is the ſame reaſon for this, as for the former Prohibition: the Aunt, by the Mother's ſide, being as near to a Man, as his Aunt by the Father's.

Ver. 14. *Thou ſhalt not uncover the nakedneſs of thy fathers brother.*] This is explained in the next Words, *Thou ſhalt not approach to his Wife*: that is, not marry thy Uncle's Wife. And therefore much leſs might an Uncle marry his Brother's Daughter: as *Herodotus* tells us *Darius* married *Phrataguna*, the Daughter of his Brother *Atarnes*, who gave him all his Eſtate with her; and *Leonides*, King of *Sparta*, married *Gorgo* the Daughter of his Brother *Cleomenes*: ſee *lib.* vii. (called *Polymnia*) *cap.* 224, and 239.

*She is thy Aunt.*] By ſuch near *Affinity*, that Marriage is forbidden with her, as well as with an Aunt by *Conſanguinity*, v. 12, 13. In which the antient *Romans* alſo were very ſtrict, as our *Selden* obſerves in the place above-named. And it made no difference, whether he were only eſpouſed to her, or had after Marriage divorced her, or was ſeparated by Death: or whether he was his Father's Brother legitimately, or ſpuriouſly, as *R. Levi Barcelonita* obſerves, *Præcept.* cxcix, and cc. Where he notes, that tho the Father's Brother's Wife be only mentioned, yet the Mother's Brother's Wife is alſo prohibited. This is repeated xx. 20.

Ver 15. *Thou ſhalt not uncover the nakedneſs of thy daughter-in-law: ſhe is thy ſons wife*, &c.] Tho only eſpouſed to him; and therefore much more when ſolemnly married; as the ſame *R. Levi* explains it, *Præcept.* cci. where he hath the ſame obſervation as before; that if ſhe was afterwards divorced, he might not marry her: and that it is probable the Wife of a Baſtard Son is prohibited; for he is his Son; though a Child by a *Slave*, or a *Stranger*, is never called a Man's Son.

Ver. 16. *Thou ſhalt not uncover the nakedneſs of thy brothers wife*, &c.] Unleſs he died Childleſs; for in that caſe the next Brother was bound to marry her, xxv *Deut.* 5. ſee *Buxtorf. de Sponſ. p.* 25. and *Grotius* in xiv *Matth.* 4. Much leſs might a Man marry his Brother's Daughter, (as was before noted) who was nearer to him, and of his own Fleſh. Which was ſo much abhorred by the antient *Romans*, that *Claudius Cæſar* durſt not celebrate his Marriage with *Agrippina*, till he had got a Decree of the Senate for it, *Quo juſta inter patruos, fratrumque filias, nuptiæ etiam in poſterum ſtatuerentur*: which made the Marriage of Uncles with their Brothers Daughters to be lawful for the future: which hitherto had been without example. So *Tacitus* relates in the forenamed Book of his *Annals, cap.* v. where he ſaith, notwithſtanding this Decree, there were none found, but only one Man, who deſired ſuch Matrimony; and moſt thought he did it to gain *Agrippina*'s favour: *Neque tamen repertus eſt, niſi unus, talis matrimonii cupitor*, &c.

Ver. 17. *Thou ſhalt not uncover the nakedneſs of a Woman and her daughter.*] If a Man married a Widow that had a Daughter, it was a wicked thing to marry that Daughter, either while her Mother lived, or after ſhe was dead.

*Neither ſhalt thou take her ſons daughter, nor her daughters daughter, to uncover her nakedneſs.*] To preſerve them from this, the Jews added, as *a Hedge* to this Law, a Prohibition to marry the Grand-daughters of ſuch Daughters, as *R. Levi Barcelonita* tells us, *Præcept.* ccv.

*For they are her near kinſwomen* ] Of ſuch Conſanguinity with her (from whom they directly come) as makes it very criminal in him that is one with her, to marry them.

*It is wickedneſs.*] The Hebrew word *Zimmah* imports more than *Wickedneſs.* The LXX tranſlate it ἀσέβημα, *Impiety*; the vulgar Latin, *Inceſt*; others, *nefarious Wickedneſs*, which is the word in the Civil Law for thoſe Marriages that are contrary to Nature. Such were theſe in ſome meaſure, tho not in the higheſt degree.

Ver. 18. *Neither ſhalt thou take a wife to her ſiſter.*] There are a great many eminent Writers, who following our marginal Tranſlation, [*one wife to another*] imagine that here plurality of Wives is expreſly forbidden by God. And they think there is an example to juſtify this Tranſlation in xxvi *Exod.* 3. where *Moſes* is commanded to take care the five Curtains of the Tabernacle were coupled together, *one to its ſiſter* (as the Hebrew phraſe is) *i. e. one to another.* And ſo the *Karaites* interpret this place, That a Man, having a Wife, ſhould not take another while ſhe lived. Which, if it were true, would ſolve ſeveral difficulties: but there are ſuch ſtrong Reaſons againſt it, that I cannot think it to be the meaning. For as more Wives than one were indulged before the Law, ſo they were after. And *Moſes* himſelf ſuppoſes as much, when he provides a Man ſhould not prefer a Child he had by a beloved Wife, before one by her whom he hated, if he was the eldeſt Son. Which plainly intimates an allowance in his Law, of more Wives than one. And ſo we find expreſly their Kings might have, tho not a multitude, xvii *Deut.* 17. And their beſt King, who read God's Law day and night, and could not but underſtand it, took many Wives, without any reproof: Nay, God gave him more than he had before, by delivering his Maſter's Wives to him, 2 *Sam.* xii. 8. And beſides all this, *Moſes* ſpeaking all along in this Chapter of Conſanguinity, it is reaſonable (as *Schindlerus* obſerves) to conclude he doth ſo here: not of *one Woman to another*; but of *one Siſter to another.* There being alſo the like reaſon to underſtand the word *Siſter* properly in this place, as the words *Daughter* and *Mother* in others, *ver.* 17. and xx. 14. where he forbids a Man to take a *Woman and her Daughter*, or a *Woman and her Mother*, as *Theodorick Hackſpan* judiciouſly notes, *Diſput.* i. *de locutionibus ſacris, n.* 29. ſee *Selden, lib.* v. *de Jure Nat. & Gent. cap.* 6. and *Buxtorf. de Sponſal. p.* 28, 29.

The meaning therefore is, That tho two Wives at a time, or more, were permitted in thoſe days, no Man ſhould take two Siſters (as *Jacob* had formerly done) begotten of the ſame Father, or born of the ſame Mother, whether legitimately or illegitimately, as the forenamed *R. Levi* expreſſes it, *Præcept.* ccvi. Which tho it may ſeem to be prohibited before, by conſequence and analogy, (becauſe the Marriage of a Brother's Wife is forbidden, *ver.* 16.) yet it is here directly prohibited, as other Marriages are; which were implicitly forbidden before. For *ver.* 7. the Marriage of a Son with his Mother is forbidden: and *ver.* 10. the Marriage of a Father with his Daughter.

*To vex her.*] There were wont to be great Emulations, and Jealouſies, and Contentions between Wives (ſome of them being more beloved than others, and alſo ſuperior to them) which between two Siſters would have been more intolerable, than between two other Women: who not being *a conſanguinitate, æquiore animo ſub eodem marito, ætatem unà agant* (as *Petrus Cunæus* ſpeaks, *lib.* ii. *de Repub. Heb. cap.* 23.) of the ſame Conſanguinity (as two Siſters are) might live with more equal and quiet minds under the ſame Husband. The vulgar Latin underſtands this, as if *Moſes* forbad them to make one Siſter their *Wife*, and the other their *Concubine*; which could not but beget the greateſt diſcords between them.

*In her life time.*] From hence, ſome infer that a Man was permitted to marry the Siſter of his former Wife, when ſhe was dead. So the *Talmudiſts*; but the *Karaites* thought it abſolutely unlawful, as Mr. *Selden* obſerves, *lib.* i. *de Uxore Heb. cap.* 4. For it is directly againſt the Scope of all theſe Laws, which prohibit Men to marry at all with ſuch Perſons as are here mentioned, either in their Wives life-time, or after. And there being a Prohibition, *ver.* 16. to marry a Brother's Wife, it is unreaſonable to think *Moſes* gave them leave to marry their Wive's Siſter. Theſe words therefore, *In her life-time*, are to be referred, not to the firſt words, *Neither ſhalt thou take her*, but to the next, *To vex her*, as long as ſhe lives. *Chaskuni* refers it to both the Siſters, according to the *Targum*, and makes this the ſenſe; *leſt they ſhould both be afflicted Widows as long as they live:* for no Body would marry either of them, being defiled by ſuch an inceſtuous Conjunction, for which God cut off their Husband.

In this the antient Chriſtians were ſo ſtrict, that if a Man, after his Wife died, married her Siſter, he was by the *tenth* Canon of the Council of *Eliberis*, to be kept from the Communion five years.

Ver. 19. *Alſo thou ſhalt not approach to a woman.*] No, not to his own Wife, as the forenamed *R. Levi* expounds it, *Præcept.* ccvii. tho all other Women alſo are comprehended, even their *Canaanitiſh* Slaves, as he obſerves.

*As long as ſhe is put apart for her uncleanneſs.*] Which was *ſeven* days, xv. 19. All the Laws about Marriages unto this place, ſeem to have a ſpecial regard to the wicked Cuſtoms among the *Egyptians*; who, above all other People, were then polluted with ſuch inceſtuous mixtures. And now he proceeds to direct them to abhor the Cuſtoms of the *Canaanites*; who were polluted more than other Nations, with Adulteries, and offering their Children to *Moloch*, and the reſt of the foul Crimes which follow.

low. For againſt the Practices of theſe two Nations, the *Egyptians* and the *Canaanites*, *Moſes* cautions them, *ver.* 3. and accordingly firſt mentions the *doings* of the *Egyptians*, unto this place; and then thoſe of the *Canaanites*, in the following Verſes.

Ver. 20. *Moreover thou ſhalt not lie carnally with thy Neighbours wife.*] While he lived with her: For this was to commit Adultery.

*To defile thy ſelf with her.*] This ſignifies the fouleſt impurity, as appears from *ver.* 23. and was puniſhed with death, xx. 10.

Ver. 21. *And thou ſhalt not let any of thy ſeed.*] *i. e.* Of their Children, as it is explained xviii *Deut.* 10. This was a Spiritual Adultery, and therefore here mentioned.

*Paſs through the fire to Molech.*] It is certain that *Molech* was particularly worſhipped by the Children of *Ammon*, (at leaſt in future Ages, 1 *Kings* xi. 7.) but ſeems to have been the name of many of the Heathen Gods, and the ſame with *Baal*: Both of them ſignifying *Dominion.* This appears by comparing xix *Jer.* 5. with xxxii. 35. But more eſpecially it ſignifies the *Sun*, the Prince of the heavenly Bodies, (See *Voſſius de Orig. & Progr. Idolol. Lib.* ii. *cap.* 5.) as the Queen of Heaven was the *Moon*, vii *Jer.* 18. Now it is evident by ſeveral paſſages in Scripture, that the ancient Pagans (whom the *Iſraelites* were prone to imitate) not only made their Children *paſs through the fire*; but alſo *offered* them in Sacrifice unto *Molech*. The former I take to be forbidden in this Law; the latter in xx. 3. where giving their Children to *Molech* is prohibited under a ſevere Penalty, of being put to death for that Crime: Whereas there is no Penalty annexed here to their making them *paſs through the fire*. Which I take therefore to have been a leſs Crime than the other; tho' an idolatrous Rite practiſed by thoſe, who abhorred the cruelty of offering the very Life of their dear Children to *Molech*. Inſtead of which, this Rite was deviſed, of making them paſs thro' the fire (for tho' the word *fire* be not here in the Hebrew Text, yet it is underſtood by all, and expreſſed xviii *Deut.* 10.) by way of Purification, and *Luſtration*, as they called it; and by this means to dedicate them to the Worſhip and Service of *Molech*. And therefore, being a Rite of Initiation, whereby Parents conſecrated their Sons and Daughters to their Deities; we never find it mentioned in Scripture, but only concerning Children (not concerning Men and Women) whom the *Iſraelites* are forbidden to dedicate in this manner; which was in truth, to alienate them from the Lord God of *Iſrael*.

Now that this was practiſed among the ancient Pagans as a Rite of Initiation, appears particularly in the Myſteries of *Mithra*, (See *Suidas* upon that word) and continued long among the *Perſians*, if we may believe *Benjamin Tudelenſis*, in his *Itinerarium*, *p.* 214. See *G. Schickardi Tarich*, *p.* 126, *&c.* And this very phraſe, *make to paſs unto*, (for the word *fire*, as I ſaid, is not here mentioned) ſignifies as much as *ad partes ejus tranſire*, to be addicted to any one; like that phraſe προσέρχεσθαι τῷ Θεῷ, *to come unto God*, xi *Hebr.* 6. And ſo this Hebrew Phraſe is uſed xiii *Exod.* 12. and may very well be thus underſtood here, for devoting, or making over their Children unto *Molech*. For the Heathen thought their Children unclean, and obnoxious to the Anger of their Gods, and conſequently in danger to be taken away from them, if they were not thus expiated, as *Maimonides* tells us, *More Nevoch. P.* iii. *cap.* 37. And on the contrary, they fancied (as *R. Levi Barcelonita* obſerves, *Precept.* ccviii.) that if only one of their Children were thus conſecrated to *Molech*, all the reſt were bleſſed, and ſhould be proſperous. For he very *nicely* takes notice that the *Iſraelites* are forbidden to make *any of their ſeed* to paſs through the fire: It not being the manner, he ſaith, to make them all paſs. But the idolatrous Prieſts (to make the People more willing to this Service) cunningly perſwaded them, that if any one Child was offered to *Molech*, it procured a Bleſſing upon all; and if there was only one Child in a Family, they laid no Obligation on the Parents to do this.

The manner of doing it, at this diſtance of time, cannot certainly be known. Some ſay their Parents carried them through two fires upon their ſhoulders. Others, that they were led between them by their Prieſts: And ſo *R. Levi* in the place before-named; *The Father delivered the Child to the Prieſt, in the name of the Idol; juſt as it is ſaid concerning Legal Sacrifices* (xv. 14.) *he ſhall give them to the Prieſt.* Others think that the Prieſt, or ſome Body elſe, waved the Child about in the very flame, while Men and Women danced round the fire; nay, leaped through the flame. And *Joh. Coch.* obſerves, upon the Title *Sanhedrim*, *cap.* 7. *n.* 7. that ſome are of the opinion, the Children thus dedicated did not walk, but dance thro' the fire: which being an emblem and repreſentative of the Sun, plainly ſignified ſuch Children were conſecrated to that Deity. And this comes nearer to the Hebrew phraſe, as we tranſlate it, that they did not paſs *between fires*, but *through the fire*. But which way ſoever it was done, whether they waved the Child thro' the very fire, and preſented it to *Molech*, before whom the fire was kindled, or led it between two fires; when they had ſo done, the Prieſt reſtored the Child to the Father again. And in ſome ſuch way *Ahaz* made his Son *to paſs thro' the fire, according to the abomination of the Heathen*, 2 *Kings* xvi. 3. which cannot be meant of his burning him: For *Hezekiah* his Son out-lived him, and ſucceeded in his Throne. See *Theodoret* in iv *Kings quaſt.* 47. *Maimon. de Idol. c.* 6. *ſect.* 14. *n.* 4, 5, 6, 7. and *Voſſius* his Notes; with *Simeon de Muis* in cvi *Pſal.* 37.

*Neither ſhalt thou prophane the name of thy God.*] By offering their Children to *Molech*, they in effect rejected and diſowned (as I before obſerved) the Lord God of *Iſrael*: Which was to *pollute his Name*, by giving that honour, which was due to him alone, unto another God: For he gave them Children; who were therefore to be devoted to none but him.

*I am the Lord.*] The only Sovereign of the World; who will ſeverely puniſh the Tranſgreſſors of this Law.

Ver. 22. *Thou ſhalt not lie with mankind, as with woman-kind: it is an abomination.*] A deteſtable wickedneſs; condemned by all Nations; tho practiſed by ſome lewd Perſons among them. Inſomuch that the Apoſtles of Chriſt make mention of it, with the greateſt abhorrence, i *Rom.* 27. 1 *Corinth.* vi. 9. 1 *Tim.* i. 10. For not only ſeveral of the *Roman* Emperors were infamous upon this account; but ſome alſo of the *Greek* Philoſophers.

This Prohibition is repeated, according to *Maimonides*, in xxiii *Deut.* 17. whom our Tranſlation follows; there ſhall not be a *Sodomite of the Sons of* Iſrael. But *Onkelos* interprets that place otherwiſe.

Ver. 23. *Neither ſhalt thou lie with any Beaſt,* &c.] *i. e.* Of any kind whatſoever. Some are apt to ſay, What need was there of ſuch Prohibitions? when it is ſo monſtrouſly unnatural, to mix with Creatures of a different Species from us, as all Beaſts are. But ſuch Perſons do not underſtand, that this was not only practiſed in *Egypt* (againſt whoſe *doings* he cautions them, *ver.* 3.) but was alſo made a piece of Religion: Women devoted to the Worſhip there uſed, moſt filthily ſubmitting to the Luſt of their *ſacred Goats.* So *Strabo* tells us, *Lib.* vii. *p.* 802. that at *Mendes,* where they worſhipped *Pan,* Τράγοι ἐνταῦθα γυναιξὶ μίγνυνται, *Goats* (which were there alſo worſhipped) *lay with women.* For which he quotes *Pindar*; as do alſo *Priſcianus* and *Ælian, Lib.* vii. *de Animal. cap.* 19. as *Caſaubon* there notes. And *Herodotus* vouches this upon his own knowledge, and ſaith they did it *openly* (ſo ἀναφανδὸν ſignifies) when he was in *Egypt.* His words are theſe in his ſecond Book called *Euterpe, cap.* 46. Ἐγένετο δ᾽ ἐν τῷ νομῷ τούτῳ ἐπ᾽ ἐμεῦ τοῦτο τέρας· Γυναικὶ τράγος ἐμίσγετο ἀναφαντόν. *This prodigy happened in this part of* Egypt (*i. e.* among the *Mendeſians*) *when I was there, a Goat had to do with a woman in the view of all.* Τοῦτο δὲ ἐπίδειξιν ἀνθρώπων ἀπίκετο. How long this beaſtly Cuſtom had been among them, none can tell, but theſe words import, that then it was notorious; and ſo far from being kept ſecret, that they rather made an oſtentation of it. Which I look upon as an argument that this had been a very old practice; otherwiſe they would have bluſhed at it.

Ver. 24. *Defile not your ſelves in any of theſe things.*] This ſeems to relate particularly to the ſins before-mentioned, *ver.* 20, 21, 22, 23. See *ver.* 26.

*For in all theſe the Nations are defiled, which I caſt out before you.*] The ſeven Nations that inhabited the Land of *Canaan,* (mentioned in many places, particularly vii *Deut.* 1.) were ſo over-run with theſe filthy Vices, that God could not bear with them, but ordered them to be deſtroyed for this very reaſon. Which was a ſufficient Caution to the *Iſraelites,* who came in their room, to keep themſelves from ſuch Impurities.

Ver. 25. *And the Land is defiled.*] To make the *Iſraelites* the more abominate ſuch *doings,* he repreſents the very Land, in which they dwelt, as ſenſible of the foul wickedneſs of the Inhabitants; who were a loathſome burden to it, which it could not digeſt.

*Therefore do I viſit the iniquity thereof upon it.*] I am about to puniſh them, upon that account.

*And the Land itſelf vomiteth out its Inhabitants.*] A moſt eloquent figure, expreſſing the exceſſive loathſomneſs of their wickedneſs: which made their own Country nauſeate them, and throw them out, as our Stomach doth Meat that offends it. The ſame expreſſion is uſed *ver.* 28. xx. 22. iii *Rev.* 16. *Theodoret* expounds this word by βδελύσσειν, which ſignifies their Expulſion, as an *execrable* People. And indeed the word *vomit* in Scripture is uſed for that which is moſt deteſtable and abominable, xxviii *Iſa.* 8. xlviii *Jer.* 26. ii *Habak.* 10.

Ver. 26. *Ye ſhall therefore keep my ſtatutes and my Judgments.*] Theſe Laws I have given you. See *ver.* 4, 5.

*And ſhall not commit any of theſe abominations.*] From this word *abominations,* which the Nations God caſt out, to make room for them, are ſaid to have committed *ver.* 27. ſome conclude that every one of the foregoing Marriages, mentioned in this Chapter, are in their own nature ſinful; the Nations who had no poſitive Law to forbid them, being caſt out for ſuch Pollutions. But the mere force of this word will not warrant ſuch a concluſion; becauſe ſeveral things are called in this Book *an abomination,* which have no moral turpitude in them; but were made ſo by God's poſitive Laws, as Mr. *Selden* obſerves (*Lib.* v. *de Jure Nat. & Gent. cap.* 11. *p.* 598.) from xi *Lev.* 10, 20, 41, 42. where ſeveral ſorts of Creatures are forbidden to be eaten, as *abominable:* And the Sacrifice of a Bullock or a Sheep that had a blemiſh, is ſaid to be *an abomination,* xvii *Deut.* 1. not from the very nature of the thing; but from the Prohibition which God had made againſt ſuch Offerings.

It is moſt reaſonable therefore to refer the *abominations* here ſpoken of, to thoſe foul things mentioned in the latter end of this Liſt (*ver.* 20, 21, 22, 23.) and to thoſe in the beginning, (*ver.* 7, 8, 9, &c.) For lying with one's Mother, or Mother-in-law, or Siſter, was always *an abomination.* But we cannot ſay the ſame of every one of the reſt (the Law itſelf following, or rather requiring, in one caſe, the marriage of a brother's wife) which were made an abomination by the Law now given to the *Iſraelites.*

*Neither any of your own Nation, nor any ſtranger that ſojourneth among you.*] That is, any Proſelyte who had embraced their Religion. See xvii. 8.

Ver. 27. *For all theſe abominations have the men of the Land done, which were before you,* &c.] He admoniſhes them to beware of theſe Abominations, by the example of thoſe who were utterly undone by them. For God is no reſpecter of Perſons; but would puniſh them in the ſame manner, if they did the ſame things.

Ver. 28. *That the Land ſpue not you out alſo,* &c.] As it did at laſt, ix *Jer.* 19. xxxvi *Ezek.* 17.

Ver. 29. *For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit them, ſhall be cut off from among their people.*] The multitude of the Offenders ſhall not keep off the puniſhment; but they ſhall ſuffer by the hand of the Judges, or by the hand of God, if they neglect their Duty. See xvii *Gen.* 14.

Ver. 30. *Therefore ſhall ye keep mine Ordinances.*] Live by all theſe Rules which I have now given you.

*That ye commit not any of theſe abominable Cuſtoms, which were committed before you.*] By obſerving every one of theſe Laws, they were kept at a diſtance from thoſe greater Abominations, mentioned in the beginning, and in the latter end of theſe Prohibitions. The poſitive Laws (or *Ordinances*) now added, being in the nature of an *antemurale*, or an *out-work*; to ſtop their proceeding to the higher Crimes, which were againſt the Law of Nature.

*I am the LORD your GOD.*] As their Lord, he had Authority to make theſe Laws: and as their God, they had particular Obligations to obſerve them. Nay, it was a ſingular token of his Love to them, that he preſcribed theſe Laws of Chaſtity and Modeſty: that thereby he might preſerve them an holy People to him, pure and free from thoſe abominable filthineſſes, and thoſe indecent Conjunctions that were practiſed in the World. For as the ancient Rule was, *Semper in omnibus conjunctionibus, non ſolum quod liceat conſiderandum eſt, ſed & quod honeſtum eſt:* In all Marriages, it is always to be conſidered, not merely what is lawful, but what is honeſt and ſeemly. Which is more true in the Chriſtian Religion, than in any other: For thereby Marriage is advanced, to repreſent the Unity that is between Chriſt and his Church. And beſides, in contracting Marriage, we are not only to have regard to our own Conſcience (as *Joh. Brentius* wiſely obſerves, upon the forenamed Rule of the ancient Law) but to Succeſſion alſo, and to Inheritances. And therefore, *id agendum, quod & boni viri honeſtam judicant; & a legitimo Magiſtratu permittitur:* that is to be done, both which good Men judge to be honeſt, and is allowed by lawful Governors.

## CHAP. XIX.

Ver. 1. AND *the LORD ſpake unto Moſes, ſaying.*] The following Precepts, which contain in a manner all their Duty, ſeem to have ben delivered to *Moſes* immediately after the former; being in a great part a Repetition of ſome principal things which had been already commanded.

Ver. 2. *Speak unto all the Congregation of the Children of Iſrael.*] It is uncertain whether he delivered theſe Precepts only to their Elders and Heads of their Tribes, to be communicated by them to the People; or at ſeveral times he called every Family of every Tribe, and ſpake theſe words to them himſelf.

*And ſay unto them, Ye ſhall be holy, for I the LORD your GOD am holy.*] This very thing was ſaid to them before, with reſpect to ſeveral Meats which are forbidden them, xi. 44. See there. And now is repeated with a peculiar reſpect (as *Maimonides* thinks, *More Nevoch. P.* iii. *cap.* 47.) to the filthy Marriages and abominable Idolatries mentioned in the foregoing Chapter; as it is repeated again in the next Chapter, xx. 7, 26. with reſpect to ſome other things. It being a general reaſon, why they ſhould be ſeparated from all other People, by the obſervation of peculiar Laws, (which is the meaning of being *holy*) becauſe they were the Worſhippers of him, whoſe moſt excellent Nature tranſcended all other Beings, not only in Purity, but in all other Perfections.

Ver. 3. *Ye ſhall fear every man his mother and his father.*] This Duty is called *Honour* in the fifth Commandment, (xx *Exod.* 12.) and the Father there put before the Mother; which being here called *fear*, and the Mother put before the Father, it ſhows, ſaith *Maimonides*, that *honour and fear are equally due to both*, without any difference. And the proper Expreſſions of *Fear* and *Reverence* are, (according to thoſe Doctors) not to ſit in their Seat, nor to contradict them in any thing they ſay; much leſs to cavil againſt them; nor to call them by their proper names, but to add the Title of *Sir*, &c. (as we ſpeak) or the like. And the Expreſſions of *Honour*, are not to ſit down in their Preſence; and to provide them with Neceſſaries, if they fall into Poverty, *&c.* See *Selden, Lib.* ii. *de Synedriis, cap.* 13. *p.* 557, *&c.* and *R. Levi Barcelonita, Precept.* xxvii.

*And keep my Sabbaths.*] Obedience as well as Reverence is included in the word *Fear*: but if Parents commanded them to break the Sabbath-day, or to profane any other day conſecrated to God's Service, they were not to be obeyed.

*I am the LORD your GOD.*] I reſted on the Sabbath-day; who am your Sovereign, and therefore have power to require you to reſt on any other days. Particularly on the great day of Atonement, xvi. 31. when I am ſo gracious as to accept of an Expiation for all your ſins. This is repeated *ver.* 30. and xxiii. 3.

Ver. 4. *Turn ye not unto Idols.*] Not ſo much as to look upon them; no, nor to think of them (as *R. Levi Barcelonita* expounds it, *Precept.* ccxxv.) much leſs to enquire after what manner the Gentiles worſhipped them, (which it expreſly forbidden xii *Deut.* 30.) for by this means they might be allured to Idolatry. The word we here tranſlate *Idols*, is a word of contempt, ſignifying *a thing of nought*. Or, as ſome of the Jews will have it, this word *Elilim*, is compounded of the Particle *al*, ſignifying *not*; and *El*, *i. e.* God. As much as to ſay, *which are not Gods*; and therefore called in Scripture *Vanities*, which can do neither good nor hurt.

*Nor make to your ſelves molten gods.*] This ſeems to have reſpect to the golden Calf, which they made to worſhip, and is called a *molten Calf*, xxxii *Exod.* 4. But all *graven Images* are no leſs forbidden: for if to look towards an Idol was a ſin, much more was it to make an Image of any ſort, to worſhip it. The Jews are ſomething curious in their obſervations upon this Precept. For, in the Book *Siphra*, they ſay, that they might not make molten Gods for *others*, much leſs for *themſelves*. Whence that ſaying, He that makes to himſelf an Idol, violates a double Precept; firſt in *making it*; and then in making it to *himſelf*. See *R. Levi* before-mentioned, *Precept.* ccxxvi.

*I am the* Lord *your* God.] The ſame reaſon is given in the foregoing Verſe, for the obſervation of their *Sabbaths:* And that of the *ſeventh* Day every Week, was ordained in memory of the Creation of the World; and conſequently intended as a Preſervative from Idolatry, (as I obſerved upon *Exod.* xx. 8.) which perhaps makes theſe two Precepts be here put together. But it is evident *Moſes* doth not obſerve the order wherein theſe Precepts were firſt delivered; but rather inverts it, beginning with the *fifth* Commandment, and ſo going back to the *fourth*; and here to the *two firſt*.

Ver. 5. *And if ye offer a Sacrifice of peace-offerings unto the* Lord.] As they were to avoid all Idolatry, ſo they were to be careful to perform the Service due to the true God, in a right manner. *Peace-offerings* are only mentioned, becauſe they were the moſt common Sacrifices; being of *three* ſorts: ſee *ch.* vii. 11, &c. and xvii. 5.

*Ye ſhall offer it at your own will.*] Either of the Herd, or of the Flock; Male or Female, *ch.* iii. 1, 6. Or rather (as the vulgar Latin and the LXX. underſtand it) they were to offer it ſo, that it might be *acceptable to the* Lord; according to the Rules preſcribed in the *ſeventh* Chapter.

Ver. 6. *It ſhall be eaten the ſame day ye offer it, and on the morrow.*] This ſhows he ſpeaks particularly of thoſe *Peace-offerings* which were a *Vow*, or *a voluntary Offering*, *ch.* vii. 16. for Sacrifices of *Thankſgiving* might not be kept till the morrow, but were to be eaten on the ſame Day, *ver.* 15. of that Chapter: ſee the reaſon of this, *Exod.* xxiii. 18. the latter end.

*And if ought remain till the third day, it ſhall be burnt with fire.*] See *ch.* vii. 17.

Ver. 7. *And if it be eaten at all on the third day, it is abominable.*] See *ch.* vii. 18.

*It ſhall not be accepted.*] See there. This ſeems to juſtify the ſenſe which the *Vulgar* puts upon thoſe words, *ver.* 5. which we tranſlate, *according to thy will.*

Ver. 8. *Therefore every one that eateth it, ſhall bear his iniquity.*] See *ch.* vii. 18.

*Becauſe he hath profaned the hallowed things of the* Lord.] By keeping them till they were in danger to ſtink, or to be corrupted.

*That ſoul ſhall be cut off from his People.*] By the Judges, if the thing was known: Otherwiſe by the hand of God.

Ver. 9. *And when ye reap the harveſt of your Land.*] Which was a time of great joy, when they offered, it is likely, many *Peace-offerings* of that ſort before mentioned.

*Thou ſhalt not wholly reap the corners of thy field.*] But leave a *ſixtieth* part, (as their wiſe Men have determined it) and that in the extream part of the Field, rather than any other place, that the Poor might know where to come for it; as *R. Levi Barcelonita* explains it, *Præcept.* ccxiii. And this, whether they were in the Land of *Iſrael*, or out of it; as Mr. *Selden* obſerves out of the *Talmudiſts*, *Lib.* vi. *de Jure Nat. & Gent. cap.* 6. *p.* 692. where he ſhows it was the Cuſtom to add ſomething to the *ſixtieth* part, proportionable to the largeneſs of the Field, or the multitude of the Poor, or the greatneſs of the Crop.

*Neither ſhalt thou gather the gleanings of thy harveſt.*] That is, if an ear or two of Corn fell (as they cut it, or bound it up) out of the Sheaves, or from under their Sickle, they were not to gather them up from the ground, but leave them for the Poor, as oft as they fell: But not if there fell *three* ears at a time, as the *Talmudiſts* determine: ſee Mr. *Selden* in the place above-named; and the ſame *R. Levi*, *Præcept.* ccxiv.

Ver. 10. *And thou ſhalt not glean thy vineyard.*] When they had cut off the great Bunches, they were not to examine the Vine over again, for the ſcattered Grapes, or ſmall Cluſters.

*Neither ſhalt thou gather every grape of thy Vineyard.*] If any fell to the ground as they gathered them, they were not to take them up. That is, if one or two Cluſters fell; but not if three, much leſs, if more: for they conſtrue this as they do the Precept about Ears of Corn (*ver.* 9.) They alſo ſay, they were bound to leave the Corners of the Vineyard uncut, as well as the Corners of the Field. *R. Levi Barcelonita*, *Præcept.* ccxxx. and ccxxxi. and Mr. *Selden*, *Lib.* vi. *de Jure Nat. & Gent. cap.* 6. in the place before-named. And theſe Precepts obliged ſuch *Strangers* as ſojourned among them, (mentioned *ch.* xvii. 8. & xviii. 26.) who before they were admitted to embrace the Jewiſh Religion, were examined whether they underſtood that they muſt obſerve ſuch and ſuch Precepts, particularly theſe here mentioned, which were propounded to them plainly and diſtinctly: And after they had promiſed to keep them, they were circumciſed, &c. As *G. Schickard* obſerves out of the *Talmud*, the cuſtom was, after the deſtruction of *Jeruſalem*, in *Miſhpal Hamelek*, *cap.* 5. *Theorem* xvii.

*Thou ſhalt leave them for the poor and the ſtranger.*] Tho' by *Stranger* the Jews think is underſtood a Proſelyte of Righteouſneſs, (as they call him who had embraced their Religion, by receiving Circumciſion) yet they did not hinder any poor Gentile from partaking of this Charity; as the ſame *R. Levi* ſays. And if any one tranſgreſſed any of the Precepts contained in theſe two Verſes, he was beaten; as Mr. *Selden* ſhows, *Lib.* ii. *de Synedr. cap.* 13. *n.* 8.

*I am the* Lord *your* God.] I give you the Country to which you go, with theſe reſerves for the Poor: And have been ſo bountiful to you, that I require you to be ſo to them.

Ver. 11. *Ye ſhall not ſteal.*] Here are ſeveral Moral Precepts put briefly together, for the maintaining Juſtice and Truth; without which Societies cannot be preſerved. And firſt he forbids Theft; the coveting of other Mens Goods being the Source of the other Sins that follow. And whether they were the Goods of an *Iſraelite*, or of a *Gentile* Idolater, that any Man ſtole, he was bound to make Reſtitution, as *R. Levi* obſerves, *Præcept.* ccxxxii. See *Exod.* xxii. 1.

*Neither deal falſly.*] This is a Divine Caution (as the Hebrew Doctors obſerve) againſt denying a thing that was depoſited with them; or, which they had found, *&c.* which they would never pretend they had not, if they were diſpoſed to be ſincere and upright in their Dealing.

*Neither lie one to another.*] Words being intended to declare the Mind, and for no other end; he that hears us ſpeak hath a right in Juſtice to be done him, that what we ſpeak be true. For otherwiſe he doth not know our Mind by our words; and then we had better be dumb. But tho' all kind of lying be contrary to the intention of God, in giving us Speech; yet this relates particularly to ſuch Lies whereby a Man's Neighbour was injured; defrauded, for inſtance, of his Goods which he had depoſited with another; or of the juſt Debts which were owing him, *&c.* But tho' the ſimple denying of ſuch things was not puniſhed with beating, as Mr. *Selden* repreſents the Opinion of the *Talmudiſts*, *Lib.* ii. *de Synedr. cap.* 11. yet he that denied a thing depoſited with him, was not admitted to be a Witneſs in any caſe, tho' he had not forſworn himſelf, unto which this lying diſpoſed him. So *R. Levi*, *Præcept.* ccxxxiii.

Ver. 12. *And ye ſhall not ſwear by my name falſly.*] Much leſs was it lawful for them to confirm the Lies fore-mentioned, with an Oath. So the Jewiſh Doctors interpret it, as Mr. *Selden* obſerves in the ſame place. If any Man did, and was found guilty, he was adjudged to reſtore the principal, and a fifth part more, *ch.* vi. 5. And whether he forſwore himſelf knowingly, or ignorantly, he was to expiate his Crime with a Sacrifice. But if he was ignorant of that Command concerning a Sacrifice; or if, tho' he had the thing which he denied, in his keeping, yet he had really forgot it, when he ſwore he had it not; he was freed both from the *fifth* part, and from the *Sacrifice.* See *ch.* v. 4.

*Neither ſhalt thou profane the Name of thy* God.] By calling God to witneſs unto a frivolous thing, or to a raſh Reſolution: As if a Man ſwore in his anger he would not ſpeak to ſuch a Perſon, but afterwards did; or, he would not eat of ſuch Meat, *&c.* In ſuch caſes, the Jews ſay, when a Man's heart was touched with Repentance for his raſhneſs and incogitancy, he was to go to ſome wiſe Man, or to *three* Neighbours, and deſire them to abſolve him from his Oath, of which he truly repented. Which they did, when they found him truly penitent; ſaying, *Be thou looſed*, or, *It is remitted to thee*, or the like. So *Selden* obſerves out of *Maimonides*, *Lib* ii. *de Synedr. cap.* 11. *n.* 9.

*Plato* hath ſaid ſome remarkable things concerning *Forſwearing*, and alſo of *Lying* and *Deceit*: For which I refer the learned Reader to his *eleventh Book of Laws*, *p.* 216, 217. *Edit. Serrani.*

*I am the* Lord.] And therefore expect the greateſt Reverence to my Name; and that you ſhould deal honeſtly one with another,

Ver. 13. *Thou ſhalt not defraud thy neighbour, neither rob him*, &c.] Here are ſeveral Precepts, almoſt coincident in their ſenſe; but have ſome peculiar negations belonging to them. For (as *R. Levi Barcelonita* obſerves) *in all things, from which* God *would have them carefully abſtain, he multiplies admonitions*, *Præcept.* cxxxvi. Accordingly here to *defraud*, is to keep in one's hand that which belongs to another: And ſuch a Perſon, he ſaith, is called an *Oppreſſor* in Scripture. The *vulgar Latin* refers it to that which Men get from others by *Calumny*: As the next words relate to that which is wreſted from them by open violence.

*Neither rob him.*] The ſame *R. Levi* expounds this of that which is taken from another by manifeſt force, and doth not belong to him that takes it, *Præcept.* ccxxxvii. For ſo the Hebrew word *gazilah* ſignifies, that which a Man wreſts out of the hand of another, againſt his will, 1 *Chron.* xi. 23.

*The wages of him that is hired, ſhall not abide with thee all night till the morning.*] For this was a kind of force and robbery, to detain what was owing to him, againſt his will. In *Deut.* xxiv. 15. the words are, *Thou ſhalt give him his hire, neither ſhall the Sun go down upon it.* From whence the Hebrew Doctors conclude, there were two ſorts of People that wrought for hire; one were *day-labourers*, whom *Moſes* ſpeaks of in this Verſe; another *labourers by night*, of whom he ſpeaks in *Deuteronomy.* Neither of which were to ſtay for their Wages beyond the time appointed; but the one were to have it before Sun-ſet, the other before Morning; for it was due as ſoon as the Day, or the Night was done. So the *Miſna*, *The Day-labourer requires his wages all night*; *and the Night-labourer all day.* See the fore-named *R. Levi*, *Præcept.* ccxxxviii. who gives this reaſon for it; That *the merciful* God *would have his Creatures ſubſiſt*; *which poor Labourers cannot do, if they want their wages to buy them Victuals.* Upon which account, the detaining of their Wages is ſaid to be *a crying ſin*, in that *Deut.* xxiv. 14. and in St. *James* v. 4.

Ver. 14. *Thou ſhalt not curſe the deaf.*] No *Iſraelite*, whether Man or Woman, was to be curſed; tho' he could not hear the Curſe, and ſo was inſenſible of the Injury, as *R. Levi* explains it, *Præcept.* ccxxxix. For there was the addition of barbarous baſeneſs in it, to curſe or revile a Perſon, who was not capable to anſwer for himſelf, nor do himſelf right: And the Caſe of the Sick, and the Infirm, or the Abſent, was the ſame with the Deaf. As for others, who were not Deaf, it was forbidden to curſe them, ſaith *Maimonides*, becauſe it provoked to Anger and Rage; which ſtirred Men up to take Revenge.

*Nor put a ſtumbling-block before the blind.*] This is as inhuman as the former; proceeding from ſo great Malice, that the Hebrew Doctors ſeem to think Men incapable of it; and therefore expound it of giving ill Counſel to ſimple People, and adviſing them to their Damage. So *R. Levi*, *Præcept.* ccxl. which is no leſs contrary to Nature, than laying a ſtumbling-block in the way of thoſe that cannot ſee to avoid it; and a far greater ſin, becauſe it abuſed their Minds, and might tend to the hurt of their Souls.

*But ſhalt fear thy* God.] Believing he ſees and hears, and will avenge the Cauſe of thoſe who cannot right themſelves, becauſe they know not who injured them. If any Man was convicted of either of theſe Crimes, he was beaten.

*I am the* Lord.] And am therefore to be feared and obeyed.

Ver. 15. *Ye ſhall do no unrighteouſneſs in judgment.*] The Jews take this to be an Admonition to their Judges, that they ſhould have an equal regard to the Plaintiff and Defendant; and not prefer the one before the other. Whence theſe words are thus explained in *Siphra: Thou ſhalt judge thy neighbours juſtly; not letting one party ſtand, and bidding the other ſit; nor ſuffering one to ſpeak as much as he pleaſeth, and bidding the other be ſhort.* See *Selden de Synedr. Lib.* ii. *cap.* 13. *n.* 10. But none hath explained this ſo largely as *Maimonides*, in the whole 21ſt Chapter of *Sanhedrim*; where he in general defines the juſt Adminiſtration of Juſtice to conſiſt in an equal reſpect to both Parties in the Suit; ſo that one of them have not the liberty to ſay what he will, and the other be cut ſhort: And then deſcends to many particulars, wherein equal reſpect to both Parties is to be obſerved; ſome of which it will be fit to mention, becauſe they illuſtrate the words of St. *James*, in the ſecond Chapter of his Epiſtle, *ver.* 2, 3, 4. *If two Parties appear in a Cauſe, one of which is clothed in precious Garments, the other is ragged, or in a poor Habit; let it be ſaid to him that is the more honourable, Either do you beſtow upon your Adverſary as good Apparel as you have on your ſelf, or elſe put on ſuch as he wears, that you may be both alike, and then appear before the Court of Judgment. By no means let the one ſit, and the other ſtand: But let them both be commanded to ſtand: Or if it pleaſe the Judges to give them both leave to ſit, let not one of them ſit in a high place, the other in a low; but both on the ſame Bench, one by the ſide of the other.* See *R. Levi Barcelonita, Præcept.* ccxvii. who obſerves, that Mankind are preſerved by righteous Judgment; and therefore if a Judge was found to have given an unjuſt Sentence, he was condemned to make Reſtitution to him, whoſe Cauſe he had perverted, *Præcept.* ccxli.

*Thou ſhalt not reſpect the perſon of the poor.*] See *Exod.* xxiii. 3.

*Nor honour the perſon of the mighty.*] This *R. Levi* explains (*Præcept.* ccxlii.) as he did the firſt Clauſe; *The Judge ſhall not bid the great man ſit down, while the meaner ſtands; but both ſhall ſtand before the Judge, as if they were in the Preſence of the Divine Majeſty, who ſtandeth in the midſt of the Judges,* Pſal. lxxxii. 1. If by the favour of the Judges both were permitted to ſit, yet when Sentence came to be pronounced, both roſe up and ſtood; according to *Exod.* xviii. 13.

*But in righteouſneſs ſhalt thou judge thy neighbour.*] The obſervation of *Maimonides* ſeems to be too nice and curious, who from this place gathers, that tho' the loweſt Court of Judgment ordinarily conſiſted of no leſs than *three* Judges, yet by the Law one of them might ſit alone as Judge in Matters not Capital; becauſe it is ſaid here in the ſingular Number, *In righteouſneſs ſhalt thou judge thy Neighbour:* For at the ſame time he acknowledges, their wiſe Men require that he ſhould take ſome Aſſeſſors to him; when they ſay, *Do not judge by thy ſelf alone; for there is no ſole Judge, but one only,* viz. God. See *Selden, Lib.* ii. *de Synedr. cap.* 14. *n.* 2. and *Guil. Schickardi Miſhpal Hamelek, cap.* 4. *Theorem* xiv.

Ver. 16. *Thou ſhalt not go up and down as a tale-bearer among thy people.*] The *vulgar Latin* takes the Hebrew word *Rachil* to ſignify one that goes about with *Calumnies*. But it may ſimply ſignify, as we tranſlate it, a *Tale-bearer*; whom *Aben-Ezra* compares to a *Merchant* or *Pedlar* (as the Hebrew word imports) who buys of one, what he ſells to another, and goes about the Country, as a Tale-bearer doth from Houſe to Houſe, carrying to one, what he hath heard at another; ſaying, Such a one hath ſaid ſo and ſo of you; whereby Peace and Concord is deſtroyed among Men. For commonly ſuch Men carry falſe Stories to their Neighbours, or add to the true, and ſecretly backbite others: Which hath moved many to think a *Detractor* is meant by this word, who hopes by his Tales of others to get ſome advantage to himſelf, as every Trader doth by his Merchandiſe. Whence the Jews ſay, *An evil Tongue kills three: him that ſpeaks; him that hears; and him of whom he ſpeaks.* R. Levi, Præcept. ccxliii.

*Neither ſhalt thou ſtand againſt the blood of thy neighbour.*] Much leſs be a falſe Witneſs againſt him, to the endangering of his Life. So it is commonly interpreted, becauſe the Accuſers and Witneſſes ſtood before Judges, who ſat in the Courts of Judgment. But *R. Levi Barcelonita*, and the reſt of the Hebrew Doctors, generally underſtand it otherwiſe; that no Man ſhould ſuffer his Neighbour to periſh in Judgment, or other ways, when he could free him by his Teſtimony or Aſſiſtance: *Præcept.* ccxliv. So it is ſaid in *Siphra*, in ſo many words; *Whence do we gather that he who can clear another by his Teſtimony, muſt not ſuppreſs it in ſilence? Becauſe it is ſaid, thou ſhalt not ſtand againſt the blood of thy Neighbour.* Whence it follows, that if a Man ſaw his Neighbour any way in danger, he was bound, if he could, to deliver him; not only when his Life was in hazard, but that which is as dear as Life, one's Honour and Chaſtity. Thus if any one went about to force a Woman, eſpouſed to another, &c. he that ſaw it was bound to reſcue ſuch a Perſon, tho' with the Death of him that made the Attempt. For this was a piece of Juſtice which they committed to private Men, as Mr. *Selden* ſhews out of the Jewiſh Authors, *Lib.* iv. *de Jure N. & G. cap.* iii. *p.* 481, &c. But then, they reſtrain this Charity only to themſelves; and from the word *Neighbour* argue, that they are bound to do thus only to an *Iſraelite*. Nay (which is ſtrange) ſome of them are ſo ſelfiſh, and ill-natur'd, that they fancy they are forbidden to do ſuch kindneſs to a Gentile. See there, *p*. 485.

Ver. 17. *Thou ſhalt not hate thy brother in thine heart.*] When thy Brother hath done thee any wrong, do not conceal a ſecret hatred againſt him in thy Breaſt, but tell him plainly of his Fault; as the next words ſeem to direct. It appears by this, they were ill Interpreters of the Law, who thought it forbad only external acts of Sin, but not evil affections which were not executed.

*Thou ſhalt in any wiſe rebuke thy neighbour.*] Time after time (if he will not be ſenſible of it at firſt) argue the caſe with him, and reprove him for his fault. And if he will not amend, do it publickly (as the vulgar *Latin* interprets it) and bring him before the Judges. So *R. Levi*, *Præcept.* ccxviii. But he extends this to all ſins, whether againſt God, or againſt themſelves; which, he thinks, they were bound to reprehend privately, and then publickly, if the Offenders did not grow better.

*And not ſuffer ſin upon him.*] He interprets it, *But not put him to confuſion.* For nothing is more grievous to a Man than that: and therefore Reprehenſion ought to be mild and gentle, eſpecially when the offence is againſt one's ſelf; but in thoſe againſt God, greater ſharpneſs is allowable. So he diſcourſes, *Præcept.* ccxlvi. the words in the original being, *Thou ſhalt not bear ſin upon him*; charge him with his Guilt too ſeverely; or, as others take it, *Thou ſhalt not accuſe him of any Crime whereof he is not guilty.* Our Tranſlation, in the *Margin* of our Bibles, takes it as if, by not reproving their Neighbour, they brought the guilt of his ſin upon themſelves; for ſo the words there are, *That thou bear not ſin for him:* Which is an excellent ſenſe, if the Hebrew word *alau* did not ſignify *upon him*, not *for him*. And yet ſome of the Jews have thus underſtood it; this ſaying of *Rabbi Chanina* being famous among them, *Jeruſalem had not been deſtroyed, but becauſe one Neighbour did not reprove another:* ſee *Selden, lib.* i. *de Synedr. cap.* 9. *p.* 280. Where he obſerves, the Doctrine of the ancient Jews was (drawn from this Text) that when one Man offended another in things concerning themſelves, relating to their Civil Affairs, he was to be reproved by his Neighbour, once, or twice, or thrice, if the matter required; but without ſharpneſs, and ſo that he was not expoſed to publick ſhame: But if the offence was againſt God, in matters of Religion, they ſay private Reproof was firſt to be given; and if that did not work amendment, then publick before all. And they admitted publick Reprehenſion upon no other ſcore: but ſaid, *He that publickly puts his Brother to ſhame, ſhall have no part in the other World.*

Ver. 18. *Thou ſhalt not avenge.*] Not deny to do their Brethren a kindneſs, out of a remembrance of any injury received from them; as *R. Levi* interprets it, *Præcept.* ccxlvii. By which means, as he obſerves, Strife and Contention was aboliſhed, and Peace and Concord eſtabliſhed among Men. It may be thought alſo, that as they are forbidden to take Revenge themſelves for the Wrongs any one did them; ſo likewiſe to ſeek for Redreſs from the Publick, meerly to ſatisfy their wrath and deſire to have the injurious Perſon ſuffer, and not to prevent the like or greater Miſchiefs for the time to come.

*Nor bear any grudge againſt the children of thy people.*] When thou doſt thy Neighbour a kindneſs, do not ſpoil it, by upbraiding him with all his Faults. For the Hebrew word *Natar* ſignifies, having ſomething in *reſerve* in one's Mind, particularly *Anger* or *Wrath*; which our Tranſlation frequently ſupplies to make out the ſenſe, *Jer.* iii. 12. *Pſal.* ciii. 9. *Nahum* i. 2. And ſo the LXX underſtand it here, ϗ̀ ȣ̓ μηνιεῖς, *&c.* *And thou ſhalt not be angry with the Children of thy People.*

*But thou ſhalt love thy neighbour as thy ſelf.*] In not doing to him, what thou would'ſt not have done to thy ſelf; and taking ſuch care of him, and what belongs to him, as thou would'ſt have him to do of thee and thine. This, ſaith *R. Aquiba* (as *R. Levi* obſerves, *Præcept.* ccxix.) is the *great ſum of the Law*; i. e. many Precepts depend upon this: for he that thus loves his Neighbour, will neither ſteal any thing from him, nor violate his Wife, nor murder ſo much as his good Name, nor remove his Land-mark, nor offend him any other way: The ſame, in a manner, with what St. *Paul* ſaith, *Rom.* xiii. 8, 9, *&c.*

The only queſtion is, Who is to be underſtood here by their *Neighbour?* which the Jews would reſtrain to themſelves; and have the meaning to be, That one *Iſraelite* ſhould love another; but he is not bound to love a Stranger in the ſame manner: which is directly againſt *Moſes*'s command, *ver.* 34. And certain it is, the word *Neighbour* comprehends more than *Iſraelites*; as appears by the laſt Commandment, which forbids them *to covet their Neighbour's wife*; which did not give them leave, ſure, to covet the Wife of a *Gentile*, provided they did not covet the Wife of an *Iſraelite*. A *Neighbour* therefore is every other Man, as in *Deut.* xxii. 26. and more plainly in *Exod.* xi. 2. where the *Egyptians* are called their *Neighbour*. And therefore *D. Kimchi* ſaith very honeſtly upon *Pſal.* xv. 3. *A Neighbour is every one with whom we have any dealing or converſation.* Which juſtifies our bleſſed Saviour, in making this Command, of *loving their Neighbours as themſelves*, to reach all Men with whom they had to do, *Luke* x. 27, 28.

*I am the* Lord, &c.] Unto whom you are all equally ſubject; and upon that account ought to love one another: ſee *ver.* 34.

Ver. 19. *Ye ſhall keep my ſtatutes.*] This may be thought to be premiſed to what follows; leſt ſuch commands as are contained in this Verſe, ſeeming ſmall, ſhould be neglected by them.

*Thou ſhalt not let thy cattle* (or rather, *make* them) *gender with a diverſe kind.*] As Horſes with Aſſes, Goats with Sheep, *&c.* whoſe mixture one with another they were by no means to procure. But if they did of themſelves come together, it was lawful to uſe ſuch heterogeneous Creatures, as were ſo produced. For they did not abhor the uſe of *Mules*, which were either begot by accident among them, or brought from other Countries to them.

The reaſon the Jews commonly give for this Precept, is, becauſe God having made all things perfect in their kind, it was a preſumptuous attempt to go about to mend his Creation, and add to his Works. By this means alſo Men were deterred from unnatural Mixtures, which they ſaw to be abominable in Brutes. So *R. Levi Barcelonita* (*Præcept.* ccxlix.) and *Philo*, whoſe words are very ingenious, (*lib. de Creatione Princip.*) *Things of the ſame kind were made for Society one with another*; but things heterogeneous (as we call them) were not intended to be mixed and aſſociated: and therefore he who attempts to mingle them, ἄδικος νόμον φύσεως ἀναιρεῖ, *wickedly deſtroys the Law of Nature.* To the ſame purpoſe *Joſephus*: ſee *Selden*, *lib.* vii. *de Jure N. & G. ſec. Heb. cap.* 3. *p.* 798. *Maimonides* alſo himſelf gives this Reaſon of this Precept (*More Nevoch*, *P.* iii. *cap.* 49.) where he ſaith, *No Creature hath a deſire commonly to mix with a Creature of another kind*; *and therefore men ought not to promote ſuch a deſire.* But after all, there might poſſibly be a reſpect in this Precept to ſome idolatrous Cuſtoms, which *Moſes* intended to prevent or aboliſh: for there is good ground to think the following Precepts in this Verſe were ſo intended; and in after-times, ſome Gentiles did procure ſuch Mixture of Creatures, as are here forbidden (Mules, for inſtance) in honour of their Gods: ſee our learned Dr. *Spencer*, *lib.* ii. *de Leg. Heb. Ritualibus*, *cap.* 20. where he endeavours to prove, that by *Cattle* in this place are peculiarly meant *Oxen* and *Aſſes*, which were uſed in Huſbandry; and are of ſuch different Natures, that none would ever have thought to procure their Conjunction, unleſs he had been moved to it by the Devil.

*Thou ſhalt not ſow thy field with mingled ſeed.*] The reaſons of this, according to the Jews, are the ſame with the former: and *R. Levi* extends it to Trees; which, he ſaith, they were not to ingraft of different kinds one upon another. But it concerns, they ſay, only ſuch ſeeds and plants as are for Mens food; not thoſe which are for Medicine, *Præcept.* ccl. But *Maimonides* found a particular reaſon for this Precept, from the idolatrous Cuſtoms of the old *Zabii*; who not only ſowed different Seeds, and grafted Trees of a diverſe kind upon one another, in ſuch or ſuch Aſpect of the Planets, and with a certain form of words and fumigations; but alſo with abominable filthineſs, at the very moment of the Inciſion. Which he proves out of a Book, concerning *the inciſion of an Olive into a Citron*; and doubts not, that God forbad his People to *ſow with mingled ſeed*, that he might root out that deteſtable Idolatry, and thoſe preternatural Luſts which abounded in thoſe days, *More Nevoch. P.* iii. *cap.* 37.

*Neither ſhall a Garment mingled of linen and woolen come upon thee.*] In the Hebrew the words are, *A Garment of mixtures of Schaatnez, ſhall not come upon thee.* But that they might certainly know what *Schaatnez* was, it is explained in *Deut.* xxii. 11. to ſignify (as we tranſlate it) a Garment of Woolen and Linen mixed together. The Jews have taken abundance of pains to find out the original of this word; which *Bochartus* derives from the *Arabick* word *Saat*, which ſignifies to mingle, and *nez*, which ſignifies to weave. *Hierozoicon*, *P.* i. *lib.* 2. *cap.* 45. But *Joh. Braunius*, I think, hath demonſtrated, that it doth not import the weaving of any different things together, but only of *Linen* and *Woolen*; and that by *Woolen* is to be underſtood only what is made of the *Wool* of Sheep, not of Camels or Goats, which they called by the ſame name, *lib.* i. *de Veſtitu Sacerd. Heb. cap.* 4. *n.* 2, 3, 6. Where he obſerves out of *Maimonides*, in his *Halach. Kelaim*, that if a Man ſaw an *Iſraelite* wear ſuch a Garment, it was lawful for him to fall upon him openly, and tear his Garment in pieces; altho' he were his Maſter, who taught him Wiſdom. And the reaſons for this abhorrence are commonly ſuch as are given of the former Precepts; to preſerve them from the horrid Confuſion which was among the Gentiles, by inceſtuous and unnatural Mixtures. But *Maimonides* takes it to have been principally intended, as a Preſervative againſt Idolatry; the Prieſts of the Gentiles in thoſe times wearing ſuch mixed Garments, of the product of Plants and Animals, with a Ring on their finger, made of ſome Metal; as he ſays, he found in their Books, *More Nevoch. P.* iii. *cap.* 37. By which mixture, it is likely, they hoped to have the beneficial influence of ſome lucky Conjunction of the Planets or Stars, to bring a Bleſſing upon their Sheep and their Flax.

Ver. 20. *Whoſoever lieth carnally with a Woman that is a bondmaid, betrothed to an huſband.*] The Jews had ſome Servants that were Gentiles; who, if they embraced the Jewiſh Religion, were baptized; ſometimes with the reſervation of their Servitude, and ſometimes with the full grant of Liberty. But ſome there were in a middle Condition; partly free, and partly ſervile, *viz.* when part of their Redemption-money had been paid, and part was ſtill behind. Now, as while a Woman was a perfect Slave, no *Iſraelite* might marry her; ſo when ſhe was partly free, tho' he might eſpouſe her, and the Eſpouſals were valid, yet they could not be of full force, till her liberty was perfected. And of ſuch a Maiden the Hebrew Doctors underſtand *Moſes* to ſpeak in this place, that was in part free, but not wholly; as the next words interpret it.

*And not at all redeemed, nor freedom given her.*] Not entirely, but in part redeemed; and conſequently her Freedom not abſolutely granted to her.

*She ſhall be ſcourged.*] If ſhe had been perfectly free, both he that lay with her, and ſhe her ſelf ſhould have been put to death, *Deut.* xxii. 23, 24. But being not fully free, and conſequently not fully his Wife who had eſpouſed her, it was not reckoned Adultery; and therefore puniſhed only with ſcourging: ſee *Selden*, *lib.* v. *de Jure N. & G. cap.* 12. *p.* 613. And *Maimonides*, I obſerve, thus expounds it, of a Woman that was not a meer Servant, and yet not completely free, but between both, *More Nevoch. P.* iii. *cap.* 41. But whereas we mention here in the *Text*, the ſcourging only of the

Woman; in the *Margin* it is rightly noted, that the Hebrew words are, *There ſhall be ſcourging*; viz. of them both, as the vulgar *Latin*, with great reaſon, underſtands it. And the Hebrew word *Bikkoreth* properly ſignifies ſcourging with *Thongs* made of a Bull's or Ox's Hide; as *Bochartus* obſerves in his *Hierozoicon*, *P.* i. *lib.* 2. *cap.* 28. & *cap.* 33. *n.* 8.

*They ſhall not be put to death, becauſe ſhe was not free.*] Her Maſter not having ſet her quite at liberty, her Marriage was not complete; which freed her from ſuffering Death; though ſome Puniſhment ſhe deſerved, becauſe it was begun.

Ver. 21. *And he ſhall bring his Treſpaſs-offering unto the* LORD, *unto the door*, &c.] Which was not enjoined her, becauſe ſhe had not wherewithal to offer for her Expiation; all ſhe had being her Maſter's, and not her own.

*A Ram for a Treſpaſs-offering.*] Which was the proper Sacrifice in ſuch a caſe, *Chap.* v. 17, 18.

Ver. 22. *And the Prieſt ſhall make an atonement for him with the Ram of the Treſpaſs-offering.*] She needed an Atonement as well as he, being equally guilty in conſenting to the Fact; and being eſpouſed to another, ſeems to have had a greater guilt upon her; and therefore was left in a lamentable condition, without any publick aſſurance of GOD's pardon.

*For his ſin which he hath done.*] Which had ſo much guilt in it, that beſides the puniſhment he ſuffered in being ſcourged, this Satisfaction was to be made to GOD.

*And the ſin which he hath done, ſhall be forgiven him.*] By virtue of the Sacrifice; which would not have been accepted if ſhe had been perfectly a Free-woman: but the ſin would have coſt his own life and her's alſo, *Deut.* xxii. 23, 24.

Ver. 23. *And when ye ſhall come into the Land, and ſhall have planted all manner of Trees for food.*] The Precept is ſo general, that the boldneſs of *R. Zerika* is unaccountable, who would have it underſtood only of the Vine, which, if it be not cut, its Grapes are not ſo large, nor the Wine ſo good, nor fit to be offered at the Altar, *&c.* as his opinion is repreſented in *Pirke Elieſer*, *cap.* xxix. But *Moſes* expreſly mentioning *all manner of Trees for food*, there is no colour for this limitation; and a very good account may be given of this Prohibition, if we have reſpect only to natural reaſon. For young Trees grow better, if they be ſtripp'd of their Fruit; the Juice of which is wateriſh and unconcocted, having neither pleaſant ſmell nor taſte; as *Nachmanides* obſerves; and therefore not fit for Food; and upon that ſcore not fit to be offered as the Firſt-fruits to GOD.

But beſides all this, *Maimonides* affirms there was an idolatrous Cuſtom among the *Zabii*, to which this Law of *Moſes* may reaſonably be thought to be oppoſed: For they imagined all Trees would be blaſted, or their Fruit fall off, whoſe Firſt-fruit was not part of it offered in their Idol Temples, and the other part eaten there: as their children, they thought, would not thrive, unleſs ſome of them paſſed thro' the fire. And therefore GOD commanded his People to forbear to eat the Fruit of any Tree till the *fourth* year; and not doubt of the fruitfulneſs of their Plantations, tho' they did not conſecrate the Fruit of the years foregoing, after the manner that the Gentiles did. *More Nevoch. P.* iii. *cap.* 37. where he obſerves, ſome Trees brought forth Fruit in one year; ſome not till the ſecond; and others not till the third; according to the different ways wherein they were planted.

*Ye ſhall count the fruit thereof as uncircumciſed.*] That is, as unclean, and therefore to be caſt away as the Foreſkin was.

*Three years it ſhall be as uncircumciſed to you; it ſhall not be eaten of.*] And therefore they pluck'd off the Buds when they put forth, that they might not grow into Fruit; or if any by chance did, they threw it away, as unfit for food. But this is meant only of ſuch Fruit-trees as they planted after they came into *Canaan*; not of ſuch as they found already planted there. And it was the ſame thing, whether he planted them himſelf, or bought an Orchard, or Vineyard, *&c.* of another *Iſraelite*, or had it left him as an Inheritance, or beſtowed on him as a Gift; the *three* firſt years the Fruit was not to be uſed.

Ver. 24. *But in the fourth year all the Fruit thereof ſhall be holy, to praiſe the* LORD *withal.*] It was to be offered as the Firſt-fruit to GOD, and eaten by the Prieſts; which, as *Maimonides* ſaith in the Book fore-named, *cap.* 49. was to excite them to Liberality, and give a check to their Appetites as well as to Covetouſneſs. Yet there are thoſe who ſay this Fruit of the *fourth* year was to be eaten by the Owners before the LORD at *Jeruſalem* (when his dwelling was ſettled there) as they eat the ſecond Tithe. So *R. Levi Barcelonita*, *Præcept.* ccxx. ſhews at large. And they obſerve many Benefits which the *Iſraelites* received by this means; not only in exciting their Thankfulneſs to GOD, but their Love to that Holy Place; unto which ſome of their Family might conceive ſuch an Affection, as to ſettle there, and learn the Law.

Ver. 25. *In the fifth year ſhall ye eat of the fruit thereof, that it may yield unto you the increaſe thereof.*] He would not have them think that they ſhould loſe any thing, by ſtaying till the *fifth* year for the Fruit of their Trees; but promiſes them here, that by forbearing ſo long, their Trees ſhould be the more exceeding fruitful.

*I am the* LORD.] Who beſtowed this Land upon them, to hold of him by what Tenure he pleaſed; by whoſe bleſſing they might expect to receive the *Increaſe thereof* abundantly; without the help of ſuch wicked Arts as *Maimonides* ſays the *Zabii* uſed: Who letting certain things lie till they were purified, and, when the Sun was in ſuch or ſuch a Degree, ſprinkling them about the Trees which they had planted, with certain magical Ceremonies, they fancied Flowers and Fruits would be produced ſooner, than they could have been without theſe practices.

Ver. 26. *Ye ſhall not eat any thing with the blood.*] This is an admonition, as *R. Levi Barcelonita* fancies (*Præcept.* cclii.) againſt Gluttony and Drunkenneſs; ſuch as the rebellious Son was guilty of, *Deut.* xxi. 18, *&c.* which made Men prone to ſhed blood; for ſo he underſtands this Precept, *Thou ſhalt not eat upon blood*; i. e. eat till thou art excited to ſhed blood: unto which he applies *Deut.* xxxii. 15. *Jeſhurun waxed fat and kicked.* But this is a very forced Interpretation; and our Tranſlation is not exact: for he doth not ſay, *Ye ſhall not eat* any thing *with the blood*; but ye ſhall not eat *upon the blood*, or *at the blood*; which *Oleaſter* very ſagaciouſly ſuſpected to be a piece of *Superſtition unknown to him*; and ſo did the LXX. when they tranſlated it, *Ye ſhall not eat*, ἐπὶ τῶν ὀρέων, *upon the Mountains*, which was an idolatrous Cuſtom, mentioned in *Hoſea* iv. 13. and here forbidden, as *Procopius* and *Heſychius* imagine: But the *Hebrew* Word *baddam* no where ſignifies a *Mountain*, but *Blood*, as the Vulgar here truly tranſlates it. There is a *Greek Scholion* which renders theſe words, οὐ φάγεσθε ἐπὶ τοῦ δώματος, *Ye ſhall not eat on the houſe top*; which, in all likelihood, as ſome have conjectured, was a miſtake of the Tranſcriber for ἐπὶ τοῦ αἵματος, *upon the blood*; which is the literal Tranſlation of the *Hebrew* phraſe, and imports ſomething more than is prohibited, *ch.* xvii. 12. where he ſimply ſaith, *No ſoul of you ſhall eat blood*; but here warns them againſt an idolatrous practice of the *Zabii*, who, to enter into the Society of *Dæmons*, and obtain their favour, were wont to gather the blood of their Sacrifices into a Veſſel, or a little Hole digg'd in the Earth; and then, ſitting about it, to eat the Fleſh of the Sacrifices; imagining, that by eating, as it were, of the ſame food (for they thought the *Dæmons* fed upon the blood, as their Worſhippers did upon the fleſh) they contracted a Friendſhip and Familiarity with them. So *Maimonides* relates in his *More Nevoch. P.* iii. *cap.* 46. For the prevention of which idolatrous Cuſtom, GOD ordered their Sacrifices to be offered only at one place, where his own Houſe was; and there the Prieſts ſprinkling the blood, and they eating the fleſh of their Peace-offerings, GOD and they feaſted together upon them. *Nachmanides* is wont to oppoſe *Maimonides* in his Notions; yet this was ſo plain, that he confeſſes, (as Dr. *Cudworth* hath obſerved, in his Treatiſe of the *Right Notion of the Lord's Supper*, *chap. ult.*) that blood it ſelf was forbidden in the Law, upon the account of the Heathens performing their ſuperſtitious Worſhip in this manner, by gathering together blood for their *Dæmons*, *and then coming themſelves, and eating of it with them, whereby they were their Dæmons gueſts*; *and by this kind of* Communion *with them*, *were enabled to propheſy, and foretel things to come.* And this Interpretation is the more probable, that they hoped, by eating of the blood of the Sacrifices, or the fleſh, or both, to have ſuch familiarity with them, as to receive Revelations from them, and be inſpired with the Knowledge of ſecret things; if we conſider the two other Prohibitions in this Verſe, that are joined with this of *not eating upon blood*; which ſhews that it was a Rite of Divination.

*Neither ſhall ye uſe inchantment.*] In the *Hebrew* the Words are *lo tenakaſhu*; which, all agree, ſignify ſome ſuperſtitious Obſervation or other, whereby they made *omens*, and gueſſed what ſhould happen to them; either from Mens ſneezing; or the breaking of a Shoe-Latchet; or the name of a Man they met withal; or ſome Creatures croſſing their way, or paſſing upon their right hand, or their left. And moſt, following the LXX. and the vulgar *Latin*, take it for Divination by the flying, or crying, or pecking of Birds. But the word *Nachaſh* ſignifying a *Serpent*, and having no relation at all to Birds, the famous *Bochartus* thinks *tenachaſhu* (which ſeems to be derived from thence) to relate rather to the ancient ὀφιομαντεία, *Divination by Serpents*, than to their ὀρνιθομαντεία, *Divination by Birds*; for it was very much in uſe among the *Gentiles* in old time, as appears from *Homer* (in his viith *Iliad.*) where *Chalchas* ſeeing a Serpent devour *eight* Sparrows with their Dam, divined how long the *Trojan* War would laſt: and many ſuch Inſtances he heaps up together in his *Hierozoicon*, *P.* i. *lib.* 1. *cap.* 3. *R. Levi Barcelonita* (*Præcept.* ccliii.) refers this to any kind of Divination: by their Staff falling out of their hand; by a Serpent creeping on their right hand; or a Fox going by their left, *&c.* which made them forbear any work they were about; but he thinks withal, it may ſignify, as we tranſlate it, *Inchantment*; to cure Wounds (for inſtance) by reading a Verſe of the Law; or laying the Book of the Law, or a Phylactery upon a Child's head to procure ſleep; which are ſuch Superſtitions as are now in uſe among ſome Chriſtians, who hang the firſt Verſe of St. *John*'s Goſpel about Peoples Necks to cure an Ague. But ſuch things could not be meant by *Moſes*, who had not yet delivered them a Copy of his Laws; nor can we certainly fix upon any other in particular which were then in uſe; ſee *J. Coch* upon the Title *Sanhedrim*, *cap.* vii. *n.* 18. and *Maimonides de Idololatria*, *cap.* xi. *ſect.* 4, 5, 6, *&c.* where he gives a great number of inſtances of ſuch ſuperſtitious Obſervations as were in uſe among the Heathen: ſome of which are mentioned by *Theophraſtus* in his Characters of *Superſtition*; and by *Plutarch*, in his Book on the ſame Subject; and are derided by *Terence* in his *Phormio*, *Act.* iv. *Scen.* 4. with which Superſtitions the greateſt Perſons were anciently very much infected; and they were ſo ſettled in Mens minds, that when they became Chriſtians, they could not preſently ſhake them off; as appears by the frequent Reprehenſions which St. *Chryſoſtom* (and others) give to thoſe who continued to be governed by them; particularly in his viiith Homily upon the *Coloſſians*, he chides his People ſeverely for contemning the Croſs of Chriſt, and calling in old drunken Women, with their *Salt*, their *Aſhes*, and *Soot*, to free thoſe that were bewitch'd. And more eſpecially in his vith Hom. *againſt the Jews*, he ſharply rebukes thoſe that uſed ἐπωδαὶ καὶ περίαπτα, *Charms*, and things hung *about the Neck*, to cure Agues; whereby they got a worſe diſeaſe in their Souls, and wounded their Conſciences, *&c.* And in other Places he reprehends their obſerving of *Omens*, good and bad; ſome of which were very ſtrange. See *Tom.* vi. *p.* 610, 611. *Edit. Savil.*

*Nor obſerve times.*] Take no notice of days, according to the Precepts of Aſtrologers, who made ſome to be lucky, others unlucky. For the Jews generally think ſomething of this nature is here forbidden, the Hebrew word *teonenu* being derived, they imagine, from *Onah*, which ſignifies *time*, (as *R. Levi*, before-mentioned, ſaith, *Præcept.* ccliv.) ſuch an *hour* being thought by ſuperſtitious People to be fit for buſineſs; but another very croſs to it. Which Opinion God ſeems to have intended to extinguiſh, by appointing the *Sabbath*, as the only day of the Week upon which they ſhould reſt from their Labours, leaving all the other ſix days, to be imployed in their buſineſs, without any difference of *days* or *hours*. But there being no ſuch ſignification, as many think, of that word in the Hebrew Language, they rather derive *Teonenu* from *Anan*, a *Cloud*, imagining *Moſes* to forbid them to mark the flying of the Clouds, or to make obſervations from their Motions; which was a thing common among the Gentiles. But *Maimonides*, who in the xith Chapter of *Avoda Zara* interprets it, as we do, of *obſerving times*, by eſteeming one day fortunate, and another unfortunate, mentions another Notion of this word from *Ain*, an *eye*; and ſaith in the ſame Treatiſe, that Jugglers, who delude Mens ſight, in playing their tricks, are comprehended under the Name of *Meonim*. And there are thoſe alſo, who deriving this word from *Anah*, to *anſwer*, think it intends ſuch as pretended to tell their Fortunes.

I ſhall not determine which of theſe is moſt likely; but only obſerve, that there was no Superſtition of this ſort more ancient than that of *Aſtrology*, which was in uſe among the old *Chaldæans*, who pretended to caſt Mens Nativities (as we ſpeak) and thence to tell their Fortunes. But this ſort of Men were rejected, as *Strabo* tells us, *Lib.* xv. by the *Aſtronomers* of that Country, and ſo they were by the beſt Philoſophers in other Nations, as *Tully* tells us, who calls their pretences *Chaldæorum Monſtra*, *Lib.* ii. *de Divin.* And therefore no wonder God cautions his own People againſt them, as he doth not only here, but by his Prophets, eſpecially *Jeremiah* x. 2, 3. *Learn not the way of the Heathen, and be not diſmayed at the ſigns of Heaven, for the Heathen are diſmayed at them*, &c. But then this Caution was moſt neceſſary, when they were going Captives into that Country, which at that time was undoubtedly infected with this Error, but may be thought, perhaps, not to have been ſo in the days of *Moſes*; and therefore I ſay no more of it, but this, that all thoſe whom we call *Jugglers*, were ſometimes comprehended under the Name of *Chaldæans*; who ſeemed to perform wonderful things, as vomiting fire, and transforming Straws into Birds, *&c.* which relate to the other Notion of *Meononu*, derived from עין, which ſignifies an *eye*; which they deluded by the ſlight of their hand, or other means.

Some of the Jews confeſs, that their Nation is at this day extreamly addicted to theſe things. See *Wagenſeil*, his *Annot.* on *Sota*, p. 529, *&c.* where he recites a long paſſage to this purpoſe, out of *Fredericus Franciſcus Offingenſis* a converted Jew; whom one of his own Nation undertaking to confute, he confirmed the Charge.

Ver. 27. *Ye ſhall not round the corners of your head.*] Or, *The ends of the hair of your head.* For the Hebrew word *peah*, which we tranſlate *corners*, ſignifies alſo the *ends* or *extremities* of any thing: And the meaning is, they were not to cut their hair equal, behind and before; as the Worſhippers of the Stars and the Planets, particularly the *Arabians* did (as *R. Levi Barcelonita* interprets it, *Præcept.* cclv.) For this made their head have the form of an Hemiſphere.

The LXX. tranſlate it οὐ ποιήσετε σισόην ἐκ τῆς κεφαλῆς ὑμῶν. Where *Siſoe* is the ſame with the Hebrew *Siſith*, which ſignifies that Lock which was left in the hinder part of the head, the reſt of the hair being cut in a Circle. And thus the ancient *Arabians* cut their hair, as *Herodotus* tells us, in imitation of *Bacchus*. Whence, as *Bochartus* notes (*Lib.* i. *Canaan*, *cap.* 6.) the *Idumæans*, *Ammonites*, *Moabites*, and the reſt of the Inhabitants of *Arabia Deſerta*, are called *circumciſed in the corners*, i. e. of the head, *Jer.* ix. 26. And the *Greek* Scholiaſt on that place, ſaith, that in his time the *Saracens* were ſo cut.

But there are thoſe, who think this refers to a ſuperſtitious Cuſtom among the Gentiles, in their mourning for the dead. For they cut off their hair, and that round about; and threw it into the Sepulchre with the Bodies of their Relations and Friends; and ſometimes laid it upon the Face, or the Breaſt of the dead, as an Offering to the Infernal Gods, whereby they thought to appeaſe them, and make them kind to the Deceaſed. For that this relates to the Dead, is probable from the like Law, repeated *Deut.* xiv. 1. and from the next Verſe to this. See *Maimonides de Idol. c.* 12. 1, 2, 5.

*Neither ſhalt thou mar the corners of thy beard.*] There were *five* corners (as their phraſe is) of their Beards; one on either Cheek, and one on either Lip, and one below the Chin: None of which, much leſs all, they might ſhave off, as the Manner of the Idolatrous Prieſts was; if we may believe *Maimonides*, *P.* iii. *More Nevoch. cap.* 37. But if the former have reſpect to their Mourning for the Dead, I do not ſee why this ſhould not alſo be ſo interpreted; the *Gentiles* being wont (as *Theodoret* obſerves) to ſhave their Beards, and ſmite their Cheeks, at the Funerals of their Friends.

Ver. 28. *Ye ſhall not make any cuttings in your fleſh.*] Either with their Nails, or with Knives, or other ſharp Inſtruments; as the Manner of the Heathen was.

*For the dead.*] To pacify the Infernal Spirits, and make them propitious to the Dead; which was the End at which the *Gentiles* aimed in ſlaſhing themſelves. Otherwiſe, ſimple tearing their Fleſh out of great Grief and Anguiſh of Spirit, doth not ſeem to be prohibited, no more than tearing off their Hair; which were in uſe among the Jews, without any Offence againſt this Law, *Jer.* xvi. 6, 7. xli. 5. and other Places. See *Maimon. de Idol. cap.* 13. *ſect.* 10, 11, 12, 13. *J. Gerard. Voſſius de Idol. p.* 209.

*Edit.* 1. and *Gierus de luctu Hebræorum*, *cap.* 10. *ſect* 2, 3. *Huetius* thinks that Law of *Solon*'s, which was tranſcribed by the *Romans* into the XII Tables, *That Women in Mourning ſhould not ſcratch their Cheeks*, had its Original from this Law of *Moſes*. *Demonſtr. Evang. Propoſ.* iv. *cap.* 12. *n.* 2.

*Nor print any mark upon you.*] If this refer to the dead (as the foregoing Prohibition doth) then theſe Marks were made by the Gentiles in their Fleſh, at the Funeral of their Friends; that by the Compunction and Pain they felt in their Bodies, they might appeaſe the Infernal Powers. And ſo *Aben-ezra* underſtands it: tho' there be no footſteps, that I can find of this, in any other Author; but it is probable only, from what goes before. There is far greater reaſon for another Expoſition, that theſe *Prints* were made in the Fleſh, that they who had them might be known to belong to ſuch or ſuch a God. For it was the cuſtom of Idolaters, ſaith the often-named *R. Levi*, (*Præcept.* cclvii.) to devote themſelves to their Gods by Notes or Signs, *ſignifying they were their Servants*, (for every one knows, in future times, Slaves had Marks ſet upon them to certify to whom they belong'd) *redeem'd with their price, and ſtamp'd with their mark.* And theſe Marks were made with a hot Iron, in their Hands, Foreheads, or Necks; or they were prickt with a Needle dipt in *Glaſtum*, as he ſays, which made blue Spots in their Skin; as the manner was among the *Arabians*, eſpecially the *Scenitæ*. And they expreſſed either the very name of the God, to whoſe Service they were conſecrated; or elſe by a proper Character denoted whom they honoured: as a *Thunderbolt* ſignified they were devoted to *Jupiter*; a *Spear* or *Helmet*, to *Mars*; a *Trident*, to *Neptune*, &c. And theſe were Signs (or *Sacraments* as we may call them) whereby they were ſolemnly addicted to their Worſhip.

It is poſſible there might be ſome Nations then that made ſome Marks in their Fleſh, as an Ornament to them: For at this Day the Women in *Greenland* do not paint their Faces, which are very ſwarthy, but ſtigmatize them in ſeveral places, by drawing a Needle and Thread, dipt in Whales greaſe, thro' the Skin, in what figure they pleaſe. Such *Tho. Bartholinus* ſaith he had ſeen; tho' he fancied they did not this as an Ornament, but in token they were marriageable; for they that were not, had no ſuch Marks. *Anatom. Hiſtor. Cent.* iv. *Hiſt.* 90. But if any ſuch thing were in uſe in ancient times, it eaſily might degenerate into the Idolatrous Cuſtom before-mentioned: For nothing more certain than that they made ſuch Marks in honour of *Mars* the God of Battel; and that he who devoted himſelf to *Hercules*, received στίγματα ἱερὰ, ἑαυτὸν διδοὺς τῷ θεῷ, *Sacred Marks, giving up himſelf to that God*; as *Herodotus* ſpeaks (*Lib.* ii. *cap.* 13.) of one that fled to his Temple in *Egypt*. And *Lucian* ſaith of the Prieſts of the *Syrian* Goddeſs, στίζονται δὲ πάντες, &c. *they were all marked*; *ſome in their Wriſts, others in their Necks: from whence all the Aſſyrians* στιγματηφορέουσι, *carry ſuch Brands*, or Marks, *in their Fleſh*. And ſo are the Jews, that were initiated in the *Egyptian* Rites, ſaid (by the Author of the third Book of *Maccabees*) to be ſtigmatized with the Leaves of *Ivy*, which were the *inſignia* of *Bacchus*. From which ancient practice, it is probable, Chriſtians have derived the Cuſtom of printing the *Jeruſalem* Croſs upon the Arms of thoſe, who go to viſit our Saviour's Sepulchre. See *Tollius in Carmina inedita Gregor. Nazianz. p.* 160. I ſhall add no more, but that the Jews themſelves were ſo inclined to receive ſuch a Badge as this, that they made no ſcruple to print the Name of their own God in their Fleſh; as appears by that ſaying mentioned by *Schickard* out of the Title *Sopherim*; *If any Man write the name of* God *upon his fleſh, let him neither waſh, nor anoint in that place.* See his *Miſhpal Hameleck*, *cap.* ii. *Theorem.* 5. and *Carpzovius* his *Annotations* upon it.

*I am the* Lord.] For this reaſon ſuch Marks were forbidden, becauſe the *Iſraelites* were peculiarly devoted to him, as their Sovereign Lord and Benefactor, (for the *Syriack* adds *your* God) and therefore were not to own any other but him, whoſe Mark they had received in Circumciſion; which made all other abſolutely unlawful.

Ver. 29. *Do not proſtitute thy daughter, to cauſe her to be a whore.*] It is ſcarce to be imagined that any Man would proſtitute his Daughter, to be a common Strumpet; tho' he might poſſibly overlook the lewdneſs to which ſhe had given up her ſelf. Therefore here, in all probability, is prohibited the expoſing their Daughters, as a piece of Religion, to the Service of ſuch filthy Deities, as were worſhipped in thoſe Days, by Acts of Uncleanneſs in their Temples. For which purpoſe both Men and Women were there kept as Perſons conſecrated to ſuch Uſes. Our great *Selden* hath obſerved ſomething of this in his Diſcourſe upon *Succoth-Benoth*. See *Syntagma de Diis Syris* ii. *cap.* 7.

Thoſe are fanciful Interpretations which *R. Elieſer* and *R. Akiba* make of theſe words; who ſay, a Man proſtitutes his Daughter, who did not get her a Huſband when ſhe was marriageable; or married her to an old Man. *Gem. Sanhedrim*, *cap.* 9. *n.* 1.

*Leſt the Land fall to whoredom.*] Unto which nothing could contribute ſo much, as to make Whoredom a piece of Religion.

*And the Land become full of wickedneſs.*] By ſuch *abominable Idolatries* (as St. *Peter* calls them) and many other foul ſins, particularly Murders, which flowed from hence; as *Maimonides* obſerves in his *More Nevoch. p.* iii. *c.* 49.

Ver. 30. *Ye ſhall keep my Sabbaths.*] Not the Days conſecrated by the Gentiles to the Service of their Gods; but the ſolemn Days which I have appointed for the remembrance of my Benefits. See *ver.* 2.

*And reverence my Sanctuary.*] This Reverence conſiſted principally in coming to it ſo prepared as the Law required; in ſuch Purity and Cleanneſs as was there preſcribed; and then behaving themſelves there with an awful Humility. But the better to ſecure this Reverence, the Maſters in *Iſrael* ordained, that no

Man ſhould come into the *Mountain of the Houſe*, with a Staff, or a Sword, or a Girdle with a Purſe, or with Shoes on his feet; and that no Man ſhould ſpit there, nor make it a thorow-fare; nor go out of it with his back towards the Sanctuary, but go backward leiſurely with his face towards it, till he was out of the Gate, *&c.* So *Maimonides* in his *Beth Habechira*, *cap.* 7. *R. Levi Barcelonita*, *Præcept.* ccxxi. and ſee *Petrus Cunæus*, *Lib.* ii. *cap.* 12. *de Republ. Hebr.*

But the great thing which ſecured the Reverence due to the Sanctuary, was, that which I mentioned at firſt, the ſtrict Purity from all legal Defilements, with which they were to be prepared; which made it very difficult to be in a condition to approach it. For when there were ſo many ways of being defiled, and ſo much time required to make Men clean again, and ſo many things, in many Caſes to be done for that purpoſe, it was not poſſible that they ſhould be fit to come thither very often, without exceeding great care and diligence; as I obſerved before out of the ſame *Maimonides*, *p.* iii. *More Nevoch. cap.* 47. which very much tended to preſerve their Reverence to the Sanctuary: for Men led by ſenſe, as they were, make nothing of thoſe places to which they may go when they pleaſe; but thoſe to which they cannot be admitted, without much Solemnity, and only at certain times, and after great pains to fit themſelves for it, they are apt to have in great eſteem.

*I am the* LORD.] Whoſe Majeſty dwelt in that Houſe; unto which therefore no body might approach, either for Prayer or for Sacrifice, without an awful ſenſe of him. For ſo *Maimonides* explains it in the place now named; *The Sanctuary it ſelf was not to be reverenced, but he who commanded that reverence.*

Nor did this Reverence belong only to the *Tabernacle* or *Temple*, inſtituted by GOD's expreſs Command, for that Ceremonial Service, which was unlawful to be performed any where elſe (for then it might ſeem proper only to that Ceremonial Diſpenſation, and to be now vaniſh'd under the Goſpel) but the perpetual practice of the Jewiſh Nation ſhows, that they thought themſelves obliged by this Precept to uſe Reverence in their *Synagogues*, which were neither inſtituted by any written Precept of the Law, nor for any Ceremonial Service, which was confined to the *Temple*, but for publick Aſſemblies, to hear the Law read and expounded, and to offer the Prayers of the People to GOD; for in the *Pſalms* of *Aſaph* (where there is the only mention we find of *Synagogues* in the Old Teſtament) they are called, not only *Houſes* and *Aſſemblies* of GOD, but alſo *Sanctuaries* (as the word is here in *Moſes*) *Pſal.* lxxiii. 17. lxxiv. 4, 7, 8. lxxxiii. 12. See Mr. *Thorndike* in his *Rights of the Church in a Chriſtian State*, p. 213.

Ver. 31. *Regard not them*] Do not go to conſult them; nor follow their Directions.

*That have familiar ſpirits.*] It is uncertain what is here meant by *Oboth*, which we tranſlate *familiar Spirits.* But the word *Ob* ſignifying a *Bottle*, or hollow Veſſel, *Job* xxxii. 19. the Jews think it probable, that *Oboth* here ſignifies ſuch as the *Greeks* call Ἐγγαστρίμυθοι, who had a Spirit or Dæmon ſpeaking out of the Belly, or Cheſt, with an hollow Voice, as if it came out of a Bottle. So the Woman whom *Saul* went to conſult, is called *Baalath ob*, a *Miſtreſs of ſuch a Spirit*; where it is plain, *ob* ſignifies the Spirit, or *Dæmon* (See *ch.* xx. 27.) and he or ſhe that had familiarity with ſuch a Spirit, was properly called *Baal*, or *Baalath ob*, the Maſter or Miſtreſs who poſſeſſed it, and gave Anſwers by it, with a Voice that ſeemed to come out of the lower Parts of the Belly. In one place indeed the LXX tranſlates it, οἱ ἐκ τῆς γῆς φωνοῦντο, *Iſa.* xix. 3. *They that ſpeak out of the earth*; becauſe the Voice coming from the lower Parts of her that was poſſeſſed, ſeemed to come out of the Earth; as Mr. *Selden* explains it in *de Diis Syris.*

*R. Levi Barcelonita* ſaith the manner of it was thus (*Præcept.* cclviii.) After certain Fumes, and other Ceremonies, a Voice ſeemed to come from under the Arm-holes (ſo he takes it, and ſo it is ſaid in *Sanhedrim*, *cap.* 7. *n.* 7.) of the Perſon that had the familiar Spirit, which anſwered to the Queſtions which were ask'd. For this he quotes *Siphra.* But if it came from under the Arm-holes, ſtill it was ſo low and hollow, as if it had been out of the bottom of the Belly, or the Cavities of the Earth. Others imagine ſuch Perſons had the name of *Oboth*, becauſe they were ſwelled with the Spirit, as a Bladder is when it is blown. However it was, this continued till the times of the Goſpel, as appears from *Acts* xvi. 16. for ſhe that had the Spirit of *Python* was the ſame with an ἐγγαστρίμυθος, as *Plutarch* informs us. See *Caſaubon* and *L. de Dieu* on that place. The famous *Pythia*, who delivered the Oracles of *Apollo*, ſat over a hole, and by her ſecret Parts received the Spirit which ſwelled her, and made her utter Oracles; as *Origen* obſerves, *Lib.* vii. *contra Celſum*; and St. *Chryſoſtom*, *Hom.* xxix. *in* 1 *Epiſt. ad Corinth.* See *Beyerus* in his *Annot.* upon Selden *de Diis Syris*, p. 226, *&c.*

There are thoſe that look upon all that theſe Authors ſay, as old Stories, to which no Credit is to be given. But *Aug. Eugabinus* affirms, That he himſelf had ſeen ſuch Women, called *Ventriloquæ* (which is the ſame with the Greek ἐγγαστρίμυθοι) from whom, as they ſat, a Voice came out of their ſecret Parts, and gave Anſwers to Enquiries. And *Cælius Rhodoginus* (*Lib.* viii. *Antiq. Lect. cap.* 10.) ſaith this is not to be entertained with Laughter; for not only he ſaw ſuch a Woman, and heard a very ſmall Voice coming out of her Belly; but innumerable other People, not only at *Rhodigium*, but in a manner thro' all *Italy*; among whom there were many great Perſons (who had her ſtripp'd naked, that they might be ſure there was no fraud) to whom a Voice anſwered unto ſuch things as they enquired. *Hieron. Oleaſter* alſo, upon *Iſa.* xxiv. 4. ſaith, he ſaw ſuch an one at *Liſbon*, from under whoſe Arm-holes, and other parts of her, a ſmall Voice was heard, which readily anſwered to whatever was asked.

*Neither ſeek after Wizards.*] The Hebrew word *Jideonim* importing *Knowledge*, as all confeſs, ſignifies ſuch as we call *Cunning-men*; who pretended to tell what was loſt, or what Fortune People ſhould have; and theſe were Men (as far as I can judge) as the other were moſtly Women, who held intelligence with ſome *Dæmon*; for this word ſeems to have the very ſame derivation in *Hebrew*, which the other hath in *Greek*, for all ſay, Δαίμονες are as much as δαήμονες, *knowers*; and *Jideonim* are as much as *Joadim*, which is the very ſame, *futurorum conſcii*, as Mr. *Selden* obſerves; and ſo the LXX tranſlate it, γνῶσαι, 2 *Kings* xxi. 7. tho' here and *ch.* xx. *ult.* they render it ἐπαοιδοὶ, and elſewhere τερατοσκόποι. This knowledge they pretended to obtain (as ſome think) by looking into the Entrails of their Sacrifices; or, as *Maimonides* will have it, by putting the Bone of a certain Bird, called *Jadua*, into their Mouths, with certain Fumes and Adjurations; which made them fall into an Ecſtaſy, and foretel things to come. *R. Levi Barcelonita, Præcept.* cclix. And there are thoſe who think that theſe *Jideonim* were ſuch as pretended by Charms to cure Diſeaſes, *&c.* of which we can have no certainty, and it ſeems to rely only on the LXX. in this place, who, as I obſerved, tranſlate it by a more general word, in another.

*To be defiled by them.*] With the fouleſt ſins: For ſeeking to theſe was a forſaking of GOD; and one peculiar kind of Idolatry; and therefore they that were guilty of it were to be ſtoned (as the ſame *R. Levi* obſerves) if they committed this ſin knowingly, and there were Witneſſes of it. If there were no Witneſſes, then they were left to GOD to be cut off by his hand, *ch.* xx. 6.

*I am the* LORD *your* GOD.] Unto whom you are to ſeek for all that you deſire.

Ver. 32. *Thou ſhalt riſe up before the hoary head.*] That they might accuſtom themſelves to Modeſty and Humility (as *Maimonides* gloſſes upon this Law, *More Nevoch. p.* iii. *cap.* 36.) for the maintenance of which the uſage was, they ſay, to riſe up to them, when they were at the diſtance of *four* Cubits; and as ſoon as they were gone by, to ſit down again; that it might appear they roſe up purely in reſpect to them. To this Nature directed all civilized People; who anciently, as *Juvenal* ſays, *Sat.* xiii. believed this a great wickedneſs, to be puniſhed with death, if a young Man did not riſe up to an old.

*Credebant hoc grande nefas, & morte piandum,*
*Si juvenis vetulo non aſſurrexerat*——

And ſuch a Law there was eſtabliſhed among the *Lacedæmonians*, τοὺς γέροντας αἰσχύνεσθαι οὐδὲν ἧττον ἢ πατέρας, *That aged Perſons ſhould be reverenced no leſs than if they were their Fathers.* And ſo *Plato*, πᾶς αἰδείσθω τὸν ἑαυτοῦ πρεσβύτερον ἔργῳ καὶ ἔπει, *Let every one reverence him that is elder than himſelf, in deed and in word*, Lib. ix. de Legibus, p. 875. where he requires that a Youth ſhould honour a Stranger that was his ancient; and hath this memorable ſaying, Καλλωπίζεσθαι χρὴ τοῦ καλῶς δουλεῦσαι, *&c. That Youth ſhould glory more in obeying well, than in ruling well: And firſt of all in obeying the Laws; for this is all one with ſerving* GOD; *and next in giving honour to old Men; and to thoſe eſpecially, who have paſſed their days honourably, and with glory.* See more to this purpoſe in *Henricus Stephanus de juris civilis font. & rivis.* And there was the greater reaſon for this Reverence toward *old Men* in this Nation, there being nothing elſe among them but *Age* and *Experience* that could diſtinguiſh them; for they were all equally noble, and equally rich; of the ſame Profeſſion, and brought up in the ſame manner.

*And honour the face of the old Man.*] Or of the *Elder*; that is, or thoſe who were ſkilful in the Law, as the Jews interpret it; and I ſee no reaſon to contradict it (as ſome have done) ſince he ſpeaks of aged Perſons before. See Mr. *Selden, Lib.* i. *de Synedr. cap.* 14. where he deduces this at large: and another excellent Writer of our own, Mr. *Thorndike*, in his *Rights of the Church in a Chriſtian State*, p. 214, &c. *For if ſuch as taught the Law had not been honoured before Men, no body would have minded their words, nor received what they propounded, about things to be known or to be done*; as *Maimonides*'s words are, in his *More Nevoch. P.* iii. *cap.* 36. And it made no difference of what Age he was, whether an old Man or a young; (for ſome *Elders*, it appears by *Daniel*, were not aged) but the ſame honour was given to him, even by wiſe Men, as *R. Levi Barcelonita* ſhows, *Præcept.* ccxxii.

*And fear thy* GOD.] This is the fountain of all Vertue; particularly of the fore-mentioned; GOD having imprinted a venerable Character upon thoſe who are grown aged, eſpecially on ſuch as are wiſe, and inſtruct others in Vertue. But ſome of the Hebrews think that in this Verſe there are *three* Degrees of Honour enjoined, to *three* Ranks of Men; one to the Aged; the next to the Wiſe and Learned; and the third to the Judges; who they imagine are here meant by *Elohim* (GOD) whom they are commanded to fear or reverence.

*I am the* LORD.] Moſt high above all; and therefore greatly to be feared.

Ver. 33. *And if a ſtranger ſojourn with thee in your Land, ye ſhall not vex him.*] Not ſo much as by upbraiding him with his being a Stranger, or his having worſhipped Idols heretofore; for of ſuch a Stranger they underſtand this, as was become a Proſelyte to their Religion. See *chap.* xvii. 8, 12, 13. and *Exod.* xxii. 21. But common Humanity teaches every Body to be kind to all manner of Strangers, and not merely to refrain from oppreſſing them, or giving them vexation. *Plato* hath moſt excellent Diſcourſes about this in ſeveral places; particularly *Lib.* v. *de Legibus*, where he ſhows, that GOD is the Avenger of all Wrongs done to Strangers, more than of thoſe that are done to our fellow Citizens: Ἔρημος γὰρ ὢν ὁ ξένος ἑταίρων, &c. *For a Stranger being deſtitute of Friends and Kindred, is the greater object of pity, both of Men and of* GOD; *and therefore he that can hurt moſt, ſhould be moſt ready to help him*, &c. See *p.* 729, 730. *Edit. Serrani.* Upon which account he makes it lawful for a Stranger to pluck any of the beſt

Fruit, as he is upon his way, whether Grapes, Figs, or Apples, &c. *Lib.* viii. *p.* 845. And the Corn being divided, as he would have it, into *twelve* parts; and a *twelfth* part divided into three; he orders one of thoſe third parts to be given to Strangers, *p.* 847, 848. Τὸν γὰρ εἰς ἐπιδημήσαντα χρὴ φιλοφρονεῖσθαι, for a Stranger or Sojourner ought to be comforted, in a moſt friendly manner, &c. See *Lib.* xii. *p.* 952, 953.

Ver. 34. *But the ſtranger that dwelleth with thee, ſhall be as one born among you.*] They underſtand this only of ſuch a Stranger, who by Circumciſion was become a perfect Proſelyte; whom they were to be ſo far from oppreſſing, that they were to treat him as if he had been a native Jew, and love him as a Brother.

*And thou ſhalt love him as thy ſelf.*] He had commanded them, *ver.* 18. to *love their neighbour*, i. e. an *Iſraelite* (they expound it) *as themſelves*; and now he commands them to love a Stranger with the ſame Affection; which demonſtrates, they think, he was become an *Iſraelite*; and therefore was to have the ſame Privileges with themſelves, both in all Civil and Sacred Things. And this, no doubt, was true, that they were bound to treat ſuch a Proſelyte with a tender Affection, and to make no difference between him and an *Iſraelite*. For he was to be admitted to eat of the *Paſchal Lamb*, and of the *Peace-offerings*; and he might marry with an *Iſraelite*; inſomuch, that *Moſes* ſaith, *One Ordinance ſhall be for both*, Numb. xv. 15. All the difference I can find, was, That they never admitted any Stranger to be a Member of the great *Sanhedrim*. But notwithſtanding all this, I cannot think it reaſonable to exclude all other Strangers from their Affection; but they were bound to love them, and to be kind to them, tho' not to embrace them with ſuch a ſtrict Friendſhip as the other. And to confirm this, it may be obſerved, That in the *fourth* Commandment, *the Stranger within their Gate* ſignifies, as they confeſs, not him that was a perfect Proſelyte, but only one that had renounced Idolatry: and ſo they underſtand the word *Stranger* in the xxvth Chapter of this Book, *ver.* 47. and I ſee no reaſon why ſuch a *Stranger* ſhould not be admitted here to have a ſhare in their Affection, who was become a Worſhipper of the true GOD, tho' he had not taken upon him to obſerve the whole Law.

*For ye were ſtrangers in the Land of Egypt.*] This Reaſon is little leſs than a Demonſtration, that ſuch *Strangers* as I now mentioned, are comprehended in the foregoing Precept. For the remembrance of what their Condition was in *Egypt*, is that whereby they are moved to have pity on thoſe whom they found among themſelves in the ſame; and they and the *Egyptians* were not of the ſame Religion, but they found ſuch kind entertainment there a long time, as they were to give to thoſe who were of their Religion.

This Argument indeed became ſtronger, when any Perſons were incorporated with them, and became more one with them than they were with the *Egyptians*; but was of great force to procure kindneſs to thoſe who did not live by their Laws.

*I am the* LORD *your* GOD.] Who have done ſo much for you when you were mere Strangers; that you ſhould not ſtick to be kind to thoſe who are in the like Condition.

Ver. 35. *Ye ſhall do no unrighteouſneſs in judgment.*] The *Hebrews* refer this word *judgment* to all the following particulars; and think that *Moſes* uſes it here to ſhow of what moment this Law is, which he calls *doing judgment*; ſo that he who meaſures or weighs, hath the Office of a *Judge*; and if he commit any fraud in his Meaſures or Weights, he is a *corrupter of Judgment*, and is called wicked, abominable, accurſed. They are the words of *R. Levi Barcelonita*, *Præcept.* cclx. where he adds, that ſuch Men are the cauſe of five Miſchiefs, which are imputed to unjuſt Judges; *who defile the Land*; *prophane the Name of* GOD; *remove the Preſence of the Divine Majeſty*; *bring a Sword upon the People*; and at laſt *carry them captive out of their own Country*. And therefore great Puniſhments have been enacted in all Countries againſt this Crime, as deſtructive to Human Society; particularly, *Juſtinian* ordained that ſuch Offenders ſhould be beaten ἰσχυρῶς ὡς ἀσεβεῖς ſorely, as impious People.

*In mete-yard.*] By which they meaſured Lands, Cloth, and ſuch like things; for *Middah* (as *Foſterus* obſerves) is the Meaſure of continued Quantity, *viz.* in things dry.

*In weight.*] By which they paid and received Money in thoſe days; and ſold Braſs and Iron, and things of like nature.

*Or in meaſure.*] The Hebrew word *Meſurah* (from whence ſeems to come the Latin *Menſura*, and our Engliſh word *Meaſure*) denotes the Meaſure of Diſcrete Quantity (as we ſpeak) as of Corn; and of all continued fluid Quantity, as of Wine and Oil. And the fore-named *R. Levi* will have it to ſignify the very leaſt of ſuch Meaſures; about which, ſaith he, the Law concerns it ſelf, that Men ſhould be exact in them, as well as in the greateſt. And ſo *Heſychius* here notes, that *Moſes* provides againſt all Injuſtice in ſmall Things, as well as in great; for what the poſſeſſion of a Field, or a Houſe is to a wealthy Man, that the meaſure of Wine or Corn, or the weight of Bread is to the Poor, who have daily need of ſuch things for the ſupport of their Life.

Ver. 36. *Juſt balances, juſt weights.*] This Verſe only poſitively requires ſtrict juſtice in thoſe things, wherein the former Verſe forbad all deceit. And theſe two words refer to things ſold by weight.

*A juſt Ephah and a juſt Hin ſhall ye have.*] Theſe two words, *Ephah* and *Hin*, comprehend all ſorts of Meaſures of things, whether wet or dry. And that they might have ſuch juſt Weights and Meaſures among them, the Standard of them was kept in the Sanctuary, by which all were to be governed; as appears from 1 *Chron.* xxiii. 29. See *Exod.* xxx. 13. The Jewiſh Doctors alſo ſay, that it was a Conſtitution of their wiſe Men, for the preventing all Fraud in theſe matters, that no Weights, Balances, or Meaſures ſhould be made of any Metal, as of Iron, Lead, Tin, &c. (which were obnoxious to ruſt, or might be bent, or eaſily impaired) but of Marble, Stone, or Glaſs, which were leſs liable to be abuſed.

For theſe Conſtitutions *Moſes* was ſo famous, that his Name was celebrated on the account of them in other Nations. Nay, *Lucius Ampelius* (a rude kind of Writer, but who had collected much out of better Authors) ſaith, that *Mochus* was the Inventer of Scales and Weights; and that his Memory is preſerved in the Conſtellation called *Libra*. Now if for *Mochus* we read *Moſchos*, it is the very name of *Moſes* in Hebrew (viz. *Moſcheh*) who is called ſo by other Authors, as the learned *Huetius* obſerves in his *Demonſtr. Evang. Propoſ.* iv. *cap.* 7. *n.* 16.

*I am the* Lord *your* God, *which brought you out of the Land of Egypt.*] This is the general reaſon for their Obedience; which is repeated in this Chapter above a dozen times. Sometimes more briefly, *I am the* Lord; and ſometimes a little larger, *I am the* Lord *your* God: and here with this addition, *which brought you out of the Land of* Egypt. Whereby he in a ſpecial manner demonſtrates himſelf, both to be their Lord (faithful to his promiſe, *Exod.* vi. 3.) and their God, who obliged them to his Service, by the moſt ſingular benefit.

Ver. 37. *Therefore ſhall ye obſerve all my ſtatutes and all my judgments, and do them.*] Theſe words, *Statutes* and *Judgments*, comprehend all the Laws of God: ſome of which were Prohibitions, which they were to mark and *obſerve* diligently, ſo as to abſtain from ſuch things; and other Precepts, or Commands, which they were to practiſe, and *do* according to them.

*I am the* Lord.] No more need be ſaid to engage your Obedience in every thing than this, that I am your Sovereign, and the Sovereign of the whole World.

## CHAP. XX.

Ver. 1. AND *the* Lord *ſpake unto Moſes, ſaying.*] Some time after the delivery of the Laws mentioned in the two foregoing Chapters; the chief of them were inforced with the addition of Penalties, which are ſet down in this Chapter.

Ver. 2. *Again thou ſhalt ſay to the Children of Iſrael.*] Repeat what I ſaid before (*ch.* xviii. 21.) and add this which follows unto it.

*Whoſoever he be of the Children of Iſrael, or of the ſtranger that ſojourneth among you.*] The Proſelytes, who had embraced their Religion, were no leſs concerned in this Law, than the Native *Iſraelites*: ſee *ch.* xvii. 8, 10, &c.

*That giveth any of his ſeed unto Molech.*] This looks like the Prohibition before given, *ch.* xviii. 21. and *R. Levi* gives this reaſon of its repetition, becauſe it was a piece of idolatrous Worſhip ſo uſual in thoſe days, when the Law was delivered, that there needed great endeavours to preſerve them from it, *Præcept.* ccviii. And *Maimonides* alſo obſerves (as I noted upon *ch.* xviii. 21.) that Idolaters uſed to fright People into this Worſhip, by telling them their Children would die, if they did not make them paſs thro' the Fire, and thereby devote them to their Gods. But upon due conſideration of theſe words, it may appear probable, that there is ſomething more in them than in the former; importing a higher degree of this ſin. For to *give their Children to* Molech, ſeems to be no leſs than to offer them in Sacrifices (ſo Chriſt *giving himſelf for us*, conſtantly ſignifies in the New Teſtament) which was a more horrid thing, than merely making them *paſs thro' the fire*, which did them no hurt. And therefore this Crime is here forbidden under the Penalty of Death; whereas in the xviiith Chapter no puniſhment is threatened. Certain it is, Children were really burnt upon the Altars of the ancient Pagans, eſpecially in times of great Diſtreſs, when they hoped to pacify the Anger of their Gods, by offering to them the deareſt thing they had: ſee our great *Selden, lib. de Diis Syris Syntagm.* i. *cap.* 6. where he ſhews the *Phœnicians* offered their Children to *Saturn*, (ſo *Porphyrius* expreſsly ſays, *lib.* i. *de Abſtin.*) who is ſaid by the Poets to have devoured his own Children; and by many is thought to be the ſame with *Molech*. Tho' others take it for the *Sun*, to whom it is certain human Sacrifices were offered. Many Authors make mention of it; and *Eben Batrich* thinks ſuch Sacrifices began in the days of *Serug*, and were firſt uſed among the *Syrians*. Which is a very probable Opinion, as *Johan. Geuſius* hath demonſtrated, *lib. de Victimis Humanis, Pars* i. *cap.* 4, 5. And it is eaſy to conceive how, from the *Syrians*, this abominable practice was derived to the *Phœnicians*, who worſhipped the *Sun*, under the name of *Baal*, or *Bel*, as *Herodian, lib.* viii. teſtifies. Which doth not contradict what others ſay, that they were devoted to the Worſhip of *Hercules*: for by him is meant the *Sun* alſo, as his very name imports, *viz. Or-col*, which in that Language ſignifies as much as *him that illuminates all things*. From the *Phœnicians* this Worſhip of offering human Sacrifices, was propagated to the *Carthaginians*, and other People of *Africa*, among whom this impious Idolatry continued till the time of *Hannibal*; as *Bochartus* gathers out of *Silius Italicus, lib.* iv.

*Mos fuit in populis quos condidit advena Dido*
*Poſcere cæde Deos veniam, ac flagrantibus aris,*
*Infandum dictu, parvos imponere natos.*

Who ſays the *Carthaginians* were wont to appeaſe their Gods, by burning their Children on their Altars: And then follows (after the words now mentioned) the Lamentation of *Imilce* the Wife of *Annibal*, whoſe Son was, by lot, to be ſacrificed, *lib.* i. *Canaan*, *cap.* 28. And this wicked Cuſtom continues ſtill to this day, among ſome of the People in the Southern Parts of *Africa*, as good Authors affirm; it having ſpread it ſelf all over the World (as appears by the Diſcoveries that have been made in *America*) even into the Northern Countries of *Scythia*. But I ſhall content my ſelf with obſerving only what the Scripture ſaith concerning a People in the Eaſt, called *Sepharvites*, who *burnt their Children in the fire to* Adramelech, 2 *Kings* xvii. 31. which God ſeems to have been the ſame with *Molech* here mentioned by *Moſes*; only with the addition of an *Epithet*, ſignifying their opinion of him: For *Adra* is as much as *potent* or *mighty*; and therefore *Melech* ſignifying a *King*, *Adramelech* is in our Language *mighty King*. Now that the Children of *Iſrael*, notwithſtanding this ſevere Prohibition againſt it, imitated this barbarous Worſhip, is evident from 2 *Kings* xxiii. 10. *Jer.* vii. 31. xix. 5. *Pſal.* cvi. 37, 38. and we may very well think the Prophet *Micah* alſo alludes to it, *ch.* vi. 7. as *Iſaiah* lvii. 5, 6. and *Ezek.* xvi. 20, 21, 36. xxiii. 37, 39. likewiſe do.

The manner of ſacrificing their Children, and the figure of the Idol to which they offered, is deſcribed by many, according to the Jewiſh Notion; particularly by *Paulus Fagius* out of *Jalkut*: who makes it an hollow Image, having *ſeven* Apartments in it (according to the number, I ſuppoſe, of the ſeven Planets) into one of which, *viz.* the loweſt, the Infant was thrown when it was red hot, as Flour, a Turtle-Dove, a Sheep, *&c.* were into the reſt. We can have no certainty of this; but ſuch kind of Statues were found in the *Weſt-Indies* when they were diſcovered, as *Ludovicus Vives* obſerves in *lib.* 6. *cap.* 19. *de Civitate Dei.* And *Diodorus Siculus*, in his *Bibliotheca*, *lib.* xx. deſcribes the Statue of *Saturn* among the *Carthaginians*, as ſtretching forth its hands down toward the Earth; ſo that the Child which was put into them, might *roll and fall*, εἰς τὸ χάσμα πλῆρες πυρός, *into a gulph full of fire.* *Benjamin Tudelenſis* in his Travels (about 500 years ago) affirms, that in ſome Iſlands in the Eaſt, the Worſhippers of Fire were wont to leap into it, in performance of ſome ſolemn Vow, and were counted by all to be happy Men. Which I mention here, becauſe he ſays theſe Fires were kindled in a Valley, as thoſe among the Jews were in the *Valley* of *Hinnom*, *p.* 108, 109.

*He ſhall ſurely be put to death.*] Sufficient Proof being made of the Fact, *Deut.* xvii. 6.

*The people of the Land ſhall ſtone him with ſtones.*] Which was the proper Puniſhment in this, and in ſome other Caſes; particularly *Adultery*, *ver.* 10. and *Blaſphemy*, *ch.* xxiv. 14, &c. The manner of it is deſcribed out of an Hebrew *MS.* (*Ez Hechajim.*) by *J. Wagenſeil* upon *Sota*, *cap.* 3. to have been thus: He that was to be puniſhed with ſtoning was ſtripp'd naked, having only a covering before, and ſet upon an high place, attended by the Witneſſes againſt him, his hands being bound: one of the Witneſſes giving him a ſtrong puſh, threw him down headlong from thence. If this fall kill'd him, there was an end: But if Life remained in him, the Witneſſes took up a Stone, which was laid there on purpoſe, as big as two Men could lift, and threw it upon him; and before he quite expired, all the People that ſtood by threw ſtones at him, according to the Law, *Deut.* xvii. 7. A Woman was only ſtripp'd to her ſhift.

Ver. 3. *And I will ſet my face againſt that man, and will cut him off from among his people.*] In caſe, that is, there was not ſufficient proof againſt him, GOD threatens that he himſelf would take care to puniſh him, by cutting him off from the Land of the Living. *R. Bechai*, and others, obſerve, that this *cutting off* is threefold in the Law: one is, the cutting off the Body, *i. e.* ſhortening Mens lives; which is threatned to ſix ſins in Scripture. The *ſecond* is, the exciſion of the Soul only; which is threatned by *Moſes* ſix and twenty times; and particularly to inceſtuous Marriages. The *third* is, exciſion both of Soul and Body; which is threatned to fifteen ſins; among which they reckon this of giving their Children to *Molech*: See *Selden*, *lib.* vii. *de Jure N. & G. ſec. Heb. cap.* 9. *p.* 828, 829, &c.

*To defile my Sanctuary.*] By this Sin GOD's Sanctuary was defiled, as well as his holy Name prophaned, becauſe they ſacrificed to *Molech* in other places, deſpiſing the Tabernacle, which was the only place appointed by GOD, where Divine Service was to be performed. And therein conſiſted part of the Honour and Reverence which GOD required to his Sanctuary, (*ch.* xix. 30.) that it ſhould be look'd upon as the only place, where acceptable Sacrifices could be offered to him. And therefore then it was diſhonoured and defiled, when they offered Sacrifice in any other place, as they did, in after-times, to *Molech* in the Valley of *Hinnom*, as I obſerved before, 2 *Kings* xxiii. 10. Where they built high Places to *Baal*, (which is another name for the *Sun*) on purpoſe that they might offer their Children upon them, *Jer.* xx. 5, 6. xxxii. 35. This was a plain Contempt of GOD, and of his Sanctuary, which they forſook, as if it had not been an holy, but a defiled place. Otherwiſe they would have kept to it, and offered no where elſe, nor after any other manner than according to the Rites thereof.

*And to prophane my holy Name.*] By giving the Name of GOD and his Honour, to ſuch an abominable Idol.

Ver. 4. *If the people of the Land*] In that part of the Country where this Crime was committed.

*Do any way hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not.*] If they connived at what he did, and diſſembled their knowledge of it; or would not ſpeak the whole Truth, and endeavour to convict him of this foul Crime, that he might be ſtoned.

Ver. 5. *Then will I ſet my face againſt that man, and againſt his family.*] As the Idolater was liable to this puniſhment, from the hand of Heaven, (ſee *ver.* 3.) ſo they that favoured him, and would not teſtify againſt him when they knew him guilty, fell under GOD's high diſpleaſure, (which is meant by *ſetting his face againſt them*) and ſo did all their Children, whom GOD threatens to deſtroy. He ſpeaks indeed in the ſingular number, becauſe commonly in ſuch caſes, there was ſome one Perſon, by whoſe Authority others were perſuaded to wink at ſuch Offences, and not to diſcover what they knew of them. But all ſuch Men are threatned with the Divine Vengeance in the next words.

*And will cut him off, and all that go a whoring after him*, &c.] That is, all others who, following his Example, favour ſuch Idolaters, and protect them from puniſhment. For every one knows that Idolatry is called by the name of

*Whoredom* in Scripture; becauſe God having eſpouſed the *Iſraelites* to himſelf, as his peculiar People, their forſaking him, to ſerve other Gods, was a ſpiritual Adultery.

*To commit whoredom with Moloch.*] *i. e.* To worſhip him as their God.

Ver. 6. *And the ſoul*] *i. e.* The Perſon.

*That turneth after ſuch as hath familiar ſpirits, and after wizards.*] Who they were that pretended to have *familiar Spirits*, or were *Wizards*, ſee *ch.* xix. 31. where they are commanded *not to regard them*; and here, if any did conſult them, (which is called *turning after them*) cutting off is threatened to them; that is, ſhortning their days; for ſuch Perſons are reckoned by the Jews, as the chief of thoſe ſix ſorts of ſinners, who were liable to the firſt kind of Exciſion, which I mentioned *ver.* 3. As for the Man himſelf who had a familiar Spirit, or was a Wizard, he was to be ſtoned, if he was diſcovered and convicted, *ver.* 27. And ſo they obſerve in *Sanhedrim*, *cap.* 7. *n.* 7.

*To go a whoring after them.*] It was a kind of Idolatry to ſeek to ſuch People for advice or relief; being a forſaking of God, and putting confidence in them. Though ſometimes *to go a whoring*, ſignifies the commiſſion of any grievous ſin, which Idolatry uſually led Men unto; as Mr. *Selden* hath noted, *lib.* iii. *de Uxore Hebr. cap.* 23.

There is ſome reaſon to think, there was ſomething *magical* in the Oblation of their Children to *Moloch*; and that thereby they conſulted with *Dæmons* about things future or ſecret; becauſe ſuch Superſtitions are here immediately forbidden, after the Prohibition of giving their Children to *Moloch*; and becauſe they are frequently joined together in other places, as in *Deut.* xviii. 10, 11. 2 *Kings* xvii. 17. & xxi. 6. Certain it is, that in after-times they did ſacrifice Children, ὑπὲρ μαντικῆς, that they might divine, by looking into their Bowels; as *Joh. Geuſius* hath ſhown out of *Porphyrius*, *Philoſtratus*, *Herodotus*, and others, *Lib. de Victimis Humanis*, *Pars* i. *cap.* 17.

*I will even ſet my face againſt that ſoul*, &c.] See *ver.* 3, 5.

Ver. 7. *Sanctify your ſelves therefore.*] Worſhip therefore God alone; to whoſe Service you are ſet apart.

*And be ye holy.*] Keep your ſelves free from all Idolatry. See *ch.* xi. 44.

*I am the* Lord *your* God.] See *ch.* xix. 2, 3, 10, &c.

Ver. 8. *And ye ſhall keep my Statutes and do them.*] Be governed by theſe Laws, and not by the Cuſtoms of other People.

*I am the* Lord *which ſanctify'd you.*] Separated you to my ſelf from all other People, by peculiar Laws which I have given you.

Ver. 9. *For every one*] Or, *If any one*; the Particle we tranſlate *for* ſignifying frequently *with*, or *if*.

*That curſeth his Father or Mother.*] Reproacheth them with Imprecations.

*Shall ſurely be put to death.*] *i. e.* Be ſtoned. And it made no Difference, whether he curſed them when they were alive, or after their Death, as *R. Levi Barcelonita* ſays the Rule of their Doctors was; yet they reſolve, that unleſs he curſed them by ſome proper Name of God, he was not liable to be put to Death, but only to be ſcourged, *Præcept.* cclxi. See *Exod.* xxi. 17.

*His blood ſhall be upon him.*] When the Law only ſaith, a Man ſhall *die the death*, the Jews underſtand it of *ſtrangling*; which was the eaſieſt puniſhment among them. For where there was not an expreſs mention of the kind of death, they thought the moſt favourable was to be inflicted. But when the Law adds, *his blood ſhall be upon him*, they ſay, it is meant of ſtoning: And the meaning of this phraſe is, *he ſhall periſh by his own fault*; and therefore his blood, that is, his death, ſhall not be vindicated. The blood of one that was ſlain, being innocent, was upon the Murderer, and therefore avenged; but he that was put to death for his Crimes, had his Blood upon himſelf, and no body was to bear it, the Executioner himſelf being not guilty of Blood.

Ver. 10. *And the man that committeth adultery with another mans wife*, &c.] By the ancient Law of *Draco* and *Solon*, the Huſband of the Adultereſs, if he found them in the fact, might kill them both, or put out their Eyes, or ſtigmatize them; or make the Adulterer pay a Fine, if he had a mind to ſpare his Life. See *Meurſius* in his *Themis Attica*, *lib.* i. *cap.* 4, 5. and the *Leges Atticæ*, ſet forth by *Petitus*, *lib.* vi. *tit.* 4. where it appears, that it was infamous for the Huſband to live with his Wife, after ſhe had committed Adultery; and, that it was unlawful for her to enter into the publick Temples, or go dreſſed in the Streets. If ſhe did, any body might tear off her Cloaths, and beat her, only not kill her. See S. *Petiti Comment. p.* 460, &c.

*The adulterer and adultereſs ſhall ſurely be put to death.*] It is not left to the Huſband's liberty, by this Law, whether he would ſpare their Lives or no; but the Fact being proved, they were both to die for it: only it is not ſaid here, what kind of Death they ſhould ſuffer; nor was the ſame kind of Death inflicted upon all that were guilty of this Crime; for, if the Daughter of a Prieſt play'd the Adultereſs, ſhe was to be burnt, *ch.* xxi. 9. and the Adulterer to be ſtrangled, as the Jews underſtand it. If a man lay with a Virgin eſpouſed to another man, but not yet married, they were both to be ſtoned, by the expreſs words of the Law, *Deut.* xxii. 23. But Adultery with a married Woman, if we may credit the Jewiſh Doctors, was puniſhed with ſtrangling. See *Selden*, *lib.* iii. *Uxor. Hebr. cap.* 2. for when we meet with this phraſe, *They ſhall ſurely die*, it is always meant of Death by the Sentence of the Houſe of Judgment (as they ſpeak) and if the Law add no more, they reſolve it to be by *ſtrangling*. If theſe words be added, *Their blood ſhall be upon them*, then they ſay, they were to be ſtoned. This I obſerved before; and ſhall add now, that *ſtrangling*, as they deſcribe it, was not ſuch a puniſhment as our *hanging men by the neck*; but the Criminal being ſtuck up to the knees in dung, they tied a Napkin about his Neck, and drawing it hard at both ends, choaked him. There was ſuch a thing as *hanging* men on a Gallows (as we ſpeak) but it was after they were dead, and only ſuch as had been ſtoned; and not all of them neither, but ſuch alone as had been ſtoned for Blaſphemy or Idolatry. See *Joh. Carpzovius* upon *Schickard*'s *Jus Regium*, *cap*. 4. *Theorem*. xiv.

The greateſt thing that can be objected againſt this account of the puniſhment of Adultery, is that which St. *John* tells us the Jews ſaid concerning the Woman taken in the very act of it, *Moſes in the Law commanded us, that ſuch ſhould be ſtoned*, John viii. 5. But it may be anſwered, that this Woman was eſpouſed only, and not yet married; and ſo by the Law, as I obſerved before, was to be ſtoned, *Deut*. xxii. 23, 24. If this ſeem abſurd, that the Adultery of one eſpouſed ſhould be accounted a greater Crime than of one married, (for *ſtoning* was an heavier puniſhment than *ſtrangling*) it ought to be conſidered, that the love of thoſe who were newly eſpouſed, was commonly more fervent than theirs who were married; eſpecially among the Jews, who for light cauſes were wont to be divorced from their Wives; and therefore no wonder if the Adultery of the former was judged a greater Crime than of the latter.

Ver. 11. *And the man that lieth with his fathers wife*, &c.] This was condemned before, as an heinous ſin (*ch*. xviii. 8.) and now the penalty of Death is inflicted upon the Offenders.

*Their blood ſhall be upon them.*] All the Hebrew Doctors agree, that whereſoever we meet with this Phraſe, it is meant of ſtoning; as I before obſerved.

Ver. 12. *If a man lie with his daughter-in-law, both of them ſhall ſurely be put to death.*] This was forbidden, *ch*. xviii. 15. and the ſame penalty is here enacted, as againſt the former Crime.

*They have wrought confuſion.*] By perverting the order which GOD hath appointed, and making great diſturbance in the Family, *&c*. It is the ſame word that is uſed for a more foul ſin, *ch*. xviii. 23. and therefore ſhows this to be an abominable mixture.

Ver. 13. *If a man alſo lie with mankind*, &c.] This alſo was condemned before, *ch*. xviii. 22. but the penalty not declared till now.

*They ſhall ſurely be put to death*, &c.] By ſtoning; unleſs one of them was under a force, and then that Law took place which we find *Deut*. xxii. 25, 26.

Ver. 14. *And if a man take a Wife and her mother, it is wickedneſs.*] See *ch*. xviii. 17.

*They ſhall be burnt with fire.*] Which was an higher puniſhment than ſtoning, as that was higher than *ſtrangling*. *R. Levi Barcelonita*, *Præcept*. ccxxiv. deſcribes the manner of it to have been thus: They ſet the Malefactor in dung up to the knees, and then tied a Cloth about his Neck, which was drawn by the two Witneſſes, till they made his Mouth gape; into which they poured hot melted Lead down his Throat, which burnt his bowels. And thus the reſt of the *Talmudiſts* expound it: but I ſee no good Authority they have for it, the word for *burning* being the ſame that is uſed, when mention is made of burning with Fire and Faggots, as we ſpeak. And *R. Elieſer ben Zadock* ſaith, he ſaw a Prieſt's Daughter thus burnt for Fornication. But the Doctors commonly ſay, the Judges were ignorant of the Law; or, that they were *Sadducees* who then had got into the Seat of Judgment, who followed the very Letter of the Scripture.

*Both he and they.*] That is, both the Mother and Daughter, if the Mother were conſenting to it. Otherwiſe, only the Woman that offended. From whence the *Karaites* formed this Rule, *After the ſame manner that men were obliged by a Precept in Scripture, the Women were obliged alſo.* Selden. Lib. Uxor. Hebr. cap. 5.

*That there be no wickedneſs among you.*] That others may be deterred from the commiſſion of ſuch enormous Crimes: for the Hebrew word imports more than ordinary wickedneſs. See *ch*. xviii. 17.

Ver. 15. *And if a man lie with a beaſt, he ſhall ſurely be put to death.*] See *ch*. xviii. 23. This Death was by ſtoning, as appears from the next Verſe.

*And ye ſhall ſlay the beaſt.*] Juſt as they were to deſtroy, not only the Inhabitants of an apoſtate City, but their Cattle alſo, *&c*. (*Deut*. xiii. 15, 16.) to terrify others from committing the like ſin; and, as the *Talmudiſts* obſerve, that there might be no Memorial left of ſo foul a Crime, by Mens pointing at the Beaſt, and ſaying, There goes the Beaſt that ſuch a Man lay with. They might have added, to prevent monſtrous Births. See *Selden*, *Lib*. i. *de Jure Nat. & Gent. cap*. 4. *Maimonides* gives a good reaſon, why a Beaſt that killed a Man ſhould be ſlain; as a puniſhment to the Owner, for looking no better after it; but his application of it to this matter ſeems impertinent, *More Nevoch. p*. iii. *cap*. 40. *Bochartus*'s Gloſs is far better; the Beaſt was killed as an Inſtrument in the Crime, juſt as a Forger of Deeds is hanged with his Pen and counterfeit Seals; and a Conjurer with his Magical Books and Characters. And this alſo is uſeful for an Example, tho' not to other Beaſts, yet to Men; whoſe concern it is to conſider, that if Beaſts were not ſpared, who were not capable of ſinning, what would become of them, who committed ſuch Crimes againſt the known Law of GOD, and the impreſſions of Nature it ſelf. *Hierozoicon*, *p*. i. *Lib*. ii. *cap*. 16.

Ver. 16. *Their blood ſhall be upon them.*] This relates to the Man and the Woman (mentioned in theſe two Verſes) who committed this foul Crime; for a Beaſt is not capable of puniſhment. But as the *Canon Law* ſpeaks, *Pecora inde credendum eſt juſſa interfici, quia tali flagitio contaminata refricant facti memoriam*; it is to be believed, that the Beaſts which were polluted with ſuch a flagitious wickedneſs, were therefore commanded to be ſlain, becauſe they rubb'd up the memory of the Fact: which is the very reaſon given of it in the *Miſchna*, *Tit. Sanhedrim*, *cap*. 7. *n*. 4. And ſo *R. Solomon*, *The Beaſt was killed, leſt it ſhould be ſaid, There is the Beaſt for which ſuch a Woman was put to death.*

Ver. 17. *If a man ſhall take his ſiſter*, &c.] Whether ſhe was his Siſter by the whole Blood, (as we ſpeak) or by half Blood only; by the Father's ſide, or Mother's; he was not permitted to marry her by the Law mentioned, *ch.* xviii. 9.

*And ſee her nakedneſs.*] It is the ſame with *uncovering her nakedneſs* to lie with her; as it is there expreſſed, and here in the end of the Verſe (*he hath uncovered his ſiſter's nakedneſs*) the ſenſe of *ſeeing* being put for that of touching, or any other, in this Language.

*It is a wicked thing.*] A flagitious, or nefarious wickedneſs, as the Vulgar expreſſes it. But the Hebrew word *Cheſed* ſignifying ſometimes in the Prophetical Language *Mercy* and *Indulgence*, the *Talmudiſts* take theſe words, as if they came in by a Parentheſis, to obviate an Objection which might be made, that *Cain* and *Abel* married their Siſters. True, ſaith *Moſes*, that was by an Indulgence in the beginning, ariſing from the neceſſity of things, when there were none but Brothers and Siſters in the World. But now *they ſhall be cut off in the ſight of their People*, who marry ſuch near Relations. So the *Gemara Hieroſol. ad Tit. Sanhedrim.* See *Selden*, *Lib.* v. *de Jure Nat. & Gent. cap.* 8. *p.* 581. And ſo the Chaldee Paraphraſe, aſcribed to *Jonathan*, whoſe words are theſe, *It is a filthy thing; but I uſed an Indulgence to the firſt Men by whom the World was to be propagated, until Mankind was ſufficiently multiplied: after that, whoſoever doth any ſuch thing, let him be cut off*, &c.

*And they ſhall be cut off in the ſight of their people.*] Publickly put to Death: ſee *ver.* 10.

*He ſhall bear his iniquity.*] *i. e.* The puniſhment of it, Chap. v. 1.

Ver. 18. *And if a man ſhall lie with a Woman, having her ſickneſs*, &c.] Here the Sentence of Death is pronounced upon them; whereas in *ch.* xv. 24. it is only ſaid, the Man ſhould be *unclean ſeven days*. Therefore many think in that place he ſpeaks of doing this *ignorantly*; and here of doing it *knowingly*. But if the Man might be ignorant of the condition ſhe was in, the Woman her ſelf could ſcarce be ſo: and therefore others think, when the fact was altogether private, they only incurred a Legal Impurity for a certain ſeaſon; but when it was publickly known, and proof made of it before a Judge, it was a capital Crime; becauſe it was done in contempt and deſpite of the Law: Otherwiſe, it could not have been ſo publickly known, as to be legally proved. Whether this Law oblige in the ſtate of Chriſtianity, is at large diſcuſſed by Biſhop *Taylor* (not to mention other Writers abroad) in his *Ductor Dubitantium*, Book ii. Chap. 2. Rule 3. *n.* 8. and Book iii. Chap. 2. Rule 2. *n.* 3, &c.

Ver. 19. *And thou ſhalt not uncover the nakedneſs of thy mother's ſiſter*, &c.] See *ch.* xviii. 12, 13.

*They ſhall bear their iniquity.*] It not being ſaid, they *ſhall die*, or be *cut off*, (as in the former caſes) it hath made ſome conclude this Sin, being not of ſo high a nature as the foregoing, was puniſhed only as thoſe that follow, *ver.* 20, 21. where they that committed them are threatned to *die childleſs*.

Ver. 20. *If a man ſhall lie with his uncles wife*, &c.] See *ch.* xviii. 14.

*They ſhall die childleſs.*] This is underſtood by ſome as if *Moſes* meant they ſhould be put to Death, before they could have any fruit of ſuch a Conjunction. But moſt think he only means, that either they ſhould have no Children; or that their Children ſhould not live, but die before their Parents; or be look'd upon as a ſpurious Iſſue, and not inherit their Eſtate; which is the ſenſe St. *Auſtin* puts upon theſe words. And *Procopius Gazæus* alſo mentions it; and ſays this was the *Roman* Law about all inceſtuous Marriages, *Semen eorum non recenſebitur inter liberos*; ſuch Iſſue ſhall not be reckoned among their Children.

Ver. 21. *And if a man ſhall take his brother's wife*, &c.] See *ch.* xviii. 16.

*They ſhall be childleſs.*] See *ver.* 20.

Ver. 22. *Ye ſhall therefore keep all my ſtatutes, and all my judgments*, &c.] Particularly theſe concerning the foregoing matters. See *ch.* xviii. 4, 5.

*That the Land whither I bring you to dwell therein, ſpue you not out.*] As it did the former Inhabitants. See *ch.* xviii. 25, 28.

Ver. 23. *And ye ſhall not walk in the manners of the Nation, which I caſt out before you:*] *Viz.* of the *Amorites*, as the Hebrews rightly expound it; for they were the principal Nation in *Canaan*, and extreamly given to Idolatry. *R. Levi Barcelonita* extends this to all their Cuſtoms, in cutting their hair, and ſuch like, (*Præcept.* cclxii.) but it ſeems here particularly to relate to their Marriages, and Idolatry. See *ch.* xviii. 3.

*For they committed all theſe things.*] Theſe words ſhew, that the foregoing have particular reſpect to their abominable Marriages and Idolatry.

*Therefore I abhorred them.*] So as to caſt them out of their Country, *ch.* xviii. 25. *Onkelos* tranſlates it, *My word* [MEMRI] *abominated them.* Which is a plain intimation of a Notion they had in ancient times of more Perſons than one in the Deity; and particularly here denotes him whom St. *John* calls *the WORD*. For *Memra* (*Word*) plainly ſignifies a *Perſon* in this place; and a Perſon of the ſame Eſſence with *Jehovah*.

Ver. 24. *But I have ſaid unto you,*] Made you a promiſe.

*Ye ſhall inherit their Land, and I will give it unto you to poſſeſs it*, &c.] For he promiſed to expel the former Inhabitants of that Country, to make room for them. See *Exod.* iii. 8, 17. xxiii. 27, 28. xxxiii. 3.

*I am the* LORD *your* GOD *which have ſeparated you from other people.*] This may refer either to what goes before, that they ſhould not live like other Nations, becauſe he had by peculiar Laws, as well as by ſignal Deliverances, diſtinguiſhed them from all the People of the Earth; or to what follows, that he had made ſuch a difference between them, and other People, that in their very Diet they ſhould not agree with them, much leſs in the fore-named

Impurities. For that the difference of Meats was inſtituted, to keep them from familiar converſation with their idolatrous Neighbours, is very evident (as I before obſerved) and the Gentiles themſelves took notice of it, and looked upon them as unſociable People upon this very account. *Joſephus* often mentions this Objection againſt them. And *Euphrates* complains (in *Philoſtratus de vita Apolon. Lib. cap.* 2.) *That of old they ſeparated not only from the* Romans, *but from all Mankind: for they had invented* βίον ἄμικτον *a manner of living that would not let them mix with other People, either at a common Table, or in their Prayers or Sacrifices.*

Ver. 25. *Ye ſhall therefore put difference between clean beaſts and unclean,* &c.] According to the preſcriptions in the xith Chapter, which are here briefly repeated, to inforce the obſervation of the foregoing Precepts againſt ſuch inceſtuous Marriages as other Nations allowed; their Law not permitting them ſo much as to eat ſuch Meat as thoſe Nations did; but to account many things, which they freely uſed, unclean and abominable.

*Ye ſhall not make your ſelves abominable,* &c.] See *ch.* xi. 43.

*Which I have ſeparated from you, as unclean.*] Forbidden you to eat; and thereby ſeparated you from all other People. Which had this intention in it (among others already mentioned) that this Nation, from whom the MESSIAH was to ſpring, might be kept pure and ſincere; free from all mixture with ſtrange People; unto which nothing contributed more efficaciouſly (as an excellent Perſon hath obſerved) than the difference of Meat, which made it not eaſy for them to contract Acquaintance, much leſs Friendſhip, with other Nations. And truly, unleſs the People from whom the *Meſſiah* was to come, had been kept ſeparate from other Nations, either all hope of him would have been loſt, or many in every Country, to the great hurt and deſtruction of Mankind, would have pretended to be the Perſon: Whereas, by keeping them a People diſtinct by themſelves, it came to paſs that all Countries thereabouts were filled with a report, that the LORD of the World ſhould come out of *Judea*: ſee *Joh. Wagenſeil. Confut. Carm. Lipman. p.* 554, &c.

Ver. 26. *And ye ſhall be holy unto me, for I the* LORD *am holy.*] See *ch.* xi. 44. xix. 2. and *ver.* 7. of this Chapter.

*And have ſevered you from other people, that ye ſhould be mine.*] The very difference of Meats, which they uſed, was a Token that GOD had ſeparated them from other People, to be ſubject to ſuch Rites and Laws as he ordained: and hereby alſo they were ſo ſevered from others, as to be kept from the moſt familiar Converſation with them (which is at Meals) and thereby they were preſerved from the danger of being ſeduced to the Worſhip of ſtrange Gods.

Ver. 27. *A man alſo or woman that hath a familiar ſpirit, or that is a wizard,* &c.] The conſulting ſuch Perſons is forbidden, *ch.* xix. 31. and the penalty added, *ver.* 6. of this Chapter: and here the Perſons themſelves who were proved to have a *familiar Spirit*, or to be a *Wizard* (what they are, ſee there) are condemned to the heavieſt puniſhment; which was by being ſtoned to death. For which Severity *Maimonides* gives this reaſon; ‘ Becauſe it is the very Scope of the whole Law to root out Idolatry, and aboliſh the very Name of it. And therefore GOD ordered *Magicians* to be ſtoned, becauſe, without doubt, they are Idolaters; tho' in a manner peculiar and different from the vulgar. And the greater part of ſuch evil Arts being practiſed by *Women* (which is the ground, he thinks, of that Law, *Exod.* xii. 18.) towards whom Men are naturally pitiful; therefore *Moſes* ſaith in this place, *A man alſo or woman that hath a familiar ſpirit,* &c. like to which we find in no Precept, not about the Profanation of the Sabbath; but in this caſe it was neceſſary expreſly to mention *Women* as well as *Men*; becauſe of Mens natural tenderneſs and clemency towards Women.’ Thus he, *More Nevoch. P.* iii. *cap.* 37. *Procopius Gazæus* his Gloſs on theſe words is very pious, but ſomething fanciful; *He that is hardened like a ſtone to vertue, deſerves to be ſtoned. For Magick commits Murders, digs up Sepulchres, diſturbs the ſouls of Men. For Magicians are Men who corrupt human Nature.*

## CHAP. XXI.

Ver. 1. AND *the* LORD *ſaid unto Moſes, ſpeak unto the Prieſts,*] This Law about the Prieſts, perhaps, follows that laſt mentioned (*ver.* 27. of the foregoing Chapter) to ſhew unto whom they ſhould reſort, and of whom they ſhould inquire, *viz.* of the Prieſts; who ſhould always be ready for any prieſtly Office, and for common Converſation.

*The ſons of Aaron.*] His Daughters were not concerned in the following Prohibitions; becauſe they had nothing to do in offering Sacrifices; as *Maimonides* obſerves, *More Nevoch. P.* iii. *cap.* 47.

*There ſhall none be defiled for the dead.*] By touching the dead Body, or coming (as the Hebrews ſay) within four Cubits of it, or entering into the Houſe where it lay, (tho' it were to take care of the Funeral) or by following the Corps to the Grave, or making any Mourning for the Dead: Becauſe by theſe things they were legally polluted, for no leſs than ſeven days (*Numb.* xix. 11, 14.) and conſequently unfit for the Service of GOD, and for Converſation with their Neighbours; who had the greater Reverence alſo for them, when they ſaw their Dignity to be ſo great, that they were not permitted to perform ſuch Offices, as others were obliged unto. For this, no doubt, was intended very much, to put an honour upon the Prieſthood: as it was alſo in other Nations, particularly among the *Romans*, who would not have their *Pontifex* to look upon a Funeral, as *Bochart* obſerves out of *Seneca*, (*Hieroz. P.* i. *lib.* 3. *cap.* 4.) and the *Flamen Dialis* might not go into the place where the Coffin ſin was. For which reaſon, as *Servius* tells us (*ad lib.* iii. *Æneid.*) they ordered a Bough of a Cypreſs-Tree to be ſtuck at the door of the Houſe where a dead Body lay, that the High-Prieſt might not ignorantly go into it. It appears alſo by *Plato*, that it was thus likewiſe among the *Greeks*. For he would have the Prieſts, of both Sexes, to accompany one that had diſcharged the Office of a *Cenſor well*, unto his Grave when he was buried, as unto a *pure Funeral*, (ὡς καθαρεύοντι τῷ τάφῳ ἕπεσθαι) but for this, he ſays, they muſt aſk leave of *Apollo*, *lib.* xii. *de legibus*, *p.* 947. ſee *Porphyrius de Abſtin. lib.* ii. *ſect.* 50.

*Among his people.*] The Jews are ſo critical, as from the word [*beammo*] *among his People*, to gather, that if a Man did not die among his People, but in a ſtrange Country, where there was no Body to take care of his Funeral, and ſee him buried, a Prieſt might do it himſelf, rather than his Body ſhould lie above ground.

Ver. 2. *But for his kin that is near unto him.*] Here is an Exception to the general Rule; becauſe it would have been very hard to reſtrain natural Affection from carrying them to their Parents, and Children, and Brethren, and Siſters, when they died. Which Caſes would not often happen, as *Maimonides* obſerves in the place before alledged: and they are particularly named, that there might be no miſtake, nor any colour to extend this Indulgence to Relations more remote.

*For his mother and his father, and for his ſon and for his daughter, and for his brother.*] If any have a mind to know the *Rabbinical* Reaſons, why the Mother is here put before the Father, and *ver.* 11. the Father before the Mother, with ſuch like things, he may conſult *Simeon de Muis* in his *Varia Sacra*, *p.* 356, &c.

Ver. 3. *And for his ſiſter a virgin.*] I ſee no reaſon why it ſhould be reſtrained to his whole Siſter, both by Father's and Mother's ſide (as ſome of the Hebrew Doctors would have it) for that his half Siſter by either of them, was *nigh unto him* (as it here follows) it appears by the Law about inceſtuous Marriages, *ch.* xviii. 9.

*Which hath had no huſband.*] To take care of her Funeral; which her Brother therefore, tho' a Prieſt, might. It is commonly obſerved that there is no mention here of *his Wife*. But *Maimonides*, with great reaſon, thinks it was lawful for him to mourn for her: but it was needleſs to mention her, who, by the Law of God, was dearer to him than Father or Mother. And there is this Argument for it, that *Ezekiel*, who was a Prieſt, is forbidden, by a ſpecial command, to mourn for his Wife; which otherwiſe he would have done, *ch.* xxiv. 16, &c.

Ver. 4. *But he ſhall not defile himſelf, being a chief man among his people.*] But tho' he might defile himſelf for ſuch very near Relations, yet he might not for the greateſt Man in the Nation, who was not ſo near of kin to him. This ſeems to me to be the eaſieſt and the moſt natural ſenſe of this Verſe, by adding the particle *Lamed* (which in the two foregoing Verſes is put before *Mother*, *Father*, *Son*, *Daughter*, *Brother* and *Siſter*) to *Baal*, i. e. *chief man*, (as we tranſlate it) nothing being more uſual than to omit ſuch a particle, which yet muſt be underſtood when it hath been often before-mentioned. And thus the vulgar *Latin* underſtands it. And the ſenſe is the ſame, if we take it as our Tranſlation ſeems to intend it. *But he ſhall not defile himſelf* (for any other) *being a chief man*, &c. As for the marginal Tranſlation, I can ſee no ground for it: and there muſt be a greater Supplement by adding [*for his wife:*] which one cannot well think is here forbidden, as I obſerved on the foregoing Verſe. They alſo who tranſlate it, *A chief Ruler ſhall not defile himſelf*, &c. have ſtill leſs reaſon; the whole Diſcourſe in this place being concerning the Prieſts.

*To profane himſelf.*] He himſelf, in ſacred Offices, being the greateſt Perſon, would have been profaned, *i. e.* rendered a common Man; if he had mourned for any, but thoſe whom Nature had very cloſely link'd him unto.

Ver. 5. *They ſhall not make baldneſs upon their head, neither ſhall they ſhave off the corners of their beard, nor make any cuttings in their fleſh.*] Tho' they were allowed to mourn for ſome perſons, yet for none after this manner: that is, according to the Cuſtom of certain Places in *Chaldæa*, as *Aben-Ezra* gloſſes upon theſe words. And he might have added alſo of the *Egyptians*; among whoſe Ceremonies we find this in after-times, and it's likely it had been very ancient. For *Jul. Firmicus* tells us, in the beginning of his Book, That in their annual Lamentations of *Oſiris*, they were wont *to ſhave their heads, that they might bewail the miſerable misfortune of their King, by depriving themſelves of the ornament of hair*, &c. And he adds, that they did tear their fleſh, and cut open the ſcars of their old wounds, &c. where *Johan. Wouver* obſerves the ſame out of ſeveral other Authors. And *Plutarch*, in his Book of *Superſtition*, ſaith they generally uſed in mourning to be ſhaven; whereas the Hebrews let their hair grow: ſee *ch.* x. 6. xix. 27.

Ver. 6. *They ſhall be holy unto their* God.] Attend to their Office, unto which they are peculiarly conſecrated; and not, without great neceſſity, be at any time unfitted for it.

*And not profane the name of their* God.] By doing as the common People did; or rendering themſelves uncapable to miniſter unto the Lord; as they were when they were any way defiled.

*For the Offering of the* Lord *made by fire.*] They attend upon his Altar, where the Burnt-offerings, Peace-offerings, and all the reſt were offered.

*And the bread of their* God *do they offer.*] The word *And* is not in the *Hebrew*, and the Senſe will be clearer if it be left out; *The offering of the* Lord *made by fire*, being called *The Bread of their* God, i. e. his Meat, or Food. For the Altar was his Table; and what was burnt thereon was in the Nature of his Proviſion: which in the Scripture Language is comprehended under the name of Bread. So *Solomon Jarchi* ſaith, *whatſoever may be eaten is called Bread*, (See *ch.* iii. 11.) Thus *Fruit* is called Bread, *Jer.* xi. 19. and *Milk*, *Prov.* xxvii. 27. and *Honey*, 1 *Sam.* xiv. 28. And therefore no wonder the *Sacri-*

*ſices* are here called by that name, and by *Malachi* his *Meat* or *Food*, *ch.* iii. 12. Which phraſe is uſed, as the Author of *Sepher Coſri* well obſerves, to keep up the Notion that God dwelt glorioully, and kept Houſe among them, *Pars* ii. *cap.* 26.

Ver. 7. *They ſhall not take a wife that is a whore.*] All inceſtuous Marriages were as much forbidden Prieſts as any other Men. But beſides, here are *three* ſorts of Perſons, whom it was unlawful for a common Prieſt to marry, tho' there was no Kindred between them. The firſt is a *Whore*; whereby the Hebrew Doctors underſtand, not only one that was a common Proſtitute, but one that was not an *Iſraelite*, or an *Iſraelitiſh* Woman, with whom a Man had lain, whom it was unlawful for her to marry. Which comprehends not only all ſuch as are forbidden in the xviiith Chapter of this Book; but thoſe alſo in *Deut.* xxiii. 2, 3. See *Selden de Succeſſionibus*, *lib.* ii. *cap.* 2, & 3. and *Uxor Hebraica*, *lib.* i. *cap.* 7. *lib.* iii. *cap.* 23.

*Or profane.*] A Woman was accounted ſo (as he ſhows in the ſame place) who was either deſcended from ſuch a Perſon, as is beforementioned; or who was born of ſuch a Conjunction, as is here forbidden to a Prieſt. And there are thoſe who think it may be underſtood of one that had been conſecrated to a falſe Deity; whom ſhe ſerved with the uſe of her Body, which ſhe expoſed to the Worſhippers of that Deity: who tho' ſhe afterwards repented, and became good, yet a Prieſt was not to marry her, no more than an ordinary Whore. But the ſimpleſt meaning of theſe *three* ſeems to be, that they ſhould not marry one that had proſtituted her Body, or that had been any way vitiated, tho' againſt her will; or was of ſuſpected Chaſtity; or (as it follows) was divorced from her Huſband.

*Neither ſhall they take a Woman put away from her Huſband.*] For commonly Women were put away for ſome fault, as *Abarbinel* notes; and were preſumed not to be ſuch as a Prieſt ſhould deſire. To the ſame purpoſe *Procopius Gazæus*. A Prieſt, ſaith he, ſhould not only fly from manifeſt Evils, as Fornication, but decline whatſoever may blemiſh his Fame: now a Woman that is put away by her Huſband, lies under a ſuſpicion of ſomething that is bad. For which reaſon (as Mr. *Selden* obſerves in the place above-named) a Prieſt might not marry her, whom her Huſband's Brother refuſed to marry after his death.

*For he is holy unto his* God.] Conſecrated, after a ſpecial manner, to the Service of the Divine Majeſty; and therefore was not to diſhonour his Prieſthood by ſuch Marriages as were not of good reputation. If he did, he was not to be ſuffered to miniſter, until he had given ſuch a Wife a Bill of Divorce; as *Maimonides* ſaith in *Biath Hamikdaſch*, *cap.* 6. An example of which there was in *Manaſſeh* the Brother of *Jaddua* the High-Prieſt; who marrying, contrary to the Law, the Daughter of *Sanballat* the *Samaritan*, was commanded either to put her away, or not to come to the Altar. See *Selden*, *lib.* ii. *de Succeſſione in Pontificatum*, *cap.* 6. *p.* 238.

Ver. 8. *Thou ſhalt ſanctify him therefore.*] This ſeems to be ſpoken to *Moſes*, and to all that ſhould ſucceed him in the Supreme Authority, that they ſhould take care the Prieſts ſhould not marry with ſuch Perſons; or if they did, not be ſuffered to miniſter in the Prieſt's Office, till they had put them away. Accordingly we find, that to keep the Prieſthood pure, and to avoid all ſuſpicion of any ſuch pollution, the Names of the Prieſts Parents were carefully preſerved in the Genealogical Tables; as we learn from *Ezra* ii. 62. *Nehemiah* vii. 64. See *Selden de Succeſſion. in Pontif. lib.* ii. *cap.* 3. *Uxor. Hebr. lib.* i. *cap.* 7.

*For he offereth the bread of thy* God.] Miniſtreth at the Altar. See *ver.* 6.

*He ſhall be holy unto thee.*] Keep himſelf pure, that he may not be unfit to offer Sacrifice for the People, as need ſhall require.

*For I the* Lord *which ſanctify you am holy.*] I who have taken you to be my peculiar People, excel in all Perfections; and therefore require Perſons of extraordinary Sanctity to miniſter unto me.

Ver. 9. *And the daughter of any Prieſt, if ſhe profane herſelf by playing the whore.*] The Hebrew Doctors underſtand this of one married, at leaſt eſpouſed. So *Aben-Ezra* and *R. Sol. Jarchi* ſay expreſly, *Our Rabbins confeſs with one Mouth, that one not eſpouſed is not concerned in this Law.* See *Selden lib.* i. *Uxor. Hebr. cap.* 6. and *lib.* iii. *c.* 23. *p.* 488.

*She profaneth her father.*] She was doubly guilty. Firſt in profaning, *i. e.* diſhonouring her ſelf; who being the Daughter of ſuch an eminent Perſon, committed ſuch an heinous Crime. And *ſecondly* in diſhonouring her Father, whoſe Reputation hereby ſuffered.

*She ſhall be burnt with fire.*] Which was the ſoreſt Puniſhment among the Jews, (ſee *ch.* xx. 14.) and was not inflicted upon other Perſons, in this caſe (who were barely ſtoned, *Deut.* xxii. 14.) but only upon the Daughter of a Prieſt, from whom greater Virtue was expected. But if the Witneſſes of this Fact were convicted of Perjury by other credible Witneſſes, produced by the Woman, or her Father; then both her Huſband who accuſed her, and thoſe falſe Witneſſes, ſuffered the ſame Puniſhment that ſhe ſhould have done: ſee *Selden*, *lib.* iii. *Uxor. Heb. cap.* 1. *p.* 321.

Ver. 10. *He that is the High-Prieſt among his brethren.*] Hitherto the Laws given in this Caſe concern the common Prieſt: now follow thoſe by which the High-Prieſt was to govern himſelf; who was under peculiar Laws more ſtrict than the reſt.

*Upon whoſe head the anointing of oil was poured, &c.*] He having a peculiar Conſecration different from the reſt, by pouring the holy Oil upon his Head, and clothing him with the moſt glorious Robes, (ſee *chap.* viii. 7, 8, &c.) was in all reaſon to diſtinguiſh himſelf, more than the reſt of the Prieſts, from common Men.

*And that is conſecrated.*] In the Hebrew the words are, *whoſe hand is filled*; as it was with the fat and the right ſhoulder of the Ram of Conſecration, &c. by which he was hallowed to miniſter in the Prieſts Office, *Exod.* xxix. 22, 23, 24.

*To put on the garments.*] To be High-Prieſt.

*Shall not uncover his head.*] Rather, ſhall not let his hair grow neglected without trimming; as the manner was, in token of mourning. So *Onkelos* and *Jonathan*, and a great many more: *Selden, Lib.* ii. *de Succeſſione in Pontificatum, cap.* 5. *p.* 235. and what I have noted upon the tenth Chapter of this Book, *ver.* 6.

*Nor rent his cloaths.*] Another token of mourning which he was to forbear; tho' the *Talmudiſts* will have it, that he might rend his Garments at the bottom, about his feet, but not at the top, down to his breaſt; as *P. Cunæus* obſerves out of *Maſſ. Horajoth, Lib.* ii. *de Rep. Hebr. cap.* 3. Before his Anointing and Conſecration, and putting on the holy Garments, it was not unlawful for him to attend the Funeral of his Father; and therefore *Eleazar* was preſent when *Aaron* died (*Numb.* xx.) being as yet in a lower Miniſtry, and not completely advanced to the Office of High-Prieſt, but only declared *Aaron*'s Succeſſor by putting on his Garments. See *ch.* x. 6.

Ver. 11. *Neither ſhall he go in to any dead body; nor defile himſelf for his father, or for his mother.*] He might not go into the Houſe, where the Body of his Father or Mother lay dead, (which was permitted to the inferior Prieſts, *ver.* 2, 3.) and conſequently he was not to make any external ſigns of mourning for Son or Daughter, Brother or Siſter.

Ver. 12. *Neither ſhall he go out of the Sanctuary.*] If he was there when he heard of the death of his Father or Mother, he was not to ſtir out from thence till he had finiſhed his Miniſtry. See *ch.* x. 7. for he had a little Houſe (after the Temple was built) within the Precincts of it, where he commonly remained all the Day time, which was called *Liſchcath cohen gadol*, the Parlor of the High-Prieſt; as *Cunæus* obſerves out of *Maſſ. Midoth, Lib.* ii. *de Repub. Hebr. cap.* 3. At night he went to his own dwelling-houſe, which was in *Jeruſalem*, and no where elſe; there he might perform all the Offices of a Mourner, except thoſe which are here forbidden; and the People came to comfort him (as *Maimonides* relates in his Treatiſe on this Subject) and, ſitting upon the ground, while he ſat in his Chair at the Funeral Feaſt, they ſaid, *let us be thy Expiation* (*i. e.* let all the Grief that is on thee, fall upon us) unto which he anſwered, *Bleſſed be ye from Heaven*; as their words are reported in *Sanhedrim, cap.* 2. *n.* 1.

*Nor profane the Sanctuary of his* GOD.] By preferring his Affection to the Dead, before the Service of GOD in the Sanctuary; or, by returning thither to his Miniſtry, when he had been defiled by the dead; which had been a great profanation: for he that touched a dead Body was unclean ſeven days, *Numb.* xix. 11, 12.

*For the crown of the anointing Oil of his* GOD *is upon him.*] Some ſupply the word *and* between *Crown* and *anointing Oil*; and ſo make *two* reaſons why he ſhould diſtinguiſh himſelf from all other Men: Firſt, becauſe the *holy Crown*, as it is called, *Exod.* xxix. 6. which had *holineſs to the* LORD engraven on it, *Exod.* xxviii. 36. was ſet upon his Head; and his Head alſo was anointed with the *holy Oil*, Exod. xxx. 25, 30. whereby he was, in a ſpecial manner, conſecrated to the Service of the Moſt High. But there is no need of this, for the anointing Oil it ſelf was that which ſanctified him to his Office, and was poured on him, after the holy Crown was ſet on his head, *Lev.* viii. 9, 12. and ſo theſe words may be tranſlated, *The Conſecration* (for ſo the Hebrew word *Nezer* ſignifies) *of the anointing Oil of his* GOD *is upon him.* That is, he muſt remember he is ſolemnly devoted unto my Miniſtry, by that anointing; and therefore muſt not leave it to attend any other.

*I am the* LORD.] Whoſe Servant he is by a peculiar Obligation.

Ver. 13. *And he ſhall take a Wife.*] From the word *Wife*, in the ſingular Number, the *Talmudiſts* generally conclude, that *Polygamy* was not allowed to the High-Prieſt, who was to have but one Wife at a time, tho' other Men were permitted to have more. See *Selden, Lib.* ii. *de Succeſſione in Pontif. cap.* 2. *p.* 207. and *Uxor Hebraica, Lib.* i. *cap.* 8. If he did take another, he was to give a Bill of Divorce to one of them before the great Day of Expiation; or elſe he was uncapable to perform the Offices of it; as *P. Cunæus* obſerves in the place fore-named out of *Joma*. But if his Wife died, it was not unlawful for him to marry again, as *Tertullian* fancied from this very place, *lib. de Monogam. cap.* 7. and *Exhort. ad Caſt. cap.* 7.

*In her virginity.*] And not ſo much as eſpouſed to any other Perſon. Nor was any ſort of Virgin thought fit for his Wife, but only one that was newly come out of her minority, and had not yet attained to her full puberty; as *Maimonides* explains the ſenſe of their ancient Doctors. See *Selden, Lib.* i. *Uxor. Hebr.* 7. where he obſerves alſo, that this is to be underſtood of the High-Prieſt after he was in his Office; for if he had married a Widow before he was High-Prieſt, he was to keep her, and not put her away when he was advanced to it. But there are thoſe who imagine this Law obliged all the common Prieſts, who were to marry none but Virgins; as they are perſwaded from *Ezek.* xliv. 22. And no leſs Man than *Hugo Grotius* ſeems to be of this opinion, both here, and in his Book *de Jure Belli & Pacis, Lib.* ii. *cap.* 5. *n.* 9. in his *Annotata* to that Section. But the Hebrew Doctors are all of a contrary mind, and ſo are *Joſephus* and *Philo*; as Mr. *Selden* obſerves, in his *Addenda* to the *ſeventh* Chapter of his firſt Book *Uxor. Hebr.* and *Lib.* ii. *de Succeſſ. in Pontif. cap.* 2. *p.* 208. And ſo *Cunæus* alſo in the place fore-named, ſpeaking of this very Law, *Non enim Sacerdotibus poſita eadem Lex fuit; quippe viduam illi rite duxerunt*, &c. But above all, a later moſt learned Writer, *Joh. Wagenſeil*, hath largely confuted this opinion, in which he hath ſhown *Grotius* was ſingular; for beſides that *Ezekiel* there ſuppoſes they might marry the Widow of a Prieſt, it is evident both from Jewiſh and Chriſtian Interpreters, that the ſtate of things under the Law is not to be meaſured by what the Prophet *Ezekiel* ſaith concerning the future Temple and Prieſts: But, as *Kimchi* himſelf ſaith upon this place, *If this Verſe muſt be expounded of every Prieſt, it relates to the greater Sanctity of the future Temple:* for the Law at firſt undoubtedly was, that none but the High-Prieſt was confined to marry a Virgin. What *Grotius* alledges out of *Joſephus* to prove his aſſertion, he hath ſhown, with due reſpect to ſo great a Man, doth him no Service. See his *Annotata ad Miſchna Sota, cap.* 4. *p.* 557, &c.

Ver. 14. *A Widow.*] This was peculiar to the High-Prieſt, that beſides other Women which no Prieſt might marry, he alone is forbidden to marry a Widow; as the ſame learned Perſon there ſhows is the ſenſe of all the Hebrew Writers. And *Moſes Kotzenſes* obſerves, that by a Widow is to be underſtood, not only a Woman that had been married; but if ſhe had been merely eſpouſed, it was unlawful for the High-Prieſt to take her for his Wife: and by the High-Prieſt, he ſaith, is to be underſtood not only the Succeſſor of *Aaron*, but he alſo that was anointed to the War; which ſeems to be ſtretching of the word beyond its meaning, tho' the word *Widow* may be allowed to comprehend one only *eſpouſed*, whom he might not marry, tho' ſhe had been eſpouſed to his Predeceſſor.

*Or a divorced woman.*] No, nor the Wife of his Brother that died without Iſſue; which others were bound to marry, but he was not.

*Or profane.*] The word *Chalalah* was explained before, *ver.* 7. which, according to the Jews, ſignifies a Woman born of ſuch a Perſon as a Prieſt is prohibited to marry; as if the High-Prieſt had taken a Widow, and had a Daughter by her, that Child was *profane*, and might not be married, tho' a Virgin, by a ſucceeding High-Prieſt. And ſo of the reſt. See *Buxtorf de Sponſal. & Divort.* p. 37, 38.

*Or a harlot.*] See *ver.* 7.

*But he ſhall take a Virgin of his own people.*] He was commanded before to marry none but a Virgin; and now he is further limited to a Virgin of *Iſrael*; for he doth not mean one of his own Tribe, there being inſtances to the contrary, of a High-Prieſt marrying into the Royal Tribe, 2 *Chron.* xxii. 11.

Ver. 15. *Neither ſhall he profane his ſeed among his people.*] Many think this refers to what goes before, that he ſhould not debaſe his Family by ſuch mixtures as have been mentioned; but I rather think it to be a new Precept, (as the *vulgar Latin* takes it) that as he might marry none but of his own People, *i. e.* an *Iſraelite*; ſo among his People he ſhould not match with a vulgar Perſon, but with one nobly born; for that was the way to preſerve the dignity of the prieſtly Office, at which all theſe Precepts aim.

*For I the* LORD *do ſanctify him.*] I have ſeparated him to my ſelf, for a ſpecial and moſt holy Service; for which reaſon he was to diſtinguiſh himſelf from other Men, even in his marriage, to make them the more reverence the LORD whom he ſerved. Upon this account it was, that many Conſtitutions were made by the Elders, forbidding him what was allowed to other People; whereby they intended to advance his honour. For inſtance, he was forbidden to go into the Publick Baths, or to Feaſts. If he would viſit any that mourned, he was to be attended by other Prieſts. He was obliged to cut his hair every Week, but never to ſhave with a Raſor; to be in the Sanctuary every day, and to go home not above twice in a day; to have but one Wife at a time; and going into the Temple to have three other Prieſts with him, *&c.* So *Maimonides* in *Cele Mikdaſh, cap.* 8.

Ver. 16. *And the* LORD *ſpake unto Moſes, ſaying.*] Upon this occaſion GOD gave ſome other Precepts concerning the Prieſts, who were to wait upon him in his Houſe, and at his Table.

Ver. 17. *Speak unto Aaron, ſaying.*] Having forbidden ſuch Marriages as would have been a diſhonour to the Prieſthood, had they been permitted, he now forbids any to ſerve at his Altar, who had the leaſt blemiſh in his Body; for that would have diſparaged his Divine Service.

*Whoever he be of thy ſeed.*] Whether High-Prieſt or the common Prieſts.

*In their generations.*] In future Ages as well as the preſent.

*That hath any blemiſh.*] From theſe general words the Hebrew Doctors conclude, that not only the particular blemiſhes (afterward mentioned) made them uncapable to miniſter, but all other whatſoever which appeared in the body; of which theſe here named are but a *Specimen* or Example. So *Maimonides* in *Biath Hammikdaſh*, whoſe words are, *The blemiſhes expreſſed in the Law, are propounded for examples of the reſt*; which they reckon to be in all cxlii. accounting only thoſe which openly appeared, and not thoſe which were inward, in the Kidnies, Bladder, or Bowels; becauſe there are no examples of ſuch in the particulars which here follow. They are divided by the Doctors into *three Claſſes*; ſuch as made Beaſts unfit to be offered (*ch.* xxii. 20.) as well as Prieſts unfit to miniſter; of which ſort they reckon *fifty*. And ſuch as only made Prieſts uncapable to miniſter; of which ſort they reckon *ninety*. And ſuch as only made Men look ill-favouredly; which were but *two*. See Mr. *Selden, Lib.* ii. *de Succeſſione in Pontific. cap.* 5.

*Let him not approach.*] Unto the Altar.

*To offer the bread of his* GOD.] *i. e.* To ſacrifice. See *ver.* 6. and *ch.* iii. 2.

Ver. 18. *For whatſoever man he be that hath a blemiſh.*] Tho' never ſo wiſe or pious.

*He ſhall not approach.*] He makes it a ſtanding Law, that no Man that had a blemiſh ſhould come to miniſter unto him at his Altar. And a reaſonable Law it was, approved by Pagans themſelves; for it is the very firſt qualification which *Plato* requires in him who was to be made a Prieſt, that he ſhould be ὁλόκληρος ϗ γνήσιος, &c. *perfect in all his parts, and not a Baſtard*; and, that he ſhould be born of honeſt Parents, who had lived without the blemiſh of murder, or any other Impiety. *Lib.* vi. *de Legibus, p.* 759. And ſuch a Law there was among the ancient *Romans: Sacerdos integer ſit*, That a Prieſt ſhould be intire in all his parts. Which *Seneca* mentioning (*Controv.* iv. 2.) explains

plains it by the example of *Metellus*, who loſing his Eyes, by adventuring to ſnatch the *Palladium* out of the Flames, when the Temple of *Veſta* was burnt, was denied the Prieſthood; for tho' he had done great Service, which did him great honour, yet their Opinion was, That *Sacerdos non integri corporis, quaſi mali ominis res, vitandus eſt*; a Prieſt who wanted any part of his Body, was to be avoided, as a thing that boded ill: for thus it was in Sacrifices, and therefore they thought with much more reaſon it ſhould be ſo in the Prieſts that offered them. See *Dilherrus Diſput. Academ. Tom.* ii. *p.* 187, *&c.*

*A blind man, or a lame.*] Such natural defects, which befal us without, or againſt our will, as *Procopius Gazæus* obſerves, are not to be imputed to us as any fault: and therefore he thinks ſuch Vices in the Mind as anſwer to theſe Blemiſhes in the Body, are here intended by *Moſes*; yet he could not but acknowledge, that if we will follow the literal ſenſe (which no doubt is meant by theſe words) it is not becoming to ſee a Man perform prieſtly Offices, who hath any viſible blemiſh in his Body, for inſtance, *that halts, or cannot walk unleſs he have one to lead him.* But *Moſes*, he ſtill thinks, had a reſpect to higher Matters, *viz.* to all the good Qualities that St. *Paul* requires in a *Biſhop*; and therefore by a *blind* Man he underſtands one without knowledge; and by a *lame*, one that walks not uprightly in the ways of GOD's Commandments. Such accommodations are ſo eaſy, that I need not take further notice of them.

*Or he that hath a flat noſe.*] In the two firſt words, *blind* or *lame*, there was no difficulty; but the word *harum* (which we tranſlate *hath a flat Noſe*) is not ſo plain; yet the Hebrews generally agree it ſignifies one, the upper part of whoſe Noſe was ſo depreſſed, that the two Eyebrows ſeemed to meet, and to be but one; as *Bochartus* obſerves out of *R. Solomon*, in his *Canaan, Lib.* i. *cap.* 33. *p.* 655.

*Or any thing ſuperfluous.*] The Hebrew word *Sarua* ſignifies any Member diſproportionable to the reſt; but more eſpecially (as their Doctors take it) *the inequality of thoſe Members that are pairs:* As when one of a Man's Eyes, or Ears, or Legs, was bigger than the other.

Ver. 19. *Or a man that is broken-footed.*] Tho' a Man did not halt, yet if his Foot was ſo broken, that it look'd deformed, he was uncapable to miniſter to the Divine Majeſty; becauſe it rendered him contemptible in the Eyes of the People; at leaſt not ſo graceful, as the Servants of the Moſt High were to be.

*Or broken-handed.*] Any fracture in the Hand made a Man more remarkably unfit than the foregoing blemiſh; becauſe by this part all the Divine Offices were to be performed.

Ver. 20. *Or crook-back'd.*] The Hebrew word *Gibben* properly ſignifies *bunch-back'd:* Whether the bunch came from the luxation of the backbone, or from a ſwelling in the fleſh.

*Or a dwarf.*] Who, beſides that he look'd deſpicably, was not able to reach up to the Altar. The marginal Tranſlation may be juſtified from the Hebrew, for *Dak* in that Language ſignifies *lean*, or *ſlender:* but then the meaning muſt be, one whoſe fleſh was waſted by a *Conſumption*. The *Vulgar* took it for one *blear-eyed*; and the LXX. alſo thought it ſignified ſome Diſeaſe in the Eyes, if the *Complutenſian* Edition be right, where this word is tranſlated ἔφηλος τοὺς ὀφθαλμούς. But other Editions leave out the two laſt words, and then it is uncertain what ἔφηλος ſignifies; but moſt likely ſome ill-favoured ſpots or puſtles in the Face.

*Or that hath a blemiſh in his eye.*] The Hebrew words *Toballul beeno* ſignify one that hath a confuſed ſpot in the Eye; which is called by the *Chaldee* Paraphraſts, and by the *Talmudiſts*, *Chillez* and *Chaluzon*, which is the very ſame with the Greek word Κάλαζα, importing a concretion of a white Humour (like to an *Hailſtone*) κατὰ τὸ βλέφαρον, as *Ægineta* ſpeaks, and *Galen* alſo. See *Bochart* in his *Hierozoicon*, *P.* ii. *Lib.* v. *cap.* 9. But this ſpot did not make a Prieſt uncapable to miniſter (as *Selden* obſerves in the place above-mentioned) unleſs it was a little prominent, which made the blemiſh more apparent.

*Or be ſcurvy, or ſcabbed.*] One of theſe words ſignifies a dry *ſcurf* or *ſcab*, the other a purulent.

*Or hath his ſtones broken.*] Is burſten, or hath a rupture, as ſome expound it. The LXX. tranſlate it Μόνορχις; by which *Procopius Gazæus* underſtands an *Hermaphrodite*.

Ver. 21. *No man that hath a blemiſh of the ſeed of Aaron the Prieſt, ſhall come nigh, &c.*] This ſeems to confirm what was obſerved before (*ver.* 17.) that any other blemiſh, beſides theſe here particularly mentioned, made a Man uncapable to officiate at the Altar. And in the firſt place, the Hebrew Doctors reckon *five* in the Ears, beſides the want of them: an Example of which *Joſephus* gives in the Story of *Hyrcanus* the High-Prieſt, whoſe Ears *Antigonus* cut off, that if he ſhould return again, he might not reſume his Office, *Lib.* i. *de Bello Jud. cap.* 11.

*He hath a blemiſh.*] This general repetition is a farther confirmation that all apparent Blemiſhes, of the ſame kind with theſe here particularly named, excluded them from miniſtring at the Altar. And there being ſome of them that were *permanent*, or perpetual (as they ſpeak) and others that were *tranſient*, which remained but for a time; no Man that had a Blemiſh, tho' only of the latter ſort, was to miniſter at the Altar, till it was gone.

*He ſhall not come nigh to offer the bread of his* GOD.] *i. e.* The *Offerings made by Fire* beforementioned, which are here plainly repreſented as the Meat that was ſerved up to his Table. See *ver.* 6. If any of them did preſume to offer at the Altar, there were different Effects of their Contumacy, according to the different ſorts of their Blemiſhes; which the Hebrew Doctors divide into *three Claſſes*, as I obſerved *ver.* 17. If any Man having a Blemiſh of the *firſt* ſort miniſtered, it profaned the very Sacrifice which he offered, and he was to be ſcourged. The *ſecond* ſort did not vitiate the Sacrifice, but the Prieſt was to undergo the forenamed puniſhment. The *third* ſort was ſo inconſiderable, that neither of theſe Effects followed, upon his miniſtring who was blemiſhed by them; as Mr. *Selden* obſerves, *Lib.* ii. *de Succeſſ. in Pontif. cap.* 5. *p.* 234.

Ver. 22. *He ſhall eat of the bread of his* GOD.] But tho' ſuch a Prieſt might not offer any Sacrifice, yet he might eat with his Brethren of that part of the Sacrifices which was given to them for their portion; which no Man in his Uncleanneſs might do. Therefore theſe natural Infirmities were not legal *Impurities*, but only *Incapacities* (as we ſpeak) which diſabled them for their Office.

Here again the Sacrifices are repreſented as the Proviſion made for the Divine Majeſty. See *ver.* 6, 21.

*Both of the moſt holy.*] Such were the *Meat-offerings*, (*ch.* ii. 3. *&* vi. 17.) the *Sin-offerings*, (*ch.* vi. 25, 26.) and the *Treſpaſs-offerings*, (*chap.* vii. 1. See *ch.* xiv. 13.) The *Shew-bread* alſo was a moſt holy thing; and all ſuch were to be eaten only by the Males of the Prieſts Family, in the holy place, *Numb.* xviii. 9, 10, 11, *&c.*

*And of the holy.*] Such were the Wave-breaſt, and the Heave-ſhoulder of the Peace-offerings, *ch.* vii. 35. *&* x. 14. and the Firſt-fruits, and the Tithes. But tho' the Peace-offerings of particular Perſons were among the *leſs holy* things; yet the Peace-offerings of the whole Congregation were *moſt holy*. See *ch.* xxiii. 20.

Ver. 23. *Only he ſhall not go in unto the vail.*] He was not to enter into the Sanctuary, to burn Incenſe, or to trim the Lamps, *&c.*

*Nor come nigh unto the altar.*] No, nor go to the Altar of *Burnt-offering*, which was in the Court of the LORD's Houſe; but he was to ſit in the *Wood-room*, where he was imployed in picking out all the Wood which had any Worms in it, that it might be laid aſide, and not carried to the Altar; as *Maimonides* and others relate. He had alſo another imployment. See *ch.* xiii. 2. If any Man were ſo preſumptuous, or ſo forgetful, as to miniſter notwithſtanding the manifeſt Blemiſh which was upon him, he fell under Cenſure, and was puniſhed according to the degree of his Fault; as I obſerved before, *ver.* 21. out of Mr. *Selden*, who hath, in the place there mentioned, handled this more accurately, than I thought it needful for me to do.

*That he profane not my Sanctuary.*] That he might not make others think meanly of the Service of GOD; and conſequently of GOD himſelf; who would have Men, in their greateſt perfection, miniſter unto him, to preſerve in Peoples Minds a ſenſe of his moſt excellent Being, unto whom they miniſtered. For which reaſon all the foregoing Prohibitions were given, againſt marrying ſuch Perſons as had been vitiated, *&c.* and againſt mourning for the dead, that they might not *profane the name of their* GOD, v. 6. by doing as vulgar People did, or making themſelves uncapable to miniſter unto GOD, as they were when they were defiled. And thus *Maimonides* diſcourſes upon this Subject, *More Nevoch. p.* iii. *cap.* 45. GOD *commanded his Miniſters ſhould wear precious Apparel, and that none ſhould be admitted to the Miniſtry, who had any defect in his Body; nay, they who were deformed and ill-favoured were excluded; becauſe the Vulgar do not judge according to Mens true worth or beauty* (which lies in the Soul) *but according to their outward appearance, in the comelineſs of their Bodies, and the richneſs of their Garments; and therefore the end of all theſe things was, that* GOD's *Houſe might be had in due honour and reverence.*

*My Sanctuaries.*] This word in the plural Number, relates to the two Parts of the Sanctuary; the Court where the Altar of *Burnt-offering* ſtood (which was an holy place) and that which was properly called the *Sanctuary*, wherein the Altar of Incenſe was; into neither of which, a Prieſt that had any Blemiſh might enter; as was ſaid before.

*For I the* LORD *do ſanctify them.*] I have ſet apart both thoſe places for my Service; and therefore no Man with a blemiſh ſhall be admitted into them, to perform any holy Office there; yet they might come into the Court, to eat with their Brethren, of holy things, but not in their prieſtly Garments, which it was not lawful for them to uſe.

Ver. 24. *And Moſes told it unto Aaron, and to his Sons, and unto all the Children of Iſrael.*] They were all acquainted with theſe Laws, becauſe they were all concerned the Service of GOD ſhould be adminiſtred acceptably unto him.

## CHAP. XXII.

Ver. 1. AND *the* LORD *ſpake unto Moſes, ſaying.*] Theſe Commands that follow, were delivered at the ſame time with the foregoing; belonging to the ſame matter: for tho' the Prieſts, who had a blemiſh, might eat of the holy things, yet he would have them know, that neither they, nor ſuch as were unblemiſhed, ſhould preſume to do it in their Uncleanneſs.

Ver. 2. *Speak unto Aaron, and to his ſons, that they ſeparate themſelves*] viz. When they were in their Uncleanneſs, *ver.* 3.

*From the holy things of the Children of Iſrael.*] Abſtain from eating (*v.* 3, 4, 12.) of that part of the Sacrifices which belonged to the Prieſts, but was to be eaten only by ſuch of them as were free from legal Impurities, *ch.* vii. 20, 21. Nor were they to eat of the Firſt-fruits, which were alſo their Portion (*ch.* xviii. *Numb.* xii. 13.) but they might eat of the Tithes, which were allowed for their conſtant Suſtenance.

*And that they profane not my holy Name.*] This is the very ground of this Prohibition; that they might preſerve in their minds a due reverence to the Divine Majeſty; unto whom, as they might not approach, ſo they might not meddle with any thing conſecrated to him, in a ſtate of legal Impurity. All great Perſons are to be approached with a great deal of Ceremony, eſpecially when any are invited to their Table; otherwiſe they might fall into contempt; and therefore much more was this reverence to be ſhewn to the Divine Majeſty, that they might entertain high Apprehenſions of him, by abſtaining from all things belonging to him, when they were under any pollution.

*In thoſe things which they hallow unto me.*] Which the Children of *Iſrael* devoted unto God; for ſo the foregoing Words, and the next Verſe explain it.

*I am the* Lord.] The greateſt regard is to be paid to my Majeſty.

Ver. 3. *Say unto them, whoſoever he be of your ſeed.*] Of the Prieſts.

*Among your generations.*] In ſucceeding times.

*That goeth unto the holy things.*] To eat of them; as appears from *ver.* 4, 6, 12.

*Which the Children of Iſrael hallow unto the* Lord.] Offer to him at his Altar.

*Having his uncleanneſs upon him.*] For which they were to ſeparate themſelves, *ver.* 2.

*That ſoul ſhall be cut off from my preſence.*] Thruſt out of the Prieſt's Office, no more to miniſter at the Altar; and then it was the Act of a Judge: or cut off from the Land of the Living; which was done by the Hand of Heaven.

*I am the* Lord.] Who will vindicate my own Honour.

Ver. 4. *What man ſoever of the ſeed of Aaron.*] Theſe words, *of the ſeed of* Aaron, include his Daughters as well as his Sons, who might eat of ſome holy things (*Numb.* xviii. 11, 19.) but not in their Uncleanneſs.

*Is a Leper, or hath a running iſſue.*] There are *eleven Fountains of* Uncleanneſs (as the Hebrews ſpeak) two of which are theſe here mentioned; as appears from *ch.* xiii. 3. & xv. 2.

*He ſhall not eat of the holy things until he be clean.*] See *ch.* xiv. 2. & xv. 13.

*And whoſo toucheth any thing that is unclean by the dead, or a man whoſe ſeed goes from him.*] Theſe were two other Fountains of Uncleanneſs, *chap.* xi. 31, 32, &c. *ch.* xv. 16.

Ver. 5. *Or whoſoever toucheth any creeping thing, whereby he may be made unclean.*] See *ch.* xi. 24, &c.

*Or a man of whom he may take uncleanneſs.*] *ch.* xv. 7.

*Whatſoever uncleanneſs he hath.*] Suppoſe the Leproſy, *ch.* xiii. 45. Theſe are two ſuch Fountains of Uncleanneſs as the former.

Ver. 6. *The ſoul which had touched any ſuch, ſhall be unclean until even, and ſhall not eat,* &c.] So the Law was in the fore-named Caſes; as appears by the places above-mentioned.

Ver. 7. *And when the Sun is down he ſhall be clean.*] Having waſhed his fleſh with water.

*And ſhall afterward eat of the holy things; becauſe it is his food.*] God was ſo gracious as not to keep a Prieſt any longer in a ſtate wherein he ſhould want his neceſſary, or comfortable Suſtenance.

Ver. 8. *That which dieth of it ſelf, or is torn with beaſts, he ſhall not eat, to defile himſelf therewith.*] This was forbidden before to all the *Iſraelites*, *ch.* xxii. 15. but made a Prieſt no longer unclean than an ordinary Man, becauſe of the foregoing reaſon.

*I am the* Lord.] Who will have my Miniſters pure from all ſuch pollutions. The remainder of which were the Uncleanneſs of the Water of Separation, as *Maimonides* ſpeaks, *ch.* xix. 21. and of the great Sacrifice of Expiation, *ch.* xvi. 28. and of a menſtruous Woman, *ch.* xv. 9. and of a Woman in Child-bed, *ch.* xii. 2. But nothing made Men ſo unclean, as the dead Body of a Man; which defiled not only him that touched it, for ſeven Days, but all that came into the Houſe, and every thing that was in the Houſe where he died, *Numb.* xix. 11, 14. which was the reaſon of the foregoing Law, that the High-Prieſt ſhould not go in to the dead Body of his Father or Mother; nor any inferior Prieſt be defiled for any, but their near Relations, *ch.* xxi. 1, 2, 11.

Ver. 9. *They ſhall therefore keep mine Ordinance.*] Obſerve this Conſtitution; becauſe I, who am their Lord, make it.

*Leſt they bear ſin for it.*] Be puniſhed, if they break it.

*And die therefore.*] As *Nadab* and *Abihu* did; who preſumed to break another Law about holy things.

*If they profane it.*] By eating of the holy things in their Uncleanneſs.

*I the* Lord *do ſanctify them.*] Separate them to my Service; and by ſuch Conſtitutions teach them carefully to avoid all pollutions.

Ver. 10. *There ſhall no ſtranger eat of the holy thing.*] The *holy thing* here mentioned is that before-named, *ch.* x. 14. and by a *Stranger* he doth not mean one of another Nation, but one that is not of the Seed of *Aaron*, or is not one of his Family; for the word in the Hebrew is not *Nechar*, which properly ſignifies ſuch a Stranger as is not an *Iſraelite*; but *Zar*, which ſignifies any one to whom a thing doth not belong; as holy things did not to thoſe, who were not at leaſt part of the Prieſt's Family, tho' not of his Race. For that ſuch might eat of them who were not of their Race, provided they belonged to them as a part of their Family, appears from the next Verſe.

*A ſojourner of the Prieſt.*] Who boards with him (as we now ſpeak) or dwells in a part of his Houſe, (as ſome underſtand it) but hath a diſtinct Family.

*Or an hired ſervant.*] Such were thoſe who ſerved by the day, (*ch.* xix. 13.) or for a certain time; and after that might diſpoſe of themſelves as they pleaſed.

*Shall not eat of the holy thing.*] None of theſe might eat of the Prieſt's portion, (*ch.* x. 14. *Numb.* xviii. 11.) becauſe they were not members of his Family.

Ver. 11. *But if the Prieſt buy any ſoul* (i. e. Perſon) *with his money.*] There were thoſe of their own Nation, who by their Poverty were compelled to ſell themſelves, or their Children, (*ch.* xxv. 39.) and others they bought of other Nations (*ver.* 44, 45, *&c.*) who becoming Proſelytes to the Jews Religion, were permitted to eat of the Prieſt's Meat, becauſe they became part of his Family.

*And he that is born in his houſe,* &c.] They that were born of ſuch purchaſed Servants were their Maſters Goods, and ſuch a part of their Family, that they left them to their Children who ſucceeded them; and therefore they alſo were allowed to eat of the Meat of the Prieſt.

Ver. 12. *If a Prieſts daughter alſo be married unto a ſtranger.*] Unto one that is not of the Family of the Prieſts.

*She may not eat of an offering of the holy things.*] She loſt her right to eat of thoſe holy things, which ſhe did partake of while ſhe remained a part of her Father's Family; for that intitled Perſons to this Privilege; inſomuch that a Prieſt taking a Wife out of another Family, ſhe might eat of them, becauſe ſhe was one with him, and therefore had more right than a Servant. But for the ſame reaſon, a Prieſt's Daughter, married to a Stranger, might not eat of them, becauſe ſhe was gone out of his into another Family.

Ver. 13. *But if the Prieſts daughter be a widow, or divorced, and have no child.*] If ſhe had any Children, they and ſhe made another Family; and they being begotten by a Father who was not a Prieſt, had no right to eat of the Prieſt's Meat. But if ſhe was left without Children, then ſhe was accounted ſtill one of her Father's Family, provided ſhe returned (as it follows) to live with him.

*And is returned to her fathers houſe, as in her youth.*] To be a part of his Family, as ſhe was before ſhe married, *ch.* x. 14.

*She ſhall eat of her fathers meat.*] Have the ſame privilege ſhe had when ſhe was a Virgin.

*But there ſhall no ſtranger eat thereof.*] This ſeems, as I ſaid, particularly to relate unto her Children, if ſhe had any; who being begotten by one of another Family, were look'd upon as *Strangers*. See *ver.* 10.

Ver. 14. *And if a man.*] Who hath no right to them.

*Eat of the holy thing unwittingly.*] Not knowing it to be an holy thing.

*Then he ſhall put the fifth part thereof unto it.*] Beſides his Sacrifice which he was bound to offer for his Treſpaſs. See *ver.* 15.

*And ſhall give it unto the Prieſt, with the holy thing.*] He could not give the Prieſt the holy thing which he had eaten; but the meaning is, that he ſhould make ſatisfaction to the Prieſt for the Damage done to him, by paying him the true worth of the thing, and the fifth part more of its value. See *ver.* 16.

Ver. 15. *And they ſhall not profane the holy things of the Children of Iſrael, which they offer unto the* LORD.] This ſeems to refer to the Perſons before-named; none of which ſhould preſume to profane ſacred things; by eating them, when they did not belong to them. The Prieſts ſeem alſo to be concerned in it, who were not to ſuffer them to eat ſuch holy things; as it follows in the next Verſe. Or, if it intirely relate to the Prieſts, the meaning is, they ſhould not profane holy things, by eating them in their uncleanneſs, *ver.* 9. And one reaſon was, becauſe the Children of *Iſrael*, whoſe Offerings theſe were, might be diſcouraged from bringing them to the LORD, when they ſaw them ſo profaned.

Ver. 16. *Or ſuffer them.*] *i. e.* The People.

*To bear the iniquity of treſpaſs,* &c.] To fall under the puniſhment which GOD will inflict for their Treſpaſs, in eating things which do not appertain to them. The marginal Tranſlation refers this alſo wholly to the Prieſts, in this manner, *Or lade themſelves with the iniquity of Treſpaſs in their eating holy things*; viz. in their Uncleanneſs, and with ſuch Perſons (it may be added) as ought not to eat of them.

*For I the* LORD *do ſanctify them.*] Theſe words ſeem to juſtify this laſt interpretation: ſee *ver.* 9.

Ver. 17. *And the* LORD *ſpake unto Moſes, ſaying.*] The following Laws, no doubt, were delivered at the ſame time with the former; becauſe they ſtill concern the ſame matter.

Ver. 18. *Speak unto Aaron, and to his ſons, and unto all the Children of Iſrael.*] For they were all concerned in the perfection of the Sacrifices, as they were in the perfection of the Prieſts that offered them: ſee *ch.* xxi. 24.

*And ſay unto them, whoſoever he be.*] The Hebrew Doctors ſay, that the phraſe *iſch, iſch,* (*Man, Man,* i. e. any Man) is here uſed, as it was *ch.* xviii. 6. to ſhew that Gentiles are comprehended under this Law, as well as Jews; as Mr. *Selden* obſerves out of the *Gemara Babylon. Tit. Cholin.* See *lib.* iii. *de Jure Nat. & Gent. cap.* 4. *p.* 289.

*Of the houſe of Iſrael, or of the ſtrangers in Iſrael.*] They underſtand by *ſtrangers in Iſrael*, ſuch as they called *Proſelytes of the Gate*; who were not circumciſed, but had renounced Idolatry, and joined themſelves to the GOD of *Iſrael*. *R. Levi ben Gerſom* takes perfect Proſelytes to be here meant (whom they called *Proſelytes of Righteouſneſs*) yet not excluding the other.

*That will offer his oblation for all his vows, and for all his free-will-offerings.*] See *ch.* vii. 16.

*Which they will offer unto the* LORD *for a Burnt-offering.*] If a Gentile brought a *Peace-offering* to the LORD, it was offered as a *Burnt-offering*; and no *Meat-offering* was permitted to be offered with it, as *Maimonides* obſerves: ſee *Selden* in the place before-named: and *ver.* 25. of this Chapter. And Dr. *Lightfoot* gives a large account of it in his *Temple Service, cap.* 8. *ſect.* 4.

Ver. 19. *Ye ſhall offer at your own will.*] So theſe words are commonly underſtood; that the Sacrifices, both of Jew and Gentile, ſhould be ſpontaneous, as well as without blemiſh: tho' they will bear another ſenſe, as I obſerved, *chap.* i. *ver.* 3.

*A male without blemiſh, of the beeves, and of the ſheep, and of the goats.*] See *chap.* i. *ver.* 3, 10. All *Burnt-offerings* were to be Males; tho' *Peace-offerings* might be Females, *ch.* iii. 1, 6. and ſo might *Sin-offerings* alſo, *ch.* iv. 32. but all without blemiſh. For as GOD accepted only ſome kind of Creatures, (viz. *Beeves, Sheep,* and *Goats*, and no other of the Herd) ſo he would have a choice to be made out of them, of the very beſt; as had been often before directed.

Ver. 20. *But whatſoever hath a blemiſh, that ſhall ye not offer.*] This general Rule is here repeated, becauſe he is going to ſpecify what Creatures they ſhould account blemiſhed.

*For it ſhall not be acceptable for you.*] This ſeems to juſtify the Expoſition which I ſaid might be given of that phraſe in the foregoing Verſe, *at your own will*; or *for your acceptation*: ſee upon *ch.* i. 3.

Ver. 21. *And whoſoever offereth a Sacrifice of Peace-offerings unto the* LORD.] Which were either to obtain bleſſings, or to give thanks for them when they were obtained.

*To accompliſh his vow.*] It was uſual to make ſuch Vows, for procuring from GOD what they deſired, when they undertook a Journey, or went to Sea, or were ſick, or in any Danger, *&c.* an example of which we have in *Jonah* i. 16. where we read, the Mariners in a Storm *offered a Sacrifice to the* LORD, *and made Vows*; i. e. they vowed a Sacrifice to GOD (for they could not ſacrifice on Ship-board) when he had brought them to a ſafe Port. And ſo *Cicero* ſpeaks of certain Mariners, who being toſſed in a Tempeſt, vowed, if they gained their Haven, *Ei Deo, qui ibi eſſet, ſe vitulum, immolaturos*; They would offer a Calf to the God of that place. And *Homer*, in like manner, brings in the Mother of *Telemachus*, vowing perfect Hecatombs unto all the Gods, if ſhe might obtain her deſires, *Odyſſ.* xvii. *ver.* 59.

*Or a free-will-offering.*] This alſo was a *Peace-offering* for obtaining Bleſſings; not when they were in diſtreſs, I ſuppoſe, but in general to procure GOD's favour to them and theirs.

*In Beeves or Sheep.*] And likewiſe *Goats*; for all theſe were allowed in *Peace-offerings*, *chap.* iii. 1, 6, 12.

*It ſhall be perfect, to be accepted.*] That was accounted *perfect*, which wanted none of its parts, nor had any defect in any of them. The Heathen themſelves did not think any other would be *accepted*, and therefore made a careful choice of their Sacrifices; as appears by thoſe words of *Virgil*, *Lib.* iv. *Æneid.* v. 57.

—— *Mactant lectas de more bidentes.*

which he calls elſewhere *eximii*, ſingled out as moſt excellent, *Lib.* iv. *Georg.* v. 550.

*Quatuor eximios præſtanti corpore tauros.*

And that they might be ſuch, there was *probatio victimarum*, proof made of Sacrifices, as *Pliny* ſpeaks, *Lib.* viii. *cap.* 45. where he ſaith, ſuch as were lame, or had one leg ſhorter than the other, were rejected. Which *probation* was to be made by thoſe that brought the Sacrifices; but if they did not do their duty, the Prieſt upon examination refuſed to admit them to be offered.

*There ſhall be no blemiſh therein.*] This is an explication of what he means by *perfect*, which *Solon* (who ſeems to have taken the Rites of Religion from *Moſes*) called Ἀφελῆ; in the explication of which word, *Heſychius*, after ſeveral other expreſſions, concludes with this, ὁ μήτε πλεονάζων μήτε δέων τι τοῦ σώματος, *which neither hath any part more or leſs than it ſhould have. Julius Pollux* (who reports this of *Solon*) hath a great number of other words to expreſs the perfection required in Sacrifices, which were to be ἄρτια, ἄτομα, ὁλόκληρα, ὑγιῆ, ἄπηρα, παμμελῆ, ἀρτιμελῆ, μὴ κολοβὰ, μηδὲ ἔμπηρα, μηδὲ ἠκρωτηριασμένα, μηδὲ διάστροφα, *Lib.* i. *cap.* 1. ſome of which are of the ſame ſignification, and ſerve only to ſhow how compleat their Sacrifices were to be.

Ver. 22. *Blind or broken*, &c.] In this and the following Verſes he mentions 12 blemiſhes, which render any Beaſt unfit for Sacrifice; and the firſt is *blind*, under which the Hebrews comprehend that which the *Latins* call *Cocles*, a Beaſt that hath but *one eye*.

*Or broken.*] In the Bones of the Thighs, or the Legs.

*Or maimed.*] Moſt take it for that which the *Latins* call *Mutilum*, that which lacketh any part. The LXX. took it more particularly for that which had its Tongue cut out; the Hebrew Doctors for that whoſe Eye-brows or Lips were ſlit, or cut off; which is nearer to the Hebrew word *Charuts* than the *Vulgar*, which tranſlates it only a *Scar*.

*Or having a wen.*] The Hebrews generally underſtand by the word *Jabbeleth*, that which the Latins call *Verruca*, a *Wart*, or hard Knob riſing in the fleſh; which is better than the Vulgar, who tranſlates it *Papulas*, which properly ſignifies *Pimples*, *Puſhes*, or *Wheals*. But I think our Tranſlation cannot be mended; a *Wen* being a more manifeſt deformity, and more common in Beaſts, than the other.

*Or Scurvy.*] This is that which the Greeks call Ψῶρα, the *Itch*.

*Or ſcabbed.*] Some take this word to ſignify the ſame with the Latin *Impetigo*, i. e. *a Ringworm* or *Tetter*, which ſpreads in the ſkin with a dry Scab; tho' others take it for that which they call *Porrigo*, for which I know no Engliſh word, unleſs it be the *Mange*. The Hebrews take it for the *Porrigo Ægyptiaca*, as *Bochart* obſerves, a ſcabby Diſeaſe of this kind frequent among the *Egyptians*.

*Ye ſhall not offer theſe unto the* LORD.] Not ſo much as preſent them to be offered in Sacrifice.

*Nor make an offering by fire of them upon the Altar unto the* LORD.] Much leſs burn them upon the Altar; for the LORD will not accept ſuch Sacrifices.

Ver. 23. *Either a Bullock or a Lamb that hath any thing ſuperfluous.*] This word we had before (which we tranſlate *ſuperfluous*) *ch.* xxi. 18. but it properly ſignifies the inequality and diſproportion that there is between thoſe parts that are pairs, as the Eyes or Legs; and particularly, when one of them exceeds its juſt bigneſs, *ex. gr.* when one Leg is longer than it ſhould be.

*Or lacking in his parts.*] This word ſignifies juſt the quite contrary to the other; when one part is leſs, and more contracted than it ſhould be; one Leg ſuppoſed ſhorter than ordinary. So all the Hebrews underſtand theſe words; particularly *Onkelos* and *Jonathan*.

*That mayeſt thou offer for a free-will-offering.*] A very learned Perſon of our own takes theſe words for an Exception to the foregoing general Rule; that ſuch defects as theſe two ſhould not hinder the acceptation of a Beaſt for a *Free-will-offering*, tho' not for a *Vow*; and it muſt be acknowledged, that is the moſt plain and ſimple ſenſe. But the Jews, as he obſerves, particularly *R. Solomon Jarchi*, expound them otherwiſe, and will not have this *Offering* to ſignify the Sacrifice of ſuch things at the Altar, but the giving them to the Prieſt for ſome ſacred Uſe; to be ſold, for inſtance, for the reparation of the Temple, for which they were accepted. See Dr. *Owtram*, *Lib.* i. *de Sacrificiis*, *cap.* 9. *n.* 2.

*But for a vow, it ſhall not be accepted.*] Free-will-offerings were much different from Vows, there being no obligation upon them to offer the former, as there was to offer the latter: and a leſs perfect Creature would be accepted in the one caſe, tho' not in the other.

Ver. 24. *Ye ſhall not offer unto the* Lord *that which is bruiſed, or cruſhed, or broken, or cut.*] That is, as the Hebrews interpret it (and ſo do the LXX. and the Vulgar) any Beaſt whoſe Teſticles were *compreſſed* or *bruiſed*, &c. for theſe *four* ways they uſed to *caſtrate* a Lamb (for inſtance) and make it a Wether; and ſo they did with Kids and Calves, as *Bochart* obſerves out of *Ariſtotle* and others, in his *Hierozoicon*, *P.* i. *Lib.* ii. *cap.* 46.

*Neither ſhall you make any offering thereof in your land.*] The word *Offering* is not in the Hebrew, and this paſſage may be thus exactly tranſlated, *Neither in your Land ſhall ye make*, or *do.* So the LXX. the ſenſe of which the *Vulgar* expreſſes by adding the word *this*, *i. e.* the forenamed *Caſtration*, either by compreſſion, or contuſion, or any way; for *Joſephus* ſaith, it was unlawful among them to geld any Creature; which was prohibited, to keep them from doing ſo with Men, which they were taught to be abominable. And theſe words ſuggeſted as much, being thus tranſlated, *Neither in your Land ſhall it be done.* See *Selden*, *Lib.* vii. *de Jure Nat. & Gent. cap.* 3. *p.* 799.

Ver. 25. *Neither from a ſtrangers hand.*] By *Bennechar*, the Son of a Stranger (as it is in the Hebrew) who is called (*ch.* xxv. 47.) *a Stranger and Sojourner* (*viz.* a Gentile that dwelt among them) is meant a pious Man of another Nation, who had renounced Idolatry, and abſtained from Blood, and obſerved the reſt of the Precepts of the Sons of *Noah* (as they called them) but was not Circumciſed, which would have obliged him to the whole Law of *Moſes*. Such Perſons, being worſhippers of the true God, were permitted to bring him Sacrifices to be offered at his Altar. See *Grotius*, *Lib.* i. *de Jure Belli & Pacis*, *cap.* 1. *ſect.* 16. *n.* 3.

*Shall ye offer the bread of your* God *from any of theſe.*] Some have taken theſe words, as if no Sacrifice was to be accepted from a Gentile, but only Money, with which the Prieſt might buy a Sacrifice, and offer it for him. But this is confuted by *ver.* 18. and here it is evident, he only forbids them to accept of any Sacrifice which had the fore-named blemiſhes, from a Gentile, who might think them not unacceptable, becauſe the Gentiles made no ſcruple to offer ſuch as theſe laſt mentioned to their Gods, tho' their Laws, in ſome places, were againſt it. *The Bread of your* God: The Hebrews underſtand hereby to be meant, only *Burnt-offerings*; which *Maimonides* ſaith, were accepted from a Gentile, even *Burnt-offerings* of Birds, tho' he had not yet renounced Idolatry. But they were not to accept from him *Peace-offerings* or *Meat-offerings*, or Sacrifices for *Sins of Ignorance* (*ch.* iv. 27.) or *Treſpaſs-offerings* (mentioned *ch.* vi. 6.) nor was a *Burnt-offering* to be accepted, unleſs it was a Free-will-offering, or a Vow, as Mr. *Selden* obſerves, *Lib.* iii. *de Jure Nat. & Gent. cap.* 4. But if he brought ſuch ſpontaneous Offerings as had the fore-mentioned blemiſhes, the Prieſt was to reject them (tho' the Gentile might ſay they were ſuch as had been accepted by his Gods) or elſe he was to be ſcourged. So this Law is briefly expounded by the Jews, when they reckon it up among their Precepts, that *a defective Sacrifice is not to be accepted, no not from the hand of a Gentile*; as he obſerves in the ſame Book, *cap.* 7. where he diſcourſes at large on this Subject. And it need not ſeem ſtrange a Gentile ſhould bring any ſuch Sacrifices (when their Laws, as I obſerved before, required a choice to be made) for they were not ſo curious in their choice, as the Hebrews; but, as *Tertullian* upbraids them, ſacrificed *enecta*, *tabidoſa*, *& ſcabioſa*, *Apolog. adv. Gentes*, *cap.* 13. which the better ſort of people, perhaps, did not offer, but the vulgar did: and the Prieſts made no ſcruple to accept them.

*Becauſe their corruption is in them, and blemiſhes be in them.*] The word *corruption* ſeems particularly to relate unto the fore-mentioned *caſtration*, for it ſignifies ſuch a Corruption as is the deſtruction of any Member. See *Bochart* in his *Hierozoicon*, *P.* ii. *Lib.* v. *cap.* 4. and *blemiſhes* relate to other defects, which made them unacceptable; *twelve* of which, as I ſaid, are here mentioned; but the Hebrews look upon them only as Examples and Specimens of other the like defects, which they make in all to be *fifty*; as I obſerved before out of *Selden*, *Lib.* ii. *de Succeſſ. ad Pontific. cap.* 5. *Maimonides* gives us a Catalogue of them in his Treatiſe of *Entrance into the Sanctuary*, *cap.* 7. but to make up that full number, he is conſtrained to add theſe three, which have no example among the twelve here mentioned, *viz.* ſuch *as tremble by age*, or *by ſome diſeaſe*, or are *torn by wild Beaſts*.

Ver. 26. *And the* Lord *ſpake unto Moſes, ſaying.*] Theſe Laws following being of the ſame nature, were in all likelihood delivered at the ſame time with the foregoing.

Ver. 27. *And when a Bullock, or Sheep, or Goat, is brought forth.*] Theſe were the only Beaſts that were allowed to be ſacrificed, *ver.* 19.

*Then it ſhall be ſeven days under the dam, and from the eighth day and thenceforth, it ſhall be accepted for an offering*, &c.] They were not fit for Food when they were not ſeven days old, and therefore not for Sacrifice; which was the *Bread* or Food of God, as it is called (*ver.* 25. but this hath been ſufficiently explained before, *Exod.* xxii. 30. I ſhall only add, that I have ſince obſerved that *P. Cunæus* hath briefly expreſſed the ſenſe of *Maimonides*, which I there repreſented (*Lib.* iii. *de Republ. Hebræor. cap.* 5.) and that the Gentiles were ſo far from offering Creatures ſo young, that they thought them fitteſt for Sacrifice, when they were two years old; as appears from the words of *Virgil* before-mentioned,

> ——— *Mactant lectas de more bidentes.*

where *Servius* ſaith that *bidentes* were ſo called, becauſe they were *biennes*, two years of age; for it was not lawful to ſacrifice thoſe that were younger, nor thoſe that were older.

Ver. 28. *And whether it be Cow, or Ewe, ye ſhall not kill it and her young both in one day.*] Leſt the young one, ſaith *Maimonides*, ſhould happen to be killed before the Dam; which would have given the greateſt grief to her, *More Nevoch. P.* iii. *cap.* 48. Any thing that look'd like Cruelty therefore, was by this Law baniſhed from among them; for they might not ſo much as kill both the Young and the Dam on the ſame day, to offer them to God himſelf; of which he is here ſpeaking.

Ver. 29. *And when ye will offer a Sacrifice of Thankſgiving unto the* Lord.] He had mentioned *Freewill-offerings* and *Vows* before, *ver.* 21. and now briefly touches upon the third ſort of *Peace-offerings*. See *ch.* vii. 15, 16.

*Offer it at your own will.*] Male or Female; of the Herd, or of the Flock, *ch.* iii. 1, 7, 12. Or the meaning may be (as hath been often ſaid) *He ſhall offer it in ſuch a manner, as that it be accepted.* See *ch.* i. 3.

Ver. 30. *On the ſame day it ſhall be eaten,* &c.] See *ch.* vii. 15.

Ver. 31. *Therefore ſhall ye keep my Commandments and do them,* &c.] Becauſe he had ſaid before, *ver.* 30. and now repeats it again in the concluſion of this Verſe, *I am the* Lord: To whom they owed obedience; eſpecially when he required they ſhould reverently uſe all holy things.

Ver. 32. *Neither ſhall ye profane my holy Name.*] This may refer either to what goes before, (that they ſhould not make him and his Service contemptible, by offering ſuch things as were defective, *&c.*) or, be taken as a Precept by it ſelf. And then the Name of God was profaned *three* ways, (as Mr. *Selden* obſerves) beſides the moſt grievous of all, by Blaſphemy. Either when a Man, for fear of death, violated the Divine Law; or when he contemptuouſly and wantonly broke any Precept; or when a Man of great note, for Knowledge and Piety, gave a Scandal to others by doing ſuch things, as were not perhaps directly againſt the Law, yet made him loſe all his Authority. See *lib.* ii. *de Jure Nat. & Gent. juxta Diſc. Hebr. cap.* 10.

*But I will be hallowed among the Children of Iſrael.*] Either by the obſervation of his Laws, or by puniſhing thoſe who tranſgreſſed them: for ſo this phraſe is uſed, *ch.* x. 3.

*I am the* Lord *which hallow you.*] Have ſeparated you to my ſelf, as a ſpecial People, from all others, by Laws different from theirs, and more excellent.

Ver. 33. *That brought you out of the Land of Egypt, to be your* God.] And moreover diſtinguiſhed you from all others, by ſingular Benefits; particularly by delivering you from the moſt grievous Slavery, that I might make you a happy People.

*I am the* Lord.] When you remember my Benefits, remember I am your Sovereign, who expect your Obedience.

## CHAP. XXIII.

Ver. 1. AND *the* Lord *ſpake unto Moſes, ſaying.*] All the Laws in this Chapter were delivered at one time, not long after the former.

Ver. 2. *Speak unto the Children of Iſrael.*] Who were highly concerned to obſerve all the Solemnities enjoined in this Chapter, in ſuch a manner as God required.

*And ſay unto them, concerning the Feaſts of the* Lord.] It hath been anciently obſerved, that φιλέορτοι οἱ Σύροι, *the Syrians were great lovers of Feaſts.* Which made it the more reaſonable (if they were ſo in *Moſes* his days) that the *Iſraelites*, who were to be their Neighbours in the Land of *Canaan*, ſhould have ſo many Feaſts appointed them, weekly, monthly, and yearly; all in honour of their God. From whence they are called *Feaſts of the* Lord. But this word *MOED*, which we tranſlate a *Feaſt*, properly ſignifies an *Aſſembly*. And ſo Mr. *Thorndike* would have it here tranſlated; becauſe the name of *Feaſts* is proper to thoſe Solemnities which are to be celebrated with joy and chearfulneſs; whereas under this general word *Moed* is comprehended the Day of Atonement, which is one of the *Aſſemblies* here named, *ver.* 27. but was no *Feaſt*; being to be obſerved with the greateſt Humiliation and Affliction that could be expreſſed. He therefore exactly tranſlates theſe words in this manner; *The Aſſemblies of the* Lord (for the word *concerning* is not in the Hebrew) *which ye ſhall proclaim for holy Convocations, theſe are my Aſſemblies:* ſee *Religious Aſſemblies, chap.* ii. All that can be ſaid for our Tranſlation is, that the Day of Atonement being a Day of Reſt from all Labour, it may go under the Name of a *Feaſt*, in oppoſition to working days.

*Which ye ſhall proclaim.*] Or *call*, by the ſound of the Trumpet, which the Prieſts were to blow upon theſe days, *Numb.* x. 10.

*To be holy Convocations.*] The Hebrew word (*Mikra*) which here ſignifies a *Convocation*, ſignifies alſo *reading*, *Neh.* viii. 8. For on theſe days they were called to aſſemble together to hear the Law read to them, as well as to offer Sacrifice, and make their Prayers to God, with Thankſgivings for his Benefits.

*Even theſe are my Feaſts.*] Or *my Aſſemblies*, as I ſaid before; the firſt of which was the Sabbath, then the Paſſover, Pentecoſt, the Beginning of the New Year, the Day of Atonement, and the Feaſt of Tabernacles: which are all contained under the general word *Moed*, and none beſides.

Ver. 3. *Six days ſhall work be done.*] They were allowed all theſe for any ſort of buſineſs, wherein they pleaſed to employ themſelves.

*But the ſeventh day is the ſabbath of reſt.*] See *Exod.* xx. 9, 10. xxxi. 15. This was the greateſt of all Solemnities appointed for Aſſemblies, returning once every week; and therefore is ſet in the head of all the reſt; from which it ſeems to be diſtinguiſhed, *ver.* 37, 38. And accordingly in the next Verſe, having here mentioned this as a day by it ſelf, he begins to reckon the *Feaſts,* or *Aſſemblies of the* Lord. And the reaſon why this day was made a *Sabbath of Reſt*, was, becauſe God himſelf then reſted from his Works. In memory of which they were to keep this Day free from all Labour, that the belief of the Creation of the World might be fixed in their Minds; or, as *Maimonides* phraſes it, (*More Nevoch. P.* ii. *cap.* 113.) *a belief that nothing is coævous with* God. Whence that ſaying of theirs (mentioned by *Aben-Ezra*) *Whoſoever doth any work upon the Sabbath-day, denies the work of the Creation.*

*Ye ſhall do no work therein.*] They were commanded ſo to reſt on this day from all bodily labour, as not to kindle a fire, to dreſs the meat they eat upon it: which is not required upon any other Day, but only the great Day of Expiation, (*ver.* 28, 30.) Concerning theſe two days alone it is ſaid, *Thou ſhalt do no work upon it:* but of the days of other Aſſemblies, no more is ſaid but this, *Thou ſhalt do no ſervile work therein*; *ch.* v. 7, 8, *&c.* that is, only ſuch work as they were wont to put their Slaves to do, was prohibited. For tho' they might not bake, nor boil their Meat on the Sabbath-day, *Exod.* xvi. 23. nor on the day of Expiation, *ver.* 28. of this Chapter; yet on other ſolemn days they might make proviſion for their Tables, *Exod.* xii. 16. where *Aben-Ezra* notes *of none of the ſolemn Aſſemblies, beſides the Sabbath and the day of Atonement, it is ſaid NO MANNER OF WORK: only of the Paſſover he ſaith it, and addeth an exception of the meat of the Soul*; that is, what was requiſite for the Suſtenance of Nature: As our Mr. *Thorndike* obſerves, in the place before quoted.

*It is the Sabbath of the* Lord *in all your dwellings.*] To be kept holy in honour of the Lord, by every man whereſoever he dwelt: For they had Synagogues for Worſhip in all their Towns; tho' moſt of the other Aſſemblies could be held only in the place where the Sanctuary, and afterwards the Temple was; whither all their Males went up thrice a year at the great Feſtivals. *Aben-Ezra* therefore thus gloſſes upon theſe words, IN ALL YOUR DWELLINGS, *in your Land, and out of your Land*; *at home and upon the way:* To ſhow that the Command, *Exod.* xxxv. 3. (*You ſhall kindle no fire throughout your habitation on the Sabbath-day*) was to be obſerved not only whilſt they lived upon *Manna* in the Wilderneſs, (when God gave them a double portion on the ſixth day, that they might prepare it againſt the Sabbath, *Exod.* xvi. 5, 29.) but in all places, whereſoever they dwelt afterwards.

Ver. 4. *Theſe are Feaſts of the* Lord.] Now follow the ſolemn Aſſemblies which are to be kept by this Ordinance of mine; beſides that of the ſeventh Day, which was celebrated from the beginning.

This looks like a *Title* to all that enſues.

*Even for holy convocations.*] Solemn Meetings of the People, who were called together to celebrate the Mercies of God with Sacrifices of Thankſgiving and publick Rejoicings. Such there were in all Nations, who had their Πανηγύρεις, (as the Greeks called them) *general Aſſemblies* of all the Country, to do honour to their Gods. As in *Egypt*, we are told by *Herodotus*, *lib.* ii. *cap.* 59. they did once a year πανηγυρίζειν in honour of *Iſis*, *Mars*, and *Diana*. The like was in other Nations, as every body knows.

Dr. *Hammond* hath obſerved ſomething concerning this phraſe *holy Convocations*, upon St. *Matth.* xx. *not.* c.

*Which ye ſhall proclaim in their ſeaſon.*] Or in their appointed times: which here follow.

Ver. 5. *On the fourteenth day of the firſt month.*] See *Exod.* xii. 18.

*At even.*] See *Exod.* xii. 6.

*Is the* Lord'*s Paſſover.*] See *Exod.* xii. 27.

Ver. 6. *And on the fifteenth day of the ſame month, is the Feaſt of unleavened bread unto the* Lord, &c.] That is, then the ſeven days of eating unleavened Bread were to begin, *Exod.* xii. 15.

*Seven days ye muſt eat unleavened bread.*] See *Exod.* xii. 19, 20.

Ver. 7. *On the firſt day ye ſhall have an holy Convocation.*] *Exod.* xii. 16.

*Ye ſhall do no ſervile work therein.*] Such days as theſe were not obſerved ſo ſcrupulouſly as the ſeventh day of every week, on which (as I obſerved before) they might not boil nor bake, *i. e.* prepare their Meat; which on this day was allowed, as appears from the place laſt named in *Exodus*. Nor might they ſtir out of their place, *i. e.* take a Journey on the *Sabbath*, *Exod.* xvi. 29. but on this day they might: as appears from *Deut.* xvi. 7. where having ſacrificed the Paſſover, and eaten it on the fourteenth day at Even, they have leave given them to go home the next Morning, which was the firſt day of unleavened Bread. For on this very day, betimes in the morning, they came out of *Egypt*, and travelled from *Rameſes* to *Succoth*. By *ſervile work* therefore we are to underſtand their ordinary Labours on other days, from which both they and their Servants were to abſtain on this day: Which it was the cuſtom of all Nations to forbear, upon ſuch great Solemnities, as *Strabo* informs us, *lib.* x. where he ſaith, Κοινὸν τοῦτο καὶ τῶν Ἑλλήνων καὶ Βαρβάρων ἐστὶ, τὸ τὰς ἱεροποιΐας μετ' ἀνέσεως ἑορταστικῆς ποιεῖσθαι· *This is common both to Greeks and Barbarians, to keep their holy days, with a feſtival remiſſion of their labours.*

Ver. 8. *And ye ſhall offer an offering made by fire ſeven days unto the* Lord.] Theſe were not merely idle times, but days for Divine Service; about which there is a particular direction given afterwards, *Numb.* xxviii. from the 19*th* to the 25*th*, where the Sacrifices for every one of the ſeven days are preſcribed. And tho' there is no mention of any particular work of the moral Service of God upon theſe days (no more than there is of that Sanctification of the *Sabbath-day*) yet the Jews were not ſo blind, but that they were able to perceive the ſpiritual Service of God, by Prayers, and Praiſes, and hearing the Law, and meditating upon God's works, was required on theſe days, eſpecially on the *Sabbath:* which appears from *Joſephus*, and *Philo*, and divers others of their later Writers.

*In the ſeventh day is an holy Convocation.*] *Exod.* xii. 16.

*Ye ſhall do no ſervile work therein.*] It was to be obſerved as the firſt day of the ſeven; that the Feaſt might conclude as it began.

Ver. 9. *And the* LORD *ſpake unto Moſes, ſaying.*] Tho' the following Command could not be yet practiſed; yet he would have them take a particular notice of it, as no leſs ſolemnly enjoined than the foregoing.

Ver. 10. *Speak unto the Children of Iſrael.*] They being all concerned in this Precept.

*And ſay unto them, when ye be come into the Land which I give unto you.*] In the Wilderneſs they ſowed no Corn, and therefore could not be obliged by this Precept till they came to *Canaan:* nay, till they had driven out the old Inhabitants, and GOD had given them reſt in the Land of Promiſe; as *Moſes* himſelf ſeems to expound it, *Deut.* xii. 10, 11.

*And ſhall reap the harveſt thereof.*] Begin to reap it, as it is explained, *Deut.* xvi. 9.

*Then ſhall ye bring a ſheaf.*] Or an *handful*, as it is tranſlated in the Margin of our Bibles. And there was the very ſame cuſtom among the Heathen, to bring δράγμα, an handful of the new Corn, to be offered to their Gods; as *Diodorus Siculus* ſaith the practice was among the *Egyptians*.

*Of the firſt-fruits.*] There were ſeveral things comprehended under the name of *Firſt-fruits*, which are commanded to be offered unto GOD, *Exod.* xxiii. 19. The *Greeks* have accurately diſtinguiſhed them by proper and peculiar Names. Πρωτότοκα were the firſt-born of Men or of Cattle, mentioned, *Exod.* xiii. Then Πρωτογενήματα were the *firſt Corn* that was ripe, or the *firſt fruit* of Trees, which they brought from the Field, or from their Plantations, before they eat any themſelves. And then Ἀπαρχαὶ (which the Hebrews call *Terumoth*, or *Trumoth*) were the Firſt-fruits of their Wine and Oil (*Numb.* xviii. 12.) and the firſt Loaves or Cakes made of their Wheat, mentioned below *ver.* 17. See there.

*Of your harveſt.*] Of Barley-harveſt, which began at the *Paſſover*, when they offered the Firſt-fruits here mentioned; as Wheat-harveſt began at *Pentecoſt*, when they offered the Firſt-fruits mentioned *ver.* 17. as at the Feaſt of *Tabernacles* thoſe of the Vine, and other Fruit-trees, were brought and offered. And ſo much weight was laid on this, and there were ſo many of them, and ſuch care taken of their payment, becauſe this was held by all Mankind as a principal part of Religion, to make this early Acknowledgment to GOD for his Goodneſs; inſomuch, that they who offered no Firſt-fruits were lookt upon as Atheiſts. So *Porphyry*, *Lib.* 3. περὶ Ἀποχῆς, *ſect.* 78. And indeed this was a practice derived from the beginning of the World, *Gen.* iv. 3, 4. *Ariſtotle* himſelf teſtifies as much, when he ſaith *Lib.* viii. *ad Nichomachum*, Αἱ ἀρχαῖαι θυσίαι καὶ σύνοδοι, &c. *The ancient Sacrifices and Aſſemblies were after the carrying in the Harveſt, when they offered the Firſt-fruits*, μάλιστα γὰρ ἐν τούτοις ἐσχόλαζον τοῖς καιροῖς, *for they chiefly relaxed themſelves at thoſe Seaſons.*

*Unto the Prieſt.*] Who offered part of it to GOD, and had the reſt himſelf. For thus the Jews deſcribe the gathering and offering of them. On the Evening of the firſt Day of the Paſſover-week, ſome were ordered by the *Sanhedrim*, to take Sickles and Baſkets, *&c.* and go out when it was dark (having a great Company with them) and cut a Sheaf of Corn; which they brought into the Court of GOD's Houſe, and parcht it, (as may be gathered from the *ſecond* Chapter of this Book, *ver.* 14, 15, 16.) and having ground it, they ſifted it often (no leſs than *thirteen* times) till it was very fine flour. After which they took out a Tenth-deal (an *Omer*, which was the tenth part of an *Ephah*) and brought it to the Prieſt, who took out an handful, and put it on the Altar with Oil and Frankincenſe; and the remainder he had for himſelf. See Dr. *Lightfoot* in his *Temple Service*, *Chap.* xiv. *ſect.* 2. Dr. *Owtram de Sacrificiis*, *Lib.* i. *cap.* 8. *n.* 6. And *J. Wagenſeil* upon *Sota*, *cap.* 2. *Annot.* 11.

Ver. 11. *And he ſhall wave the ſheaf before the* LORD.] They did not offer the Corn green in the Ears (as I obſerved in the foregoing Verſe) but parcht, dried, ground, and ſearſed; and then they waved a Tenth-deal of the Flour, which came from the Sheaf, as a preſent to the LORD of the whole Earth.

*To be accepted for you.*] To procure GOD's Bleſſing upon the reſt of the Harveſt; and that they might have liberty to uſe the Corn it produced: Which it was not lawful for them to do, till the Firſt-fruits were given to GOD.

*On the morrow after the Sabbath the Prieſt ſhall wave it.*] We are not to underſtand by the *Sabbath* the ſeventh day's Reſt, which was the Opinion of the *Sadducees*, as *R. Levi ben Gerſom* tells (upon the *fifth* of *Joſhua*) but the Day here mentioned *ver.* 7. which was a kind of *Sabbath*, becauſe no ſervile work might be done therein. And therefore this *morrow after the Sabbath* was the *ſixteenth* Day of *Niſan*, or the next Day to the *firſt* of Unleavened Bread. So the LXX tranſlate it, τῇ ἐπαύριον τῆς πρώτης, *the morrow after the firſt:* And *Joſephus* more plainly, τῇ δευτέρᾳ τῶν ἀζύμων ἡμέρᾳ, &c. *on the ſecond day of Unleavened Bread, which is the ſixteenth day of the Month*, &c. *Lib.* iii. *Antiq. cap.* 10. This was the firſt of the *fifty* Days, which they reckoned till *Pentecoſt*, *ch.* v. 15. and was the Day on which *Manna* ceaſed when they came into *Canaan*, becauſe then they eat of the Fruits of that Country (*Joſh.* v. 10, 11, 12.) And indeed it was not lawful for them (as I ſaid before) to eat of the Fruits of the Earth, till after the Paſſover; becauſe then the Sheaf of the Firſt-fruits was waved, which conſecrated the reſt of the Corn. And ſo GOD continued *Manna* to them, till they had other Food to eat.

Ver. 12. *And ye ſhall offer that day when ye wave the ſheaf, an he-lamb without blemiſh*, &c.] Tho' this Day was not ſo holy as the firſt Day of Unleavened Bread, yet it was a part of the Feſtival, and was called *Moed katon*, a leſſer Solemnity; as all the reſt of the Days were, between the firſt and the ſeventh. And therefore a ſpecial Offering is here ordered upon this Day, beſides the daily Burnt-Sacrifice; and beſides the Sacrifice which was appointed (*ver.* 8.) to be offered upon every one of the ſeven Days.

Ver. 13. *And the Meat-offering thereof ſhall be two Tenth-deals of fine flour*, &c.] I obſerved before (upon the *ſecond* Chapter, *ver.* 1.) that all ſorts of *Bread* might be offered to GOD, as being a very ancient Sacrifice, and commonly uſed at every Table; for which reaſon *Wine* alſo is here ordered; but it was to be ſimple Wine, not mixed, as was the Heatheniſh Cuſtom. *Salt* alſo was added (*ch.* ii. 13.) as common at all Tables; but no *Honey*, nor *Leaven*, which Mens Superſtition had introduced, (and therefore expreſly forbidden in that place, *ver.* 11.) as it did alſo *Milk*, and *Herbs*, and *Leaves of Trees*; not a word of which is to be found in the Law of *Moſes*. But here it is obſervable, that he commands *two Tenth-deals* of fine Flour to be offered; whereas one Tenth was the common *Meat-offering* (*Exod.* xxix. 40.) Becauſe, as one of them was a neceſſary attendant on the Lamb (mentioned before *ver.* 12.) ſo the other was in honour of the Day, which was a leſſer kind of Feſtival.

*And the Drink-offering thereof ſhall be of wine, the fourth part of a hin.*] Here is not a double proportion of Wine ordered, but the uſual quantity; becauſe, perhaps, this was a Thankſgiving only for their Corn, not for their Vintage, which came afterwards.

Ver. 14. *And ye ſhall eat neither bread, nor parched corn, nor green ears, until the ſelf-ſame day, that ye have brought an offering to your* GOD.] It was not lawful for them to reap, and therefore not to eat any of the Fruits of the Earth, till the forenamed Firſt-fruits were offered, as an acknowledgment to the Donor of them. For nothing was more juſt and equal, all Men thought, than to give ſome part to him, who gave to them all they had; and in the firſt place, to give him his due, before they took any thing to themſelves. The *Romans* in this expreſſed the ſenſe of all Mankind; who, as *Pliny* tells us, *lib.* xviii. *cap.* 2. *Ne guſtabant quidem novas fruges, aut vina, antequam Sacerdotes primitias libaſſent*, did not ſo much as taſte of their Corn or Wine, till the Prieſts had offered the Firſt-fruits.

*It ſhall be a ſtatute for ever*, &c.] As long as their Polity laſted.

*In all your dwellings.*] Throughout the whole Land of *Canaan*.

Ver. 15. *And ye ſhall count unto you from the morrow after the Sabbath.*] From the *ſixteenth* day of *Niſan*, or the *ſecond* day of Unleavened Bread; which was the morrow after the Sabbath, *ver.* 11.

*From the day that ye brought the ſheaf of the Wave-offering.*] This is added only as a fuller deſcription of the time, from which they were to count.

*Seven Sabbaths ſhall be compleat.*] Seven whole Weeks, reckoning that day from which the account begun, for the firſt day of the firſt of thoſe Weeks; which made 49 days in all. *Maimonides* thinks it was for the honour of this great day of *Pentecoſt*, that they were to count the days till it came; juſt as a Man, ſaith he, who expects his beſt Friend, is wont to tell the days and hours till he arrive, *More Nevoch. P.* iii. *c.* 43. And therefore the preſent Jews begin this Supputation, with a ſolemn Prayer, ſaying, *Bleſſed art thou, O* LORD *our* GOD, *the* LORD *of the World, who haſt ſanctified us with thy Precepts, and commandeſt us to number the days of Harveſt: and this is the firſt day.* And thus they go on to pray till the ſeventh day, when they add, *Now there is one Week:* and ſo they proceed in the ſame Prayers to the Evening of *Pentecoſt*. Which Feaſt they not being able now to keep, as the Law appoints, they pray to GOD every day, after they have done counting, that he would reſtore *Jeruſalem* and the *Temple*; and then they promiſe to do all that is here preſcribed. And this *counting* in ſome places is performed publickly in their Synagogues; yet ſo that every Maſter of a Family is bound every Night to do it at home: ſee *Buxtorf. Synag. Judaica, cap.* xx.

Ver. 16. *Even unto the morrow after the ſeventh Sabbath ſhall ye number fifty days.*] The next day after the ſeventh Sabbath (or Week) made juſt *fifty* days: from which this Feaſt was called *Pentecoſt:* and in the Old Teſtament, *the Feaſt of Weeks*; becauſe it began the next day after the ſeven Weeks before-mentioned, *Exod.* xxxiv. 22.

*And ye ſhall offer a new Meat-offering to the* LORD.] *Viz.* Of new Corn made into Loaves, as it follows in the next Verſe: which was the Firſt-fruits of Wheat-harveſt, as the place before-mentioned tells us, *Exod.* xxxiv. 22.

This day the *Samaritans* take to have been the firſt day of the Week, after the very Letter of this Law; which is thus made out, by the great Primate of *Ireland:* Our bleſſed LORD being ſlain at the Feaſt of the *Paſſover*, the whole *Sabbath* following (which was the firſt day of Unleavened Bread) he reſted in his Grave. The next day after that *Sabbath*, the *Sheaf*, or *Omer*, of the Firſt-fruits of the Barley-harveſt was offered to the LORD; when Chriſt roſe from the dead, and became *the Firſt-fruits of them that ſlept.* From this day was the account taken of the *ſeven Sabbaths*, or Weeks: and upon the morrow after the Seventh (that is, upon our Lord's-Day) was celebrated the Feaſt of Weeks; which is called *the day of the Firſt-fruits*, (*Numb.* xxviii. 26.) becauſe then were offered the *Firſt-fruits* of their ſecond, or Wheat-Harveſt; and therefore called *the Feaſt of Harveſt*, (*Exod.* xxiii. 16.) becauſe then was the principal, and the Concluſion of the whole Harveſt of the Year. Upon which day the Apoſtles, having themſelves received the *Firſt-fruits of the Spirit*, begat three thouſand Souls, thro' the Word of Truth; and preſented them as the *Firſt-fruits of the Chriſtian Church* unto GOD, and unto the Lamb. Now the matter being ſo ordered by GOD, that in the obſervation of the Feaſt of Weeks, the ſeventh day of the Week (the Jewiſh Sabbath) was purpoſely paſſed over, and that great Solemnity kept upon the firſt day of the Week, no wonder the Chriſtian Church hath appropriated that day, inſtead of the Seventh, for the Service of GOD.

Ver. 17. *Ye ſhall bring out of your habitations.*] Theſe Oblations ſeem to have been offered at a common charge, in the name of the whole Nation; which is the reaſon of this phraſe, *Out of* *of your habitations.* For to affirm, as ſome do, that *two Loaves* were to be brought out of every Houſe, or, at leaſt, out of every Town, is abſurd; for they may as well ſay *ſeven Lambs* (as it follows) which were offered with this Bread, were to be furniſhed in like manner out of every Family or Town.

*Two Wave-loaves, of two Tenth-deals.*] A double proportion, as before, *ver.* 13. which was preſented to GOD, the LORD of the whole World, by waving them to all quarters. Each Loaf did not contain two Tenth-deals; but there was one in each Loaf.

*They ſhall be of fine flour.*] Of Wheat.

*They ſhall be baken with leaven.*] And therefore were not burnt upon the Altar (for that was unlawful, *Lev.* ii. 11, 12.) but wholly given to the Prieſts. Whence it was, as the Jews obſerve, that the Bread accompanying their Peace-offerings of Thankſgiving were leavened, (*chap.* vii. 13.) and not burnt on the Altar, but entirely given to the Prieſts, the Servants of GOD, who attended at his Altar, that they might feaſt together with him.

*They are the Firſt-fruits unto the* LORD.] Other Firſt-fruits are mentioned, *ver.* 10. but theſe were the principal, being the Firſt-fruits of Wheat-harveſt, which, with all the reſt, are exactly enumerated by *Nehemiah, ch.* x. 35, 36, 37. And that Place of *Pliny*, mentioned *ver.* 14. ſeems to prove that the Heathen offered both the firſt of their Fruits before they brought them out of their Fields and Vineyards, and alſo the firſt of what was made of them after they were brought home; which they did partly out of gratitude to GOD, to thank him for making the Year fruitful, and partly to pray him to grant fruitful Seaſons for the future.

Ver. 18. *And ye ſhall offer with the Bread ſeven Lambs without blemiſh*, &c.] This being a great day, and Burnt-offerings being the nobleſt ſort of Sacrifice, purely in honour of GOD, a greater number, both of Lambs and other Creatures, are required upon this Solemnity.

*And one young Bullock, and two Rams.*] In *Numb.* xxviii. 27. it is ſaid, *Two young Bullocks, and one Ram*, beſides the ſeven Lambs. Perhaps they were left to their liberty, either to bring one young Bullock and two Rams, or one Ram and two young Bullocks; or elſe thoſe mentioned in *Numbers* were diſtinct Sacrifices, beſides thoſe here mentioned: And ſo *Joſephus* ſaith, *Lib.* iii. *Antiq. cap.* 10. that there were offered upon this day *three* young Bullocks, *two* Rams, (it ſhould be *three* Rams) and *fourteen* Lambs; all which were offered, beſides the Morning and Evening Sacrifice of every day.

*They ſhall be a Burnt-offering to the* LORD, *with their Meat-offering*, &c.] There being all ſorts of Sacrifices preſcribed for the great Solemnity of this Day, he mentions the Burnt-offering in the firſt place, becauſe it was the principal, and offered next to the two Loaves.

Ver. 19. *Then ſhall ye ſacrifice one Kid of the Goats for a Sin-offering.*] Next followed the *Sin-offering*; which, for a particular Sin of the Congregation, was a *Bullock*, *chap.* xviii. 14. but for the Sins of the Nation in general, only *a Kid of the Goats*: For, as *Maimonides* obſerves, (*More Nevoch. P.* iii. *cap.* 46.) the more grievous the Sin was, the viler the Sacrifice, there being no greater Sin than Idolatry, nor viler Sacrifice than a She-goat; and yet this was the Expiation of that Sin, as they interpret, *chap.* iv. 27. *Numb.* xv. 17.

*And two Lambs of the firſt year, for a Sacrifice of Peace-offerings.*] Double the number to what was commonly offered; for this being an high day, all ſorts of Sacrifices (as I ſaid before) were offered (*Burnt-offerings, Sin-offerings*, and *Peace-offerings*) upon it, and in greater proportions (except the Sin-offering) than on other days. And theſe were the only *Peace-offerings* of the whole Congregation of *Iſrael*, offer'd only at this one time of the year, and never elſe.

Ver. 20. *And the Prieſt ſhall wave them with the Bread of the Firſt-fruits, for a Wave-offering before the* LORD.] Theſe Sacrifices, with the *Treſpaſs-offering* for a Leper, (*chap.* xiv. 12, 24.) were the only Offerings that were waved about towards all the corners of the World. So *Abarbinel* upon this place: *The waving was performed by the Prieſt, who reached them out, upward and downward, this way and that way, towards the ſix quarters of the world, to ſhew that the Earth is the* LORD'*s, and the fulneſs thereof*; or, as *R. Levi ben Gerſom* ſpeaks, that they might underſtand *the Providence of* GOD *is every where, above and beneath, in every corner of the World.*

*With the two Lambs.*] This ſeems to ſignify the fore-named *Burnt-offering* and *Sin-offering* were thus waved, as well as theſe *Peace-offerings*; that is, ſome part of them all, in the name of the reſt; for the Prieſt could not wave the whole Body of them, they were ſo heavy.

*They ſhall be holy to the* LORD *for the Prieſt.*] Who had not only the Breaſt and the Shoulder, (as was uſual;) but all the fleſh of theſe *Peace-offerings* (their Blood being ſprinkled, and their Inwards burnt) was given unto him, to be eaten by the Males among the Prieſts, in the Court of the Sanctuary, even as the *Sin-offerings* were: For theſe *Peace-offerings* being (as I before noted) the only Peace-offerings of the whole Congregation, were reckoned among the *moſt holy* things; whereas the Peace-offerings of private Men were *leſs holy*, as Dr. *Lightfoot* obſerves, in his *Temple Service, cap.* viii. *ſect.* 4. And the true reaſon why the Prieſt had all the Fleſh of theſe Sacrifices, was, becauſe they being for the whole Congregation, the Offerers were too many, to have any portion of them diſtributed among them.

Ver. 21. *And ye ſhall proclaim on the ſelf-ſame day.*] Before the Solemnities began.

*That it may be an holy Convocation to you.*] See *ver.* 4. The reaſon of this holy Aſſembly, was partly to commemorate GOD's great Goodneſs, in giving the Law from Mount *Sinai*, on the *fiftieth* day after their coming out of *Egypt*, (which was the chief end of GOD's bringing them from thence, as *Maimonides* ſpeaks, *P.* iii. *More Nevoch. cap.* 43.) and partly to thank him for giving them ſuch fair hopes of compleating their Harveſt, which had been begun at the Paſſover.

*Ye ſhall do no ſervile work therein.*] It was to be obſerved, as the firſt and the laſt days of Unleavened Bread, (*ver.* 7, 8.) with ſuch a Reſt, as made it little different from a Sabbath. And that *great Viſion*, (as *Maimonides* calls it) at the giving of the Law, laſting but one day, was the reaſon the memory of it was celebrated only for one day in the year; whereas the Feaſt of Unleavened Bread laſted ſeven days, for one day was not ſufficient to make them ſenſible enough of the Affliction they endured in *Egypt*. But, perhaps, one day only was appointed at *Pentecoſt* to be free from all ſervile Work, becauſe of the great Buſineſs of Wheat-harveſt, which was then coming on, and could not permit them to be ſo much at leiſure, as they were when the Fruits of the Earth were all gathered. Then they kept a Feaſt ſeven days, (*ver.* 39.) as they did at the beginning of Barley-harveſt, when the Feaſt of Unleavened Bread was held: At which time, Harveſt did not come on ſo faſt, as it did at *Pentecoſt*; for the Firſt-fruits then were of green Corn, parched, and dried, and offered to God, for the hope they had he would bring the reſt to maturity.

Ver. 22. *And when ye reap the Harveſt of your Land, thou ſhalt not make clean riddance of the corners of the Field*, &c.] This Precept hath been ſufficiently explained before, *chap.* xix. 9, 10. only the occaſion of its repetition here ought to be obſerved, which is the mention of Harveſt and Firſt-fruits, which, in gratitude, they then offered unto God, of whoſe Goodneſs he would have them ſo ſenſible, as not to be unmindful of the Poor; but to be ſuch Benefactors to them, that they might ſtill receive more Benefits from God.

Ver. 23. *And the* Lord *ſpake unto Moſes, ſaying.*] Theſe words are frequently prefixed to a new matter, though delivered at the ſame time with what went before.

Ver. 24. *Speak unto the Children of Iſrael, ſaying.*] Who (as I have often ſaid) were all concerned to take notice of ſuch Precepts.

*In the ſeventh month, in the firſt day of the month, ye ſhall have a Sabbath.*] Such a Sabbath as thoſe mentioned, *ver.* 7, 8, 21. on which no ſervile work was to be done, as it follows in the next Verſe: For the ſeventh Month was the firſt Month of the year, according to the ancient computation, and continued ſo ſtill to ſeveral purpoſes; particularly with reſpect to their *Jubilee*, when they were to blow the Trumpet, as they did on this day, which was the chief New Moon in all the year, and the more illuſtrious, becauſe it fell in the time when all the Fruits of the Earth were gathered.

*A memorial of blowing with Trumpets.*] It is not eaſy to tell of what this blowing of Trumpets was a memorial. *Maimonides*, in the place afore-named (*More Nevoch. P.* iii. *cap.* 43.) will have it to be inſtituted, to awaken the People out of ſleep, and call them to repentance; being to put them in mind of the great Day of Expiation, which followed *nine* Days after. This he explains more largely in his *Jad Chazakah*, in the Treatiſe of *Repentance*, *cap.* 3. where he ſaith, ‘ The ſound of the Trumpet, ‘ at this time, did in effect ſay, Shake off your ‘ drowſineſs ye that ſleep; and, being awaked, ‘ watch to your duty. Search and try your ‘ ways; Remember your Creator, and repent. ‘ You, whom the Vanity of the Times hath led ‘ into a forgetfulneſs of the Truth; who ſpend ‘ your Days wandering after empty Things, ‘ which profit nothing; bethink your ſelves, ‘ and take care of your Souls. Let every one ‘ forſake his evil way, and his thoughts which ‘ are not good.’ And accordingly he ſaith, in the ſame place, ‘ the *Iſraelites* were wont to ‘ multiply Alms and Good Works, and to apply themſelves to the Precepts (as his phraſe ‘ is) from the beginning of the Year, till the ‘ Day of Atonement, more diligently than at ‘ any other time; riſing in the night to pray ‘ in their Synagogues till break of day, *&c.*’ But, though this be very pious, I ſee no ground for it; no more than for what they ſay of Commemorating the Deliverance of *Iſaac*: For why ſhould not blowing of Trumpets be ordered for a preparation to other Solemn Days, and in memory of other Deliverances, as well as this of *Iſaac*?

It ſeems more probable, that all Nations making great ſhouting, rejoicing, and feaſting in the beginning of the year, at the firſt New Moon, (as many have obſerved) hoping the reſt of the year, by this means, would prove more proſperous; God was pleaſed to ordain this great Rejoicing among his People, in honour of himſelf, upon the Day of the firſt New Moon, (which was to be continued every firſt Day of the Month) that he might preſerve them from the Worſhip of the *Moon*, and make them ſenſible that he alone gave the good years, and renewed his Mercies daily, from Month to Month, upon them. *Bonfrerius* imagines, that God put an honour upon this Month, becauſe it was the *ſeventh*: that as every *ſeventh day* was a Sabbath, and every *ſeventh year* the Land reſted, *&c.* ſo every *ſeventh month* of every year ſhould be a kind of Sabbatical Month; there being more Feaſts in this Month, than in any other Month in the Year.

But all this doth not explain what this blowing of Trumpets was a *memorial* of; which I take to be the Creation of the World, which was in *Autumn*: upon which account it was, that they anciently began their year at this time, as the Eaſtern People do at this day. They acknowledged alſo God's Goodneſs, in bleſſing all the year paſt, and bringing them to the beginning of a new year, which they prayed him to make happy to them.

They began to blow at Sun-riſe, and continued it till Sun-ſet. He that ſounded the Trumpet began with the uſual Prayer, *Bleſſed be* God, *who hath ſanctified us with his Precepts*, &c. ſubjoining theſe Words, *Bleſſed be* God, *who hath hitherto preſerved us in life, and brought us unto this time.* When all was ended, the People ſaid, with a loud voice, theſe words of the *Pſalmiſt*, *Pſal.* lxxxix. 15. *Bleſſed is the people that know the joyful ſound; they ſhall walk,* O Lord, *in the light of thy countenance.* See *Buxtorf. Synag. Jud. cap.* 24.

Such blowing with Trumpets was uſed by the Gentiles; particularly in the Solemnities they obſerved in honour of *the Mother of the Gods*: one whole day (which was the ſecond) being ſpent in blowing of Trumpets, as *Julian* tells us, in his *fifth Oration* upon this Subject, εἶθ' ἑξῆς περισαλπισμὸς παραλαμβάνεται, *p.* 168.

Ver. 25. *Ye ſhall do no ſervile work therein.*] It was a very Solemn Day, like the Day of Pentecoſt, (*ver.* 21.) and others before noted, on which they might only make proviſion for their Meals, *Exod.* xii. 16. which were wont to be very liberal upon this Day. And, among other Diſhes, they ſerve up to the Table a *Ram's-head*, in memory of that Ram, which was ſacrificed in the room of *Iſaac*; which they fancy was upon this day.

*But ye ſhall offer an offering made by fire unto the* LORD.] About which, Directions are given afterwards, *Numb.* xxix. 2, *&c.* For it was not to be a Day of Reſt merely, but of Religion.

Ver. 26. *And the* LORD *ſpake unto Moſes, ſaying.*] The following Precept is of great moment, which makes this Preface to be ſet before it.

Ver. 27. *Alſo on the tenth day of this ſeventh month, there ſhall be a day of atonement.*] This hath been explained, *chap.* xvi. 29, 30, 31.

*It ſhall be an holy convocation to you.*] On which they were to aſſemble, to humble themſelves before GOD; as it here follows.

*And ye ſhall afflict your ſouls.*] See *Chap.* xvi. I ſhall only add, That the Jews fancy this Solemn Day of Faſting was appointed, partly to avert thoſe Diſeaſes which were wont to be rife in the Autumnal Seaſon; and this Day choſen rather than any other, that they might expreſs their Grief at that time, when the Sin of the Golden Calf was committed.

*And offer an offering made by fire unto the* LORD.] A *Burnt-offering*, about which Directions are given in *Numb.* xxix. 8.

Ver. 28. *And ye ſhall do no work on that ſame day.*] See *ver.* 3. and *chap.* xvi. 31.

*For it is a day of atonement.*] Set apart wholly for this work; which is at large deſcribed in *chap.* xvi.

*To make an atonement for you before the* LORD *your* GOD.] Firſt the Prieſt made an Atonement for himſelf and his Family, *chap.* xvi. 6, *&c.* and then for the People, and for the Holy Place, *&c. ver.* 15, 16, 33.

Ver. 29. *For whatſoever ſoul he be that ſhall not be afflicted on that day, he ſhall be cut off from among his people.*] The Affliction here ſpoken of conſiſted chiefly in abſtaining from all manner of Food (as the Jews make account) from one Evening to the next: In which time, if any Man eat to ſatisfy his Appetite, that is, above the Quantity of a Date, he was in danger to be cut off; by the Hand of GOD, I ſuppoſe: So they ſay, in *Joma*, *cap.* 8. *n.* 2. Beſides which, there were *four* other Mortifications; for no Man was to put on his Shoes, nor anoint himſelf, nor waſh his Face, nor enjoy his Wife. See *Buxtorf. Synag. Jud. cap.* 26.

Ver. 30. *And whatſoever ſoul he be that doth any work in that ſame day, the ſame ſoul will I deſtroy from among his people.*] The two great things required on this Day, being to afflict themſelves, and to reſt from Labour; they who tranſgreſſed either of theſe Commands, are threaten'd to be cut off, and that by GOD himſelf, as this Verſe teaches us to expound the foregoing.

Ver. 31. *Ye ſhall do no manner of work. It ſhall be a ſtatute for ever,* &c.] This is repeated again, becauſe it was a thing of ſuch high Importance, that they ſhould wholly attend to the buſineſs of this great Day, which was a Day of Humiliation and Repentance, and making their Peace with GOD. And, as the Jews themſelves obſerve, there was no Man ſo good but he had offended in ſome thing or other: And beſides, they were to afflict themſelves for the Sins of the whole Body of the Nation.

Ver. 32. *It ſhall be unto you a Sabbath of reſt.*] As the weekly Sabbath was, *ver.* 3. when they did not merely *reſt* from Labour, but employed themſelves in the Divine Service; as *ver.* 8. I obſerved they did on other Sabbaths of leſſer ſtrictneſs. And this the Heathens themſelves could diſcern, that the deſign of their Feſtivals, which were days of eaſe and remiſſion of Labours, was τὸν νοῦν ἀπάγειν ἀπὸ τῶν ἀνθρωπικῶν ἀσχολημάτων, to withdraw the Mind from Human Employments, τὸν δὲ οὕτως τρέπει πρὸς τὸ θεῖον, that ſo a Man may have leiſure to turn his Mind towards GOD; which is a moſt Divine Saying of *Strabo*, which, I think, I have noted before, but cannot be too oft repeated, *Lib.* x. *Geograph. p.* 467.

*And ye ſhall afflict your ſouls in the ninth day of the month at even.*] They kept the High Prieſt on the *Even of the Day of Expiation* from eating much, becauſe it would make him ſleepy, as they tell us in *Joma*, *cap.* 1. *n.* 4. Where our learned *Sheringham* obſerves, that the Evening before is called *the Even of the Day of Expiation*, becauſe they began the Faſt before the ſetting of the Sun; ſo that the whole Evening belonged to the following Sabbath. By which, theſe two places, *chap.* xvi. 29. where it is ſaid, they ſhall afflict their Souls on the *tenth* Day, and this Verſe which ſaith on the *ninth* Day, which ſeem to claſh one with another, may be eaſily reconciled; for they began to afflict themſelves in the concluſion of the *ninth* Day, and ended the Faſt in the concluſion of the *tenth*. See *Menaſſeh ben Iſrael, Queſt.* 4. *ad Lev.*

*From even unto even ſhall ye celebrate your Sabbath.*] This juſtifies what was juſt now ſaid, that this Day began in the Even of the *ninth* Day, and continued till the Even of the *tenth*.

*Your Sabbath.*] So this Day was called, becauſe no manner of work might be done on this Day, no more than on the Seventh, or weekly Sabbath, *ver.* 31. And ſo it is called by the Prophet, *Iſai.* lviii. 13.

Ver. 33. *And the* LORD *ſpake unto Moſes, ſaying.*] The ſame Preface is prefixed to this, as to the reſt, becauſe it was one of the three greateſt Solemnities appointed by God in remembrance of his Benefits. See *ver.* 39.

Ver. 34. *The fifteenth day of this ſeventh month ſhall be the Feaſt of Tabernacles, for ſeven days unto the* Lord.] It was to begin on the fifteenth Day, and continue ſeven Days, as the Feaſt of Unleavened Bread did. The deſign of this Feaſt is thus expreſſed by *Maimonides*, who compares it with the Paſſover; which ſerved, ſaith he, (*More Nevoch. p.* iii. *cap.* 43.) to preſerve the memory of all the Miracles which God did in *Egypt*, out of which he brought them at that time; as the Feaſt of Tabernacles did to preſerve the memory of the Signs and Wonders he did in the Wilderneſs, where he afforded them his Divine Protection under a glorious Cloud, and preſerved them without any Houſes, both in the cold of Winter and heat of Summer. In ſhort, there are *two* ends mentioned in this Chapter, of the Inſtitution of this Feſtival; one to give thanks for the Fruits of the Earth, which were then gathered, *ver.* 39. another, and the principal, in a grateful remembrance that they dwelt in Booths forty Years, and were brought into better Habitations when they came to *Canaan*, *ver.* 42, 43.

Ver. 35. *And on the firſt day ſhall be an holy Convocation*, &c.] It was to be obſerved as the Day of *Pentecoſt*, *ver.* 21. And they every one carried in their hands the Bough of ſome *goodly Tree*, as the Hebrews underſtand the firſt words of *ver.* 40. *Joſephus*, deſcribing this Feſtivity, *Lib.* iii. *Antiq. cap.* 10. mentions, in the firſt place, Boughs of Myrtle.

Ver. 36. *Seven days ye ſhall offer an offering made by fire unto the* Lord.] The peculiar Sacrifices, with their Meat-offerings, which were to be offered on theſe ſeven Days, are diſtinctly ſet down in *Numb.* xxix. from the *thirteenth* Verſe to the end, where it will be moſt proper to conſider them.

*On the eighth day ſhall be an holy Convocation unto you.*] See *ver.* 4.

*And ye ſhall offer an offering made by fire unto the* Lord.] A *Burnt-offering*, with a *Meat-offering* attending upon it, according to the appointment in *Numb.* xxix. 36, 37.

*It is a ſolemn Aſſembly.*] This is a new word, which is not uſed hitherto concerning any of the Feaſts here mentioned; ſignifying, as we tranſlate it in the Margin, *a day of reſtraint*, or rather, *a cloſing*, or *concluding day*, for then the Solemnity ended. And ſo *Theodoret*, τὸ τέλος τῶν ἑορτῶν, *the Concluſion of the Feaſts*; whence the laſt Day of the Feaſt of Unleavened Bread is alſo called by this Name of *Atzereth*, *Deut.* xvi. 8. And ſo is the Feaſt of *Pentecoſt* (which was kept in the end of ſeven Weeks) called, by *Joſephus*, by the ſame name of *Aſartha*, *Lib.* iii. *Antiq. cap.* 10. This therefore, as it was the *laſt*, ſo it was the *great day* of the Feaſt, as St. *John* calls it, *chap.* vii. 37. On which Day they read the laſt Section of the Law, and ſo concluded the reading of the whole five Books of *Moſes*. And thence any great Solemnity is called by this name of *Atzereth*, 2 *Kings* x. 20. *Joel* i. 14. This ſeems to me to be a far better account of this word, than that which the Jews commonly give, who render it *a day of detention*; becauſe, ſaith *Abarbinel*, they were bound to *detain* the Feaſt to this Day (whereas no other Feaſt continued more than ſeven Days) ſtaying at *Jeruſalem* till it was over; whence this Day ſeems to him to be to the Feaſt of Tabernacles, as the Day of Pentecoſt was to the Paſſover; for as they were bound to count ſeven Weeks from that time, and then made this fiftieth Day a Feaſt, ſo they are here commanded, after the ſeven Days of the Feaſt of Tabernacles, to ſtay and feaſt one Day more. Others of them, as *R. Solomon Jarchi*, ſay this was as if a Man, having been entertained by his Friend ſeven Days, ſhould, to expreſs greater kindneſs to him, be detained one Day more.

*And ye ſhall do no ſervile work therein.*] But ſpend their time in Feaſting, Mirth and Rejoicing, with thankful Acknowledgments of God's Benefits to them: ſee *ver.* 7, 8.

Ver. 37. *Theſe are the feaſts* (or Aſſemblies) *of the* Lord, *which ye ſhall proclaim to be holy Convocations.*] This was the Preface to them, *ver.* 4. and now is the Concluſion, to make them the more obſerved.

*To offer an offering made by fire unto the* Lord, *a Burnt-offering, and a Meat-offering, and a Sacrifice*, &c.] Theſe Offerings are particularly ſet down (as hath been noted all along) in the xxviiith and xxixth Chapters of *Numbers*; and, by *a Sacrifice*, ſeems here to be meant *a Sin-offering*; which is ordered, throughout thoſe two Chapters, together with Burnt-offerings, upon all theſe Feſtivals.

Ver. 38. *Beſides the Sabbaths of the* Lord.] *i. e.* Beſides the Sacrifices appointed upon all the Sabbaths in the Year, which were not to be omitted, if any of the Feaſts here mentioned fell upon the ſeventh Day of the Week.

*And beſides your Gifts.*] Moſt underſtand by *Gifts*, ſuch Preſents as Men made to God, beyond their *Firſt-fruits* and *Tenths*; but it may be thought only a general word, including the two particulars which follow, *Vows* and *Free-will-offerings*.

Ver. 39. *Alſo in the fifteenth day of the ſeventh month, when ye have gathered in the fruit of the Land*, &c.] Here is no new injunction in this Verſe, but only an inforcement of what was ſaid before, the very ſame Days being appointed to be obſerved with thoſe named, *ver.* 24. Therefore the Hebrew Particle *Ak* ſhould not have been tranſlated *alſo*, but *ſurely*, or *certainly*, or *truly*, as we tranſlate it in other places; particularly *Gen.* xxix. 14. *Surely thou art my bone and my fleſh. Pſal.* lxxiii. 1. *Truly* God *is good to Iſrael. Lam.* ii. 16. *Certainly this is the day that we looked for.*

*When ye have gathered in the fruit of the Land.*] Theſe words give a reaſon of the repetition of the Command, becauſe there was ſomething more deſigned in this Feſtival, than merely the remembrance of their Condition in the Wilderneſs; which was, to expreſs their Thankfulneſs to God for their deſired Harveſt, which they had now gathered; for which cauſe, beſides the *ſeven* Days which were in

Commemoration of their dwelling in Tents in the Wilderneſs, there was an *eighth* added to acknowledge the Mercy of receiving the Fruits of the Earth.

*Ye ſhall keep a Feaſt unto the* Lord *ſeven days.*] This was the Feaſt of Tabernacles, which laſted all theſe ſeven days.

*On the firſt day ſhall be a Sabbath.*] See *ver.* 35.

*And on the eighth day ſhall be a Sabbath.*] In the inſtitution of the Feaſt of unleavened Bread, it is ſaid, *In the ſeventh day is an holy Convocation, ye ſhall do no ſervile work therein*; *i. e.* it ſhall be a Sabbath, *ver.* 8. but here the *eighth* day hath that honour put upon it (not the *ſeventh*) being added to the Feſtival for a peculiar reaſon, and therefore to be obſerved in a very ſolemn manner; for the Feaſt of Tabernacles fell in the time of Vintage, when the Fruits of the Earth were, in a manner, all gathered, *Deut.* xvi. 13. from whence it is called by the name of the *Feaſt of Ingatherings*, *Exod.* xxiii. 16. not becauſe the whole Feaſt was celebrated on this account, but becauſe a principal part of it was kept on this ſcore, *viz.* the *eighth day*, as the other *ſeven* days were in memory of their dwelling in Tents. But that the *eighth* day had no relation to this, is apparent; for they did not dwell in Tabernacles on the *eighth* day of this Feaſt, but only on the *ſeven* preceding; which being ended, they returned to their Houſes, and kept this day there to another purpoſe, here named; for ſo it is expreſsly ſaid, *ver.* 42. *Ye ſhall dwell in booths ſeven days*; which being over, a great Solemnity continued to another purpoſe, and was kept after another manner, not in Booths, but in their Houſes. So *Maimonides*, in his *More Nevoch. P.* iii. *cap.* 43. *That we go from the Feaſt of Tabernacles to another Solemnity, on the eighth day, it tends to make our joys perfect*; *which could not be done in Tabernacles, but in large and ſpacious Houſes and Palaces*; where they made ſtill greater Feaſts, as well as ſung the Praiſes of God at the Temple, with Trumpets and Inſtruments of Muſick; in which Service, ſome ſay thoſe three *Pſalms* were uſed, which have the Title of *Albagittith*, (*viz. Pſal.* viii. lxxxi. and lxxxv.) For *Gath* ſignifies a Wine-preſs, and therefore they think theſe *Pſalms* were ſung in the time of the Vintage. Certain it is, that the two laſt named were ſung at ſome great Solemnity, wherein they celebrated God's wonderful Providence over them: And that they uſed to ſing and ſhout at their Vintage, is clear, from *Judges* ix. 27. *Iſai.* xvi. 9, 10. *Jer.* xlviii. 33. *Hoſea* ii. 15. which the Gentiles imitated, who, when they preſſed their Grapes, ſung a Song to *Bacchus*, which was thence called ἐπιλήνιος, *the Song of the Wine-preſs*: ſee *Scaliger*, *Lib.* i. *Poet. cap.* 15.

Now this being a time of ſuch great Rejoicing, in both reſpects, it led *Plutarch* into a fancy that the Jews celebrated two Feaſts unto *Bacchus* at this time; for he writes, in his *Sympoſiacs*, *Lib.* i. *Prob.* 3. That in the midſt of the Vintage the Jews ſpread Tables furniſhed with all manner of Fruit, and lived in Tabernacles, made eſpecially of Palms and Ivy wreathed together, and call the day which goes before the Feaſt, *The Day of Tabernacles*. And then, a few Days after, ſaith he, they keep another Feſtivity; which openly ſhews it was dedicated to *Bacchus*, for they carried Boughs of Palms in their hands, &c. with which they went into the Temple; the *Levites* (who he fancies were called ſo from Ἔυιος, which was the Name of *Bacchus*) going before with Inſtruments of Muſick, &c. All which may very well incline us to think, that the Gentiles corrupted this holy Feſtivity, (as they did other ſacred Inſtitutions) and turned it into the prophane *Bacchanalia*; which is no improbable conjecture of *Jo. Mich. Dilberrus*, in his *Diſſert. de Cacozel. Gentil. cap.* 3.

Ver. 40. *And ye ſhall take you on the firſt day*] Then they began to build their Booths, that they might dwell in them the reſt of the Feaſt.

*Boughs of goodly Trees*, &c.] Some fancy that this is not a direction for the building of Booths with theſe Branches, but for the carrying them in their hands, as *Joſephus* tells us, *Lib.* iii. *Antiq. cap.* 10. And they ſay theſe Branches were called *Hoſanna's*, becauſe they ſung thoſe words of the *Pſalmiſt* as they marched along with theſe Boughs in their hands, *Save now* [in the Hebrew the word is *Hoſan-na*] *O* Lord: *O* Lord, *ſend now proſperity*, *Pſal.* cxviii. 25. And this is ſo riveted in the Minds of the Jews, that *Aben-Ezra* makes it the Opinion of the *Sadducees* to hold that they were for any other uſe. But it is evident, from *Nehem.* viii. 15. that they cut theſe Branches to make Booths, and not to carry in their hands; though it is likely that this might alſo be thought a fitting Expreſſion of Joy in after-times, eſpecially after they were expelled out of their own Land. It is not unlikely alſo that they celebrated this Feſtival by ſinging of *Hoſanna's*, among other Tokens of Rejoicing, praying for a happy new year, whoſe Feaſt went a little before on the firſt of this Month; whence the Rabbins call this Feaſt of Tabernacles by the name of *Hoſanna*; and the laſt day of it they call *Hoſanna Rabba*. And they repeat this often in their Prayers at that time, as they tell us in their *Minhagim* (or Books of *Rituals*) ſaying,

*For thy ſake, O our Creator, Hoſanna.*
*For thy ſake, O our Redeemer, Hoſanna.*
*For thy ſake, O our Seeker, Hoſanna.*

As if they beſeeched the bleſſed Trinity *to ſave* them, and *ſend help* to them. In ſhort, they call the Prayers they ſay at this Feaſt by the name of *Hoſanna's*; as *Joh. Mich. Dilberrus* hath obſerved, *Lib.* ii. *Electorum*, *cap.* 20.

*Boughs.*] The Hebrew word *Pri* ſignifies *Fruit*, as is noted in the Margin of our Bibles; from whence ſome have gathered that they were to be the Boughs of Fruit-bearing-trees; nay, the Jews fancy they were to be Boughs with their Fruit, as well as Leaves, on them. But *Buxtorf* made no doubt (in his xvith Chapter of *Synag. Judaica*) that the word is rightly tranſlated a *Bough*, whether without Fruit, or with it; though in later Editions of that Book this paſſage be left out.

*Goodly Trees.*] The Hebrew word *Hadar* doth not merely ſignify that which is *beautiful* and *goodly*, but that which is *large* and *well ſpread*; as is obſerved by *Hottinger*, in his *Smegma Orientale*, *Lib.* i. *cap.* 7. where he thinks, theſe words may be thus exactly tranſlated, *Take to you the Boughs of Trees with broad Leaves, ſuch as the Branches of Palm-trees*; ſo that *Hadar* is a general word, and *Branches of Palm-trees* a ſpecial inſtance of a Tree with ſpacious Leaves; which were the fitteſt to be uſed, becauſe they were beſt able to defend them, either from heat or cold, or rain. *Maimonides* takes this word to ſignify the Boughs of a particular Tree, which he will have to be a *Citron*: And the Jews are ſo poſſeſſed with this Opinion, that, at this day, they fancy the Feaſt cannot be celebrated without ſuch Branches; and therefore the Jews now in *Germany* ſend into *Spain*, and endeavour to get one every year with the *Pome-citrons* on it; and, after the Feaſt, they offer the Citrons to their Friends, as a great Preſent. *Hottinger* ſaith he had one preſented to him at *Heidelberg*, that very year he wrote his Book now mentioned. See Dr. *Lightfoot*, in his *Temple Service*, *chap.* 6. *ſect.* 3. and *Buxtorf. Synag. Jud. cap.* 21.

*Branches of Palm-trees.*] With which *Judea* abounded, and was ſo noted for them, that in the ancient Coins a *Palm-tree* repreſented that Country.

*And the boughs of thick trees.*] Which were ſhady, and afforded a good ſhelter. The Jews take theſe for *Myrtles*, which have very thick Leaves and Boughs, cloſe one to another, tho' the Leaves be ſmall.

*And willows of the brook.*] If this Tranſlation be right, 'tis likely they ſerved only to twine about the reſt, and bind them together: And therefore in *Nehemiah* viii. 15. no mention is made of them; their Tabernacles not conſiſting of ſuch Boughs, which were uſed only for the compacting and tying together the other.

*And ye ſhall rejoice before the* LORD *your* GOD *ſeven days.*] Theſe were the ſeven days of the Feaſt of Tabernacles, (as I noted before) which were ſpent in Feaſting, and other tokens of Joy, with Thanks to GOD for his great Goodneſs, who had brought them out of the Wilderneſs, where they had no Fig-trees, Vines, or Pomegranates, into a Country which abounded with fruitful Trees of all ſorts; which was the reaſon, *Maimonides* thinks, that *Moſes* bids them take the Boughs of the moſt *goodly Trees* wherewith to build their Booths, *More Nevoch. P.* iii. *cap.* 43.

But of all the Joys at this Feſtival, none was comparable to that *of drawing and pouring out water*; concerning which the *Talmudiſts* have this noted ſaying, *He that never ſaw the rejoicing of drawing Water, never ſaw rejoicing in all his life.* The manner of which is deſcribed out of the Jewiſh Writers, by Dr. *Lightfoot*, in his *Temple Service*, *chap.* 16. *ſect.* 4. And our bleſſed Saviour is thought to allude to it, when, in the *laſt, the great day* of this Feaſt, he cried, ſaying, *If any man thirſt, let him come unto me and drink*, &c. *out of his belly ſhall flow rivers of living water*, *John* vii. 37, 38. But I have not met with any one that gives a tolerable reaſon of this Cuſtom at the Feaſt of Tabernacles; which I take to have been in memory of that Water which followed them all the time they were in the Wilderneſs, without which they had periſhed; and in thankfulneſs to GOD, that he had brought them into a *Land of Brooks of Water, of Fountains and Depths that ſpring out of Vallies and Hills*, as well as into *a Land of Vines and Fig-trees, and Pomegranates*, &c. as *Moſes* ſpeaks, *Deut.* viii. 7, 8.

Ver. 41. *And ye ſhall keep it a Feaſt unto the* LORD *ſeven days in the year.*] He repeats it again, becauſe it was of very great Importance that they ſhould keep in mind ſuch a ſingular Benefit as this, of their Preſervation in the Wilderneſs.

*It ſhall be a ſtatute for ever in your generations.*] For the end mentioned *ver.* 43.

*Ye ſhall celebrate it in the ſeventh month.*] They came out of *Egypt* in the firſt Month, and then began to dwell in Tabernacles at *Succoth* (*Exod.* xii. 37.) and, from that place, were conducted ever after under the Cloud, *Exod.* xiii. 20, 21. which being in that Month we call *March*, ſome may think it had been moſt proper to have kept this Feaſt at that time of the year, and not in *September*. To which the Jews anſwer, That in *March* Summer began, when it was uſual for People to dwell in Booths, as more refreſhing than Houſes: So that, if they had kept this Feaſt then, it would not have been known that they dwelt in Booths by a ſingular Command of GOD, and in memory of a divine Benefit; but Men would have thought the ſeaſon of the year led them to it. Therefore GOD appointed it in the *ſeventh* Month, which is a time of Cold and Rain, when Men commonly left their Tabernacles, and betook themſelves to their Houſes; that it might appear they did not go out of their Houſes into Booths for their own pleaſure, or from common Cuſtom, but by the divine Precept, in memory of a marvellous Benefit: Yet the *fifteenth* day of this Month was appointed for the beginning of this Feaſt, becauſe it was upon the *fifteenth* day of the firſt Month that they marched out of *Egypt* to *Succoth*.

Ver. 42. *Ye ſhall dwell in booths ſeven days.*] They left their Houſes for ſeven days, and went into the Fields, and pitch'd their Tents there, or on their Houſe-tops, or in their Court-yards; as we read in *Nehem.* viii. 17.

*All that are Iſraelites born ſhall dwell in booths.*] Sick People were excepted; and the *Rabbins* alſo freed Women and little Children from this Obligation. If the Rain likewiſe proved ſo great that they could not live there dry, and the Cold ſo intenſe that it endangered their Healths, they might all return to their Houſes.

Ver. 43. *That your generations may know that I made the Children of Iſrael to dwell in booths.*] This expreſſes the end and intention of this Feaſt, which was to preſerve a memory in future Ages, of the Goodneſs of GOD to their Fore-fathers, in affording them his Divine Protection; which over-ſhadowed them, and was a covering to them (when they had no Houſes) by that glorious Cloud which went before them to conduct them. For all the forty years they were in the Wilderneſs, it overſpread them like a Tabernacle, and defended them from the Injury of the Weather, and wild Beaſts, and all their Enemies; they having no other ſhelter, in that deſolate place, but only this: And conſequently this Feaſt was inſtituted to make them ſenſible how very happy they were in goodly Cities and fine painted Houſes, (as *Maimonides* ſpeaks in the place above-mentioned) when they came to the good Land promiſed to their Fathers, who wandered in an howling Wilderneſs, without any certain dwelling-place.

And another Feaſt was tack'd to this, on the *eighth* day, on purpoſe to make them more ſenſible of the happy exchange of their Condition from a Wilderneſs, into a Land of Corn, and Wine, and Oil, which they had plentifully gather'd. Dr. *Lightfoot*, in his *Harmony of the Evangeliſts*, upon *Luke* iii. 21. hath another reaſon for the Obſervation of this Feſtival; for which I can ſee no ground, and therefore do not mention it, but refer the Reader to the firſt Volume of his Works, *p.* 477.

*When I brought them out of the Land of Egypt.*] For the very firſt place where they reſted, after their firſt day's march out of *Egypt*, was called *Succoth*, (as I obſerved before) that is *Tabernacles*; becauſe here they began to ſpread their Tents, in which they lived ever after, for forty years. Nay, in the very Land of *Canaan* there were ſome who preferred Tents before Houſes; as appears by that phraſe we meet with ſo often, when any Aſſembly or Army was diſſolved; *They went every man to his Tent.* And, indeed, it was the moſt ancient way of living, for Shepherds, and ſuch as feed Cattle, (as *Moſes* obſerves, *Gen.* iv. 20.) and therefore no wonder it laſted ſo long among the *Iſraelites*, who originally were ſuch People.

*I am the* LORD *your* GOD.] Whoſe Commands ought to be obſerved, and whoſe Benefits ought to be remember'd.

Ver. 44. *And Moſes declared unto the Children of Iſrael the Feaſts of the* LORD.] So he was commanded to do, *ver.* 2. they being concerned, as much as *Aaron* and the Prieſts, in keeping theſe holy Solemnities, in honour of the LORD.

## CHAP. XXIV.

Ver. 1. AND *the* LORD *ſpake unto Moſes, ſaying.*] Directions having been given, after the ſetting up of the Tabernacle, for the ſeveral ſorts of Sacrifices that were to be offered there, (particularly upon the great Day of Atonement) and *Aaron* and his Sons having been conſecrated, and care taken that none of their Poſterity ſhould miniſter before GOD, but ſuch only as were without blemiſh; nor any other Sacrifices be offered, but ſuch as were every way perfect; and only ſuch Feaſts obſerved, as are mentioned in the foregoing Chapter: he proceeds now to give order for the daily Service of GOD in the Sanctuary, which was not yet ſettled, till the Princes had all made their Offerings, &c. *Numb.* vii. 1, 2, *&c.* viii. 1.

Ver. 2. *Command the Children of Iſrael, that they bring unto thee.*] The daily Sacrifices were to be maintained at the publick Charge, and ſo were the Incenſe and the Lamps; and therefore it was proper to ſpeak to all the People, in whoſe name the Prieſts performed all theſe things, to take care they ſhould be furniſhed with them. See *Exod.* xxx. 13, *&c.*

*Pure Oil-olive, beaten, for the light, to cauſe the Lamps to burn continually.*] All this hath been explained, *Exod.* xxvii. 20. where this order was firſt given, and now is commanded to be put in Execution. It is not improbable, that the Oil, to make it more *pure* and free from all Dregs, paſſed through two Strainers into the Lamps; as *Fortunatus Scacchus* endeavours to make out, *Myrothec.* i. *Elaiochriſ. Sacr.* 10.

Ver. 3. *Without the veil of the Teſtimony*, &c.] This is a ſhort expreſſion, which, in *Exod.* xxvii. 21. is delivered more fully, *without the Veil, which is before the Teſtimony*, that is, before the Ark.

*Shall Aaron order it.*] He or his Sons, as it is explained in *Exod.* xxvii. 21.

*From the evening unto the morning.*] The Hebrew word *Boker* properly ſignifies that part of the *Morning*, which is from break of day till Sun-riſe; and the other word *Arvaim*, the *Evening*, after Sun-ſet till it be dark. Therefore, very early in the Morning, and late at Night, the Prieſts were to look after the Lamps.

*Before the* LORD *continually.*] For the Lamps burnt on one ſide of the Sanctuary, as the Table ſtood on the other ſide with the Shew-bread on it; and both of them *before the* LORD, *i. e.* before the Ark of the Teſtimony, where the Divine Majeſty dwelt, *Exod.* xxv. 30. xxvi. 35.

*It ſhall be a ſtatute for ever*, &c.] *Exod.* xxvii. 21.

Ver. 4. *He ſhall order the Lamps upon the pure Candleſtick.*] The Candleſtick was made of *pure Gold*, *Exod.* xxv. 31. xxxvii. 17. and thence ſeems to be called the *pure Candleſtick*, *Exod.* xxxi. 8. But here it is poſſible *Moſes* may have reſpect to the making it clean every day, before the Lamps were lighted.

*Before the* LORD *continually.*] See *Exod.* xxx. 7, 8.

Ver. 5. *And thou ſhalt take fine flour.*] Of the beſt Wheat.

*And bake twelve Cakes.*] Theſe are called *the Bread of the Preſence*, (which we tranſlate *Shew-bread*) in the place now named, *Exod.* xxv. 30. where ſee what I have noted. They were prepared by the *Levites*, 1 *Chron.* ix. 32. xxiii. 29. and were in number twelve, to repreſent the twelve Tribes of *Iſrael* as continually before GOD, *i. e.* under the Care of his gracious Providence. Nor was this number diminiſhed after the Apoſtaſy of ten Tribes from the Worſhip of GOD at the Tabernacle; but ſtill twelve Cakes were ſet before the LORD, becauſe there was a remnant of true *Iſraelites* among them, (1 *Kings* xxx. 18.) and this was a conſtant Teſtimony againſt thoſe Apoſtates, and ſerved to turn them back to the right Worſhip of GOD at that place; where they were aſſured they and their Sacrifices would be acceptable, and no where elſe: Which made *Abijah* mention this to *Je-*

*roboam* and the ten Tribes, among other things, that ſhould induce them to repent of their forſaking God and his dwelling-place; where he tells them, *The Prieſts, the Sons of Aaron, miniſter; and the Levites wait on their buſineſs: And they burn unto the* Lord *every morning and every evening, Burnt-ſacrifices and ſweet Incenſe: the Shew-bread alſo ſet they in order upon the pure Table; and the Candleſtick of Gold with the Lamps thereof, to burn every evening,* &c. See 2 *Chron.* xiii. 9, 10, 11, *&c.*

*Two tenth deals ſhall be in one Cake.*] That is, two *Omers*; for an *Omer* was the tenth part of an *Ephah*, *Exod.* xvi. 36. Where we likewiſe read, *ver.* 22. that every *Iſraelite*, while they were in the Wilderneſs, gathered juſt this quantity againſt every Sabbath. On which day theſe *Cakes* being ſet upon God's Table, (as it here follows, *ver.* 8.) Dr. *Lightfoot* thinks, both the Meaſure and the Time were deſigned to put the *Iſraelites* in mind of their Suſtenance in the Wilderneſs.

Ver. 6. *And thou ſhalt ſet them in two rows,* &c.] One upon another, as the Hebrew Writers expound it. Who ſay alſo, that they were ſet length-wiſe croſs over the breadth of the Table; and that they were *ten* hand-breadths long, and *five* broad, and *ſeven* fingers thick. See Dr. *Lightfoot*'s *Temple Service, chap.* 14. *ſect.* 5.

*Upon the pure Table.*] It was called *pure*, becauſe it was overlaid with pure Gold, *Exod.* xxv. 24. and, we may be ſure, was kept very clean and bright.

*Before the* Lord.] Who dwelt in the moſt Holy Place, before which the Bread was ſet.

Ver. 7. *And thou ſhalt put pure Frankincenſe.*] The beſt that could be got, unmixed with any thing elſe. And there was no better in the World than their neighbouring Countries afforded.

*Upon each row.*] On the top of each row of Cakes there was ſet a golden Diſh, with an handful of Frankincenſe therein.

*That it may be on the bread.*] Or, *for the bread.* That is, offered unto God, inſtead of the Bread; which was to be given to the Prieſts, who waited on him at his Table, for their portion.

*For a memorial.*] For an Acknowledgment of God, and of his Sovereignty over them; and to beſeech him to be always gracious to them; (ſee *chap.* ii. *ver.* 2.) and to repreſent alſo (as *Conradus Pellicanus* underſtands it) that God was ever mindful of his People, and had a great love to them; for *the Eyes of the* Lord *are over the righteous, and his ears open to their prayers.*

*Even an offering made by fire unto the* Lord.] The Frankincenſe being ſet upon the Bread, they ſeem to be conſidered as one thing; part of which was to be offered unto God, and the reſt to be given to his Miniſters. Now, inſtead of the *Bread*, which was the principal, the *Frankincenſe* was burnt every Week unto the Lord, when the *Bread* was eaten by the Prieſts. Which *Bread*, it is evident, (*ver.* 9.) is called *one of the Offerings of the* Lord *made by fire*; becauſe this *Frankincenſe*, which ſtood upon it all the Week, was burnt, as an Oblation to him.

Ver. 8. *Every Sabbath he ſhall ſet it in order before the* Lord *continually.*] The Shew-bread was prepared the Evening before; and then, on the Sabbath, *four* Prieſts went in to fetch away the old Loaves and Frankincenſe that had ſtood there all the Week before; and other *four* followed after them to carry new ones, and Frankincenſe in their ſtead: For *two* of them carried the two rows of Bread (ſix Cakes a-piece) and the other two carried each of them a golden Diſh, in which the Frankincenſe was ſet upon the Bread. See Dr. *Lightfoot* of the *Temple Service, chap.* 14. *ſect.* 5.

*Being taken from the Children of Iſrael.*] At whoſe charge they were provided, though prepared by the *Levites*. See *Nehem.* x. 32, 33.

*By an everlaſting Covenant.*] By virtue of that Command (which they had all agreed to obſerve) which required the Shew-bread to be ſet before the Lord alway, *Exod.* xxiv. 3. xxv. 30.

Ver. 9. *And it ſhall be Aaron's and his ſons.*] Who, as God's Servants, eat of the Bread which came from his Table.

*And they ſhall eat it in the Holy Place.*] For the moſt holy things could be eaten no where elſe. See *chap.* vi. 26, 29.

*For it is moſt holy unto him.*] See *chap.* ii. of this Book, *ver.* 3.

*Of the offerings of the* Lord *made by fire.*] It need not ſeem ſtrange that this Bread, which was not burnt upon the Altar, as Meat-offerings were, ſhould be reckoned among the Offerings made by fire; for as the Altar (where thoſe Meat-offerings were burnt) is called God's Table, *Mal.* i. 12. ſo this Table, where the Shew-bread ſtood, was really God's Altar: Inſomuch that the Bread, which was ſet upon it before him, was look'd upon as offered unto him; and the Frankincenſe ſet upon the Bread, as a part of it, being really burnt, it may be called an *Offering made by fire*. Thus the Gentiles alſo, as an excellent Perſon of our own hath obſerved, thought Tables, rightly dedicated unto their Gods, to ſupply the place of Altars. So *Macrobius* ſaith, (*Lib.* iii. *Saturnal. cap.* 11.) it evidently appeared, by *Papyrian*'s Law, That *aræ vicem præſtare poſſe menſam dicatam*, a Table conſecrated might ſerve inſtead of an Altar. Of which he gives an inſtance in the Temple of *Juno Populonia*; and then proceeds to give a reaſon for it, becauſe Altars and Tables, *eodem die, quo ædes ipſæ, dedicari ſolent*, were wont to be dedicated on the ſame day with the Temples themſelves. From whence it was that a Table, *hoc ritu dedicata*, dedicated in this manner, was of the ſame uſe in the Temple with an Altar. See Dr. *Owtram de Sacrificiis, Lib.* i. *cap.* 8. *n.* 7.

*By a perpetual ſtatute.*] As long as theſe Sacrifices laſted.

Ver. 10. *And the ſon of an Iſraelitiſh woman, whoſe Father was an Egyptian, went out among the Children of Iſrael.*] In the Hebrew the words run thus; *And there went out the ſon of an Iſraelitiſh woman, and he was the ſon of an Egyptian man, in the midſt of* (or, *among*) *the Children of Iſrael:* Which laſt words ſignify, that though his Father was an *Egyptian* by birth, yet he was become a Proſelyte by *Religion:* And was one of thoſe (as it is probable) who went along with the *Iſraelites* when God brought them out of *Egypt*, *Exod.* xii. 38. So *R. Solomon Jarchi* interprets this Phraſe, *Among the Children of* Iſrael: Hence, ſaith he, we learn that he *was a Proſelyte of Righteouſneſs.* And *Aben-Ezra* to the ſame purpoſe, *He was received into the number of the Jews.* See a great many more in Mr. *Selden*, *Lib.* ii. *de Synedriis*, *cap.* 1. *numb.* 2. where he obſerves, That it is the common Opinion of the Jews, this man was the ſon of him whom *Moſes* kill'd in *Egypt*, *Exod.* ii. 12.

*And this ſon of the Iſraelitiſh woman, and a man of Iſrael, ſtrove together in the camp.*] When God was delivering the foregoing Laws unto *Moſes*, this Caſe ſeems to have happened. And the Jews ſay the Controverſy between theſe two was this: The former, looking upon himſelf as having a good right to it by his Mother, came and endeavoured to ſet up a Tent among the Children of *Dan*, in that Place where their Tribe had pitch'd their Tents; which was oppoſed by one of that Tribe, who told him, the right of his Mother would do him no ſervice, unleſs his Father had been an *Iſraelite*; for the Law was (*Numb.* ii. 2.) that every Man of the Children of *Iſrael* ſhould pitch by his own Standard, with the *Enſign of their Father's Houſe*: Which Law, though given afterward, yet they ſuppoſe was the Rule before; by which this Man was condemned, by thoſe that heard the Cauſe, to be in the wrong.

Ver. 11. *And the Iſraelitiſh woman's ſon blaſphemed the name of the* Lord, *and curſed.*] Sentence being given againſt him, he uttered *blaſphemous words* againſt God himſelf, (perhaps renounced the Lord) and alſo *curſed* thoſe Judges that had condemned him.

The Jews commonly think that this Blaſphemy was his pronouncing the peculiar Name of God, which he heard at Mount *Sinai*, when the Law was given. But this is a mere fancy; for there were ſome reproachful words utter'd againſt God, as well as againſt the Judges; as appears from *ver.* 15. And they themſelves acknowledge, that a Proſelyte was guilty of death, whether he curſed by the proper Name of God, or any other, as Mr. *Selden* ſhows, *Lib.* ii. *de Jure N. & G. cap.* 12. *Pellicanus* thinks it probable, that this Man mocked at the foregoing Laws, which were delivered about the Worſhip of God; and contemned God himſelf, when he was told by whoſe Authority they were enacted.

*And they brought him unto Moſes.*] If the occaſion of their ſtrife was ſuch as the Jews imagine, then Mr. *Selden* thinks it highly probable that the Cauſe had been heard and judged by ſome of the leſſer Courts eſtabliſhed by *Jethro*'s advice, (*Exod.* xviii. 21, 22.) where the Blaſphemy had been ſo plainly proved, that he was convicted of it: But they, doubting about the Puniſhment of ſo high a Crime, referred the conſideration of that to *Moſes*, as the ſupreme Judge.

*And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.*] I ſee no reaſon of mentioning the name of the Woman from whom he was deſcended; but that all might be ſatisfied of the Truth of this Hiſtory.

Ver. 12. *And they put him in ward.*] Committed him to Priſon, that he might be ſecured till his Puniſhment was declared.

*That the mind of the* Lord *might be ſhewed them.*] In the Hebrew the words are, *That it might be expounded to them (viz.* by *Moſes) according to the mouth of the* Lord; that is, as the Lord ſhould declare to him. And ſo *Onkelos* renders them, *Till the matter was expounded to them, according to the ſentence of the word of the* Lord. For it is noted here, by a famous Commentator among the Jews, (as Mr. *Selden* obſerves in the place before mentioned, *Lib.* ii. *de Synedr. c.* 1.) that God was conſulted about this matter, *Becauſe they did not know whether he was to die for this crime*; *or whether his judgment was to be expected from the hand of Heaven, or otherwiſe:* Whence *Jarchi* ſays, *They did not know whether he was guilty of death or not.* And ſo *Theodoret*, *Q.* xxxiii. in *Lev.* There was no Law, as yet, about this matter: But there was a plain Law, that whoſoever curſed his Father or Mother ſhould die, *Exod.* xxi. 17. from whence they might juſtly infer he was to be ſo puniſhed, who curſed his heavenly Father; there being alſo another Law againſt thoſe that reviled the Judges and Rulers, *Exod.* xxii. 28. And therefore I take it, they only doubted what kind of death he ſhould die, about which *Moſes* conſulted the Divine Majeſty.

Ver. 13. *And the* Lord *ſpake unto Moſes, ſaying.*] 'Tis likely *Moſes* went into the Sanctuary to enquire of God, who, from the Mercy-ſeat, pronounced the following Sentence againſt him; and alſo made a perpetual Law about this Caſe, with ſome others.

Ver. 14. *Bring forth him that curſed without the Camp.*] This is the Sentence pronounced by the mouth of God, from whom they expected it. And *firſt* he orders the Criminal to be carried forth out of the Camp, as an *unclean*, (*Numb.* v. 2, 3.) nay, an *accurſed* thing, *Joſh.* vii. 24.

*And let all that heard him.*] Next, he orders the Witneſſes to be produced, who heard him ſpeak the blaſphemous words.

*Lay their hands upon his head.*] This was a peculiar thing in this Caſe, Hands being laid upon no Man's Head condemned by the *Sanhedrim*, but only upon a Blaſphemer. By which Ceremony they ſolemnly declared, that they had given a true teſtimony againſt him, and thought him worthy of the Death he was condemned to ſuffer; and, perhaps, prayed God, that all the puniſhment of this Sin might fall upon this man, and not upon them, nor the reſt of the people. And ſo the Jews tell us their manner was to ſay, *Let thy blood be upon thy own head, which thou haſt brought on thy ſelf by thy own guilt.*

*And let all the Congregation ſtone him.*] This was the laſt part of the Sentence, that when they that heard him curſe had taken off their hands, all the Congregation ſhould ſtone him: Which is the ſame Puniſhment the Law inflicted on him that curſed his Father or his Mother, *chap.* xx. 9. See there.

Ver. 15. *And thou ſhalt ſpeak unto the Children of Iſrael, ſaying.*] Upon this occaſion a new Law is made, in expreſs terms, againſt Blaſphemy.

*Whoſoever curſeth his* God.] Some of the Hebrews underſtand this of a Gentile, who lived among them, and was not yet ſolemnly made a Proſelyte of the Gate, that if he curſed the God which was worſhipped in his Country, he ſhould die for it. See *Selden, Lib.* ii. *de Jure Nat. & Gent. cap. ult.* And *Procopius Gazæus* extends the words to ſuch Perſons as curſed the God they worſhipped, tho' he were a falſe God: Which is according to the common Rule of the *Talmudiſts*, that where we find theſe words, *iſch, iſch, (man, man,* which we well tranſlate *whoſoever)* they comprehend Gentiles as well as Jews. But, no doubt, this Law particularly concerned the People of *Iſrael*; whom God intended, by this Law, to preſerve from ſuch horrid impiety, as is here mentioned.

*Shall bear his ſin.*] Be ſtoned. See *chap.* xx. 9. If the word *curſeth* be underſtood in the proper ſenſe, *Procopius* well obſerves, that nothing could be more ſenſleſs than this Sin, and upon that account deſerved ſtoning; *for he that curſeth his* God, *upon what God will he call to confirm his curſe?* But the Hebrew word ſeems to import only ſpeaking *contemptuouſly of* God.

Ver. 16. *And he that blaſphemeth the name of the* Lord, *ſhall ſurely be put to death,* &c.] It is uncertain whether this be an higher degree of the Sin mentioned in the foregoing Verſe; or only a repetition of the ſame Law, with a more expreſs declaration of the puniſhment he ſhould bear for his ſin. The Jews unreaſonably underſtand it of him alone that *expreſſed the Name, i. e.* the moſt holy Name of God, as they ſay in *Sanhedrim, cap.* 7. *num.* 5. where *Joh. à Coch* obſerves out of the *Hieruſalem Targum* on *Deut.* xxxii. that it is thus explained, *Wo unto thoſe that in their Execrations uſe the holy Name; which it is not lawful for the higheſt Angel to expreſs.* But this is a piece of their Superſtition: the meaning undoubtedly is, That if any Man reproached the moſt High, he ſhould die for it; but the mere pronouncing his holy Name, could be no Crime, when Men might ſwear by it, though not take it in vain, *Deut.* vi. 13. *Exod.* xx. 7.

*All the Congregation ſhall certainly ſtone him.*] As they were ordered to do with the preſent Offender, *ver.* 14.

*As well the Stranger, as he that is born in the Land,* &c.] By *Stranger* may be meant a Proſelyte, like the *Egyptian*, whoſe Offence was the occaſion of this Law: But the Jews extend it to *Samaritans* and *Gentiles*; only they ſay, ſuch were to be puniſhed by the Sword, and not by ſtoning.

Ver. 17. *And he that killeth any man, ſhall ſurely be put to death.*] This Law was given before, *Exod.* xxi. 12. And it is not eaſy to give an account why it is here repeated after the Caſe of a Blaſphemer. Perhaps it was upon the occaſion of the laſt words in the foregoing Verſe, *As well the ſtranger, as he that is born in the land, when he blaſphemeth the name of the* Lord, *ſhall be put to death.* For, after the following Laws, they are repeated again as a general Rule, *ver.* 22. that no Man might think it hard a Stranger ſhould be puniſhed for Blaſphemy, as much as an *Iſraelite*, when in other Caſes the ſame Judgment paſſed upon them both. *Procopius Gazæus* thinks a Murderer is joined with a Blaſphemer, becauſe they have the ſame mind and intention; the one deſiring to deſtroy God, if it were poſſible, as the other doth his Neighbour. *Therefore the Law puts them together; juſt as on the contrary, when it commands the love of* God, *it couples with it the love of our Neighbour.* So he.

Ver. 18. *And he that killeth a beaſt, ſhall make it good, beaſt for beaſt.*] It was not incongruous, as the ſame *Procopius* ſpeaks, to annex unto the Law againſt Murder, a Law againſt other Injuries. And concerning this, ſee *Exod.* xxi. 33, 34. For the Hebrew word *Behemah*, here uſed, ſignifies ſuch domeſtick tame *Beaſts* as are there mentioned.

Ver. 19, 20. *If a man cauſe a blemiſh in his neighbour, as he hath done, ſo ſhall it be done to him,* &c.] This Law concerns only free Perſons, not their Slaves; and hath been explain'd, *Exod.* xxi. 24, 25.

Ver. 21. *And he that killeth a beaſt, he ſhall reſtore it; and he that killeth a man, he ſhall be put to death.*] This is a ſhort repetition of the two firſt Laws here mentioned, *ver.* 17, 18. to make them the more regarded.

Ver. 22. *Ye ſhall have one manner of law, as well for the ſtranger, as for one of your own country.*] In theſe, and in all other Caſes, as well as Blaſphemy, (*ver.* 16.) you and the ſtranger ſhall be judged by one and the ſame Law.

*For I am the* Lord *your* God.] Who will neither favour *your* wickedneſs, nor ſuffer *theirs* to go unpuniſhed; but do equal Juſtice unto *all.* Yet the Jews, by a *Stranger* here, will underſtand only a *Proſelyte of Righteouſneſs*, as they call him; that is, one who had entirely embraced their Religion; for ſuch alone, they imagine, were equalled with them. See *Selden, Lib.* iv. *de Jure Nat. & Gent. cap.* 1. *p.* 468.

Ver. 23. *And Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of their camp,* &c.] It appears, by this, that all the foregoing admonitions were repeated to *Moſes*, upon the occaſion of the Law againſt Blaſphemy, before he proceeded to put it in execution.

*And the children of Iſrael did as the* Lord *commanded Moſes.*] Executed the whole ſentence pronounced by God againſt the blaſphemous Perſon, *ver.* 14.

## CHAP. XXV.

Ver. 1. AND *the* Lord *ſpake unto Moſes in Mount Sinai, ſaying.*] That is, in the Wilderneſs of *Sinai, Numb.* i. 1. For they ſtay'd almoſt a whole Year not far from this Mountain; from whence they did not remove till the *twentieth* Day of the *ſecond* Month of the *ſecond* Year after their coming out of *Egypt.* See *Numb.* x. 11, 12. And thus the Hebrew Particle *Beth* is often uſed for *by* or *near*; as in *Gen.* xxxvii. 13. *Joſh.* v. 13. and we find this expreſſion again in the end of the next Chapter, and in the concluſion of this Book. Which ſhows that all here related was delivered to *Moſes* in the *firſt* month of the *ſecond* Year after their coming out of *Egypt*, immediately after the Tabernacle was ſet up, *Exod.* xl. 17.

Ver. 2. *Speak unto the Children of Iſrael, and ſay unto them.*] For what follows was of univerſal concernment.

*When ye come into the land which I give you.*] This Law, tho' delivered before they left Mount *Sinai*, could not take place till they came into *Canaan*.

*Then ſhall the land keep a Sabbath.*] Reſt from being tilled, or ſown, &c. See *Exod.* xxiii. 11.

*Unto the* LORD.] In obedience to him, and in honour of him. Some have underſtood the foregoing words, *When ye ſhall come into the Land which I give you*, as if they were to begin the *Sabbatical* Year as ſoon as they entered into *Canaan*: Which is very abſurd; for ſo, not the *ſeventh*, but the *firſt*, would have been the Year of Reſt. And that had been very inconvenient, if not deſtructive; the War making ſuch great waſte, no doubt, that Proviſion would have been very ſcarce, if no care had been taken for the enſuing Year. It is to be conſidered alſo, that the old ſtore upon which they lived when they enter'd into the Land of Promiſe, was the fruit of the labour of the *Canaanites*, and not of the Children of *Iſrael*. The meaning therefore is, that the *ſeventh* Year after their entrance into *Canaan*, or rather, after they were ſettled, and had reſt in it, they ſhould let the Land reſt.

The only queſtion is, When this Year was to begin? whether in the month of *Tiſri*, (which anſwers to our *September*) which was the ancient beginning of the Year; or in *Niſan*, (anſwering to our *March*) which was made a new beginning of it, by an expreſs Law, *Exod.* xii. 2. the former ſtill continuing the beginning of the Year for Civil Things, as this for Sacred. Now there is great reaſon to think that this *Sabbatical* Year was to commence from *September*, when all their Harveſt was over, which began in *March*. Then they were not to ſow, as they were wont to do in *October*, and the following Months; but to ſtay till the return of this Seaſon the next Year: For if this Year had been to begin in *March*, they could not have reaped the Harveſt of the *ſixth* Year.

Ver. 3. *Six years ſhalt thou ſow thy field, and prune thy Vineyard, and gather in the fruit thereof.*] *Exod.* xxiii. 10. But what was allowed in other Years, is forbidden in this.

Ver. 4. *But in the ſeventh year ſhall be a Sabbath of reſt unto the Land, a Sabbath for the* LORD.] Or, *unto the* LORD, (as we tranſlate it before, *ver.* 2.) who, though he gave this Land to them, continued the Proprietor of it (as he declares, *ver.* 23.) and the LORD in chief, himſelf; of whom they held it by this Tenure, that they ſhould till it, &c. only *ſix* Years together, for their own uſe; and, in the *ſeventh*, let it lie in common, for ſuch uſes as he appointed. And it was for the honour of the LORD, that they obſerved this Law; for as the weekly Sabbath was an acknowledgment that *they* were his, ſo this Sabbatical Year was an acknowledgment that their *Land* was his.

*Thou ſhalt neither ſow thy field, nor prune thy vineyard.*] By this he explains what he means by letting it reſt. And theſe two words, *ſow* and *prune*, comprehend all other things that were uſually done about their Fields or Trees; as plowing, digging, dunging, &c. And tho' a *Vineyard* be only mentioned, yet it is plain, by *Exod.* xxiii. 10. that *Olive-yards* are comprehended under the ſame Law; and theſe are mentioned only as Examples of all other Fruit-trees, which were to be left in common, as theſe were.

*Maimonides* ſeems to be ſomething too curious in what he ſaith upon this Subject; for, enquiring why *Moſes* mentions only theſe two things, *ſowing* and *pruning*, his reſolution is, That for theſe two, if Men offended in them this Year, they were puniſhed with that ſcourging called *Malkut*; but if they offended in any other ſort of Labours belonging to the Culture of the Fields, or of Trees, they were not puniſhed with the ſcourging of *Malkut*, (which was by a certain meaſure, not exceeding *thirty nine* ſtripes) but with the ſcourging called *Mardut*, *i. e.* of Contumacy and Rebellion, which was without number or meaſure. As if a Man digged or ploughed his ground; if he gathered out the ſtones, or dunged it, &c. if he planted Trees, or grafted, &c. he ſuffered the ſcourging of Rebellion. And more than this, he ſaith it was not lawful, in the *ſeventh* Year to plant any Tree, though it was not a Fruit tree; nor to cut off the dead Branches; nor to make a Smoak under them to kill the Worms; nor to anoint young Plants to preſerve them from the bitings of Birds, &c. If they did, they were liable to the ſcourging of *Mardut*. Nay, he is ſo nice, as to ſay it was unlawful to ſell to any Man any Inſtrument of Husbandry, in this Year; as a *Plough*, a *Yoke*, a *Sieve*, &c. yet he allows them, when they were under the oppreſſion of the Gentiles, and bound to find Proviſion for their Armies, to ſow ſo much as would maintain them. Of which things he diſcourſes at large, in his Treatiſe called *Schemitta ve Jobel*, *cap.* 1. and *cap.* 7.

Ver. 5. *That which groweth of it ſelf.*] Either from Seed which fell caſually the Year before; or from the old Root which ſprouted out again, as *Maimonides* expounds it in the ſame Treatiſe, *cap.* 4. which is wholly about ſuch things.

*Of thy harveſt.*] Of the Corn ſcattered laſt Harveſt. He ſaith nothing of their Gardens; which, it is probable, every Man had to his own private uſe, and was not bound to lay them open to all.

*Thou ſhalt not reap.*] That is, ſaith he, not the whole Field, ſo as to gather it into Cocks, and to tread out the Corn with his Oxen, (if any did, they were ſcourged with *thirty nine* ſtripes) but they might cut down a little, in common with other Perſons, and ſhake it out, and eat it, as he there determines, *ſect.* 2.

*Neither gather the grapes of thy Vine undreſſed.*] In the Hebrew the words are, *The Vine of thy Separation*; for it was ſeparated this Year from his dreſſing: And what he gathered in common with others, was not to be preſſed in a Wine-preſs, but with another Inſtrument. The like he ſaith of *Olives*, and of *Figs*, and other things, which were to be order'd after another manner in this Year, than in the foregoing, *ſect.* 23.

*For it is a year of reſt unto the Land.*] This general reaſon is ſo oft repeated, to make them ſenſible they were no more to do any thing about their Land this *ſeventh year*, than they were to labour upon the *ſeventh day*. But he acknowledges, that if a Gentile hired Land in their Country, he was not bound to let it reſt, *ſect.* 29. of that Chapter.

Ver. 6. *And the Sabbath of the Land.*] Here the word *Sabbath* ſignifies the Fruit that grew in the Sabbatical Year; as the word *Sabbaths* is uſed before *chap.* xxiii. 38. for the Sacrifices upon the Sabbaths.

*Shall be meat for you.*] This explains the prohibition of reaping any Corn this Year, or gathering any Fruit, not to be meant abſolutely; but only that they ſhould not look upon any thing that grew this Year, as peculiarly theirs, becauſe it grew in their ground; but let all be common to others, as well as themſelves.

*For thee, and for thy ſervant, and for thy maid,* &c.] This, and the next Verſe, ſhow that all the Fruits of the Earth were perfectly in common this Year: For the very Beaſts were not excluded, and therefore much leſs any Man that dwelt among them, though he was uncircumciſed. But it is very plain likewiſe, that the Owner of the Land and his Family were not forbidden to take their ſhare; but might gather for their daily uſe as well as others; only not lay up any thing ſeparate for themſelves.

Ver. 7. *And for thy Cattle, and for the Beaſts that are in the Land, ſhall all the increaſe thereof be meat.*] For his own Cattle, and for other Mens: Which were not to be fed with the Fruits which are proper to Men, (as *Maimonides* obſerves in the ſame Book, *cap.* 5. *ſect.* 5.) but if they came of themſelves, and eat Figs, for inſtance, they were not to be hinder'd. But it ſeems probable that wild Beaſts might be driven out of their Vineyards, &c. in this Year, as well as others; becauſe they made ſuch waſte, as would have very much damaged the Owner for the future. As for all other tame Creatures, the Jews, (if we may believe *Maimonides*, *cap.* 7.) were ſo ſuperſtitiouſly careful they ſhould have an equal ſhare with themſelves, that when there was no Fruit any longer for the Beaſts in the Field, they ceaſed to eat what they had gathered for themſelves; and, if they had any thing of it left, threw it out of their Houſes.

Ver. 8. *And thou ſhalt number ſeven Sabbaths of years unto thee,* &c.] Which, put together, made forty nine Years; as it follows in the reſt of this Verſe. They began their firſt Account (as *Maimonides* there obſerves) from the *fourteenth* Year after their entrance into *Canaan*; for they were ſeven Years in conquering the Land; and ſeven more in dividing to every one their Portion: ſo that the *firſt Sabbatical* Year was in the *one and twentieth*, and the *firſt Jubilee* in the *ſixty fourth* Year after they came to the Land of Promiſe; ſo he *cap.* 10. where he obſerves they numbered *ſeventeen* Jubilees from that time, to their Captivity in *Babylon*, which fell out in the end of a *Sabbatical* Year, and the *thirty ſixth* of the *Jubilee*.

Ver. 9. *Then ſhalt thou cauſe the Trumpet of the Jubilee*] The word *Jobel* (which we tranſlate *Jubilee* in the next Verſe) is not in the *Hebrew*, but *Teruah*, which, in the Margin, we tranſlate *loud of ſound*: For the Trumpet was blown after a different manner at this time, than upon other occaſions, that every one might underſtand the meaning of it.

*To ſound.*] In the Hebrew the word is, *cauſe it to paſs*, that it might be heard every where, throughout the Land. So theſe words may be moſt literally tranſlated, *Thou ſhalt cauſe to paſs the Trumpet loud of ſound.*

*On the tenth day of the ſeventh month, in the day of atonement.*] This Day was very fitly choſen, that this Year might begin at the ſame time that a general Atonement was made for the Sins of the whole Nation: For they would be the better diſpoſed to forgive their Brethren their Debts, when they craved Pardon for their own.

*Shall ye make the Trumpet ſound* (or *paſs*) *throughout all your Land.*] This is repeated, to make them careful to awaken every one to this Duty, by the ſound of the Trumpet at every Door; there being an unwillingneſs in moſt People to part with their Servants, and their Lands, &c. which they had long enjoyed. And therefore every private Man, as *Maimonides* ſaith, was bound to blow with a Trumpet, and make this ſound nine times, that they might fulfil theſe words of this Precept, *throughout all your Land.* By this means, as *R. Levi Barcelonita* notes, every one was the better inclined to hearken, when he ſaw it was *a duty incumbent on the whole Country, which all were to perform.*

Ver. 10. *And ye ſhall hallow the fiftieth year.*] Diſtinguiſh it from all other Years, by doing what follows. *Maimonides* fancies that theſe two Precepts of *numbering ſeven Sabbaths of years, ver.* 8. and of *ſanctifying the fiftieth year*, were delivered only to the Houſe of Judgment; whoſe buſineſs, no doubt, it peculiarly was, to give notice of this Year, and to cauſe the Trumpet to be ſounded, and all the following Precepts to be obſerved. *Schemitta ve jobel, cap.* 10. *num.* 1.

*And proclaim liberty.*] Unto all Servants, who were this Year made free.

*Throughout all the Land.*] Even in all the Highways, as *Aben-Ezra* gloſſes, that every one might have notice.

*Unto all the Inhabitants thereof.*] That is, to all the Children of *Iſrael* who were Servants; or ſo poor that they had ſold their Eſtates, as it here follows. From theſe words the Jews gather, that after the Tribes of *Reuben* and *Gad*, and half Tribe of *Manaſſeh* were carried Captive, Jubilees ceaſed. They are the words of *Maimonides* in the fore-named Treatiſe; for then *all the Inhabitants of the Land* were not in it. And therefore much more when they were all carried

Captive, they only number'd the Reſt of every ſeventh year, without any *Jubilee.*

*It ſhall be a Jubilee unto you.*] Whence this Year hath the name of *Jobel*, there are ſo many Opinions, that *Bochartus* himſelf ſcarce knew which to follow. *Joſephus* ſaith it ſignifies ἐλευθερίαν, *liberty*; and the LXX and *Aquila* tranſlate it ἄφεσιν, *remiſſion*, having a regard to the thing, rather than to the import of the word *Jobel*, which never ſignifies any thing of that nature. *D. Kimchi* tells us, that *R. Akiba*, when he was in *Arabia*, heard them call a Ram by this name of *Jobel*; and thence ſome fancy this Year was ſo called, becauſe it was proclaim'd with Trumpets of Rams Horns. But what if there were no ſuch Trumpets? as *Bochart* thinks there were not, theſe Horns being not hollow. See *Hierozoicon*, *P.* i. *lib.* 2. *c.* 43. *p.* 425, *&c.* where ſeveral other Opinions are confuted. The moſt probable that I meet withal, is, that it was called *Jobel* from the peculiar ſound which was made with the Trumpet, when this year was proclaim'd. For the Trumpet blowing for ſeveral purpoſes, *viz.* to call their Aſſemblies together; to give notice of the moving of their Camps; to excite Soldiers to fight, and to proclaim this year; there was a diſtinct ſound for all theſe ends, that People might not be confounded, but have a certain notice what the Trumpet ſounded for. And this ſound, mention'd before (*ver.* 9.) was peculiarly called *Jobel*; as *Hottinger* thinks, who conſiders a great many other Opinions, in his *Analecta*, *Diſſ.* iii. wherein he follows *Joh. Forſterus*, who, near an hundred years before, obſerved that *Jobel*, which we commonly tranſlate *Trumpet*, (*Exod.* xix. 13. and other places) doth not ſignify the Inſtrument it ſelf, but the ſound that it made. And when it is uſed abſolutely alone, it ſignifies this Year, which was called *Jobel*, from that ſound which was then made; as the Feaſt of Unleavened Bread was called *Peſach*, from the Angel paſſing over them, when he flew the *Egyptians.* The Opinions of the Hebrew Writers about it, are collected and largely repreſented by *Joſephus de Voiſin*, *lib.* i. *de Jubilæo*, *cap.* 1.

*And ye ſhall return every man unto his poſſeſſion.*] Unto his Field, or his Houſe, which his Poverty had forced him to ſell; but now was reſtored to him without any price, becauſe they were not ſold abſolutely, but only till this year. By which means the Eſtates of the *Iſraelites* were ſo fixed, that no Family could ruin it ſelf, or grow too rich. For this law provided againſt ſuch changes; revoking once in fifty years all Alienations, and ſetting every one in the ſame Condition wherein he was at the firſt. By which means Ambition was retrenched; and every man applied himſelf with affection to the improvement of his Inheritance, knowing it could never go out of his Family. And this application was the more diligent, becauſe it was a religious duty, founded upon this Law of God.

*And ye ſhall return every man unto his family.*] From which he had been eſtranged, by being ſold to another Family; either by himſelf, or by his Father, or by the Court of Judgment. So here are two parts of the *liberty* fore-named, more expreſly declared: Their Land, which was alienated, returned to the firſt Owner; and ſuch as were ſold for Servants into another Family, came home again to their own Family, being freed from their Servitude. Which was a figure of that *acceptable year of the* Lord, as St. *Luke* calls it, *ch.* iv. 19. in the Prophet *Iſaiah*'s Language; wherein our bleſſed Saviour preached Deliverance to all Mankind. The Jews themſelves are not ſo ſtupid, as to think nothing further was intended, but only freedom from bodily Servitude, in this year of *Jubilee*; for *Abarbinel* himſelf, in this very Verſe, endeavours to diſcover ſomething of a Spiritual Happineſs. For the former part of the words now mentioned, *Ye ſhall return every man to his poſſeſſion*, he ſaith belong to the Body; but the latter part, *And every man unto his Family*, belongs unto the Soul, and its return to God: So ſeveral others, whom *J. de Voiſin* produces in the fore-named Book, *cap.* 2. And, if our Dr. *Lightfoot* hath made a right Computation, the laſt year of the Life of our Saviour, who, by his Death, wrought an eternal Redemption, and reſtored us to our heavenly Inheritance, fell in the year of Jubilee; the very laſt that was ever kept. For, if we count from the end of the Wars of *Canaan*, which was ſeven years after they came into it, (and I do not know why we ſhould not think they began to number then, and not ſeven years after, as *Maimonides* would have it) there were juſt *fourteen hundred years* to the *thirty third* of Jeſus Chriſt, that is, juſt twenty eight *Jubilees.* And it is the Confeſſion of the old Book called *Zohar*, as he obſerves, That *the divine Glory ſhould be freedom and redemption in a year of Jubilee.* See *Harmony of the New Teſtament. ſect.* 59. And *Uſſerii Chronologia Sacra*, *cap.* 13.

Ver. 11. *A Jubilee ſhall that fiftieth year be unto you.*] It is a queſtion whether the year of Jubilee was the year following the *forty ninth* year; or, the *forty ninth* year was the Jubilee; which, reckoning the foregoing Jubilee for one, was the *fiftieth* year. *Joſephus Scaliger*, in his fifth Book *de Emend. Temporum*, and ſeveral other great Men, are of this laſt opinion, to avoid a great inconvenience, which otherwiſe would enſue, *viz.* That the *forty ninth* year being the Sabbatical year in which the Land was to reſt, if the next year to that had been the Jubilee, two Sabbatical years would have come immediately one after another; for the Land was to reſt in the year of Jubilee, as it here follows. One would have expected therefore that in the *forty eighth* year there ſhould have been a ſpecial Promiſe, that the Land ſhould bring forth Fruit for *four* years, and not for *three* only, as the Bleſſing is promiſed every *ſixth* year, *ver.* 21. Thus *Jacobus Capellus* reaſons in his *Hiſtoria Sacra & Exotica ad A. M.* 2549. But others think this Objection not to be ſo great as to make them depart from the letter of this Law, which ſaith, *ver.* 10. *Ye ſhall hallow the fiftieth year*; and here in this Verſe, *A Jubilee ſhall that fiftieth year be unto you.* Though a very learned Man, *P. Cunæus*, thinks this of no great moment either way; for it is uſual in common ſpeech, *Septimanam octiduum appellare* (and *Hoſpinian* in like manner, we call a Week *octiduum* (*eight* days) becauſe we reckon *utramq; Dominicam*, both the Lord's days.) And the greateſt writers anciently called an *Olympiad*, which contain'd but the ſpace of four compleat years, by the name of *Quinquennium.* See *Lib.* i. *de Republ. Judæorum*, *cap.* 6. Yet, beſides the expreſs words of the Law, the conſent of the Jews ſways very much the other way; for they accurately diſtinguiſh between the

*Schemitta*, or Year of Remiſſion, and *Jobel*, the Year of Jubilee, even then when theſe two Solemnities immediately ſucceeded each other; as I ſhall have occaſion to obſerve on the next Verſe.

*Ye ſhall not ſow, neither reap that which groweth of it ſelf in it.*] Becauſe it was the Sabbatical year, (*ver*. 4, 5.) as ſome will have it; from the obſervance of which they were not abſolved by its being the Jubilee. But others think, as I obſerv'd, that the Jubilee it ſelf was a new Sabbatical year.

Ver. 12. *For it is the Jubilee.*] He doth not ſay it is the *Sabbath of the Land*, as he doth of the ſeventh year, *ver*. 6. Which makes for their opinion who think the Jubilee was not the ſame with that, but a new Sabbatical year; ſo that two years together they neither ſowed nor reaped. But they that maintain the other opinion, look upon this only as a new reaſon why they ſhould forbear ſuch labour this year; becauſe, beſides that it was the Sabbatical year, it was alſo the Jubilee; a time of great joy, in regard of the liberty to which every one was reſtor'd; which made it more neceſſary every one ſhould enjoy what the Earth brought forth of it ſelf, and none appropriate any thing to themſelves.

*It ſhall be holy unto you.*] Becauſe it was the LORD's Sabbath, *ver*. 3. ſeparate from the common Employments of other years; being dedicated to the uſes expreſſed in this Law, *ver*. 10. which are *two*, *Manumiſſion* of Servants, and *Reſtitution* of Men to their ancient Poſſeſſions: unto which ſome add a *third*, viz. *Remiſſion of Debts*. But the Jews are of a quite contrary opinion; that in this the year of Jubilee differ'd from the Sabbatical year; that Debts were remitted in the one, but not in the other. Whence thoſe words of *Maimonides*, in the Treatiſe I have ſo often mentioned, *cap*. 10. *ſect*. 16. 'In this 'the Sabbatical year excels the Jubilee, that it 'remits Debts, which the Jubilee doth not: But 'the Jubilee in this excels the Sabbatical year, 'that it ſets Servants free, and reſtores Poſſeſ'ſions, which the other doth not. And the 'Jubilee likewiſe reſtores Poſſeſſions in the very 'beginning of the year; but the Sabbatical 'year doth not releaſe Debts till it be ended.

*Ye ſhall eat the increaſe thereof out of the field.*] By plucking what they needed for every day's uſe; but not by reaping, and gathering, and laying up in Barns.

Ver. 13. *In the year of this Jubilee ye ſhall return every man to his poſſeſſion.*] This being the moſt remarkable thing belonging to the Liberty of this year, it is therefore here again repeated. For it was ſo famous, that the Heathens themſelves took notice of it; inſomuch that *Diodorus Siculus* ſaith, *Lib*. xi. it was not lawful for the Jews τοὺς ἰδίους κλήρους, πωλεῖν, to ſell their own Inheritances: Meaning, as Mr. *Selden* expounds it, (*Lib. de Succeſſ. ad Leges Hebr. cap*. 14.) to ſell them quite, ſo as to alienate them for ever from their Families; which is expreſly forbidden, *ver*. 23. And ſo the *Locrians*, as is obſerved by *Ariſtotle* in his *Politicks*, were prohibited, by their Laws, to ſell their ancient Poſſeſſions. See *P. Cunæus*, *Lib*. i. *de Repub. Jud. cap*. 4.

Many Reaſons are given, by learned Men, for this Law among the Jews, (See *Menochius*, *Lib*. iii. *de Repub. Hebræor. Queſt*. 3.) The moſt obvious is, that by this Law GOD fixed the Jews to the Land of *Canaan*; ſince all their Poſſeſſions were ſo entailed, that the right Heir of any of them could never be wholly excluded from his Eſtate; but it would entirely return to him after a certain number of years. And, by this means alſo, they preſerved a diſtinct knowledge of their ſeveral Tribes and Families to which they belonged; for which end their Genealogies were of neceſſity to be carefully kept, that they might be able to prove their right to the Inheritance of their Anceſtors. By which means, as *Menochius* notes, it was certainly known of what Tribe and Family the *Meſſiah* was when he was born. And M. *Alix* hath taken notice (which is worth obſerving) that GOD ordered things ſo, that they ſhould have the means of preſerving their Genealogies, by not ſuffering them to continue in Captivity out of their own Land, for the ſpace of two whole Jubilees. For they were but ſeventy years in *Babylon*; in which ſhort time their Genealogies could not be eaſily confounded, eſpecially ſince ſeveral who ſaw the firſt Temple burnt, lived to ſee the ſecond begin to be rebuilt. Two other Reaſons are moſt judiciouſly managed by *Petrus Cunæus*, *Lib*. i. *de Republ. Hebr. cap*. 3. to which I refer the learned Reader.

Ver. 14. *If thou ſelleſt ought to thy neighbour, or buyeſt ought of thy neighbour's hand, ye ſhall not oppreſs one another.*] As *Moſes* took care that the Wealth of ſome ſhould not oppreſs the Poverty of others, by making the foregoing Law, that a poor Man ſhould not loſe his Land for ever; ſo in the buying of a poor Man's Land, he would not have the rich Man give leſs for it than it was worth; no more than the poor Man require more for it than its juſt value till the year of Jubilee. The Hebrew Doctors have formed a Rule about this: that if a Man bought any thing for a *ſixth* part leſs than its worth, or ſold it for a *ſixth* part more than its worth, he was bound to reſtore that *ſixth* part; but nothing at all if it were ſhort of a *ſixth* part, wherein he had damaged his Neighbour. But if the difference was more than a *ſixth* part, the Buyer might reſcind his Contract, if the Bargain was not quite finiſhed, and require his Money again. And the Seller (if the damage was on his ſide) might at any time require the thing to be returned to him, at the price for which he ſold it. See *Selden*, *Lib*. vi. *de Jure Nat. & Gent. cap*. 5.

Ver. 15. *According to the number of years after the Jubilee, thou ſhalt buy of thy Neighbour.*] They were to conſider how many years were gone ſince the laſt Jubilee, and conſequently to purchaſe the Profits of the remaining years till the next; for they could not, either by Sale, or any other Contract, transfer *plenum fundi dominium* (as *Cunæus* ſpeaks) their full intereſt in the Land to any other Man.

*And according unto the number of years of the fruits, he ſhall ſell unto thee.*] He that ſold the remaining term of years till the Jubilee, was to conſider that every *ſixth* year there was no Fruit, and therefore he ſhould demand nothing for them; but ſet his price only according to the number of the other years, not reckoning thoſe.

Ver. 16. *According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price.*] This is added only to make what was ſaid before plainer, that the price ſhould riſe or fall, according as there were more or fewer years to come before the next Jubilee. For example *Maimonides* puts this Caſe: If there be *ten* years to the Jubilee, and a Man buy another's Field for an Hundred pence; after which, the Buyer having enjoyed it *three* years, the Seller hath a mind to redeem it; he muſt then give to him that bought it of him Seventy pence. In like manner, if the Buyer have enjoyed it *ſix* years, the Seller muſt give him Forty pence.

*For according to the number of the years of the Fruits doth he ſell unto thee.*] Therefore if a Man, ſaith the ſame *Maimonides*, (*cap.* 11. *num.* 6.) ſell another a Field full of Fruit, and, after two years, would redeem it, he muſt not demand him to reſtore the Field as he ſold it, full of Fruit, becauſe it is ſaid here, *according to the multitude of years*, or *fewneſs of years*, (and, in the foregoing Verſe, *according to the number of years after the Jubilee*) which ſhews the *years* only were to be conſidered in the Redemption, and not the *Fruits*.

Ver. 17. *Ye ſhall not therefore oppreſs one another.*] The Seller by demanding too much; nor the Buyer by giving too little.

*But thou ſhalt fear thy* God.] For nothing could be ſo powerful as the Fear of God, to reſtrain them from Oppreſſion, and to preſerve an Equality between the Land to be ſold, and the Price to be paid.

*For I am the* Lord *your* God.] Whoſe Land this is, and by whoſe Favour you enjoy it.

Ver. 18. *Wherefore ye ſhall do my ſtatutes, and keep my judgments.*] Which are the Tenure whereby you hold this Land of me.

*And ye ſhall dwell in the Land in ſafety.*] And if you obey them, you ſhall not be diſturbed in it by your Enemies.

Ver. 19. *And the Land ſhall yield her Increaſe, and ye ſhall eat your fill, and dwell therein in ſafety.*] He encourages them in their Obedience, by a promiſe of Plenty and Abundance, as well as of Safety and Security in their Poſſeſſions.

Ver. 20. *And if ye ſhall ſay, what ſhall we eat the ſeventh year?* &c.] To take away all diſtruſt of his Promiſe, he removes an obvious Objection which might ariſe in their Minds; that they might want food, if they neither ſowed, nor gathered in their increaſe, in the ſeventh year, as he required.

Ver. 21. *Then will I command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years.*] This is the Anſwer to the doubt they might have of wanting Suſtenance, that he would bleſs them with ſuch a plentiful Crop in the ſixth year, as ſhould be ſufficient for that and for the two following years. From which *Petrus Cunæus* thinks the Argument very ſtrong, that there were not two Sabbatical years together, one in the *forty ninth*, and another in the *fiftieth* year; for then the Earth in the ſixth year ſhould have brought forth not for *three years*, but for *four*; which was never heard of in any Country. *Paleſtine*, indeed, was a Country, to which God afforded an extraordinary bleſſing, beyond the common Laws of Nature; yet ſince there are no Teſtimonies of ſo great and frequent a Miracle in the Book of God, we ought not eaſily to believe this. Thus he, *Lib.* 1. *de Repub. Heb. cap.* 6. To which it may be replied, that this was not ſo frequent as he makes it, but only once in *fifty* years: And the reaſon why *Moſes* here ſaith, *the Land ſhould bring forth fruit for three years*, and not for *four*, is becauſe he ſpeaks only with reſpect to the common Sabbatical years (every *ſeventh* year) not to the *great Sabbatical* year, as they call the *forty ninth*; before which, God may very well be ſuppoſed to have bleſſed the Earth with a larger Crop than in any other preceding ſixth year. Beſides, though it is ſaid they ſhould not *ſow* in the Jubilee, *ver.* 11. yet it is not ſaid they might not prune their Trees, as it is of other Sabbatical years, *ver.* 4. ſo that they might be dreſſed as in other common years, to yield a plentiful increaſe for their ſupport in the ſucceeding year.

Ver. 22. *And ye ſhall ſow the eighth year, and eat yet of old fruit, until the ninth year.*] Some have interpreted theſe words, as if they were to eat the old ſtore, till the Fruits of the *ninth* year came in; and bring it as an Argument, that the Sabbatical year began in *March*; whereas the plain Senſe is, that the Fruits of the eighth could not be thraſhed out for Food till the ninth year. And then the next words,

*Until her fruits come in, ye ſhall eat of the old ſtore.*] Are not to be underſtood of the fruits of the *ninth* year, but of the Fruits of the *eighth*, which were to be eaten in the *ninth*. Till then they were to live upon the old ſtore; which ſerved for *two* years, beſide the *ſixth*.

Ver. 23. *The land ſhall not be ſold for ever.*] Having mentioned the ſelling of their Land, (*ver.* 14, 15, 16.) he here again enacts it ſhould not be ſold for ever: Which may be called the *Lex agraria* of the Jews, whereby Eſtates were preſerved in the Family to which they belonged at the diviſion of the Land by *Joſhua*: For they could not be quite *cut off*, as the words are in the Hebrew, which we tranſlate *for ever*; or, as it is in the Margin, *for cutting off*; ſo that the Seller and his Heirs ſhould be cut off from it, as Mr. *Selden* interprets it; or, as the LXX εἰς βεβαίωσιν, *by an alienation* never to be reſcinded: but all Eſtates were at the Jubilee to return to their firſt Owners, or their Heirs, tho' they had changed Poſſeſſors an hundred times, by being ſold ſo oft. And the ſame Law held in Donations, as much as in Sales; as *Maimonides* obſerves. Yet this is to be underſtood only of abſolute alienations, without any mention of time; for if any man ſold without fraud an Eſtate to his neighbour for *ſixty* years, it was not to return to him, or his Heirs, in the year of Jubilee, which came before the expiration of that term; for in the Jubilee, ſaith he, nothing returns but that which was ſold for ever, *Halicoth Schemitta ve Jobel*, *cap.* 11. *ſect.* 2. And ſee *Selden de Succeſſionibus ad leges Hebr. cap.* 24.

*For the land is mine.*] I reſerve to my ſelf the ſupreme Dominion in it, and Propriety of it;

and have diſpoſed it to you, on ſuch terms as I thought fit.

*For ye are ſtrangers and ſojourners with me.*] Theſe Words ſuggeſt another Senſe of the foregoing; that their Land was GOD's, as he dwelt in a ſpecial manner there in the Sanctuary, which was his Royal Palace: And they were all his Tenants, who held the Land of him as long as he pleaſed; but were no more to him, than the Proſelytes were to them. The Land was his, and not theirs; and they did but enjoy the uſe and the fruits of it, but had not the Property. See Mr. *Mede*, *p.* 157.

Ver. 24. *And in all the land of your poſſeſſion, ye ſhall grant a redemption for the land.*] If any Man whoſe Poverty had forced him to ſell his Land, grew afterward ſo rich, that he was able to redeem it before the year of Jubilee, this Law provides he ſhould be permitted to do it, and the buyer could not refuſe it. But then this was to be done honeſtly and truly: he was not to borrow Money of another Man to redeem it; no, nor ſell other Land to redeem that which he had ſold before, which they look'd upon as a Fraud to the Buyer. Therefore he had this Right, only in caſe he was grown rich ſince the Sale; otherwiſe he was to ſtay till the year of Jubilee, when it returned to him for nothing. So *Cunæus* out of the ſame *Maimonides*, *Lib.* i. *cap.* 2.

Ver. 25. *If thy brother be waxen poor, and hath ſold away ſome of his poſſeſſion.*] No Man, if we may rely upon the ſame *Maimonides*, might ſell his Houſe or his Field till the time of Jubilee, unleſs Poverty compelled him to it. For it was not lawful to ſell it, that he might lay up the Price of it in his Coffer; or exerciſe Merchandize; or buy Goods, Servants, or Cattle; but only buy neceſſary Proviſion with it. But if any Man did tranſgreſs, and employ the Money otherwiſe, the Sale notwithſtanding was held to be good.

*And if any of his kin come to redeem it, then ſhall be redeemed what his brother ſold.*] Here is a further enlargement of this liberty; that if any of his near Relations would redeem the Land he had ſold, (tho' he was not able to do it himſelf) it ſhould be allowed: For the deſign of *Moſes* in this Law was, *Ne paucorum opulentia quandoque cæteros opprimeret*, leſt the wealth of a few ſhould at any time oppreſs the reſt.

Ver. 26. *And if the man have none to redeem it, and himſelf be able to redeem it.*] In the Hebrew it is *his hand hath attained and found ſufficiency:* which juſtifies the limitation the Jews put upon this, (as I obſerved, *ver.* 24.) that he ſhould not have the right of Redemption, unleſs he was grown able to repurchaſe it, ſince the Sale of it.

Ver. 27. *Then let him count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it.*] This was the manner of the redemption: they counted how many years were gone ſince the ſale; and if there remained juſt ſo many more to the Jubilee, then he paid the Buyer half the Price at which he purchaſed it, for its Redemption. But if the number of years from the Sale to the Jubilee were not equal, then he deducted proportionable to the years he had enjoyed it ſince the purchaſe, and gave him as much as the years remaining till the Jubilee were worth. And if he ſold a Field at firſt for an hundred pounds, ſuppoſe, and he that bought it, ſold it to another for two hundred, he was to redeem it, as *Maimonides* ſaith, according to what was firſt given for it, becauſe it is ſaid here, he ſhall reſtore the overplus *unto the man to whom he ſold it.* In like manner, if a Man ſold a Field for an hundred pound, which in the hands of the Buyer ſo improved, that it might be ſold for Two hundred, the Redemption was to be according to what was firſt paid for it. But if he ſold it for Two hundred pound, and it was grown ſo much worſe that it was worth but an hundred, it was to be eſteemed in the Redemption according to the preſent value. His reaſon is, becauſe *the condition of him that ſold his Inheritance was always to be better'd; and the condition of him that bought it to be made worſe.*

Ver. 28. *But if he be not able to reſtore it to him, then that which is ſold ſhall remain in the hand of him that bought it, until the year of Jubilee.*] If he could not pay him the Money it coſt him, according to the fore-mentioned proportion, nor any of his kindred redeem it for him, then he that bought it was to enjoy all the profits of it till the Jubilee.

*And in the Jubilee he ſhall go out, and he ſhall return to his poſſeſſion.*] The Purchaſer was to quit his poſſeſſion of the Land; and he that ſold it enjoy it again for nothing. And whoſoever he was that poſſeſſed the Land at the Jubilee, tho' it had been ſold never ſo often before it came to him, the Jubilee ejected him, and reſtored the Land to the firſt Owner, or his Poſterity. For no Man, as was before obſerved, could, either by Sale, or any other Contract, tranſfer the full Dominion of his Land to another Man; ſo that it ſhould be his for ever.

Ver. 29. *And if a Man ſell a dwelling-houſe in a walled City, then he may redeem it within a whole year after it is ſold.*] This Verſe and the next make a great difference between Houſes in walled Cities, and Lands in the Country. If ſuch Houſes were ſold, Men could not redeem them from the Purchaſer when they pleaſed, but muſt do it within the compaſs of a year, or elſe they were barred for ever; and the year of Jubilee would not relieve them.

*Within a full year may he redeem it.*] He might redeem it the next day after he had ſold it, if he pleaſed, paying the full price that was given for it: And if he that ſold it was dead, his Son might redeem it; or if he that bought it was dead, it might be redeemed from his Son, if done within the year: But his Kindred could not redeem it, nor might he borrow Money to redeem it, nor redeem it by by parcels; but he might ſell ſome of his Goods to redeem it. So *Maimonides*, in the fore-mentioned Treatiſe, *cap.* xii. where he ſaith, If a Man ſold an Houſe in ſuch a City, and the Jubilee fell out in the year of Sale, it did not reſtore the Houſe to the Seller; but continued his that bought it, unleſs within a year from the day it was ſold it was redeemed.

Ver. 30. *And if it be not redeemed within the ſpace of a full year, then the houſe ſhall be* *eſtabliſhed for ever to him that bought it.*] The Reaſons for this Law ſeem to be ſuch as theſe; that by this means (as *Menochius* obſerves, *Lib.* iii. *de Republ. Hebr. cap.* 11.) Cities might be better filled with Inhabitants; who were invited thither, when they had hope of a Settlement there. And *ſecondly*, that Men might not raſhly and eaſily part with their Houſes, which they could never recover, after they had let one Year ſlip, which was allowed for their Redemption. And *thirdly*, Tribes and Families were not diſtinguiſhed by Houſes they had in Cities; from whence it was that the *Levites* might poſſeſs them, who otherwiſe are ſaid to have no poſſeſſion in the Land of *Canaan.* And *laſtly*, perhaps it was intended by this Law, that Proſelytes, who were not of the Hebrew Nation, and could have no Fields or Vineyards, might yet have ſomething of their own ſtable and certain; and not be forced always to want a perpetual Poſſeſſion.

*It ſhall not go out in the Jubilee.*] They ſay in the *Gamara* of *Bava Kama*, that the Houſes in *Jeruſalem* were not ſubject to this Law; becauſe that City, as they pretend, did not belong to any certain Tribe. See *L' Empereur* upon that Book, *cap.* 7. *p.* 172.

Ver. 31. *But the houſes in the Villages, which have no walls round about them, ſhall be counted as the fields of the Country*, &c.] The quite contrary Law is made for Country-houſes, which might be redeemed at any time; and if they were not, returned to their firſt Owners at the Jubilee. The reaſon of this Difference is very plain; for the Houſes in walled Cities were their own proper Goods; but in the Country they were accounted part of the Land which was GOD's. And ſo theſe words are to be underſtood, they *ſhall be counted as the fields in the Country:* That is, fall under the ſame Law with the Lands, *ver.* 23.

Ver. 32. *Notwithſtanding the Cities of the Levites.*] Of which we have an account, *Numb.* xxxv. 2. Theſe are excepted from the foregoing Law concerning Houſes in walled Cities; as it here follows.

*And the Houſes of the Cities of their poſſeſſion may the Levites redeem at any time.*] Not any of their Houſes; but only thoſe which they poſſeſſed in the forty eight Cities aſſigned to them for their Habitations. If they purchaſed Houſes in any other places, they were ſubject to the ſame Law with other Men, *ver.* 29. Inſomuch that a *Levite*, who was Heir to his Mother who was an *Iſraelite*, was to redeem as other *Iſraelites* did, and not after the manner of the *Levites*; for the *Levites* had a right different from other Men only in the *Cities of their Poſſeſſions*; as *Maimonides* obſerves in the forecited Book, *cap.* 13. But if an *Iſraelite* was Heir to his Mother a *Levite*, he redeemed as the *Levites* did, tho' he were not of that Tribe; becauſe the Right of their Redemption *was tied to the Places, and not to the Perſons*; as he there ſpeaks.

Ver. 33. *And if a man purchaſe of the Levites, then the Houſe that was ſold, and the City of his poſſeſſion* (i. e. *in the City of his poſſeſſion*) *ſhall go out in the year of Jubilee.*] If he did not redeem it before, it was to come back to him for nothing in this Year. But there is another Tranſlation in the Margin, which the firſt words will bear, *viz. If one of the Levites redeem them.* Tho' he was not near of kin, (*ver.* 25.) yet any *Levite* might redeem any of theſe Houſes: However they were to be reſtored to that Tribe at the Jubilee.

*For the Houſes of the Cities of the Levites*] It is plain by this, that in the foregoing words he ſpeaks of the *Houſes*, and not of the *Cities* themſelves.

*Are their poſſeſſion among the Children of Iſrael.*] They were of the ſame Nature with the Land that other Tribes had; which could not be alienated for ever. For they having no other Poſſeſſions that could be ſold, but Houſes, it was reaſon theſe Houſes ſhould return to their Owners at the Jubilee, as other Mens Poſſeſſions did, *ver.* 10.

Ver. 34. *But the field of the Suburbs of their Cities*] See *Numb.* xxxv. 4, 5.

*May not be ſold.*] As their Houſes might be; but if any Man bought them, the Bargain was immediately void. The Tradition among the Jews (as *Maimonides* ſays in the ſame place) was, that *not be ſold* in this place, ſignifies *not be changed*; ſo as to turn a Suburb into a Field, or a Field into a Suburb; but Fields, Suburbs, and Cities, were to continue perpetually in the ſame ſtate.

*For it is their perpetual poſſeſſion.*] Their Fields were to be always in their own Hands. And the reaſon why Houſes may be ſold, when the Fields could not, ſeems to be this; becauſe the Houſes belonged to particular *Levites*, who might alienate them for a time, and not ſuffer much by it; but the Fields of the Suburbs were common to the whole Body of the *Levites*, who would have been undone, if they had wanted Paſture for their Flocks, which were all their Subſtance. Some indeed fancy that theſe Suburbs were encloſed, and every Family of them had its ſeveral Portion; but as there is no Proof of this, ſo had it been thus, ſuch Families could not, without great inconvenience, have wanted their Lands for the feeding of their Flocks.

Ver. 35. *And if thy brother be waxen poor, and fallen to decay with thee*] In the Hebrew it is, *When his hand faileth*; ſo that he is not able by his Labour to ſupport himſelf and his Family.

*Then ſhalt thou relieve him.*] By beſtowing Alms upon him (as the Jews interpret it) not by lending him Money; tho' the following words ſeem to incline this way: See *Selden*, *Lib.* vi. *de Jure Nat. & Gent. cap.* 6.

*Yea, though he be a ſtranger or a ſojourner.*] By a *Stranger* they underſtand a Proſelyte of Righteouſneſs, and by a *Sojourner*, a Proſelyte of the Gate; as Mr. *Selden* there obſerves out of *Jarchi* and *Abarbinel*, *p.* 694. They ſay *Hyrcanus* was the firſt that began ξενοτροφεῖν, to entertain Strangers of other Countries, by building Hoſpitals for their Reception.

*That he may live with thee.*] Have a comfortable Subſiſtance by the Relief of charitable People; for every Jew, they ſay, was bound to contribute ſomething towards it; and this was to prevent their ſelling themſelves, as ſome did, thro' extream Poverty, *ver.* 39.

Ver. 36. *Take thou no uſury of him, or increaſe.*] Tho' theſe are promiſcuouſly uſed, yet the next Verſe ſeems here to expound *Uſury* to ſignify that which is taken for Money; and *Increaſe* that which is taken for Corn, Fruits, or Goods. They that would ſee more of theſe two words, *Neſek* and *Tarbith*, may conſult *Salmaſius de Uſuris*, where he hath largely diſcourſed of them. I ſhall only further obſerve, that this Precept follows the other of relieving poor People by Alms, very fitly; becauſe it is as great a Charity unto ſome to lend them Money without Uſury, as it is to give freely unto others. See Notes on *Exod.* xxii. 25. *Deut.* xxiii. 19.

*But fear thy* GOD.] Leſt he that is ſo good to thee, ſhould puniſh thee for thy inhumanity towards the Poor; of whom he hath a care, as well as thee.

*That thy brother may live with thee.*] This is repeated, to ſhow that by theſe Laws GOD intended to provide for the Poor ſuch a comfortable Subſiſtance in their own Country, that they might not be tempted to forſake it, and therewith perhaps forſake their Religion.

Ver. 37. *Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.*] Some thought if they lent Money freely, they might receive more than they lent of other things; therefore the latter Clauſe of this Verſe was added, to prevent ſuch Oppreſſions as St. *Hierom* mentions; who ſays, ſome would lend a Neighbour ten Buſhels, of Corn ſuppoſe, in Winter, to receive fifteen Buſhels for it the next Harveſt.

Ver. 38. *I am the* LORD *your* GOD, *which brought you forth out of the Land of Egypt.*] Who have obliged you with far greater Bleſſings than I command you to beſtow upon others.

*To give you the Land of Canaan.*] Under ſuch Covenants as have been mentioned.

*And to be your* GOD.] To preſerve you in the poſſeſſion of it, in Peace and Plenty, if you keep theſe Covenants, *ver.* 18, 19.

Ver. 39. *And if thy brother that dwelleth by thee, be waxen poor, and be ſold unto thee.*] Some were ſold by the Court of Judgment, when they had committed Theft, and were not able to make Satisfaction; of whom the Hebrews interpret that place, *Exod.* xxi. 2, &c. Others were ſold by their Parents, *ver.* 7, 8. of that Chapter. But others ſold themſelves, being reduced to great Poverty, notwithſtanding the Alms that had been beſtowed upon them, and the Money or Goods that had been freely lent them. And of ſuch the Hebrew Doctors underſtand theſe Words; and ſay, it was not lawful for a Man to ſell himſelf, till his Poverty was extream, and he had nothing at all left, but muſt preſerve his Life, by the price which was given for him. Thus *Maimonides* in theſe words, *A man might not ſell himſelf to lay up the Money which was given for him; nor to buy Goods; nor to pay his Debts; but meerly that he might get Bread to eat. Neither was it lawful for him to ſell himſelf, as long as he had ſo much as a Garment left.* See *Selden*, *Lib.* vi. *de Jure Nat. & Gent. cap.* 7. where he obſerves that the Court of Judgment might not ſell a Thief of their Nation, to any but to an *Hebrew*; not to a *Proſelyte* of either ſort; much leſs to a meer *Gentile*. But if an Hebrew ſold him to a Proſelyte, or to a Gentile, (which he was admoniſhed not to do) the Bargain was good; but he was to be redeemed by his Kindred, or by the People; as it here follows, *ver.* 48, 49. Which other People imitated, who derived their Laws from *Moſes*; particularly the ancient *Indians* (as *Huetius* obſerves out of *Diodorus*) whoſe Philoſophers commanded that none of their Nation ſhould ſubmit themſelves to Servitude, *Demonſtr. Evang. Propoſ.* iv. *cap.* 6.

*Thou ſhalt not compel him to ſerve as a bond-ſervant.*] As a Slave, which they bought of other Nations, or took in their Wars; over whom they had an abſolute Dominion (as they had over their Goods, or Cattle) and might bequeath them and their Children to their Sons and Poſterity for ever, (*ver.* 45, 46.) or ſell them and their Children at their pleaſure.

Ver. 40. *But as an hired Servant, and as a ſojourner*] They were to treat him gently; as they did thoſe who let out their Service for Wages, for a certain time, and then were at their own diſpoſal again.

*Shall he be with thee.*] Some of the Jews have carried this very far in Speculation. For thus they gloſs upon this place in *Jalkut*: *Let him be with thee in Meat and Drink; ſo that thou do not eat bread of fine flour, and he of bran; nor thou drink old Wine, and he new; nor thou lie on a ſoft Bed, and he upon Straw.* But it is not likely that this was their practice.

*And ſhall ſerve thee unto the year of Jubilee.*] Beyond which time it was not lawful to keep him in Service: For in the very beginning of this Year all ſuch Servants were immediately diſmiſſed. Which made the Year of Jubilee ſuch a time of joy, that for *nine* Days together before it began, theſe Servants kept a kind of *Saturnalia*, in proſpect of their approaching Happineſs. For as *Maimonides* ſaith in the latter end of the tenth Chapter of *Schemitta ve Jobel*, from the beginning of the Year, until the Day of Atonement, *Servants were neither diſmiſſed, nor yet ſerved their Maſters; but they did eat, and drink, and made merry; wearing Garlands on their heads. And when the Day of Atonement came, the Sanhedrim commanding the Trumpet to be ſounded, all Servants immediately went whither they pleaſed; as Lands were reſtored to their firſt Owners.*

Ver. 41. *And then ſhall he depart from thee.*] His Maſter to whom he was ſold might keep him till the Jubilee: Whereas he that was ſold by the Court of Judgment might go free, if he pleaſed, in the *ſeventh* Year of Releaſe, *Exod.* xxi. 2.

*Both he and his Children with him.*] He that bought a Servant of the Court of Judgment, was bound to maintain his Wife and Children, if he had any, with Meat, Drink, and Clothes; and yet they were not bound to ſerve him: much leſs did they remain Servants, when their Fathers and Mothers Servitude was at an end; as Mr. *Selden* obſerves in the fore-named place: and therefore it was much more reaſonable in this caſe, that he and his Children ſhould go out together.

*And ſhall return unto his own family.*] From which he was gone, while he remained a Servant.

*And unto the poſſeſſion of his fathers ſhall he return.*] If any was befallen him, ſince his Servitude.

Ver. 42. *For they are my ſervants, which I brought forth out of the land of Egypt.*] A good reaſon why they ſhould not be treated like Slaves; becauſe they were all redeemed by GOD out of the Slavery of *Egypt*, into a ſtate of perfect liberty.

*They ſhall not be ſold as bondmen.*] Not publickly, and in the common place of Sale, or in the ſtreet; but privately, and in a way of honour, (as the Jewiſh phraſe is.) So *Maimonides*, alledged by Mr. *Selden*, in the fore-named place, *p.* 705. But the plaineſt Senſe is, they ſhould not be uſed like Slaves, while they continued in Servitude; for though they had the uſe of them in all bodily employments, yet their bodies or perſons were not theirs, and therefore they might not uſe them as they pleaſed. So it follows in the next Verſe.

Ver. 43. *Thou ſhalt not rule over him with rigour.*] As *Pharaoh* did over all the *Iſraelites*, *Exod.* i. 13, 14. or as the *Iſraelites* were wont to do over their Servants of other Nations; but gently uſe their Service in ſuch Employments, as would not be unworthy of them, if they were Freemen.

*But ſhalt fear thy* GOD.] Remembering that they were all Slaves in *Egypt*, and delivered by his wonderful Goodneſs; which was thankfully and reverently to be acknowledged.

Ver. 44. *Both thy bondmen, and thy bond-maids, which thou ſhalt have, ſhall be of the heathen.*] If they would have any Slaves, they were to be ſuch of other Nations, as were ſold to them, or were taken by them in their Wars. Whence the very name of *Mancipia* came, as the Roman Lawyers tell us, *quaſi manu capti*: and the name of *Servus* alſo, which ſignifies one who was ſaved, when he might have been killed.

*Round about thee.*] He doth not ſay, *in the midſt of thee*; for they were bound to deſtroy the People of *Canaan*.

*Of them ſhall ye buy bond-men, and bond-maids.*] If they had need of their Service. But it does not appear that they had any great number of them; nor had they any great occaſion for them, being themſelves ſo laborious, and breeding their Children to look after their Land and their Cattle (in which their Eſtates chiefly conſiſted) and being alſo ſo very numerous in a ſmall Country.

Ver. 45. *Moreover, of the children of the ſtrangers, that do ſojourn among you, of them ſhall ye buy.*] Whether they were perfect Proſelytes by Circumciſion, or only Proſelytes of the Gate (as Mr. *Selden* obſerves, *Lib.* vi. *de Jure Nat. & Gent. cap.* 8.) their Children were not exempted from being made Slaves, if they ſold them to the Hebrews.

*And of their Families that are with you, which they begat in your Land.*] If any of their Family or *Kindred*, as the LXX tranſlate it, had begat Children in *Judæa*, and would ſell them, the Jews might make a purchaſe of them.

*They ſhall be your poſſeſſion.*] Become your proper Goods, and continue with you as your Lands do, unleſs they have their Liberty granted to them. And the firſt ſort of Proſelytes obtained it *three* ways; either by purchaſing it themſelves or by their Friends; or by being diſmiſſed by their Maſter, by a Writing under his Hand; or in the Caſe mentioned in *Exod.* xxi. 26. where the Loſs of an Eye, or a Tooth, by the Maſter's Severity, ſerve only for Examples of other Maims, which procured ſuch a Servant his Liberty. But the *ſecond* ſort of Proſelytes did not obtain their Liberty, if we may believe the Hebrew Doctors, by this laſt means, but only by the two firſt. And the year of Jubilee gave no Servants of either ſort their Liberty.

Ver. 46. *And ye ſhall take them as an inheritance for your Children after you.*] To whom they might bequeath the very Bodies of them and their Children.

*To inherit them for a poſſeſſion.*] That they might have the ſame power and dominion over them, that they had over their Lands, Goods, or Cattle.

*They ſhall be your bond-men for ever.*] Not have the benefit of the year of Jubilee, but be your Slaves as long as they live; unleſs they, by any of the means before-mentioned, obtained their Liberty.

*But over your brethren the Children of Iſrael, ye ſhall not rule over one another with rigour.*] As they did over the Slaves before-named; whoſe Maſters (as the Hebrew Doctors ſay) were not bound to find them Food and Raiment; and, beſides, might treat them with the greateſt Severity, provided they did not ſtrike out an Eye, *&c.*

Ver. 47. *If a ſojourner or ſtranger.*] The *Chaldee* interprets theſe words, *an uncircumciſed Proſelyte.* And ſo *Maimonides* ſays, they ſignify one who hath undertaken the Precepts of the Sons of *Noah*; whom they alſo call, in their Books, *the pious among the Gentiles.* See *Selden*, *Lib.* ii. *de Jure Nat. & Gent. cap.* 3. *p.* 153.

*Wax rich by thee.*] As many of them did by Trading, tho' they could not purchaſe Land.

*And thy brother that dwelleth by him waxeth poor.*] Which was a Caſe, *Moſes* ſuppoſes before, *ver.* 35. might happen.

*And ſell himſelf unto the ſtranger and ſojourner by thee.*] So I obſerved before, *ver.* 39. they might do, though they were admoniſhed not to do it; and the Bargain held good, though they ſold themſelves to a Gentile. So *Onkelos* here tranſlates it, *If thy brother ſell himſelf to an* Aramite, *i. e.* to an Idolater; for Idolatry was thought to have ſprung firſt from them: *Terah* and *Nahor* being *Aramites*, who were the firſt Idolaters mentioned in the holy Scripture.

*Or to the ſtock of the ſtrangers family.*] To one that ſprung out of the Family of a Proſelyte; who tho' now incorporated into the Jewiſh Nation, yet being originally of a Stranger's ſtock, was not to have the privilege to keep a Hebrew ſold to him from the benefit of Redemption.

Ver. 48. *After that he is ſold.*] And actually in the poſſeſſion of a Stranger.

*He may be redeemed*, &c.] The Hebrews underſtand this, as if ſome of his Kindred were bound to redeem him; or, if they did not, he was to be redeemed at the Charge of the Country; and that, though he ſold himſelf a *ſecond* time, after he had been redeemed. But if he ſold himſelf a *third* time, they look'd upon him as unworthy of Redemption, unleſs it were merely to ſave his Life. See *Selden*, *Lib.* vi. *de Jure Nat. & Gent. cap.* 7. But the 54th Verſe ſeems to ſuggeſt, that they were not bound to redeem him; tho' they might, if they pleaſed, and his Maſter could not refuſe it.

*One of his brethren may redeem him.*] This Redeemer (ſaith *R. Bechai*) *is the Meſſiah, the Son of* David, *of the Tribe of* Judah: Which I mention to ſhow, that the Jews thought there was ſomething more Divine couched under this Law of the Jubilee, (as I obſerved, *ver.* 10.) than the very Letter of it imported. Though the truth is, they wretchedly miſtook the buſineſs of the *Meſſiah*: For the ſame *R. Bechai* (ſpeaking of this Section of the Law) ſaith, *It contains a ſign and a hope to* Iſrael *of Redemption from the Captivity of the four Monarchies*; as if the *Meſſiah* ſhould have nothing to do, but to put them in poſſeſſion of their own Country, and to make them Lords of the World.

Ver. 49. *Either his uncle, or his uncle's ſon may redeem him*, &c.] Here the Perſons are named by whom his Redemption might be made; which, in ſhort, was by any Man of his Family.

*Or, if he be able, he may redeem himſelf.*] If, after his ſale, an Eſtate fell to him, whereby he became able to redeem his Liberty.

Ver. 50. *And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of Jubilee*, &c.] That no Injury might be done to his Maſter, they were to compute how long he had ſerved him, and how long he had ſtill to ſerve, and what price was paid for him; and then, according to the number of years gone, and to come, he was to make his Demands: Which is the meaning of the following words, *And the price of his ſale ſhall be according to the number of years.*

*According to the time of an hired ſervant ſhall it be with him.*] The labour and ſervice that he had done him, was to be valued, as they would do that of an Hireling, (who wrought for ſo much by the day or the year) and deducting that from the price which was given for him, the remainder was the price of this Redemption.

Ver. 51. *If there be yet many years behind, according unto them he ſhall give again the price of his redemption.*] If he had ſerved but a few years, and there were many to come before the Jubilee; then there was leſs to be deducted from what his Maſter gave for him, and the price of his Redemption was higher. But if there remained *but few years unto the year of Jubilee*, (as it follows in the next Verſe) then leſs was to be given for his Redemption, becauſe he had had his Service a long time.

Ver. 53. *And as a yearly hired ſervant ſhall he be with him.*] His Maſter was to treat him as a hired Servant, who let out his Service for Wages by the year; and that, both with reſpect to the price of his Redemption, and to his uſage while he remained in his Service; as appears by the next words.

*And the other ſhall not rule with rigour over him.*] Uſe him harſhly and ſeverely; for one *Iſraelite* was not permitted to uſe another in that manner, *ver.* 43. and therefore much leſs was it to be ſuffered from a Stranger.

*In thy ſight.*] If they obſerved any ſuch rigorous uſage, they were to endeavour to get it remedied by the Authority of the Magiſtrate.

Ver. 54. *And he be not redeemed in theſe years, then he ſhall go out in the year of Jubilee.*] If neither his Kindred nor Country redeemed him, nor he was able to redeem himſelf (*ver.* 49.) from the time he was ſold, to the year of Jubilee, he was to ſtay till then; when he went out, as others did, without paying any thing for his Liberty. By which it is evident, that he had not the benefit of the *ſeventh* year of Releaſe, as Hebrew Servants had who ſerved Hebrew Maſters. For it had been unequal, if Hebrews ſold to Proſelytes had been diſcharged from their Service ſo ſoon; when the Children of Proſelytes ſold to Hebrews (*ver.* 45.) were to be their Inheritance for ever. It was more reaſonable (and therefore ſo here enacted) that the Hebrews ſold to Proſelytes ſhould not be free till the year of Jubilee, unleſs they were redeemed by themſelves or their Friends. By which Law alſo they were made more careful not to ſell themſelves to Strangers.

*He and his children with him.*] It ſeems a Proſelyte was bound, when he bought a Hebrew Servant, to maintain his Family while he ſerved him; as the Hebrews were bound to do, when they bought one of their own Nation, *ver.* 31.

Ver. 55. *For unto me the Children of Iſrael are ſervants, they are my ſervants, whom I brought forth out of the Land of Egypt.*] He would not have them ſerve with rigour, nor beyond the year of Jubilee, becauſe they were his Servants by a peculiar Title, being redeemed by him from the *Egyptian* Bondage, where they were held a long time in cruel Servitude, *ver.* 38.

*I am the* LORD *your* GOD.] Your Sovereign, who will be ever kind to you, while you ſerve and obey me.

## CHAP. XXVI.

Ver. 1. YE *ſhall make you no Idols.*] This Precept hath been often mentioned; but being now to inforce all his Precepts by the moſt ſolemn promiſes and threatnings, he repeats the principal thing upon which all depended, which was, that they ſhould keep cloſe to the Worſhip of him the only GOD, and abhor all Idolatry, which he knew would corrupt their Manners.

The Hebrew word *Elilim* hath been obſerved before, *chap.* xix. 4. to expreſs Contempt; ſignifying the *Idols* (as we tranſlate it) which the

Heathen worſhipped, to be mere empty Vanities, *things of nought*, as we ſpeak; and therefore to be rejected with Diſdain, rather than any way regarded.

*Nor graven Image.*] The Hebrew word *Peſel* ſignifies the Image of any thing hewn out of Wood or Stone: ſee *Exod.* xx. 4. Theſe Images the Gentiles did not worſhip, till they were dedicated and conſecrated with certain Rites and Ceremonies, (which were very various, according to the difference of the Deities, and the Superſtitions of ſeveral Countries) by which Conſecration they imagined their Gods were invited to be preſent in theſe Images and Statues; otherwiſe they were not ſo ſtupid, as to worſhip Wood and Stone.

*Neither rear up a ſtanding Image.*] The Hebrew word *Matſebah* is tranſlated by the LXX ςύλω, *a Pillar*, as we alſo tranſlate it in the Margin. And if we tranſlate it *Statue*, or *ſtanding Image*, we are not to underſtand by it the figure of a Man, or of any other Creature; but as the Hebrews ſeem rightly to take it, for any Work, an Altar for inſtance, which is erected and ſet up for ſacred Aſſemblies to be held thereat, though they be to the true GOD. So *Maimonides*, (as Mr. *Selden* obſerves, *Lib.* ii. *de Jure Nat. & Gent. cap.* 6.) who ſaith, this was the Cuſtom among Idolaters, to erect ſuch Statues to their Gods. And ſo *Pauſanias* ſaith, (in his *Achaica*) that in ancient time among the *Greeks*, univerſally ἀντὶ ἀγαλμάτων εἶχον ἀργοὶ λίθοι τιμὰς θεῶν, *rude Stones, inſtead of Images, had Divine honours paid to them.* See *Maimonides de cultu Stell. & Plan. cap.* vi. *ſect.* 8. Theſe were the moſt ancient Monuments of all other; and being plain and ſimple, might be thought to be leſs tempting and inviting, than thoſe Images which had the figure of Men, or other Creatures; yet, even theſe GOD forbids to his People, becauſe he would have no Repreſentation of him whatſoever, though it might ſeem to have no danger in it. Theſe were they which the *Greeks* called Βαιτύλια. See upon *Gen.* xxviii. 19. and *Selden de Diis Syris, Syntag.* 2. *cap.* 1.

*Neither ſet up any Image of Stone in your Land.*] There was greater reaſon they ſhould not ſet up *Eben Maſchkith*, which ſignifies *carved or figured* Stone that had Pictures cut in it, as the Hebrews underſtand it. See *Maimonides* in the place before-named, and *Dionyſ. Voſſius* his Notes upon him. And Mr. *Selden* obſerves alſo, it was unlawful to ſet up theſe *in their Land*, (as *Moſes* here ſpeaks) though it were without the Temple; and it was no more permitted to a *Proſelyte*, than to an *Iſraelite*. If any Man did make ſuch Statues, he was beaten.

Poſſibly this may ſignify ſuch Images as were common among the *Egyptians* in after-times; which were not Repreſentations of their Gods, but were full of *Symbols* and *Hieroglyphicks*, expreſſing ſome of the Perfections of their Gods. Theſe GOD would as little allow among his People, as any of the former: Such caution he uſed to prevent this ſort of Idolatry, by *Image-worſhip*.

*To bow down unto it.*] Though they did not worſhip it, but only worſhip GOD before it.

*I am the* LORD *your* GOD.] Who admit of no ſuch things where I am worſhipped; *Exod.* xx. 4.

Ver. 2. *Ye ſhall keep my Sabbaths, and reverence my Sanctuary*, &c.] See *chap.* xix. 30. where there is the ſame Precept: Which ſeems to be here repeated, becauſe if they *kept his Sabbaths*, they would preſerve them from Idolatry, being appointed for the Worſhip of the Creator of all things; eſpecially if they had ſuch a ſenſe of his Divine Majeſty, as wrought *Reverence* in them, even to his Sanctuary.

Ver. 3. *If ye walk in my Statutes, and keep my Commandments, and do them.*] If the regard you have to my Majeſty make you obedient to my Laws.

Ver. 4. *Then will I give you rain in due ſeaſon.*] Here follow the Promiſes of all things that Men naturally moſt deſire, for their happy living here in this World. And firſt he aſſures them, they ſhould have fruitful Seaſons, which depended upon Rain in due time, *Jerem.* v. 24. For *Canaan* was not a Country like *Egypt*, which was watered and made fertile by the overflowing of their River; but without Rain was quite barren.

*And the Land ſhall yield her Increaſe.*] Corn for the uſe of Men; and Graſs for the Cattle.

*And the Trees of the Field ſhall yield their Fruit.*] Which was very various every one knows, ſuch as Figs, Pomegranates, Dates, Apples, *&c.* which he promiſes they ſhould never want.

Ver. 5. *And your threſhing ſhall reach unto the Vintage*, &c.] This is a Promiſe of ſuch plenty of Corn, that before they could have reaped it all, and threſhed it out, the Vintage would be ready, and call for their labour about it; and before they could have preſſed out their Wine, it would be time to ſow again: As much as to ſay, they ſhould have ſuch abundance, that they ſhould have ſcarce time enough to receive and lay up one bleſſing, before another came upon them.

*And ye ſhall eat your bread to the full.*] Have no want of any ſort of Proviſion (which is comprehended under the name of *Bread*) but as much as you can deſire: Which Promiſe may ſeem to have a peculiar regard to the Command lately given, *chap.* xxv. 4, 11. though there he took care to ſecure them by a ſpecial Promiſe, that they ſhould not want in thoſe years, (*ver.* 20, 21.) and therefore much leſs in any other.

*And dwell in your Land ſafely.*] Plenty would have been little ſatisfaction to them, if they had been in danger to loſe it, or to be diſturbed in it; and therefore he promiſes to defend and protect them in the ſecure enjoyment of it. See *chap.* xxv. 18, 19.

Ver. 6. *And I will give peace in your Land.*] There ſhall be no Inſurrections or Seditions in your Country, which are wont to ariſe from Poverty and Diſcontent: For this ſeems to relate to Peace among themſelves; as the latter end of the Verſe, to Freedom from the Deſolations their Enemies might make among them.

*And ye ſhall lie down, and none ſhall make you afraid.*] It is a Promiſe to preſerve them from Houſe-breakers and Robbers.

*And I will rid evil Beaſts out of the Land.*] Which (as it will appear from *ver.* 22.) made lamentable havock, when they increaſed, and were let looſe upon them: But theſe God promiſes to extirpate, if they would be obedient, either by hindering their breed, or making them devour one another, or driving them out of their Country.

*Neither ſhall the Sword go through your Land.*] Their Enemies ſhould not be able to penetrate their Country, to make any Ravage there.

Ver. 7. *And ye ſhall chaſe your Enemies, and they ſhall fall before you by the Sword.*] This ſuppoſes their Neighbours might invade their Country, but ſhould fail in their attempt, and be driven away with ſhame.

Ver. 8. *And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight.*] That is, a few ſhall be too hard for a great multitude; as it proved in the Conqueſt of *Canaan*: Inſomuch that *Joſhua* ſaith, *ch.* xxiii. 10. *One man of you ſhall chaſe a thouſand.* Which was fulfilled in the days of *Gideon*, who, with three hundred Men, put to flight a vaſt Army, *Judg.* vii. 22.

*And your Enemies ſhall fall before you by the Sword.*] Which commonly made a greater ſlaughter in their flight, than was made in the battle.

Ver. 9. *For I will have reſpect unto you.*] The reaſon of which great Succeſs (as well as of the Plenty before-mentioned) he would make them ſenſible, was God's great kindneſs and favour towards them, as the reward of their obedience. This *Joſhua* moſt thankfully acknowledges, *ch.* xxiii. 9.

*And make you fruitful, and multiply you.*] Make you a populous, and conſequently a powerful Nation.

*And eſtabliſh my Covenant with you.*] Keep it inviolably, and moſt certainly perform it: ſee *Gen.* vi. 18.

Ver. 10. *And ye ſhall eat old ſtore.*] Have a great deal of old Corn left, when the new is come in.

*And bring forth the old becauſe of the new.*] Have ſo much of it left, as to want room for it, when the new is to be laid up.

Ver. 11. *And I will ſet my Tabernacle amongſt you.*] This is the great promiſe of all, that his Tabernacle, wherein he dwelt among them, ſhould remain and abide with them: For it was ſet already among them; but now he promiſes it ſhould be *fixed*: that is, his Divine Preſence ſhould continue with them.

*And my ſoul ſhall not abhor you.*] I will not caſt you off, becauſe of your Offences; for which I have appointed an Expiation.

Ver. 12. *And I will walk among you.*] Conduct you from place to place, all the time you are in this Wilderneſs. For he dwelling in the Tabernacle, in the Cloud of Glory, which covered it; when that Cloud was taken up, the Ark preſently moved to go before them, and led them to the next Station, where they ſhould pitch their Tents, *Numb.* x. 11, 12. See *Exod.* xxv. 8. This is given as the reaſon why they ſhould keep their Camp from all Impurities: ſee *Deut.* xxiii. 12, 13, 14.

*And I will be your* God, *and ye ſhall be my People.*] Bring you to the Land of *Canaan*; and there continue with you, and bleſs you, as my peculiar People.

Ver. 13. *I am the* Lord *your* God, *which brought you forth out of the Land of Egypt.*] I will not leave my own work imperfect; but as I delivered you from the *Egyptian* Slavery, ſo I will continue to preſerve your Liberty and Happineſs.

*That ye ſhould not be their Bondmen.*] Remain any longer their Slaves, as they intended to make you for ever.

*And I have broken the bands of your yoke.*] When you could not deliver your ſelves, I ſet you free from the heavy burdens which oppreſſed you.

*And made you go upright.*] They were ſo loaded with inſupportable burdens in *Egypt*, that they could not look up; but hung down their Heads with Heavineſs: till God, by ſetting them free, made them go out from thence, not with dejected, but with chearful Countenances. For that's the meaning of making them *go upright*: as Freemen, not bowed down with Oppreſſion; but lifting up their Heads for Joy at their Deliverance: ſee *Exod.* xiv. 8.

Ver. 14. *But if ye will not hearken unto me, and will not do all theſe Commandments.*] After the Promiſe of theſe extraordinary Bleſſings, as the Reward of their Obedience, he threatens them with as extraordinary Plagues and Calamities, if they were diſobedient. And as nothing moves us more powerfully than hope of ſome Good, or fear of ſome Evil; ſo there are no greater Bleſſings in this World than thoſe which God's Promiſes gave them hope to enjoy, nor greater Evils than thoſe of which his Threatnings put them in fear. But ſuch is the Divine Goodneſs, he always offers Mercy before he proceeds to Judgment, and mingles Judgment with Mercy, before he proceeds in rigour of Juſtice. Which will appear in the following Threatnings.

Ver. 15. *And if ye deſpiſe my Statutes, or if your ſoul abhor my Judgments.*] They were not thus wicked at the firſt; but diſobedience to God's Commands (mentioned in the foregoing Verſe) proceeded to a contemptuous neglect of them; and that in time to an abhorrence of them.

*So that ye will not do all my Commandments.*] Tho' often admoniſhed by his Prophets; whoſe Meſſages they not only rejected, but ſlighted and deſpiſed.

*But that ye break my Covenant.*] By forſaking him, and falling to Idolatry. For that was the principal thing in the Covenant, that they ſhould have no other God, but him alone.

Ver. 16. *I alſo will do this unto you.*] I will alter the Method of my Providence towards you.

*I will even appoint over you.*] Or, as it is in the Hebrew, *upon you*: cauſing the following Diſeaſes to ſeize upon them (as the Phraſe ſignifies) and arreſt them; that they might feel the heavy diſpleaſure of him, whoſe Laws they ſet at nought.

*Terrour, Conſumption, and the burning Ague.*] It is not certain what Diſeaſes are comprehended under theſe words; eſpecially the firſt, *Bebalah*, which we tranſlate *terrour*. But coming from a word importing *haſte* and precipitancy, I take it to ſignify the *falling ſickneſs*; whereby People are ſo ſuddenly ſurprized, that they ſometimes fall into the fire by which they ſit.

The other two words probably are rightly tranſlated. For the next, *Sachepheth* is by *Kimchi* and a great many others underſtood to ſignify a *Conſumption* or an *Hectick Fever*; tho' *R. Solomon* and ſome others, ſeem to take it for a *Dropſy*; for he ſays it is a Diſeaſe that puffs up the fleſh, or (as *David de Pomis*) makes it to break out in Blotches. See *Bochart* in his *Hierozoic. P.* ii. *Lib.* ii. *cap.* 18. As for the laſt word, *Chaddachat*, it coming from a word denoting *great heat*, may well be tranſlated a *burning Fever*.

*That ſhall conſume the eyes*] Make you look ghaſtly.

*And cauſe ſorrow of heart.*] Take away all the comfort of Life.

*And ye ſhall ſow your ſeed, but your Enemies ſhall eat it.*] Next to bodily Sickneſs, he threatens them with the Incurſions of their Enemies; which was an higher puniſhment than the former, according to that of *David*, it is better to fall into the hands of the LORD than into the hands of Men.

Here alſo it is obſervable, he doth not threaten the worſt that their Enemies might do to them; but *firſt*, that they ſhould carry away their Harveſt, and make a Scarcity among them; and in the next Verſe, ſpeaks of delivering them to be ſlain by them.

Ver. 17. *And I will ſet my face againſt you.*] Be extreamly angry with you. See *ch.* xvii. 10.

*And ye ſhall be ſlain before your Enemies.*] The neighbouring Nations oft-times made great ſlaughter of them, and conquered them; as we find in the Book of *Judges*, and in the beginning of the firſt Book of *Samuel.*

*They that hate you ſhall reign over you.*] And grievouſly oppreſſed them, *Judges* iv. 3. *ch.* vi. 2, *&c.* This made them very contemptible; and was a juſt puniſhment of their contempt of GOD's Laws.

*And ye ſhall flee when none purſueth you.*] Loſe all your Courage; directly oppoſite to the promiſe, *ver.* 7, 8.

Ver. 18. *And if ye will not for all this hearken unto me*] If by theſe ſore puniſhments they were not reclaimed from their Idolatrous Practices, he threatens to ſend greater.

*Then will I puniſh you ſeven times more for your ſins.*] The number *ſeven* is uſed for any indefinite multitude, and therefore here ſignifies a great increaſe of their Plagues; which by their continued Provocations, became more and more grievous, than in former Ages.

Ver. 19. *And I will break the pride of your power.*] That Power wherein you glory. Which ſome underſtand of the *Sanctuary*; which in the Days of *Eli* was forſaken of the *Ark of* GOD's *ſtrength*, (as the *Pſalmiſt* calls it) 1 *Sam.* iv. 10, 11. But it ſeems rather to relate to their numerous Forces, which at the firſt were every where victorious; but after ſundry Defeats in foregoing times, were in the Days of *Saul* reduced to ſuch ſtraits, that they hid themſelves in Caves, and Pits, and Thickets, *&c.* and there was not a Sword or a Spear to be found in any of their hands (ſave *Saul*'s and *Jonathan*'s) when they ſhould have fought with their Enemies, 1 *Sam.* xiii. 6, 7, 22.

*And I will make your Heaven as iron, and your Earth as braſs.*] The one, he means, ſhould afford no Rain, and the other, for want of moiſture, bring forth no fruit; which muſt needs make a ſore Famine among them.

Ver. 20. *And your ſtrength ſhall be ſpent in vain,* &c.] This is a further Deſcription of that Calamity; when after all their labour in ploughing and ſowing their Land, or digging and dunging their Trees, they brought forth nothing for their Suſtenance. We read in Scripture of ſuch Famines, wherein Man and Beaſt were ready to periſh; particularly 1 *Kings* xvii. 1, 12. *ch.* xviii. 15. 2 *Kings* viii. 1.

Ver. 21. *And if ye walk contrary unto me*] Go on in your Idolatrous Courſes, directly contrary to my Commands, *ver.* 1.

*And will not hearken unto me*] Be obedient to the Admonitions of his Prophets, whom he ſent to call them to Repentance.

*I will bring ſeven times more plagues upon you according to your ſins.*] As their Sins increaſed, ſo did their Plagues; for theſe that follow are more dreadful than the foregoing. And it was a high aggravation of their ſins, that they would take no warning by the ſevere Puniſhments which GOD inflicted upon their Forefathers. This augmented his Plagues upon ſucceeding Generations; which, as Dr. *Jackſon* ſpeaks, uſually run by *the ſcale of ſevens*; ſo that if we call the literal meaning to a ſtrict Arithmetical Account, theſe later Plagues were *Nine and forty times* heavier than the former. But it is moſt likely, a certain number is put for an uncertain; yet denoting a very great increaſe of their Puniſhments, beyond what had been in preceding Times.

It ought to be obſerved that there is in the Margin another rendering of the firſt words of this Verſe, (*If ye walk contrary to me*) which ſome follow; *If ye walk at all adventures with me*; that is, live careleſly, as if you had no regard at all to me; I will have as little regard to you, or concern for you. But the ancient Tranſlations go the other way.

Ver. 22. *I will alſo ſend wild Beaſts among you, which ſhall rob you of your Children,* &c.] If the terrible *famine* would not work upon their ſtubborn hearts, no more than the forenamed *ſickneſſes* and *wars*, (*ver.* 16, 17, 19, 20.) then he threatens they and their Cattle ſhould be devoured by wild Beaſts; the principal of which were *Lions*, unto which the depopulation and devaſtation of Countries are aſcribed in Scripture; particularly in the Prophet *Jeremiah*, *ch.* ii. 15. iv. 7. where the *Aſſyrians* and *Nebuchadnezzar* are therefore compared to *Lions*, becauſe by thoſe fierce Beaſts Countries were ſometimes laid deſolate; Man and Beaſt being deſtroyed by them. We read of no other, that killed the

People planted in *Samaria* by the King of *Aſſyria*, inſtead of the *Iſraelites* whom they carried away Captive, 2 *Kings* xvii. 25. And God threaten'd to deſtroy the remnant of *Moab* by the ſame means, *Iſai.* xv. 9. But there were other wild Beaſts alſo to do this Execution, *Jer.* v. 6. As *Bears*, who killed two and forty Children at one time, 2 *Kings* ii. 24. *Serpents* and *Cockatrices*, *Jer.* viii. 17. And in general, that Prophet threatens the Deſtruction of *Judea* by ſuch Creatures, *Jer.* xv. 3. Nor are Examples wanting in other Hiſtories of ſuch Calamities; one Monument of which continues ſtill in the Church. For the Solemn Prayers in ROGATION Week were firſt inſtituted (as *Sidonius* relates) by *Mamertus* Biſhop of *Vienne* in *France*, for this reaſon among others, that Wolves and other wild Beaſts did very great miſchief in thoſe parts. See *Sirmondus*, in *Lib.* vii. *Epiſt.* 1. Nay, ſome Countries have been ſo infeſted with ſmaller Creatures, particularly *Spain* by *Conies*, that they left nothing untouched; being noxious not only to Roots and Seeds, but ſubverting whole Towns, which were undermined by them. And in the neighbouring Iſlands, called *Baleares*, they were ſo plagued with them, that they were forced to petition *Auguſtus* to ſend Soldiers to defend them from theſe little Animals. See *Bochartus* in his *Phaleg. Lib.* iii. *cap.* 7.

*And your highways ſhall be deſolate.*] For Travellers would not venture into the Highways, for fear of the wild Beaſts, and becauſe of the Scarcity of People to give them entertainment. It is obſervable, that this Plague is directly oppoſite to the Bleſſing promiſed unto their Obedience, *ver.* 6. where he ſaith, *I will rid evil Beaſts out of the Land*; which was never overrun with them, till it was overſpread with wickedneſs.

Ver. 23. *If ye will not be reformed by me, by theſe things.*] He would have them obſerve his Hand in all theſe Puniſhments; by which he intended their Reformation.

*But will walk contrary unto me.*] See *ver.* 21.

Ver. 24. *Then will I alſo walk contrary unto you.*] Serve you in your kind, and ſtill make your Plagues more grievous, as your Stubbornneſs grows more obſtinate. To what was ſaid before of this Matter, I ſhall add the Interpretation of *Maimonides*, in his *More Nevoch. P.* iii. *cap.* 36. where he thus gloſſes on this place: 'If when I inflict upon you theſe Puniſhments, you believe them to be accidental things, mere *Chances* (ſo he underſtands the word *keri*, which we tranſlate *contrary*) then will I deal with you according to your Opinion, and lay more heavy Puniſhments upon you: For becauſe they believed theſe Plagues happened by *accident*, which were the conſequents of their falſe Opinions and evil Works, therefore they did not reform them; as *Jeremiah* ſaith, *chap.* v. 3. *Thou haſt ſtricken them, but they have not grieved.*' Thus he.

*And will puniſh you yet ſeven times for your ſins.*] If we ſhould follow the literal Expoſition mentioned *ver.* 21. then thoſe Plagues there threatned being *ſeven times multiplied*, would make the Plagues threatened in this Verſe, for their multiplied Tranſgreſſions, *three hundred and forty three times* greater than the firſt, *ver.* 18. But the meaning is only, that they ſhould ſtill grow more numerous, and more deſtructive.

Ver. 25. *And I will bring a ſword upon you.*] This ſeems to be no new Plague, having been before threaten'd, *ver.* 17. Therefore the meaning is, that he would ſend *three* ſore Judgments upon them, all at the ſame time, *viz. War*, *Peſtilence*, and *Famine*; which are contained in this and the next Verſe. Of *War* and *Famine* at once, ſee *Jerem.* xiv. 18. & xvi. 4. Of *Peſtilence* added to them, together with Captivity, *chap.* xv. 2, 3, 4. & xliv. 12, 13. and ſee *Ezek.* vi. 11, 12. and ſtill worſe, *Ezek.* xiv. 21.

*That ſhall avenge the quarrel of my Covenant.*] My quarrel with you for the breach of that Covenant which you ſolemnly made with me, *Exod.* xxiv. 3, 8. & xxxiv. 10, 11, 12, &c.

*And when you are gathered together within your Cities*] Thinking there to defend your ſelves againſt your Enemies, by impregnable Fortifications.

*I will ſend the Peſtilence among you.*] To deſtroy the Soldiers in your Garriſon.

*And ye ſhall be delivered into the hand of the Enemy.*] Forced to ſurrender, becauſe you have no Men left to defend the place.

Ver. 26. *And when I have broken the ſtaff of bread.*] Taken away its power to nouriſh you (as *Bochart* expounds it) or rather taken Bread it ſelf from you, which is the ſupport of Life by a ſore Famine, *ver.* 10. If they either wanted Corn to make Bread, or their Corn had no heart in it (as we ſpeak) either way, they would be ſtarved.

*Ten women ſhall bake your bread in one oven.*] That is, there ſhall be ſuch Scarcity, that a ſmall oven ſhall be ſufficient to bake Bread for ten Families, *i. e.* for a great many, as the number *ten* in Scripture ſignifies, 1 *Sam.* i. 8. *Job* xix. 3.

*And they ſhall deliver you again your Bread by weight.*] Diſtribute to every one in the Family a certain quantity; not enough to ſatisfy them, but only (as we ſpeak) to keep Body and Soul together. So it follows:

*And ye ſhall eat, and not be ſatisfied.*] Never have enough to ſatisfy their hunger; but, by eating, made to crave the more to eat: So *Pelicanus* gloſſes, who thus concludes his notes on theſe Verſes, *Hæc ſunt arma Dei contra inſenſatos*, &c. 'Theſe are the Weapons of God againſt ſtupid Wretches; which no wicked Man can evade, when God in anger begins to fall upon them. Let no Man, though never ſo great and rich, hope to be ſafe from the Hand of the Lord, *who can kill Kings by Worms and Lice when he pleaſeth.*

Ver. 27. *And if you will not for all this hearken unto me, but walk contrary to me*] If all theſe Plagues have no better effect upon you than the former. See *ver.* 21, 23, 24.

Ver. 28. *Then will I alſo walk contrary to you in fury.*] His indignation riſes proportionable to their Offences: For now he not only ſaith he will ſet *his face againſt them* (as he ſpeaks, *ver.* 17.) but proceed againſt them, *in fury*; by ſuch Puniſhments as ſhould quite ruin them.

*And I, even I will chaſtiſe.*] The very manner of Speech expreſſes Anger and Indignation: being as if he had ſaid, I will make you know who it is that you have deſpiſed, *ver.* 15. The word *jiſſarti* alſo, which we render *chaſtiſe*, imports ſmarter Puniſhments than thoſe expreſſed by *bicketbi*, I will *ſmite*, or puniſh you, *ver.* 24.

*Seven times for your ſins.*] If we ſhould by a literal account multiply the number of Plagues mentioned *ver.* 24. *ſeven times*, the threatning here would amount to this: That their Rebellion, not amended by ſo many Plagues, but continued ſtill from Age to Age (notwithſtanding all the Corrections inflicted on them for their Reformation, *ver.* 23.) ſhould in concluſion be puniſhed *one thouſand one hundred ninety ſeven times* more ſeverely than at firſt, *ver.* 18. But the ſimple ſenſe is, That their obſtinate contempt of his Laws, ſhould be puniſhed with new and more grievous Plagues. Which was fulfilled, as our Dr. *Jackſon* obſerves (Book i. on the *Creed*, *chap.* 22.) in their Captivity, in the days of *Manaſſeh*, *Jehojachim*, and *Zedekiah*: and again in the time of *Ptolomy* the firſt under *Antiochus Epiphanes*. For theſe later Calamities were at leaſt *ſeven times* greater (both for extent and durance) than the former Perſecutions, which they ſuffered from the *Philiſtines*, *Moabites*, *Ammonites*, and *Syrians*. By all which, and by what follows, it plainly appears that theſe *Threatnings* were a kind of *Prediction*. For *Moſes* evidently foreſaw they would not prove ſo obedient as he deſired, (*Deut.* xxxi. 27, 29.) and conſequently that theſe *Threatnings*, in caſe of Diſobedience, would turn into *Prophecies*. Unto every one of which their Hiſtory exactly anſwers; as the Book of *Deuteronomy* will give me occaſion to ſhow more fully.

Ver. 29. *And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat.*] This is the very utmoſt Calamity that could come upon a People: and yet (as *Conradus Pellicanus* obſerves) it is put before the throwing down of their High-places and Images, *&c.* As if the devouring of their Children (ſuch was their incredible Luſt after Idols) would ſeem a leſs Evil to them, than the loſs of their Images.

This was fulfilled among the *Iſraelites* in the Siege of *Samaria*, 2 *Kings* vi. 29. and among the *Jews* in the Siege of *Jeruſalem* before the *Babylonian* Captivity, *Lament.* iv. 10. and in the laſt Siege by *Titus*, as *Joſephus* relates, *lib.* vii. *de bello Judaico*, *cap.* 8.

Ver. 30. *And I will deſtroy your high places.*] Where they were wont to worſhip their Idols, according to the manner of the Heathen; who built Temples, and Altars, and offered Sacrifices to their Gods, upon Mountains and high Hills; eſpecially ſuch as were ſhaded with Trees. Inſomuch that the *Indians* in *Philoſtratus* call the high Mountain *Caucaſus*, θεῶν οἶκον, *the Houſe of the Gods*. And the ancient *Perſians*, (as *Herodotus* ſaith in his *Clio*, *cap.* 131.) ἐπὶ τὰ ὑψηλότατα τῶν ὀρέων ἀναβαίνοντες, going up to the top of the higheſt Mountains, there offered Sacrifices unto *Jupiter*; calling the whole circle of the Heavens by that name. And in the Iſland *Naxus* the higheſt Mountain was alſo conſecrated to him; as from his worſhip on Mount *Athos* he is called 'Αθῷος in *Heſychius*. They that would ſee more of this matter, may look into *Cuperus* his *Apotheoſis Homeri*, *p.* 15, 16, &c. And the reaſon of their chooſing theſe places for their Worſhip was, becauſe they thought their Sacrifices would be more acceptable there than in Vallies. For, as *Lucian* himſelf ſaith, they thought themſelves in ſuch high places to be nearer to their Gods, and ſo ſhould more eaſily obtain Audience, Ὅτι τῶν εὐχολέων ἀγχόθεν ἐπαΐουσι οἱ θεοί. *Lib. de Deâ Syr.* and *Tacitus* ſaith the ſame in the laſt Book of his *Annals*.

How much the *Iſraelites* were inclined to follow the Nations of the World in this, appears too plainly by their Hiſtory; which ſhows that *High-places* were frequented in the Reigns of their good Kings, as well as of their bad. Yea, they were ſo fond of them, that when they could not go to them, they offered upon the tops of their Houſes, *Jer.* xix. 13. xxxii. 29. *Zeph.* i. 5.

*And cut down your Images.*] The Hebrew word *Chammanecem*, which we tranſlate *your Images*, properly ſignifies *Temples erected for the worſhip of the Sun*, as *Aben-Ezra* ſays upon this place. For it is certain that the Hebrews call the Sun *Chammæ*; from whence comes the word *Chamman*, the Temple of the Sun: whom the ancient *Phœnicians* took to be the Lord of Heaven. So *Sanchoniathon*, Τοῦτον γὰρ (ſpeaking of the Sun) θεὸν ἐνόμιζον μόνον οὐρανοῦ Κύριον. Tho' it is very probable, that as Superſtition increaſed, the name of *Chammanim* was given to other Temples, as well as thoſe of the Sun. See *Bochart* in his *Canaan*, *lib.* ii. *cap.* 17. Others take this word to ſignify what the *Greeks* call Πυραθεῖα and Πυρεῖα, Temples of the Fire; which being worſhipped by the Eaſtern People, Temples were erected in honour of it. But this is not much different from the former: the *Perſians* worſhipp'd the *Sun* in the Fire, which was the *Symbol* and Repreſentative of the Sun: ſee *Selden Syntagma* ii. *de Diis Syris*, *cap.* 8.

*And caſt your carcaſes upon the carcaſes of your Idols.*] Which were both burnt together, as ſome imagine. However, this expreſſes the utmoſt Contempt both of them and of their Idols; who were alike deteſtable. Their fondneſs of them alſo when they were alive, ſeems to be repreſented by throwing them upon them when they were dead. And the Hebrew word *gillulim* (which we barely tranſlate *Idols*) importing ſomething belonging to the *Dunghil*, is taken by ſome to ſignify the Images of *Baalpeor*; who was worſhipped, as the Jews ſay, after a moſt beaſtly manner. Theſe Idols, whatſoever they were, tho' dreſſed up finely, yet were no better than dead *Carcaſes*, without any Life or Soul in them. And we might think (if that Superſtition were ſo old) that *Moſes* alludes to the little Images of *Iſis*, which were made of Plaiſter and Clay, and are found frequently in the Sepulchres of *Egyptians* at this day. Unto which *Chriſtoph. Arnoldus* (in his Epiſtle to *Wagenſeil*) thinks the *Talmudiſts* allude, when they ſay that *Pharaoh*'s Daughter, becoming a Proſelyte to the Jewiſh Religion, waſhed her ſelf in the River *Megullile*, from theſe dunghil Idols (as ſome render it) of her Father's Houſe, *Excerp. Gemaræ in Sota*, *cap.* 1. *ſect.* 40.

The *Dutch* Interpreters tranſlate it *Dreck-goden*, not merely for the matter, (as *Arnoldus* thinks) but alſo for the form of a *Beetle*, which lives in Dung: For ſo they repreſented *Iſis*, as *Plutarch* tells us in his Book *de Iſid. & Oſir.* See *Wagenſeil Sota, p.* 1176.

*And my ſoul ſhall abhor you.*] As ſo offenſive to me, that I can bear with you no longer. This is directly oppoſite to his promiſe, if they would be obedient, *ver.* 11. *My ſoul ſhall not abhor you.*

Ver. 31. *And I will make your Cities waſte.*] Their Walls being thrown down, and their Houſes burnt.

*And bring your Sanctuaries unto deſolation.*] They had but one *Sanctuary*, and therefore ſome think their *Synagogues* are comprehended under this name; for they are ſometimes called Sanctuaries, as I obſerved before. But the Sanctuary, properly ſo called, having ſeveral Parts, which were all holy, *Moſes* may be thought to ſpeak of it here in the Plural Number. As *Jeremiah* repreſents the Jews, ſaying, *The Temple of the* LORD, *the Temple of the* LORD, *the Temple of the* LORD *are theſe, chap.* vii. 4. that is, both theſe Courts wherein we ſtand, as well as that of the Prieſts, and the moſt Holy Place, are all the LORD's Temple. Or the word *your* is to be applied to ſuch places of Worſhip as they themſelves had conſecrated, in Oppoſition to GOD's Sanctuary.

*And I will not ſmell the ſavour of your ſweet odours.*] This ſeems to determine the meaning of *Sanctuaries*, to GOD's own Houſe, where *ſweet odours* of Incenſe, made of ſeveral ſweet Spices, were daily offered unto him: Which being a Repreſentation of their Prayers ſent up to him, he here declares that he will not be appeaſed by them, nor by any Sacrifices they could offer to him, but utterly reject them.

Ver. 32. *And I will bring the Land into deſolation.*] The People being carried captive, or forced to flee into ſtrange Countries, *ver.* 33.

*And your enemies which dwell therein ſhall be aſtoniſhed at it.*] They that poſſeſs this Country, out of which you are expelled, ſhall be amazed when they reflect upon the Calamities that are fallen upon you: Which *Jeremiah* deſcribes as very dreadful, *chap.* vii. 20. and often mentions the Aſtoniſhment wherewith they were ſtruck, who beheld them, *chap.* xviii. 16. xix. 8. xxv. 9, 11. and ſee 2 *Chron.* xxix. 8, 9. which ſhows this began before *Jeremiah*'s time.

Ver. 33. *And I will ſcatter you among the heathen.*] Some fled into one ſtrange Country, and others into another, according as they could find means and opportunity; inſomuch that there were no known places where they were not diſperſed. So *Jeremiah* threatens, *chap.* xiii. 24. xv. 4.

*And I will draw a ſword after you.*] So *Jeremiah* threatens thoſe that would go into *Egypt* for ſafety; that *the ſword which they feared ſhould overtake them there, chap.* xlii. 16, 17, 18.

*And your Land ſhall be deſolate, and your Cities waſte.*] For they that were left there, and their Enemies to whom the Country was given, were not enough to cultivate the Land, and build their Cities. By all this, as well as by what follows, it appears that here is a plain Prediction of the Miſeries that came upon *Iſrael*, by *Tiglath-Pileſer* and *Salmanaſar*; and upon *Judah*, by *Nebuchadnezzar*; who laid their Cities waſte, deſtroyed the Sanctuaries, deſpoil'd them of their Goods, drove them into ſtrange Countries, and, as it here follows, made their Land keep its Sabbaths.

Ver. 34. *Then ſhall the Land enjoy her Sabbaths, as long as it lieth deſolate, and ye be in your enemies Land,* &c.] This is a moſt bitter reproach to them for their Ingratitude to GOD, and Inhumanity to their Brethren, in not keeping the Sabbatical Year, mentioned in the foregoing Chapter. Dr. *Hammond* hath another notion of the word, which we tranſlate *enjoy*: See *Note* g. upon *Pſal.* cii. *p.* 504.

Ver. 35. *As long as it lieth deſolate, it ſhall reſt.*] Lie untilled, as it ought to have done every *ſeventh* Year. And it lay thus ſeventy Years; becauſe, as ſome think, they had neglected to keep ſo many Sabbatical Years: Which we cannot think to be true, without ſuppoſing that they kept none for half the time, from their entrance into *Canaan*, till they were expelled out of it, by the Captivity of *Babylon*.

*Becauſe it did not reſt in your Sabbaths, when ye dwelt upon it.*] 'For in thoſe four hundred and ninety Years, ſays *Procopius Gazæus*, when they were under the Government of Kings, there were ſeventy Years to be kept as Sabbaths; which, that the Land might enjoy its Sabbaths, were ſpent in the Captivity of *Babylon*.' We do not expreſly read indeed of this profane Neglect, while they dwelt in their Land; but *Jeremiah* complains that they did not, in his time, give their Servants Liberty in the *ſeventh* Year, (*ch.* xxxiv. 17.) and he gives this as one reaſon why GOD delivered them up to Slavery (for ſo I underſtand thoſe words, *Lam.* i. 3. *Judah is gone into captivity, becauſe of affliction, and becauſe of great ſervitude.*) And from thence we may conclude that the ſame covetous humour (and diſtruſt of GOD's Providence) made them not ſuffer their Land to reſt in that Year; eſpecially ſince the Author of the ſecond Book of *Chronicles* expreſly mentions this as a reaſon of their Captivity, *to fulfil the word of the* LORD *by the mouth of Jeremiah the Prophet, until the Land had enjoyed her Sabbaths; for as long as ſhe lay deſolate ſhe kept Sabbaths, to fulfil threeſcore and ten years,* 2 *Chron.* xxxvi. 21. Now their Puniſhment in this was made the more remarkable, if it be true that both the Kingdom of *Samaria* and the Kingdom of *Judah* were deſtroyed in a Sabbatical Year; and that immediately after a *Jubilee*, the City and Temple were deſtroyed by *Titus*, according to *Scaliger*'s Computation. And ſo I obſerved before *Maimonides* makes account, (*chap.* xxv. 8.) that the Year when they were carried captive to *Babylon*, and the firſt Temple deſtroyed, was in the expiration of a Sabbatical Year, *Schemitta ve Jobel, cap.* 10. *ſect.* 3.

Ver. 36. *And upon them that are left alive of you.*] This imports that the Body of the People ſhould be deſtroyed.

*I will ſend a faintneſs into their hearts, in the Lands of their Enemies.*] Where their Spirits ſunk under their preſent Miſeries.

*And the ſound of a ſhaken leaf ſhall chaſe them.*] And yet they were condemned to live in continual dread of more Miſeries. For the Hebrew word we tranſlate *faintneſs*, ſignifies *ſoftneſs*, which could not ſupport the weight of their Affliction. And this laſt Phraſe imports ſuch a timorouſneſs as ſhould make their Life always uneaſy to them, and ſuch a cowardice as ſhould render them vile and deſpicable. And ſo they are noted at this day to be mean-ſpirited, and faint-hearted: it being ſcarce ever heard, that a Jew liſted himſelf for a Soldier; or ingaged in the defence of the Country where he lives.

*And they ſhall flee, as fleeing from a Sword, and fall when none purſueth.*] Fancy they hear the ſound of Trumpets, or claſhing of Arms; which made them ſtart, and run away, nay, fall into a ſwoon, when there was no danger. Such Terrors the Heathen themſelves have obſerved, in Men of an evil Conſcience; who were afraid of their own Shadow, as they ſay of *Oreſtes*.

Ver. 37. *And they ſhall fall one upon another*] As people are wont to do, when they make too much haſte, and run confuſedly; or the foremoſt hinder the flight of thoſe that follow, *Jerem.* xlvi. 16.

*As it were before a Sword*, &c.] For fear of the Sword; as this Hebrew Phraſe certainly ſignifies, and is ſo tranſlated in the Margin of our Bibles, *Iſa.* xxi. 15. & xxxi. 8. See *Bochartus* in his *Hierozoicon*, *P.* i. *lib.* 2. *cap.* 8.

*And ye ſhall have no power to ſtand before your enemies.*] Being ſo timorous, as to flee, when there were none, (as it goes before) they could not ſtand before them, when they appeared.

Ver. 38. *And ye ſhall periſh among the Heathen.*] Die with Grief, or by Diſeaſes, Poverty, Oppreſſion, and hard Uſage.

*And the Land of your Enemies ſhall eat you up.*] Inſomuch that the ten Tribes never returned to their own Land: but either periſhed by Hunger, and bad Accommodations; or were ſwallowed up (as we ſay) into the Body of another Nation.

Ver. 39. *And they that are left of you, ſhall pine away in their Iniquities, in their Enemies Land.*] With grief and ſorrow, and ſad reflections upon the Miſeries, into which their ſins, and the ſins of their Fathers, had thrown them: inſomuch that Death was more acceptable to them than Life, *Jerem.* viii. 3.

*And alſo in the iniquities of their Fathers ſhall they pine away with them.*] Eſpecially thoſe of *Manaſſeh* King of *Judah*, whoſe wickedneſs was ſo great, that the zealous Reformation which his Grandchild made, could not turn away *the fierceneſs of* God's *great wrath* againſt them, 2 *Kings* xxiii. 26, 27.

Ver. 40. *If they ſhall confeſs their iniquity*, &c.] Tho' *Moſes* had been above three times as long in recounting the Plagues, which he either foreſaw, or feared would come upon them for their ſins, than in the Bleſſings which he promiſed ſhould follow their Obedience: yet he plainly ſhews that the Bleſſings would have far excelled the Curſes, had not their Diſobedience hindered. For after all theſe dreadful Calamities were come upon them, he concludes with a moſt gracious promiſe, that God would reſtore them to their own Land, from whence they were expelled, if they truly repented of thoſe ſins which were the cauſe of it.

He means by *confeſſing their iniquities, and the iniquities of their Fathers*, &c. acknowledging them with ſuch unfeigned Sorrow, as wrought Repentance; without which he gave them no hope of Deliverance. And it is well obſerved by a great Divine of our own, That if without confeſſion of *their fathers iniquities*, they could not be abſolved from *their own*; their fathers iniquity not repented of, was their own; and ſo was the puniſhment due unto it.

*And that they have walked contrary to me.*] Both they, and their fore-fathers; whoſe ways had been ſo contrary to God's Laws, that, if they ſincerely confeſſed it, God expected they ſhould take the quite contrary courſe, and obſerve thoſe Precepts carefully, which their Fathers had violated.

Ver. 41. *And that I alſo have walked contrary unto them, and have brought them into the Land of their Enemies.*] Be ſenſible that all the Miſeries they have endured, came not by chance; but were the juſt Puniſhment I ſent upon them for their ſins: particularly that it was by my order, that they were carried captive into a ſtrange Land.

*If then their uncircumciſed heart be humbled*] By an *uncircumciſed heart* ſeems to be meant an *heatheniſh* temper of mind, inſenſible of God: which made them ſtubborn and refractory; and therefore this Phraſe is the ſame with an *hard heart*: for which there was no cure, but ſuch remarkable Judgments, as evidently carried in them the marks of a Divine Hand: which when they ſaw, and ſubmitted to it, he gives them hope of deliverance.

*And they accept of the puniſhment of their iniquity.*] Patiently bear it, as their juſt deſert; and acknowledge they do not deſerve to be delivered from it.

Ver. 42. *Then will I remember my covenant with Jacob, and alſo my Covenant with Iſaac, and alſo my covenant with Abraham.*] See *Exod.* iii. 6. He promiſes to reſtore them to their own Land; according to the Covenant made with their Fore-fathers, that he would give it them for an everlaſting Poſſeſſion. For to *remember* a Covenant, or Promiſe, in Scripture Language, is to perform it, and make it good. Accordingly we find the fore-named Confeſſion made by *Daniel*, (chap. ix.) and he makes it in the name of all the People; among whom, no doubt, there were many that heartily joined with him: and then followed their wonderful Reſtoration in the Reign of *Cyrus*; of which we read, *Ezra* i, &c.

*And I will remember the Land.*] Re-people it with its former Inhabitants, &c. See 2 *Chron.* xxxvi. 22, 23. where this immediately follows the Relation he had made of the Land being laid deſolate.

Ver. 43. *The Land alſo ſhall be left of them, and ſhall enjoy her Sabbaths*, &c.] This Verſe is very obſcure; unleſs we take it to ſpeak of a new Expulſion out of their Land, after their Reduction to it. And then the next words,

*And they ſhall accept of the puniſhment of their iniquity*] Muſt be interpreted, *after they had accepted*, or *tho' they had accepted*, &c. This made their ſin the more provoking; that they offended GOD again, when he had ſo graciouſly forgiven them, and delivered them from a diſmal Captivity.

*Becauſe, even becauſe they deſpiſed my Judgments, and becauſe their ſoul abhorred my Statutes.*] Returned to the very ſame wicked diſpoſition, for which they had been formerly expelled, *ver.* 15. This was fulfilled by degrees, by the Succeſſors of *Alexander*, and at laſt by the *Romans*.

Ver. 44. *And yet for all that, when they be in the Land of their Enemies*] He would not have them utterly deſpair of Mercy, even after a new Baniſhment, which hath now continued many Ages. For this Promiſe is not yet fulfilled; as Dr. *Jackſon* obſerves, Book i. on the *Creed*, Chap. 31. ſect. 9.

*I will not caſt them away, neither will I abhor them, to deſtroy them utterly*] As we ſee at this very day, they are not *deſtroyed utterly*, but remain a great Body in ſeveral Countries; after above ſixteen hundred years Expulſion from their own Land.

*And to break my covenant with them.*] Never more to own them for my People.

*For I am the* LORD *their* GOD.] I ſtill continue to have a peculiar right to their Obedience; as they have to my kindneſs, if they will return to their duty.

Ver. 45. *And I will for their ſakes remember the Covenant of their Anceſtors*, &c.] The meaning cannot be, that GOD would be ſo gracious *for their ſakes* who were ſo very wicked; but, as the words in the Hebrew are, he would *for them (i. e.* for their good and advantage) *remember the Covenant of their Anceſtors, whom he had brought forth out of the Land of Egypt*; that is, once more deliver them from their miſerable Condition, and reſtore them to his Favour; that he may be *their* GOD. And that great Man (now mentioned on the foregoing Verſe) obſerves, That *the continuation of their Plagues ſeems ſo much interrupted, and the Plagues themſelves ſo much mitigated, in the laſt Age* (ſince the Goſpel hath been again revealed) *as if their Miſery were almoſt expired, and the Day of their Redemption drawing nigh.* But then they muſt firſt *confeſs their Iniquity, and the Iniquity of their Fathers*, (as *Moſes* ſpeaks before, *ver.* 40.) *with their Treſpaſs which they treſpaſſed* in crucifying Chriſt the LORD; *and accept the Puniſhment of their Iniquity*, acknowledging that ſo horrid a Crime deſerved ſo long and ſo heavy a Puniſhment. For *every Child* (as he obſerves in another place (Book xi. *p.* 3750.) *is born*, as it were, *heir to his fathers ſins*, and to their Plagues; unleſs he renounce them, by taking their Guilt upon him, and ſuch hearty Confeſſion as this Law preſcribes, and patient Submiſſion of himſelf to GOD's Correction.

Ver. 46. *Theſe are the Statutes, and Judgments, and Laws, which the* LORD *made between him and the Children of Iſrael*] This may be thought to refer either to all the foregoing Book of Laws; or to what is ſaid in this Chapter. *Menochius* thus expounds it, Theſe are the Puniſhments which GOD threatened to the breakers of his Laws. But it is more reaſonable to take in the whole, in this manner, *Theſe are the Statutes, and Judgments, and Laws* (together with the Promiſes and Threatnings annexed to them) *which the* LORD *made between him and Iſrael.*

*In Mount Sinai*] See *ch.* xxv. 1.

*By the hand of Moſes.*] By the Miniſtry of *Moſes*, who delivered theſe Laws from GOD's own Mouth.

It is obvious to obſerve, that inſtead of, theſe are the Laws which the LORD *made between him* and the Children of *Iſrael*, *Onkelos*, the famous Chaldee Interpreter, hath, *between his* WORD *and the Children of Iſrael.* Which *Theodorick Hackſpan* produces, among other places, to prove, that in thoſe *Paraphraſts* the WORD of the LORD ſignifies no more than αὐτὸς, *himſelf*. Which, tho' it be true in ſome places, yet in others, as I have obſerved before, it cannot have that ſignification; particularly in *Pſal.* cx. 1. where the Hebrew words are, *The* LORD *ſaid unto my Lord*; which are thus expounded by *Jonathan*, The LORD ſaid unto his WORD: Where it can ſignify nothing, but another Divine Perſon. And ſo *Onkelos* might intend it here; that the LORD made all theſe Laws between his eternal WORD and them.

## CHAP. XXVII.

Ver. 1. AND *the* LORD *ſpake unto Moſes, ſaying,*] Some religious People, it is poſſible, were touched with ſuch a ſenſe of what *Moſes* had now delivered, in the foregoing Promiſes and Threats, that they thought of giving themſelves wholly unto GOD, or of vowing ſome of their Goods to him: and therefore he gives *Moſes* further Directions for the regulating of ſuch Vows.

Ver. 2. *Speak unto the Children of Iſrael, and ſay unto them, when a Man ſhall make a ſingular Vow,*] And *firſt*, If any Man vowed himſelf, or his Children, wholly to the Service of GOD in the Tabernacle, he directs what was to be done in that caſe. Which he calls a *ſingular*, or *extraordinary Vow*; and by *Philo* is called εὐχὴ μεγάλη, the great Vow: it being a wonderful piece of Devotion, (as the word *japhli* in the Hebrew imports) becauſe Men were deſirous to help GOD's Prieſts in the meaneſt Miniſtry; ſuch as bringing in Wood, carrying out Aſhes, ſweeping away the Duſt, and ſuch like.

*The perſon ſhall be for the* LORD, *by thy eſtimation.*] The meaning would have been more plain, if the words had been tranſlated juſt as they lie in the Hebrew, *According to thy eſtimation, the perſon ſhall be for the* LORD. For this immediately ſuggeſts to one's thoughts, That the Service of the Perſons themſelves thus devoted, was not to be employed in the Tabernacle; but a value ſet upon them by the Prieſt, and that to be employed *for the* LORD, *i. e.* for holy uſes; for repairing the Sanctuary, ſuppoſe, or any thing belonging to it. The reaſon why God would not accept the Perſons themſelves, as they deſired, but the value of them, for his Service, ſeems to be, becauſe there was a ſufficient number of perſons peculiarly deſigned for all the work of the Tabernacle; which he would not have incumbered by more Attendants there than were needful.

Ver. 3. *And thy eſtimation ſhall be*] That the Prieſt might not either over-value, or under-value any Perſon, the Rates are here ſet down, which he ſhould demand for their Redemption.

*Of the male from twenty years old even unto ſixty years old,*] For at twenty years of age (ſaith *Procopius Gazæus*) Men begin to be fit for buſineſs, and continue ſo till ſixty; when it is time to leave it off.

*Thy eſtimation ſhall be fifty ſhekels of ſilver,*] That this one Rule ſhould ſerve for all Men, though of different qualities, *Philo* thinks was fit for ſeveral reaſons, which he gives in his Book of *Special Laws*: The principal is, becauſe God regarded only the Vow, the value of which was equal, whoſoever made it, whether a great Man or a poor.

*After the ſhekel of the Sanctuary.*] See *Exod.* xxx. 13.

Ver. 4. *And if it be a female, then thy eſtimation ſhall be thirty ſhekels,*] Women could not be ſo ſerviceable as Men, and therefore were valued at a leſs rate: For all that they could do, was to ſpin, or weave, or make Garments, or waſh for the Prieſts and Levites.

Ver. 5. *And if it be from five years old, even unto twenty years old,*] It appears by this, that though a Child of *five* years old could not make a Vow, yet his Parents might ſolemnly devote one of that Age to God; and it did oblige them to pay what is here required, for the uſe of the Sanctuary.

*Thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels.*] Leſs is required than for thoſe above twenty, becauſe their Life was more uncertain; and they were leſs capable to do any Service, before they came to their full growth.

Ver. 6. *And if it be from a month old even unto five years old,* &c.] Before a Child was a month old, it ſeems, it was not capable to be devoted to God; but then it might. And ſtill leſs was demanded, as the value of them; becauſe Children ſo ſmall were very weak and imperfect, and the price therefore ſet accordingly. But the words may be underſtood not of Children that were a month old, but that were in the firſt month of their Life: And *Samuel* we find was devoted to God before he was born.

Ver. 7. *And from ſixty years old and above, if it be a male, then thy eſtimation ſhall be fifteen ſhekels,* &c.] They are valued much leſs after ſixty than before, (*ver.* 3.) becauſe their Service then was little worth, and their Life likely to be ſhort.

*And for a female ten ſhekels.*] The Hebrews think it obſervable, that in their youth (*ver.* 3, 4.) Males were valued almoſt double to Females; but now in old Age, they are made almoſt of equal value: For old Women continue very ſerviceable in many things, when old Men are not; whence they have a Saying, *An old Woman in an Houſe, is a Treaſure in an Houſe.*

Ver. 8. *And if he be poorer than thy eſtimation*] If he be not able to pay, according to the forenamed Rates.

*Then he ſhall preſent himſelf before the Prieſt.*] Who was then in attendance at the Tabernacle; for he doth not ſpeak of the High Prieſt, but of the lower.

*And the Prieſt ſhall value him*] According to the beſt information he could get of his Ability; as it here follows.

*According to his ability that vowed ſhall the Prieſt value him.*] He was to examine his Condition; and accordingly ſet ſuch a rate upon him, as he might be able to pay, without undoing his Family.

Ver. 9. *And if it be a Beaſt*] Now he proceeds to the *ſecond* Caſe; which was when any Man vowed to give God a Beaſt, of ſome Sort or other.

*Whereof men bring an offering unto the* Lord.] And firſt he mentions clean Beaſts, ſuch as God accepted at his Altar; as theſe are explained by the oppoſite *unclean Beaſt*, *ver.* 11.

*All that any man gives of ſuch unto the* Lord] Whether to be ſacrificed, or not.

*Shall be holy.*] Set apart for God's Service, according to the nature of his Vow; to be offered at the Altar, if he ſo expreſſed it; or to be given to the Prieſts and Levites, if that was his deſire; or to be ſold for the Service of the Tabernacle, if it was left at large.

Ver. 10. *He ſhall not alter it, nor change it,*] Some think theſe words, *alter* and *change*, are two Expreſſions of the ſame thing. But the firſt word may ſignify, that he ſhould not *alter* it for any other Beaſt, or thing; and the ſecond, that he ſhould not *change* it for any Beaſt of the ſame kind: but that very Beaſt, which was vowed, was to be given to the uſes intended; and no other accepted in his ſtead, though it were really better.

*A good for a bad, or a bad for a good.*] If Men had been left to their liberty, either to give unto God the Beaſt they had vowed, or another in its room, they might have given a bad inſtead of a good, as *Maimonides* obſerves; which had been a great Profaneneſs. But ſuppoſing thoſe that were truly religious would have brought a good inſtead of a bad, (that is, one much fatter, and more valuable) God would not ſuffer it; becauſe he would preſerve a Reverence to things once conſecrated, which he would not ſhould return to common uſes, though a better thing was ſubſtituted in its room. If any Man did change what he had vowed, though it were for the better, he was to be beaten; as *Maimonides* ſaith in his Treatiſe on this Subject, *c.* 1.

*And if he ſhall at all change Beaſt for Beaſt, then it and the exchange thereof ſhall be holy.*] The Man was to be beaten, and both the one and the other Beaſt was to become God's. Which the Jews underſtand thus, (as *Maimonides* tells us in the ſame Treatiſe) that if he changed the Beaſt he vowed, twice or thrice, nay, a thouſand times, they all became holy; and he was alſo to ſuffer the Puniſhment of ſtripes for every one of them.

Ver. 11. *But if it be an unclean Beaſt, of which they do not offer a Sacrifice unto the* LORD,] Some comprehend under this, ſuch Beaſts, as tho' in themſelves clean, yet had ſome blemiſh in them, which rendered them unfit for Sacrifice. But as they could not be offered in Sacrifice, ſo one would think it was not lawful to vow them either to that, or any other holy uſe.

*Then he ſhall preſent the Beaſt before the Prieſt.*] That he might conſider the worth of it.

Ver. 12. *And the Prieſt ſhall value it, whether it be good or bad.*] Of a great price or a ſmall. He was not allowed to exchange it for a clean Beaſt; both becauſe it was dedicated to GOD, and becauſe that exchange might have been a great damage to the Prieſt: many unclean Beaſts being of greater value than ſome clean; an Horſe or a Camel, for inſtance, of greater price than a Sheep, or a Goat.

*As thou valueſt it, who art the Prieſt, ſo ſhall it be.*] He directs his ſpeech to the Prieſt, to awaken his Conſcience, to attend and make upright Judgment; becauſe that was to be the value of it, which the Prieſt determined it to be worth.

Ver. 13. *But if he will at all redeem it,*] It was in the Man's choice, either to leave the Beaſt with the Prieſt, or to pay him the Money at which he had rated it.

*Then he ſhall add a fifth part thereof, unto thy eſtimation.*] If he choſe the latter, it was a ſign he thought it worth more than the price which the Prieſt had ſet upon it, who could not underſtand the value of it ſo well as himſelf. And every Man, as *Maimonides* obſerves (*More Nevoch. P.* iii. *cap.* 46.) regarding his own advantage, and inclining naturally to ſave what he can; if a Beaſt were not rated at its juſt value, he that had vowed it, would be diſpoſed rather to redeem the Beaſt, than let the Prieſt have it. Which is the reaſon that GOD orders, he ſhould in this caſe pay a *fifth* part more than the Prieſt ſet upon it, that he might be ſure to give the full value.

Both this, and the foregoing Law, was to preſerve that from being vile and cheap, which bare the Name of GOD (as he there ſpeaks) and was conſecrated to his uſes.

Ver. 14. *And when a man ſhall ſanctify his houſe to be holy unto the* LORD.] By vowing it to GOD's Service; for of ſuch *ſanctifying* he ſpeaks in this Chapter: and this is the *third* Caſe about Vows; which commonly conſiſted in promiſing to GOD ſome part of their Eſtates; either to ſerve for Sacrifices, or to be kept for ſome ſacred Uſes: whence came thoſe vaſt Treaſures which were in the Houſe of GOD, mentioned 1 *Chron.* xxvi. 26, 27, 28. for they were chiefly Oblations of part of the Spoils taken from their Enemies, which *David* and *Saul* and *Abner* and *Joab* had dedicated; together with the Oblations of ſuch Perſons as *Samuel the Seer,* who is there ſaid to have dedicated a great deal *to maintain the Houſe of the* LORD.

*Then the Prieſt ſhall eſtimate it, whether it be good or bad,* &c.] He makes the ſame Law in this caſe, which he had done about unclean Beaſts; that the Prieſt ſhould conſider the worth of it, and accordingly ſet the price; having reſpect to the condition of the Houſe, whether it was great or little, old or new, *&c.*

*As the Prieſt ſhall eſtimate it, ſo ſhall it ſtand.*] That was to be the fixed price; which no Man was to attempt to alter.

Ver. 15. *And if he that ſanctified it, will redeem his Houſe,*] If he that vowed it to GOD, choſe afterward rather to pay the price himſelf, than part with the Houſe, he was to ſubmit to the Law made in the foregoing Caſe; which was, to add a *fifth* part to the Rate ſet upon it. For there was another reaſon why many might make this choice, (beſides that mentioned in *ver.* 13.) becauſe, if they did not redeem it, the Houſe could never return to them again; no, not at the Jubilee. For it is probable, that the Law concerning Lands (which immediately follows) was the Rule for Houſes alſo, which were valued according to their diſtance from the year of Jubilee, at a higher or lower price, as Lands were, *ver.* 18, 22, 23.

*Then ſhall he add the fifth part of the money of thy eſtimation, and it ſhall be his.*] *He that gave us the Law,* (ſaith *Maimonides* in his Treatiſe on this Subject, *cap. ult.*) *knows the moſt intimate ſenſe of all mens ſouls, and penetrates into the moſt ſecret receſſes, and lurking places of human deſires: and he ſeeing that their love of riches would make them very ſaving; ſo that, if out of a religious motion they had conſecrated any thing to him, they would be prone to repent of it; he therefore ordained, that if any man had a mind to redeem what he had conſecrated, he ſhould add a fifth part to its juſt value*; that is, pay well for it.

Ver. 16. *And if a man ſhall ſanctify unto the* LORD] By a Vow; after the ſame manner that ſome did a Houſe, *ver.* 14.

*Some part of a field*] This ſeems to ſignify, that it was not lawful for a Man to vow his whole Field; that is, all his Eſtate: becauſe GOD would have no Man's Family undone and made Beggars, to inrich his Sanctuary.

*Of his poſſeſſion,*] Not purchaſed by him, but deſcended to him as an Inheritance from his Anceſtors.

*Then thy eſtimatiou ſhall be according to the ſeed thereof.*] It ſhall be valued according to the quantity of Seed which is required to ſow it.

*An Omer of barley-ſeed ſhall be valued at fifty ſhekels of ſilver.*] So much Land as an Omer of Barley would ſow, was to be rated at fifty Shekels: and ſo proportionably; ſo much as would take up two Omers, at an hundred; or half an Omer, at five and twenty. *Menochius* thinks it was to be rated ſo much yearly; but there is not the leaſt intimation of this in the Text; and his only reaſon for it, is this of *Abulenſis,* That it would have been too little to give for a piece of Land to be held forty nine Years. See *Lib.* ii. *de Republ. Hebræor. cap.* 19. *Queſt.* 7. Which is of no force at all; for it is plain GOD deſigned a moderate Rate ſhould be ſet upon all things which Men vowed to him; whereby Men were not diſcouraged to vow. And this yearly Rent had been exceſſive and oppreſſive: For a piece of Land, which an *Omer of Barley* (*i. e.* about a Pottle of our Meaſure) would ſow, could yield no great Crop, and conſequently could not be of a conſiderable value; Barley alſo being much cheaper than Wheat. Concerning an *Omer* ſee *Exod.* xvi. 36.

Ver. 17. *If he ſanctify his field from the year of Jubilee,*] Make this Vow immediately after the Jubilee, or in that Year.

*According to thy eſtimation*] Before-mentioned, of *fifty Shekels* for an Omer of Barley.

*It ſhall ſtand.*] It ſhall be ſo rated, and nothing abated.

Ver. 18. *But if he ſanctify his field after the Jubilee,*] Some Years after.

*Then the Prieſt ſhall reckon unto him the Money according to the years that remain, even unto the year of Jubilee,* &c.] The Prieſt was to compute how many Years were gone ſince the laſt Jubilee, and how many yet remained till the next; and accordingly to deduct from the rate of *fifty Shekels* before-mentioned, either more or leſs, as the Years yet to come were more or fewer.

Ver. 19. *If he that ſanctified the field will in any wiſe redeem it, then ſhall he add the fifth part,* &c.] The very ſame Rule is given in this Caſe, as in thoſe of unclean Beaſts and Houſes, *ver.* 13, 15.

Ver. 20. *And if he will not redeem the field,*] When the Prieſt hath ſet his value upon it, and tells him he may have it again at ſuch a rate, if he pleaſes; and he refuſes the offer.

*Or if he have ſold the field to another man,*] That is, if the Prieſt, upon his refuſal, have ſold it to another Man; and afterward he that vowed it hath a mind to it himſelf, and would give the Price at which he might have had it.

*It ſhall not be redeemed any more.*] He was then excluded from all benefit of Redemption.

Ver. 21. *But the field when it goeth out in the Jubilee*] Out of the Poſſeſſion of him to whom the Prieſt ſold it.

*Shall be holy unto the* Lord,] Shall not return to him that vowed it, but continue God's Portion.

*As a field devoted.*] Being ſolemnly conſecrated to the Divine Service.

*The poſſeſſion thereof ſhall be the Prieſts.*] Who were to have the Inheritance of it for their better ſupport. But they might ſell it; nay, (*Menochius* thinks) were bound to ſell it, to ſome of the Kindred of him that devoted it, or to ſome of his Tribe; for otherwiſe Lands would go out of the Tribe to which they belonged; and beſides, the Prieſts were to have no Inheritance in the Land, *Numb.* xviii. 20. See him, *Lib.* ii. *de Republ. Hebr. cap.* 19. and his *Annotations* upon this place. But theſe ſeem not to be ſolid Reaſons why the Prieſts ſhould not enjoy this Land themſelves: For though they were not to have any Inheritance in the Diviſion of the Land of *Canaan*, yet if any fell to them by the means now mentioned, (which was but very ſeldom, ſince Men were very careful to preſerve their Inheritances) God doth here beſtow ſuch Land upon his Prieſts; who might poſſeſs it, if they pleaſed, becauſe they had it in God's right; or elſe ſell it, (*ver.* 20.) and keep the Money to their own uſe.

Ver. 22. *And if a man ſanctify unto the* Lord *a field which he hath bought*] And conſequently could enjoy only till the Year of Jubilee; when it was to return to the Family of whom he purchaſed it.

*Which is not of the fields of his poſſeſſion;*] No part of his Paternal Inheritance, (as that mentioned, *ver.* 16.) but bought of the Prieſts, to whom it was fallen by a Vow; or of him to whom the Prieſts had ſold it.

Ver. 23. *Then the Prieſt ſhall reckon unto him the worth of thy eſtimation,*] Set a value upon it, according to his Judgment.

*Even unto the year of Jubilee.*] With reſpect to the number of Years, between the time of the Vow and the Year of Jubilee.

*And he ſhall give thy eſtimation in that day,*] Preſently pay the Price that the Prieſt hath ſet upon it, without the addition of the *fifth* part, (as *Menochius* well obſerves in the place before-mentioned) which he, who redeemed his Paternal Inheritance, was bound to pay over and above the Price at which the Prieſt eſteemed it, *ver.* 19. For this was not ſo much worth as that, being but for a term of Years, till the Jubilee.

*As an holy thing unto the* Lord.] As a thing devoted unto God, inſtead of the Land, which was redeemed with this Money.

Ver. 24. *In the year of Jubilee the field ſhall return unto him, of whom it was bought,* &c.] Not unto him who bought the Field, and then vowed it to God, but unto the Hereditary Owner; which is the meaning of the next words, *Even unto him to whom the poſſeſſion of the Land did belong.*

Ver. 25. *All thy eſtimations ſhall be according to the ſhekel of the ſanctuary,* &c.] Full weight, according to the Standard kept in the Sanctuary: ſee *Exod.* xxx. 13. and *chap.* xix. of this Book, *ver.* 36.

Ver. 26. *Only the firſtling of the Beaſts, which ſhall be the* Lord's *firſtling, no man ſhall ſanctify it.*] By vowing it to be a whole *Burnt-offering*, or a *Peace-offering* unto the Lord; as *Maimonides* expounds it. The reaſon was, becauſe no Man could lawfully vow that, which was not his own, as the Firſtlings were not; they being the Lord's already, as it follows in the end of this Verſe.

The ſame Reaſon held (as *Maimonides* likewiſe obſerves) in all things belonging to God; as *Tenths.* Yet they deviſed ingeniouſly enough (as he ſpeaks) a way to give theſe *Firſtlings* to God by a new Obligation, and yet not offend, as they imagined, againſt this Law; for they interpret theſe words of *Firſtlings* already brought forth: No Man might ſanctify ſuch; but while they were in the Womb, they might; ſaying, *I vow that Lamb* (ſuppoſe) *which my Ewe goes with, to be a whole Burnt-offering to* God, *if it be a male:* But they could not vow it for a *Peace-offering*, becauſe no Man could alter any thing for his own profit.

*Whether it be ox, or ſheep.*] Under theſe two are comprehended all other kind of Creatures, whoſe Firſtlings belonged to God.

*It is the* Lord's.] *Numb.* iii. 13. & viii. 17. For this Reaſon no Man was to preſume to vow ſuch things; it being a kind of mockery to make a Preſent of that to another, which was his own before. See Mr. *Mede* concerning this Verſe, *p.* 512.

Ver. 27. *And if it be of an unclean beaſt,*] Moſt underſtand this of the *Firſtling* of an unclean Beaſt. Againſt which there is this Objection, That ſuch things were before ordered to be redeemed, not with Money, but with a Lamb, *Exod.* xiii. 13. Therefore it ſeems more reaſonable to underſtand this of the Firſtling of ſuch an unclean Beaſt, which a Man hath redeemed, (*ver.* 13.) but afterward devoted to God; which he might do; for, after the Redemption, it was become his own again.

*Then he ſhall redeem it according to thy eſtimation.*] At the rate thou ſhalt ſet upon it.

*And ſhall add a fifth part of it thereto.*] As was ordained before in the like caſe, *ver.* 11.

*Or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.*] Any other Man might buy it, at that rate the Prieſt had ſet upon it; and the Money was applied to holy uſes.

Ver. 28.] *Notwithſtanding, no devoted thing that a man ſhall devote unto the* Lord,] Nothing that was devoted by that ſort of Vow, which was called *Cherem* (as the word is here in the Hebrew) with a Curſe (as the word implies) upon themſelves and others, if the thing was not employed according to their Vow.

*Of all that he hath, both of man and beaſt,* &c.] All manner of things which might be ſanctified to the Lord, by the fore-mentioned ſimple Vow, might be thus devoted and conſecrated to him by a *Cherem*, i. e. *Beaſts* and *Houſes*, and *Lands*, and even *Men* themſelves, as far as they had power over them; for that is meant by thoſe words, *All that a man hath.* See the next Verſe.

*Shall be ſold or redeemed.*] For this was the peculiar nature of this ſort of Vow; that the thing devoted by it ſhould remain irreverſibly and unalterably to the uſe unto which it was devoted; for the Perſon was *accurſed* that applied it to any other uſe than that to which it was conſecrated.

*Every devoted thing*] Of this kind.

*Is moſt holy to the* Lord.] Other things devoted by a ſimple Vow were *holy*, *ver.* 9, 10, &c. but theſe were *moſt holy*, ſo that none might touch them but the Prieſts; and they were ſo ſtrictly applied to the divine Service, that they could not be alienated, either by Sale, or Redemption, or Commutation, or Donation, or any other way. See *Mede*, *p.* 160.

Ver. 29. *None devoted, which ſhall be devoted of men, ſhall be redeemed, but ſhall ſurely be put to death.*] Some learned Men have, from theſe words, aſſerted, that Parents and Maſters among the Jews, had ſuch a power over their Children and Servants, that they might devote them to Death, and ſo kill them; only the Sentence of the Prieſt was to concur, to whom every devoted thing fell, as his portion. This is maintained by *Lodov. Capellus*, and confuted by Mr. *Selden*, *Lib.* iv. *de Jure Nat. & Gent. juxta Diſciplin. Hebr. cap.* 6. where he judiciouſly obſerves, That this Power would have too much intrenched upon the *ſixth Commandment*, if private Men might have, at their pleaſure, thus diſpoſed of their Children and Slaves. And, in the next Chapter, he explains the Senſe of this Verſe; and proves, indeed, that there may be a *Cherem (minhaadam) of men*, or *from among men*, as well as of *beaſts*; but this word hath four ſeveral ſenſes among the *Hebrews*. *Firſt*, It ſignifies the ſacred Gift it ſelf, which was devoted to God, or to holy Uſes; and ſo it ſignifies in the foregoing *ver.* 28. *Secondly*, It ſignifies that which was devoted to Perdition and utter Deſtruction, either by the right of War, or upon the account of Capital Enmities: an Example of which we have in *Jericho*, *Joſh.* vi. 17. where the whole City was a *Cherem*, (devoted to Deſtruction) as a Puniſhment to their Enemies; yet ſo that the Metals were made a *Cherem* of the *firſt* Sort; that is, Sacred to the Lord and his holy Uſes. And thus the great *Sanhedrim* (called in Scripture *the whole Congregation*) might devote thoſe to be a *Cherem*, who, going to the Wars, did not obey Orders, and perform the Charge laid upon them. An Example of which we have, *Judges* xxi. 5. 1 *Sam.* xiv. 24. I omit the other *two* for brevity ſake, (of which there are Examples, *Joſh.* vi. 26. *Ezra* x. 8. *Acts* xxiii. 12, 14, 21. See *Selden*, *ib. cap.* 7, & 8.) becauſe the *Cherem* here mentioned by *Moſes* is of this *ſecond* Sort: For it is evident that the *Cherem* of the *firſt* Sort, mentioned *ver.* 28. was of ſuch things, over which they had an entire Power, to diſpoſe of them as they pleaſed. And therefore thoſe words, *Both of Man and Beaſt*, the Hebrews underſtand of their *Slaves*, whether Men or Women, (who were *Canaanites*, or Gentiles, not others) who were in their Power as much as their *Beaſts*, to give away, or to ſell. But to take away their Life, or to give them to be ſlain, was not in their Power; but all the effect of this *Cherem* was, that the whole right which they had to the Service of ſuch Slaves, was transferred by him that devoted them, to the Service of the Prieſts, and Sacred Uſes. See *Selden* in that Book, *cap.* 9. *p.* 518, &c. But though they might not devote their Servants to death, yet they might their Enemies, before they went out to war with them; and ſuch of their own People alſo as did not obſerve the military Laws. An Example of which we have, *Numb.* xxi. 2. Upon which account alſo, the Inhabitants of *Jabeſh Gilead* were ſlain, *Judges* xxi. 9, 10. for violating the ſolemn publick *Cherem*, pronounced againſt thoſe that came not up to *Mizpeh*, *ver.* 5. And this is the *Cherem* ſpoken of in this Verſe. See *Selden*, *cap.* 10. For as for the *Cherem*, whereby a Man was excommunicated, it only loaded him with many Curſes, and made him execrable, ſo that no Man might come near him; but did not touch his Life, as he there ſhows, *p.* 520.

Ver. 30. *All the tithe of the Land,* &c. *is the* Lord's.] By an ancient right before the Law of *Moſes* was delivered: For this is the firſt time we find any mention of a Law about Tithes: for which he giving no reaſon, it is a ſign this was a pious Uſage all the World over; and therefore being no new thing, but what all Nations practiſed, the *Jews* could not think it burdenſome to them; unleſs they would be wholly religious, and not acknowledge GOD to be the Author and Fountain of all the plenty and happineſs they enjoyed: which was the intention of paying Tithes; as the Gentiles anciently did, and the Jews themſelves, after Victory over their Enemies. For which there being no Precept that appears, what can we think, but that natural Reaſon, and the common Cuſtom of Mankind (founded perhaps upon ſome direction given to our firſt Parents from above) taught them to make this Acknowledgment to GOD, as the Author of their Succeſſes and Safety, as well as of all Plenty and Proſperity: ſee *Gen.* xiv. 19. & xxviii. 22.

*Whether of the ſeed of the Land, or of the fruit of the Trees.*] By the *ſeed of the Land* is meant Corn, (as *Raſi* expounds it) and by the *fruit of the Trees*, Wine and Oil. For thus they are reckoned up in other places, *Numb.* xviii. 12. where he gives the Prieſt the Firſt-fruits of the *Wine, and Oil, and Wheat.* And the like we read in *Deut.* xviii. 3, 4. and in *Deut.* xiv. 23. they are commanded to eat before GOD, *the Tithe of their Corn, of their Wine, and their Oil.* Under which laſt is comprehended the Fruit of all other Trees; as under the word *Seed* in this place ſeems to be comprehended all manner of Herbs, as well as Corn. For ſo the Phariſees underſtood it; and our Saviour doth not diſallow it.

*It is holy unto the* LORD.] GOD having declared his right in the Tithe, in the beginning of the Verſe, here commands that it be reſerved to him as his portion: which he afterward conferred and ſettled upon the *Levites*, by a ſpecial Donation, *Numb.* xviii. 21.

Ver. 31. *And if a man will at all redeem ought of his Tithes, he ſhall add thereto the fifth part thereof.*] Mr. *Selden*, in his *Hiſtory of Tithes*, Chap. ii. ſpeaking of the *ſecond Tithe*, mentioned *Deut.* xiv. 23. which was to be ſpent at *Jeruſalem* (either in kind, or elſe if it were too far thither, by turning it into Money, and therewith to buy Proviſion to make Feaſts) ſaith, *that to this Tithe do the Jews apply that of Lev.* xxvii. 30, 31. But for this he quotes only *R. S. Jarchi*: who, tho' he were a great *Talmudiſt*, yet muſt not be thought to underſtand the ſenſe of all their Doctors. *Aben-Ezra*, it is plain, (to name no more) takes it otherwiſe; making *Moſes* to ſpeak of ſuch a Tithe as *Abraham* gave *Melchiſedeck*, and *Jacob* vowed to GOD. *Lyra*, I might add, a converted Jew, agrees with him. And there is great reaſon for it; no ſuch thing as a *ſecond Tithe* being as yet ordained: and when they were commanded, and the changing of them into Money allowed, there is not a word ſaid of *adding a fifth part*, (ſee *Deut.* xiv. 24, 25.) which is ſufficient to ſhew that *Moſes*, in theſe two Verſes, ſpeaks of the *firſt Tithe*, which was paid to the *Levites*, by a Law made ſome time after this; which transferred the right that GOD had *in the Tithe of the Land*, unto them: which, if any Man had a mind to *redeem*, and not pay it in kind, GOD allows him ſo to do; becauſe the Tithe was not more holy than things vowed to GOD, ſpoken of before: but then he was to do, as in the caſe of ſuch things, (*ver.* 13.) add a *fifth part*, over and above, to what ſuch a portion of Tithe was eſteemed to be worth. The reaſon of which was, as Mr. *Calvin* well obſerves, not that the Prieſt ſhould get more than his due, by the Man who deſired to redeem his Tithe; but that the Man might not make a gain of the Prieſt. For it is ſeldom ſeen that a Huſbandman deſires to pay Money, rather than his Tithe; unleſs he propound ſome conſiderable advantage to himſelf.

Ver. 32. *And concerning the Tithe of the Herd and of the Flock.*] Every one knows, that by *the Tithe of the Herd* here is meant *Calves*, and by *the Flock* is to be underſtood *Lambs* and *Kids*, *Lev.* i. 2. For this was the Tithe of thoſe young ones that were brought forth that year; the ſame Cattle not being again tithed every year. And he ſpeaks of clean Beaſts, which were allowed in Sacrifice; for Tithe was not paid of other Beaſts; but their firſt-born only was the LORD's. This Tithe was paid to GOD every year, as an Euchariſtical Sacrifice, for all the Benefits they received from GOD by their Cattle.

*Even of whatſoever paſſeth under the rod* ] This expreſſes the manner of this Tithing; which, if we will believe the Jews, was thus: They were all brought into a Sheep-cote, (ſaith *Maimonides*, in his *Treatiſe of Firſt-born*, *cap.* vii. in the beginning) in which there was but one Gate or Door, and that ſo narrow, as to ſuffer no more than one to come out at once. Their Dams being placed without, and the Gate opened, the young ones were invited by their Bleatings, to preſs to get out to them: and as they paſſed by, one by one, a Man who ſtood at the Gate with a Rod, coloured with Oker, told them in order; and when the Tenth came out, whether it was Male or Female, ſound or not, he mark'd it with his Rod, and ſaid, *Let this be holy in the name of the Tenth.* And this account *R. Solomon* and others give of this matter: of which Notion they are ſo fond, that *R. Bechai* (upon *Numb.* xvii.) makes *Jacob* (who vowed Tithe of all that GOD ſhould give him) to have decimated his Children on this manner, beginning at *Benjamin*, and ſtopping at *Levi*, who was the Tenth according to that reckoning; and hath ſome pretty conceits about it. But *Bochartus* thinks, *Moſes* doth not ſpeak here of the Rod of the Tithes, but of the Shepherd's Crook; and ſo doth *Aben-Ezra*, the *Syriack* and the *Vulgar*: For the Flock paſſed under his Rod, as oft as he numbered them; which was every Morning and Evening (if he was a good Shepherd) eſpecially in the Evening. See *Hierozoicon*, *P.* i. *lib.* ii. *cap.* 44. *p.* 499. Of this *Jeremiah* ſpeaks, *ch.* xxxiii. 13. and *Ezekiel* alludes to it, when he ſaith, *ch.* xx. 37. *I will cauſe you to paſs under the Rod.* Where *Kimchi* notes it is the ſame Phraſe with this in *Leviticus*, and as much as to ſay, *As he that telleth his Sheep holdeth a Rod in his hand, and telleth them one by one, and brings out the Tenth for the Tithe; ſo will I number you, and the ſinners ſhall periſh*, &c.

*The Tenth ſhall be holy unto the* LORD.] That is, ſaith *Maimonides*, (in his fore-named Treatiſe, called *Bechoroth*) the Fat and the Blood of them was offered at the Altar; and then the Owners eat the Fleſh any where in *Jeruſalem*, as they did the leſſer holy things. For the Prieſts had no portion of them, but all belonged to the Owner; as did the Paſchal Lamb. If there was any Blemiſh in them, whether before or after the Tithing, then they might be eaten in any Place. And ſo *Bartenora* (as Dr. *Owtram* obſerves, *Lib.* i. *de Sacrificiis, cap.* 11.) *we do not find in the whole Law, that any part of theſe Tenths was given to the Prieſts.* So a great many other of their Doctors, who obſerve that *Moſes* doth not reckon theſe among the 24 *Gifts* (for ſo many they make the whole number of them) which were beſtowed upon the Prieſthood. But, as there is nothing elſe in Scripture to warrant this, which no where preſcribes how theſe *Tenths* ſhould be imployed, but only declares that they are *holy to the* LORD; ſo this very Phraſe, I ſhould think, ſufficiently ſignifies that they belonged to the LORD's Miniſters: and if not intirely to the *Prieſts*, much leſs intirely to the Owners of them (before they were the LORD's) but if they were to eat them at *Jeruſalem*, as the Jews imagine, the *Levites* ſure were to have their ſhare, and the Stranger and other poor People; as they were to have in their *ſecond Tithe* of Corn; wherewith they made Feaſts there, *Deut.* xiv. 27, 28, 29.

Ver. 33. *He ſhall not ſearch whether it be good or bad, neither ſhall he change it.*] It is not eaſy to give an account why GOD required ſo punctually the *tenth* Calf, Goat, or Lamb, that tho' it were never ſo lean, or blemiſhed, he would not ſuffer it to be exchanged for a better; unleſs it were to avoid all Diſputes, Strife and Contention. There are thoſe indeed that think the reaſon was, becauſe in thoſe Ages, this was lookt upon as ſo Sacred a Number, that it myſtically denoted GOD: whoſe Divine Perfections, Providence, and Bounty, they were thought to acknowledge, who gave the *Tenth* to him; which was not to be altered and changed, no more than he himſelf can be.

*If he change it at all, then both ſhall be holy.*] As it was in Beaſts vowed to GOD, *ver.* 9, 10.

*It ſhall not be redeemed.*] Nor might they ſell it; no more than ſuffer it to be redeemed. If they did, he that ſold it or bought it, got nothing (as *Maimonides* ſpeaks) and beſides, the ſeller was to be ſcourged, as he that ſold the *Cherems* given to the Prieſt, *ver.* 28. *Bechoroth, cap.* 6. *ſect.* 5.

Ver. 34. *Theſe are the Commandments which the* LORD *commanded Moſes, for the Children of Iſrael, in Mount Sinai.*] That is, theſe moreover were added to the foregoing Commandments, before they removed from the Wilderneſs of Mount Sinai. See *ch.* xxv. 1. xxvi. *ult.* For having ſaid before in the Concluſion of the foregoing Chapter, *Theſe are the Statutes, and Judgments, and Laws which the* LORD *made*, &c. which reſpect all that preceded in this Book; the *Commandments* here ſpoken of can relate to nothing more, but the Laws delivered in this Chapter about *Vows*, and *devoted Things*, and *Tithes*.

Which Laws ought not to be paſſed over, without ſerious conſideration how far we may be concerned in them. And therefore to make what I have noted about them, more uſeful to us in theſe Days, I deſire the *Reader* to obſerve, That the very ſame pious Inclinations have ever been in all good *Chriſtians*, which *Moſes* here ſuppoſes (in the former part of this Chapter) would be in the *Jews*, to devote ſome part of their Goods, their Houſes, or Lands, to the Service of GOD; which became ſacred things, and were to be imployed to no other uſe but that. The very firſt Chriſtians had ſo much of this Spirit in them, that they ſold all their Poſſeſſions, and Goods, and let every one that needed have a ſhare of them; (*Acts* ii. 45. iv. 35.) becauſe the whole number of Believers attended to nothing elſe, but the Service of Chriſt; and the Apoſtles alſo were to be furniſhed with means, to go and propagate the Goſpel in all the World. Where, as ſoon as the Chriſtian Religion prevailed in any place, immediately there were the like voluntary Oblations made, in ſuch a proportion, as ſerved not only for the ſupport of the Service of GOD in that Church, but helpt to maintain the Chriſtians at *Jeruſalem*, who had been brought low by parting with their Eſtates, to further the firſt preaching of the Goſpel. This we find in a great number of places; but it may ſuffice to ſay, that the Feaſts of Charity were maintained out of theſe Oblations.

By which it is apparent, that they took themſelves to have the very ſame Obligations upon them in this matter, which the Jews formerly had; and therefore it is no wonder that *Tithes* came in time to be devoted for the maintenance of GOD's Miniſters. For it is ſenſleſs to imagine, that the Goſpel, which conſtrained them to give up themſelves to GOD, ſhould not conſtrain them, with the ſame freedom of mind to give ſome of their Goods (as *Moſes* here ſuppoſes the Jews would do) for the maintenance of his Service. And it is as unreaſonable to think, it did not move them to give the Miniſters of GOD as honourable a maintenance, as had been allowed under the Law of *Moſes*.

Which required beſides the *Tenth* here mentioned, another Tithe of the remainder, to be ſpent in Sacrifices at *Jeruſalem*, of which the *Levites* had their ſhare, as I obſerved from *Deut.* xiv. 22, 28. To which if we add the Firſt-born, with all Sin-offerings, and the Prieſts ſhare of Peace-offerings, and the Skins of the Sacrifices, (which alone made a good Revenue, as *Philo* obſerves) and likewiſe all ſuch Conſecrations as are mentioned in this Chapter, the *Levites* Cities and Suburbs; it will eaſily appear it could not be ſo little as a *fifth* Part of the Fruit of the Land which came to their ſhare.

Now the Reaſon we find no ſuch certain Rate determined by the Goſpel, as was by this Law, is, becauſe there was no need of it; and for the ſame Reaſon there was none, for a good while, ſettled by the Church; all the Revenues belonging to it, which ſerved for all ſorts of pious Uſes, ariſing from the Devotion and Oblations of the People, which were more than enough for GOD's Service. This was viſible in the beginning of our Religion, when the firſt Chriſtians far out-did any thing that had been done under the Law. And they could not imagine, that they who ſucceeded them would fall ſo ſhort, as not to offer ſufficient for GOD's Service; though not ſo much as they had done, becauſe there could not be the ſame neceſſity. And ſo Mr. *Selden* himſelf obſerves, that this Reaſon is given by *Agobardus*, why nothing was decreed in Councils, or publickly promulgated by the Fathers in the firſt Ages, concerning giving of their Goods, and adorning Churches; becauſe there was no neceſſity of it: the religious Devotion, and love of Chriſtians to ſuch Things *ultro æſtuante*, being very fervent and abounding of its own accord.

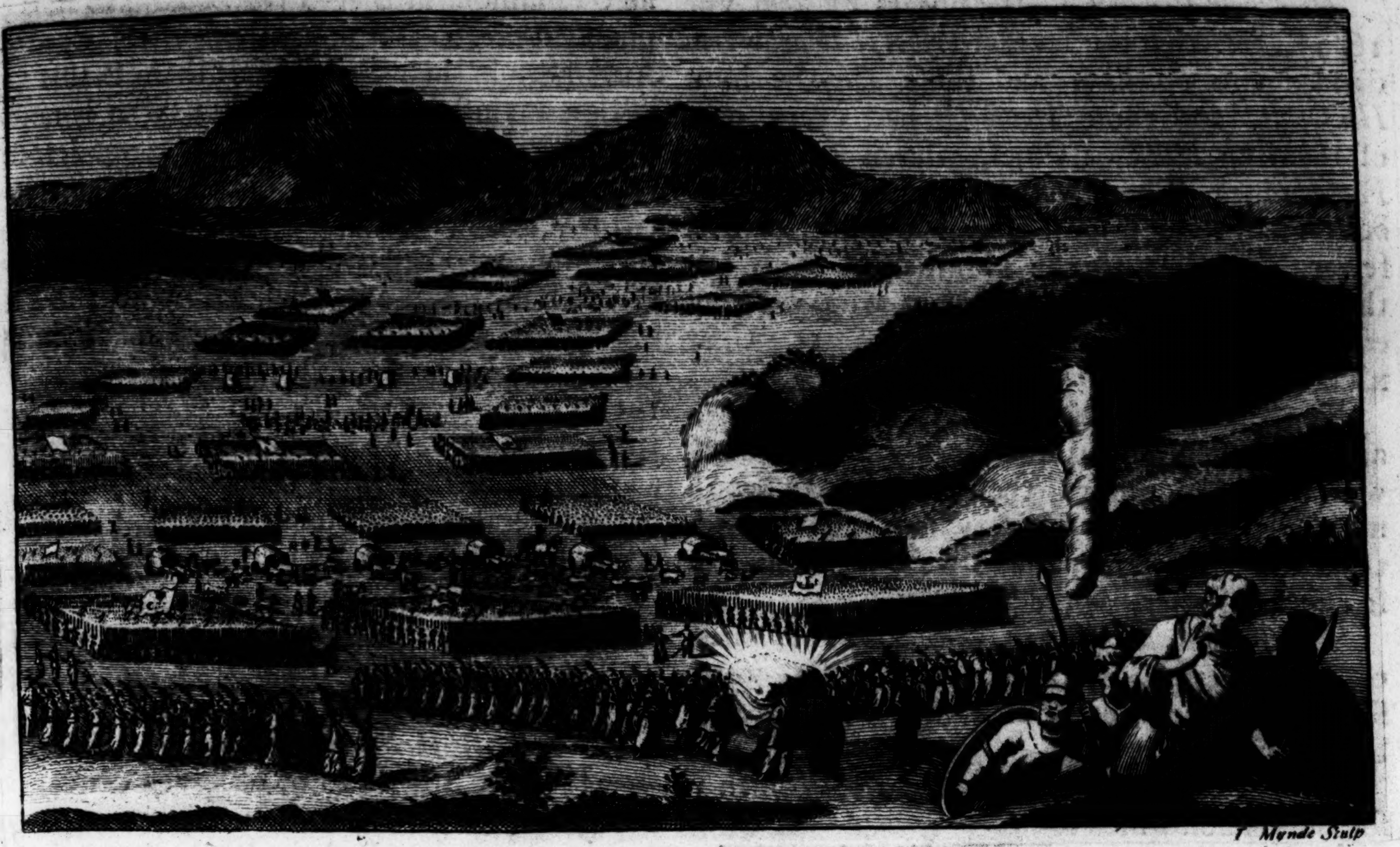
And when Love began to wax cold, ſo that they found it needful to make Laws about ſuch Things, they could not think fit to order leſs for the ſettled Maintenance of GOD's Service than the *Tenth* (beſides all voluntary Oblations) which had been the Part moſt eminently limited under the Law of Nature, long before the Law of *Moſes*. See *Irenæus*, *Lib.* iv. *cap.* 34. where he ſaith, Chriſtians, having greater hopes, could not give leſs than they did in former Times, when their hope was lower.

I ſhall add but one Obſervation more, from an excellent Perſon of our own Church (Mr. *Thorndike*, in his *Rights of the Church*, &c. *p.* 219.) that as all ſuch Conſecrations, as here are mentioned by *Moſes*, tended to Communion with GOD, by the participation of Sacrifices offered to him, which were maintained by ſuch Contributions; ſo whatſoever is devoted by Chriſtians unto ſuch holy Uſes, as to build and repair Churches, to maintain holy Aſſemblies, and to ſupport thoſe who miniſter GOD's Ordinances, or enable the Poor to attend upon them, hath the like Intention, to obtain an Intereſt in the Sacrifice of Chriſt, repreſented in the Euchariſt; which is the chief Part of the Service rendered to GOD in the Church. This is notably exemplified in the Account which *Tertullian* gives of *Marcion* the Heretick (*Lib. de Præſcriptionibus*, *cap.* 30.) who, when he firſt embraced the Faith of Chriſt, and was received into the Church, *pecuniam Catholicæ Eccleſiæ contulit*, contributed a Sum of Money to the Church; which Money, when he fell off from the Chriſtian Truth to his own Hereſy, was ſtraightway thrown out together with him. This both demonſtrates, that they continued, in thoſe Days, to bring Offerings into the Treaſury of the Church; and that the Intention of them was, that they might have Communion with the Church in all its Services; for when Men fell off from Chriſtianity, they caſt out their Offerings, in token they had no Communication with them.

I end all with the Words of *Conradus Pellicanus*, upon the thirtieth Verſe of this Chapter; which will ſhow the Senſe of the firſt Reformers in this matter. *All the Tithe is the* LORD'*s*, *and remains ſo for ever*, &c. *and therefore Tithes are to be paid by Divine and Natural Right, and religiouſly expended, according to his Appointment*, &c. *And if Tithes ſhould not be ſufficient for the Maintenance of thoſe who ought to be ſuſtained in the Church, at the publick Charge, the Ninths, or the Eighths, ought of neceſſity to be raiſed, by the Judgment and Conſent of the Church; for the Law of Charity dictates this, and the excellent, irreprehenſible Ordinance of* GOD: *Which Charity binds more ſtrongly in the Evangelical Law, than in the Moſaical; inaſmuch as the Church ought to be more perfect than the Synagogue; and Charity than Fear.*

5 OC 57

## *The End of the* BOOK *of* LEVITICUS.



# THE
# Fourth Book of *MOSES*,
# CALLED
# NUMBERS.

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## CHAP. I.

THIS Book is called by the Name of NUMBERS in our Language; becauſe it begins with an Account of the *Numbering* of the People in the beginning of the ſecond Year after they came out of *Egypt*; though it contains a great many Things beſides that; particularly, another *Numbering* of them (*Chapter* xxvi.) towards the Concluſion of their Travels in the Wilderneſs: for this Book comprehends an Hiſtory of about *thirty eight Years*, though moſt of the Things related in it fell out in the firſt, and in the laſt of theſe Years; and it doth not appear when thoſe Things were done, which we read of about the middle of the Book, from the xvth to the xxth *Chapter*.

Verſe 1. *And the* LORD *ſpake unto Moſes*] Who undertook nothing without order from GOD.

*In the Wilderneſs of Sinai,*] Where they had continued near a full Year (as appears by comparing *Exod.* xix. 1. with this Place) and ſhortly after this removed from it, *chap.* x. 11.

*In the Tabernacle of the Congregation,*] From whence the LORD delivered thoſe Laws which we read in the foregoing Book (See on *Lev.* i. 1.) And now ſeems to have admitted him into the Tabernacle, whereas before he only ſpake to him *out of it*.

*On the firſt Day of the ſecond Month, in the ſecond Year after they were come out of the Land of Egypt.*] All that is related in the foregoing Book, ſeems to have paſſed in the firſt Month of the ſecond Year after their coming out of *Egypt*, in the beginning of which the Tabernacle was ſet up, *Exod.* xl. 2, 17. and in the middle of it the Paſſover was kept; as appears by this Book, *chap.* ix. 1, 2, *&c.*

Ver. 2. *Take ye the ſum*] There had been a Muſter, as we may call it, of the People, before the Tabernacle was erected, *Exod.* xxx. 12. and conſequently ſome Months before this; for it was in order to a Contribution, which every one was to make towards that holy Work, *Exod.* xxxviii. 26. whereas this was for the better diſpoſing of their Camps about the Tabernacle now that it was ſet up; and for their more regular march when they removed from Mount *Sinai*; which they were to do ſhortly.

*Of all the Congregation of the Children of Iſrael,*] Who alone were numbered; all except the *Levites*; but none of the mix'd Multitude, that came with them out of *Egypt*, *Exod.* xii. 38.

*After their Families,*] It appears by *Joſh.* vii. 16, 17, &c. that the ſeveral *Tribes of Iſrael* were divided into *Families*, and thoſe *Families* into *Houſholds*, and thoſe *Houſholds* had every one of them an *Head* or Chief, who is called the *Father* of it. There were Seventy of theſe *Families* in all; but ſome Tribes had more, others fewer, according to the Number of Souls (as they are called) that is, Perſons who were in each when they went down into *Egypt*, *Gen.* xlvi. 27.

*By the Houſe of their Fathers*] Every *Family*, as I ſaid, being diſtributed into *Houſes* (which we now call Families) theſe *Houſes* were denominated from their Chief, whom they called their *Father*; for no Houſes were denominated from the Mother, as the Jews ſay.

*With the Number of their Names*] The Names of every Perſon, in the ſeveral Houſes, were ſet down and regiſtered, that they might be the better known.

*Every Male by their poll.*] But no Women; for the Reaſon which follows.

Ver. 3. *From twenty years old and upward.*] Which was ever after this, the Age when Men were thought fit for War.

*All that are able to go forth to war in Iſrael.*] One would think by this, they were not to number very aged and decrepid People, becauſe they were no more able to go to war than Women and Children, and thoſe under twenty years old. And if we may believe *Joſephus* (*L.* ii. *Antiq. cap.* 9.) after fifty Years old, Men were not bound to pay the half Shekel which was due in ſuch Muſters; and therefore we may reaſonably think were excuſed from going to war, unleſs they had a mind themſelves.

*Thou and Aaron*] Who had the higheſt Authority in the Nation.

*Shall number them by their Armies.*] This ſeems to import, that in taking the Account of them, they diſtributed them into certain Troops or Companies, out of which were formed Regiments (as we now ſpeak) and greater regular Bodies, which compoſed ſeveral Armies. We do not read this was required in the former Numbering (*Exod.* xxx.) that being for another end, as I now obſerved; not for their more orderly march, in their remove from Mount *Sinai*. And here I cannot but take notice, what a vaſt difference there was between this Method, and that rude way which *Cecrops* the firſt King of *Attica* after the *Ogygian* Flood (which happened about the time of *Moſes*) took to know the Number of his People; which the *Greek* Writers ſay, was by requiring every one of them to bring a Stone, ϗ βάλλειν εἰς τὸ μέσον, and throw it down before them; which he counting, found them twenty Thouſand. So the Scholiaſt upon *Pindar*, *Ode* ix. and others in *Meurſius de Regibus Athenienſ. L.* i. *cap.* 7.

Ver. 4. *And there ſhall be with you a Man of every Tribe.*] Whom they were to take for their Aſſiſtants.

*Every one Head of the Houſe of his Fathers.*] The LXX. and the *Vulgar* underſtand this to ſignify the principal Perſons in each Tribe, who were beſt acquainted with every Family and Houſhold in that Tribe. And ſo it is expounded *ver.* 6. and many think theſe were the Firſt-born in their Tribe: but there is this Objection againſt it, that *Nahſhan*, who is named for the Tribe of *Judah*, *ver.* 7. was not deſcended from the Firſt-born of that Tribe; for *Pharez* was not *Judah*'s eldeſt Son, *Selah* being before him, who had Children, as we find *ch.* xxvi. of this Book, *ver.* 20. Beſides, when the Princes of the Tribes are reckoned again (*ch.* xxxiv. of this Book) in the laſt year of their abode in the Wilderneſs, none of them are derived from theſe Men here mentioned, but from others: and therefore theſe were the moſt eminent Men in the ſeveral Tribes, upon a different account; either for Wiſdom or Valour, or ſome other excellent quality.

Ver. 5. *And theſe are the Names of the Men that ſhall ſtand*] Be Aſſiſtants.

*With you.*] *i. e.* With *Moſes* and *Aaron*.

*Of the Tribe of Reuben, Elizur the Son of Shedeur.*] There is little to be obſerved concerning theſe Tribes, but that they are here placed, not in the order of their Birth, but of their Mothers who bare them. Firſt, the Children of *Leah*, who are all reckoned in the ſame order wherein they were born of her, *ver.* 6, 7, 8, 9. Then the Children of *Rachel*, *ver.* 10, 11. and after them the Children of the two Handmaids, in the *four* following *Verſes*; where, *ver.* 12. *Dan* is ſet firſt, he being the Firſt-born of *Bilhah*, whom *Rachel* gave *Jacob* for his Wife, *Gen.* xxx. 5. but then, the next that follow are not reckoned according to the order of their Birth; for *Naphtali*, who was born next, is placed the laſt; and the youngeſt Son of *Zilpah* placed before the eldeſt; for which we cannot now diſcern the Reaſon, though it is likely it was upon the account of ſome Preeminence or other which they had gained; as, *Ephraim*, the youngeſt Son of *Joſeph*, is mentioned before *Manaſſeh* the eldeſt (*ver.* 10.) becauſe *Jacob* had given him the precedence, when he bleſſed them before his Death, *Gen.* xlviii. 19.

Ver. 6. *Of Simeon, Shelumiel the Son of Zuriſhaddai.*] There is leſs to be obſerved concerning the Names of theſe great Men of each Tribe; for whatſoever the import of them may be in the *Hebrew* Language (which *Chytræus* and others have endeavoured to make out) it ſignifies nothing to us: only moſt of them ſhow, how much God was in the thoughts of thoſe, who impoſed theſe Names on their Children; for *Elizur* ſignifies *my* God *the Rock*; and *Shelumiel* is as much as God *my Peace*, or God *my Rewarder*; and *Zuriſhaddai*, *my Rock Omnipotent*, or *All-ſufficient*, &c.

Ver. 14. *The Son of Deuel.*] So he is called alſo, *ch.* vii. 42. and yet in the *ſecond* Chapter, *ver.* 14. he is called the Son of *Reuel*; for theſe two Letters, *Daleth* and *Reſch*, are very often changed, the one for the other; as *Ripah*, *Gen.* x. 3. is called *Dipath*, 1 *Chron.* i. 6. as on the other hand *Dodanim*, *Gen.* x. 4. is called *Rodanim*, 1 *Chron.* i. 7. and it is to no purpoſe to heap up more Examples there are of this.

Ver. 16. *Theſe were the renowned of the Congregation.*] The *Hebrew* word *Keruim* ſignifies properly Men *called* or *named*; that is, who had the Honour to be named by God to this Employment; which made them more noble than they were before. But, without this reſpect to their Nomination by God, this word ſignifies in general, *famous* Men, as we tranſlate it, *chap.* xvi. 2. xxvi. 9. or *renowned*, *Ezek.* xxiii. 23. Accordingly the *vulgar* tranſlates it, *moſt noble*.

*Princes of the Tribes of their Fathers.*] As appears more plainly from the noble Offerings, which each of them made, for the Dedication of the Altar, *chap.* vii.

*Heads of thouſands in Iſrael.*] Men not only of great Authority; ſuch as *Jethro* adviſed *Moſes* to take to his Aid in governing the People, *Exod.* xviii. 21. but the higheſt of that Rank; being chief Commanders over all the Thouſands that were in their ſeveral Tribes; under whom, no doubt, were many inferior Officers of great account: for ſo all People have found it neceſſary to ſubmit themſelves to the Government of ſome ſupreme Power, with ſeveral ſubordinate Rulers under it. In which *Iſrael* excelled all other Nations, being under the Government of God himſelf, who appointed *Moſes* immediately under him, with ſeveral others, as we here find, to aſſiſt him; for it is truly obſerved by *Xenophon*, that οὐδὲν οὕτως οὔτ' εὔχρηστον, οὔτε καλὸν ἀνθρώποις ὡς ἡ τάξις: *Nothing is either ſo profitable for Men, or ſo becoming, as good Order*; and, on the contrary, nothing ſo miſchievous, or unſeemly, as Confuſion. Now *Order* is nothing elſe, but the apt Diſpoſition of every Thing, in its proper Place, for certain Ends and Uſes. Accordingly among Men, nothing is more neceſſary, than that every one ſhould know and keep his place, in that Degree and Rank that belongs to him; as was here ordered by God for the Preſervation and good Government of his People.

Ver. 17. *And Moſes and Aaron took theſe Men,*] To be their Aſſociates in the numbering of the People.

*Which are expreſſed by their Names.*] Whom God himſelf marked out by name, to be joined with them. For as People cannot be preſerved without Order, ſo that cannot be preſerved without Rulers and Governors; and they will ſignify nothing if their Authority be not reverenced; and nothing can gain them ſuch Reverence, as a particular Deſignation by God to their Office.

Ver. 18. *And they aſſembled all the Congregation together on the firſt Day of the ſecond Month.*] They immediately executed their Commiſſion, on the ſame day they received it (*ver.* 1.) ſummoning all the People to appear before them.

*And they declared their Pedigrees,*] The People inſtantly obeyed, and every one ſhewed from whom he was deſcended; or it may refer to *Moſes* and *Aaron*, and the reſt, who ſet down every Man's Original in the publick Tables.

*After their Families, by the Houſe of their Fathers,* &c.] Firſt they ſhewed of what Family they were; and then of what Houſe in that Family; and then the Name of every Perſon in that Houſe was given in. See *ver.* 2. Such a kind of Diſtinction *Cecrops* made in *Attica*, when he numbered the People, whom he divided into *four* Tribes (which in the days of *Alcmæon* their laſt King, were increaſed into *ten*;) every one of which had ſeveral *People* in it, which were like the *Families* in *Iſrael*; there being no leſs than ten or eleven People in that Tribe which was called after his own Name, Κεκροπίς. See *Meurſius*, *Lib.* i. *de Reg. Athen. cap.* 7. & *lib.* ii. *cap.* 10. And every one knows how *Rome*, at the firſt, had *three* Tribes inſtituted by *Romulus*, which were divided into ten *Courts* (if I may ſo call them) and thoſe into certain *Families*; which in after-times were increaſed into five and thirty Tribes, according to the Regions of the City.

Ver. 19. *As the* Lord *commanded Moſes, ſo he numbered them*] With the Aſſiſtance of the fore-named Perſons.

*In the Wilderneſs of Sinai.*] Before they removed from *Sinai*; which being upon the *twentieth* Day of this Month (*ch.* x. 11.) they finiſhed this Work in ſo many Days, or leſs.

Ver. 20. *And the Children of Reuben, Iſrael's eldeſt Son, by their Generations,* &c.] The word *Generations* ſeems to be larger than *Families*, as that is than *Houſes*, comprehending every Family in that Tribe; as Families comprehend every Houſhold; and Houſhold comprehends every Perſon therein. So the meaning is, all that were deſcended from *Reuben*, according to their ſeveral Families; and Houſes in thoſe Families; and Perſons in thoſe Houſes.

Ver. 21. *Thoſe that were numbered of them,* &c. *were forty and ſix thouſand, and five hundred.*] Some have obſerved, that this Tribe was one of thoſe who had the ſmalleſt number of Men in it; in which they think was fulfilled the Prophecy of *Jacob*, who foretold, that *Reuben* ſhould not excel, *Gen.* xlix. 4. But I do not look upon this as ſolid; for there were ſeveral Tribes, who all this time had fewer Perſons in it than this; particularly the Children of *Joſeph* (whom *Jacob* compared to *a fruitful Bough*, Gen. xlix. 22.) were very much fewer. See below, *ver.* 33, 35. *Gad* alſo, *Benjamin* and *Aſher*, were fewer in number than *Reuben*; who, in this regard, excelled *five* Tribes.

Ver. 23. *Of the Tribe of Simeon were fifty and nine thouſand, and three hundred.*] He had *ſix* Children when they went down into *Egypt*, and *Reuben* but four; which is a plain reaſon of the greater increaſe of this Tribe than the former.

Ver. 24. *Of the Children of Gad,* &c.] It is probable that this Tribe is therefore mentioned next, though deſcended from an Hand-maid, becauſe they were to encamp and march together with *Simeon* under the Standard of *Reuben*; as is ordered in the next Chapter, *ver* 14.

Ver. 25. *Of the Tribe of Gad were forty and five thouſand, ſix hundred and fifty.*] He had more Sons than *Simeon* (*Gen.* xlvi. 10, 16.) when they came out of *Egypt*; and yet fewer deſcended from him, by many thouſands, than there did from *Simeon*; of which the Reaſon doth not appear.

Ver. 27. *Of the Tribe of Judah were threeſcore and fourteen thouſand, and ſix hundred.*] It may be juſtly thought, that *Jacob*'s Prophecy concerning the Power and Strength of this Tribe

(*Gen.* xlix. 8, &c.) began already to be fulfilled, they being far more numerous than any other.

Ver. 28. *Of the Tribe of Iſſachar*, &c.] There is a plain Account why this Tribe and *Zebulun* are mentioned next to *Judah*, becauſe they two marched under his Standard, *ch.* ii. 4, 5, 7. It may be obſerved alſo, that theſe two Tribes were more numerous than many other, who had more Children when they came out of *Egypt*.

Ver. 32. *Of the Children of Ephraim.*] He had the preheminence given him to *Manaſſeh* long ago (*Gen.* xlviii. 19.) and therefore is here placed before him.

Ver. 33. *Of the Tribe of Ephraim were forty thouſand and five hundred.*] Though they were hitherto but few in compariſon with ſome other Tribes; yet in this the Prophecy of *Jacob* was fulfilled (*Gen.* xlviii. 19, 20.) that they were more fruitful than *Manaſſeh*, there being above eight Thouſand Perſons more in this Tribe than in the other, *ver.* 35.

Ver. 35. *Of Manaſſeh were thirty and two thouſand and two hundred.*] This was now the ſmalleſt Tribe; but before they got to *Canaan* they grew very numerous, being increaſed above twenty Thouſand, *ch.* xxvi. 34.

Ver. 37. *Of the Tribe of Benjamin were thirty five thouſand and four hundred.*] Though *Benjamin* had more Children than any of the reſt of his Brethren, when they went down into *Egypt* (*Gen.* xlvi. 21. where it appears he had *ten* Sons) yet his Tribe had the feweſt Men in it of all other, except *Manaſſeh*.

Ver. 39. *Of Dan were threeſcore and two thouſand and ſeven hundred.*] On the contrary, *Dan*, who had but one Son, when they went down into *Egypt* (*Gen.* xlvi. 23.) grew to a greater Number than any other Tribe, except *Judah*. So variouſly did the Divine Providence work, in fulfilling the Promiſe to *Abraham*, of multiplying his Seed.

Ver. 41. *Of Aſher were forty and one thouſand and five hundred.*] The growth of this Tribe was not proportionable to that of ſome other, conſidering how many Children *Aſher* had, at their going down into *Egypt*. But they increaſed near twelve Thouſand more, before they got out of the Wilderneſs, *ch.* xxvi. 47.

Ver. 43. *Of Naphtali were fifty and three thouſand and four hundred.*] The great increaſe of this Tribe is alledged by *Bochartus*, to juſtify his Interpretation of *Gen.* xlix. 21. by altering the punctation of the words. But I have there obſerved, that five other Tribes were more numerous than *Naphtali*, when this Account was taken of them.

Verſe 44. *Theſe are thoſe that were numbered,*] This is the account that was taken of the Number of Men in each Tribe.

*Which Moſes and Aaron numbered, and the Princes of Iſrael, being twelve Men,*] v. 3, 4, &c.

*Each one was for the Houſe of his Fathers.*] Who could the better judge to what Tribe every one belonged.

Ver. 45, 46. *So were all thoſe that were numbered,* &c. *Six hundred thouſand, and three thouſand and five hundred and fifty.*] By which it appears there was not one Man dead ſince their laſt Numeration (ſeven Months ago) when they were taxed for the Tabernacle; for they were at that time juſt ſo many as are here mentioned, *Exod.* xxxviii. 26. As for *Nadab* and *Abihu*, they were of the Tribe of *Levi*, who are not here reckon'd; and the Man that was ſtoned for Blaſphemy (*Lev.* xxiv.) was not of *Iſrael*, by the ſide of his Father.

Ver. 47. *But the Levites, after the Tribe of their Fathers, were not numbered among them.*] There was no account taken of them among the other Tribes; as it is likely they were not comprehended in the former Number, *Exod.* xxxviii. 26. being the Perſons who took the account, *ver.* 21. and had before this conſecrated themſelves to the LORD, *ch.* xxxii. 29.

*After the Tribe of their Fathers.*] Is an Hebraiſm, for the *Fathers of their Tribe*; expreſſing, in ſhort, what is at large ſaid of all the reſt, *by their Generations*, *after their Families*, *by the Houſe of their Fathers*, ver. 20, 22, 24, *&c.*

Ver. 48. *For the* LORD *had ſpoken unto Moſes, ſaying,*] He had received an Order from GOD, when he commanded him to number the People, not to number them; which he ſets down, that it might not be thought he favoured them, becauſe he was of their Tribe, and therefore exempted them from the Wars, unto which all others were engaged.

Ver. 49. *Only thou ſhalt not number the Tribe of Levi,* &c.] Becauſe they were intended for another Service, and therefore were to be numbered by themſelves. There was as ſtout and valiant Men in this Tribe as any other, (which appeared ſufficiently when GOD's Honour was to be vindicated, *Exod.* xxxii.) but GOD did not deſign them for the Wars of *Canaan*, they having employment enough in carrying and guarding the Tabernacle.

And from this Example, the Heathen learn'd to exempt all thoſe who miniſtered to their Gods, from all other Services; particularly, from the War. *Strabo* notes (*lib.* ix. *Geograph.*) this Cuſtom to have been as old as *Homer*'s Time; for in all his *Catalogue* there is no mention of any Ship that went againſt *Troy* from *Alalcomenon*, becauſe that City was ſacred to *Minerva*, who is thence called by *Homer* Ἀλαλκομενηΐς Ἀθήνη. The ſame is obſerved by *Cæſar* (*lib.* vi.) of the ancient *Druids*, that they were freed from the Wars, and from Tribute alſo. Which Privilege St. *Baſil* challenges as belonging to the Clergy, κατὰ τὸν παλαιὸν νόμον, according to the ancient Law, *Epiſt.* cclxix. and S. *Greg. Nazianzen* doth the ſame in many places; particularly by his Letter to *Julianus*, Epiſt. clxvi.

Ver. 50. *But thou ſhalt appoint the Levites over the Tabernacle*] This was their work, to attend continually upon the Houſe of GOD.

*Of Teſtimony.*] So it is called, becauſe the Ark of the Teſtimony was there; for which it was principally made. See *Exod.* xxxviii. 21. and what I have noted upon *Exod.* xxv. 16. *chap.* xl. 3.

*And over all the Veſſels thereof, and over all things that belong unto it.*] Not to uſe them in any ſacred Miniſtry (which belonged to the Prieſts alone) but to carry them, when they were to be removed; and to keep them in

Safety at all times. See *ch.* viii. *ult.* Where it is expreſly ſaid, they *ſhall do no Service* there.

*They ſhall bear the Tabernacle, and all the Veſſels thereof.*] As is particularly directed in the *fourth* Chapter.

*And they ſhall miniſter unto it.*] Which Miniſtry is at large deſcribed in the *third* Chapter.

*And ſhall encamp round about the Tabernacle.*] As a Guard unto it: They being like to the Legions about the Palace of a great King, to ſecure and defend it from Violence or Rudeneſs. Which was the reaſon that they did not march under any of the Standards of the other Tribes: becauſe they were to make a Camp by themſelves; the order of which is directed in the ſame *third* Chapter. And for the ſame reaſon they were not to go to the Wars; becauſe their Camp was to attend upon the Tabernacle, the Houſe of GOD.

Ver. 51. *And when the Tabernacle ſetteth forward, the Levites ſhall take it down; and when it is to be pitched, the Levites ſhall ſet it up.*] When the *Iſraelites* removed to a new ſtation, the Tabernacle was taken in pieces, that it might be the more eaſily carried from place to place: in which the Levites were to be employed; and likewiſe in putting it together again, when it was to be ſet up, where they reſted in their Journies; as is more fully ordered in the *fourth Chapter*, where the manner of taking it down, and ſetting it up again is directed; and every one's Office about it, whether Prieſts (for they had ſome hand in it) or Levites, exactly appointed.

*And the Stranger*] Who is not of this Tribe, tho' an *Iſraelite*.

*That comes nigh,*] To perform any of the forenamed Offices.

*Shall be put to death.*] As a preſumptuous Perſon, in meddling with that which doth not belong unto him. The Author of *Schebet Jehudah* extends this to all Strangers, who worſhipped ſtrange Gods; and ſaith there was a golden Sword hung up in the Gate of the Temple, with this Inſcription, *The ſtranger that cometh nigh ſhall be put to death.*

Ver. 52. *And the Children of Iſrael*] The reſt of the Tribes before-mentioned.

*Shall pitch their tents every man by his own Camp,* &c.] In the order preſcribed in the next Chapter.

Ver. 53. *But the Levites ſhall pitch round about the Tabernacle of Teſtimony,*] As is directed Chap. iii. where they are ordered to make a Camp nearer the Tabernacle, within the other Camp of the *Iſraelites*.

*That there be no wrath upon the Congregation of the Children of Iſrael.*] To prevent the other Camp of the *Iſraelites* from coming too nigh the Tabernacle; whereby they might have incurred GOD's Diſpleaſure.

*And the Levites ſhall keep the Charge of the Tabernacle of Teſtimony.*] That is, therefore they were to be a conſtant guard about it; that no Man might approach nearer than GOD allowed, and ſo bring heavy Puniſhments upon himſelf, and upon the Congregation.

Ver. 54. *And the Children of Iſrael did according to all that the* LORD *commanded Moſes, ſo did they.*] Conſented to all that is here required, and did accordingly.

## CHAP. II.

Ver. 1. AND *the* LORD *ſpake unto Moſes and Aaron, ſaying,*] The juſt number of Days that were ſpent, in taking the fore-named Account of the People, is uncertain, (ſee *ch.* i. 19.) but that being finiſhed, now order is given for their encamping under their ſeveral Standards. And it is directed to *Aaron* as well as *Moſes*; tho' the Order for numbering them was directed to *Moſes* only, (Chap. i. 1.) *Aaron* having by that firſt Order been joined with him, in taking the Account of them.

Ver. 2. *Every Man of the Children of Iſrael ſhall pitch by his own Standard,*] By the Banner of that Tribe, to which he was joined by the following Order.

*With the Enſign of their Fathers Houſe.*] Every Family and Houſhold had their particular Enſigns, beſide that great Banner under which they encamped and marched; it being pitched and carried (as will appear) in the midſt of them. How theſe Banners and Enſigns were diſtinguiſhed one from another, we have no certain knowledge. The later *Jews* ſay, (particularly *Aben Ezra* upon this place) that *Judah* carried in his Standard the figure of a *Lion*; and *Reuben* the figure of a Man; *Ephraim* of an Ox; and *Dan* of an Eagle: for which I can ſee no ground. For tho' *Judah* be compared to a *Lion*, yet the Reaſons he gives for the other are very abſurd; with which I ſhall not trouble the Reader, but only obſerve that there is not one word of any ſuch thing in their ancient Writers; no not in the whole body of the *Talmud*, as the famous *Bochartus* aſſures us. And it is not likely that they who ſo lately ſmarted for making the golden Calf, would adventure to make any other Images, and expoſe them to the eyes of all the people. Nor is it impertinent to obſerve, that when *Vitellius* in after-ages was to march againſt the *Arabians* thro' *Judea*, the great Men of the Nation met him, and beſeeched him to march another way: the Law of their Country not allowing Images (ſuch as were in the *Roman* Enſigns) to be brought into it. So *Joſephus* relates, *lib.* xviii. *Antiq. cap.* 7. for which one can ſee no reaſon, if their Anceſtors in the Wilderneſs had by the Command or Allowance of *Moſes* carried an Eagle in any of their Standards: ſee *Bochart* in his *Hieroz. P.* i. *l.* iii. *c.* v. It is more probable, if there be room for conjecture in this matter, that the Name of *Judah* might be embroidered in great Letters, in his Standard, and of *Reuben* in his; and ſo of the reſt: or they were diſtinguiſhed by their Colours only, as now our Regiments are.

*Far off about the Tabernacle of the Congregation ſhall they pitch.*] At ſuch a diſtance as might ſhow their Reverence to the Tabernacle; and that there might be another Camp of the *Levites* within them; who made a nearer Incloſure about it, in the ſame Form with the Camp of *Iſrael*, which was quadrangular. This Diſtance of the Camp of *Iſrael* from the Tabernacle, is reaſonably judged (by *Joſh.* iii. 4.) to have been Two thouſand Cubits: That is, a Mile.

Ver. 3. *And on the Eaſt-ſide toward the riſing of the Sun*] Theſe are two Expreſſions (after the manner of the *Hebrews*) for the ſame thing. Or *Kedma*, which we here tranſlate *on the Eaſt*, may be tranſlated *on the fore-part*, *viz.* of the Tabernacle: Which was towards the Sun's Riſing.

*Shall they of the ſtandard of the camp of Judah pitch*] Theſe had the moſt honourable Poſt (as we now ſpeak) of all others; pitching before the moſt holy Place; where *Moſes* and *Aaron* had their Station in the Camp of the *Levites*, *ch.* iii. 38. And therefore the LXX tranſlate the firſt Words of this Verſe thus, ὁι παρεμβάλλοντες πρῶτοι, &c. *they that encamp firſt towards the Eaſt, ſhall be*, &c.

*Throughout their Armies.*] They being, as we read before, (and as the next *Verſe* tells us again) Threeſcore and fourteen thouſand, and ſix hundred Men, were divided into ſeveral bodies (ſuch as we now call *Companies*, and *Regiments*, and *Brigades*) under their ſeveral Officers: for which the *Hebrews* have no name but that of *Army*, or *Hoſt*.

*And Nahſhon the Son of Aminadab*] He who was imployed as the principal Perſon in that Tribe, to help to take the number of them, *ch.* i. 7.

*Shall be the Captain of the Children of Judah.*] Their Commander in Chief, or General; as we now ſpeak.

Ver. 4. *And his Hoſt, and thoſe that were numbered of them were threeſcore and fourteen thouſand*, &c.] Hitherto *Moſes* had ſet down the Words that GOD ſpake to him: But theſe are his own Words, which he intermixes all along with thoſe of GOD's.

Ver. 5. *And thoſe that do pitch next unto him*] Theſe now are the Words of GOD; ordering what Tribes ſhould pitch under the Standard of *Judah*.

*Shall be the Tribe of Iſſachar.*] He and *Zebulun* were two of the Sons of *Leah*, as well as *Judah*: And therefore their Tribes are fitly placed under the Standard of the Tribe of *Judah*; as likely to agree well together.

*And Nethaneel the Son of Zur ſhall be Captain of the Children of Iſſachar.*] It may be noted, once for all, that the Commanders in Chief of the ſeveral Tribes, were thoſe very Perſons who were choſen to take the number of them: which ſhows they were Men of Eminence among them; as I obſerved, *ch.* i. 4.

Ver. 6. *And his Hoſt, and thoſe that were numbered thereof, were*, &c.] Theſe are the Words of *Moſes*, which to the end of the Chapter (as I noted before) are interſperſed with the Orders that GOD gave for the forming of their Camp.

Ver. 9. *And all that were numbered in the camp of Judah were an hundred thouſand*, &c.] This was the greateſt Body of all other; which had the Honour to be placed juſt before the *Oracle*, as the ſtrongeſt Guard to it: The Tribe of *Judah* lying in the midſt, and the Tribes of *Iſſachar* and *Zebulun* on each ſide of his Standard; unto which all their Enſigns were in ſome ſort of Subjection.

*Throughout their Armies.*] This great Body was divided into ſeveral ſmaller Companies; for which they had no other name, (as I obſerved before) but that of *Armies*.

*Theſe ſhall firſt ſet forth.*] When they removed from one Station to another, this Camp marched firſt. For they commonly went Eaſtward; in which Quarter this Camp was pitched, *ver.* 3.

Ver. 10. *And on the South ſide ſhall be the Standard of the Camp of Reuben, according to their Armies*, &c.] There is nothing to be obſerved concerning this Camp; but that the Tribe of *Reuben* had the honour to pitch in the midſt of it; and the Tribes of *Simeon* and *Gad* lay on either ſide of him under his Standard or Banner: juſt as *Iſſachar* and *Zebulun* did on either ſide of *Judah*. And there was an evident congruity in it; *Simeon* being his next Brother, and *Gad* the eldeſt Son of *Zilpah*, the Hand-maid of their Mother *Leah*, *Gen.* xxx. 10, 11.

Ver. 14. *Eliaſaph the Son of Reuel.*] See Note upon *ch.* i. 14.

Ver. 16. *And they ſhall ſet forth in the ſecond rank.*] That is, when they removed, the three Tribes that were pitched on the Eaſt marched firſt, under the Banner of *Judah*, (as was ſaid before, *ver.* 9.) and then followed theſe three that lay on the South, under the Banner of *Reuben*.

Ver. 17. *Then the Tabernacle of the Congregation ſhall ſet forward with the Camp of the Levites,*] After the forenamed Camps, the Tabernacle was to follow, between thoſe two that went before, and the Camp of *Ephraim* and the Camp of *Dan*, that came after. So they did not march, as they lay pitch'd; for then there was a Camp on each ſide of the Tabernacle: Whereas when they marched there was none on the ſides, but two Camps went before it, and two followed it.

*In the midſt of the Camp.*] Not intirely in the midſt: for it appears by the *tenth* Chapter of this Book, *ver.* 17. that after the firſt Camp under the Standard of *Judah* was gone forward, the Tabernacle was taken down and carried by the Sons of *Gerſhon* and *Merari* between the Camp of *Judah* and that of *Reuben*, which next followed: and then the Sanctuary ſet forward, born by the *Kohathites*, (*ver.* 21.) who marched exactly *in the midſt*, between the Standards of *Judah* and *Reuben*, and the Standards of *Ephraim* and *Dan*.

*As they encamp ſo ſhall they ſet forward,*] This may refer either to the *Levites*, the Sons of *Kohath*; that as they lay encamped on the ſame ſide of the Tabernacle, that the Standard of *Reuben* did, ſo they ſhould immediately march after them. Compare *ver.* 10. of this *Chapter* with *ch.* iii. 29. Or to the two Camps forenamed; that they ſhould march in the ſame order wherein they lay encamped; *Judah*, for inſtance, in the midſt of *Iſſachar* and *Zebulun*, before and behind him, or on each ſide of him.

*Every Man in his place by their Standards.*] Every Man keeping his place which was aſſigned him, under the Standard to which he belong'd; that there might be no diſorder among them.

Ver. 18. *And on the Weſt-ſide ſhall be the Standard of the Camp of Ephraim*, &c.] There is little to be noted here, but that *Ephraim* is plainly preferred before his Brother, as he was in *Jacob*'s Bleſſing, (*Gen.* xlviii. 19, 20.) and that the two Tribes which encamped under his Standard, *viz. Manaſſeth*, *ver.* 20. and *Benjamin*, *ver.* 22. are fitly joined with him; they being all deſcended from *Rachel.*

Ver. 24. *All that were number'd of the Camp of Ephraim were an hundred and eight thouſand*, &c.] This was the ſmalleſt Body of all the Four.

*And they ſhall go forward in the third rank.*] And therefore, though they lay on the Weſt-ſide, in their Encampment, yet when they marched, they did not go in the Rear of all, but immediately behind the Tabernacle.

Ver. 25. *The Standard of the Camp of Dan ſhall be on the North-ſide*, &c.] This Tribe, we may reaſonably think, was advanced to this Dignity, of bearing one of the four Standards, though they deſcended from an Hand-maid; becauſe *Dan* was the eldeſt of *Jacob*'s Sons of that ſort, *Gen.* xxx. 6. and this Tribe was the moſt numerous of all others, except *Judah*; as the foregoing Chapter ſhows, *ver.* 39. with whom the Tribes of *Aſher* and *Naphtali* are fitly joined, being deſcended from Hand-maids alſo.

Ver. 31. *All that were numbered in the Camp of Dan were an hundred and fifty ſeven thouſand*, &c.] This was the greateſt Body of Men, except that under the Standard of *Judah*, who marched in the Front; and is the reaſon, perhaps, why theſe are ordered here, in the next words, to bring up the Rear.

*They ſhall go hindmoſt with their Standards.*] Here the *Standard* comprehends *Enſigns*; for there was but one *Standard* for this Camp, as there were no more for the other three: Therefore the meaning is, they ſhall march hindermoſt under their ſeveral Colours, as we now ſpeak; which was ordered for the greater Security of the Sanctuary, by the two ſtrongeſt Bodies marching before and behind, where there was the greateſt danger.

Ver. 32. *Theſe are thoſe which were numbered of the Children of Iſrael by the Houſe of their Fathers*, &c.] That is, Thus were all theſe Perſons diſpoſed under their ſeveral Standards; whoſe Number was taken by *Moſes* and *Aaron*, with their Aſſociates, *chap.* i. 44, 45.

Ver. 33. *But the Levites were not number'd among the Children of Iſrael, as the* Lord *commanded Moſes.*] And conſequently did not belong to any of theſe Standards, being to make another Camp by themſelves, *chap.* i. 47, *&c.*

Ver. 34. *And the Children of Iſrael did according to all that the* Lord *commanded Moſes.*] As they gave in their Names when they were to be numbered, *chap.* i. 54. ſo they now joined together under ſuch Standards as God appointed.

*So they pitched by their Standards, and ſo they ſet forward*, &c.] Each Tribe encamped under the Standard that was aſſigned to them; and they alſo marched, when they ſet forward, in ſuch Order as is here directed. Some Order, no doubt, had been obſerved before, both when they reſted, and when they marched, (ſee *Exod.* xii. 18.) but it was not ſo exact and regular as this form, into which they were now caſt by God himſelf; nor can we think it was ſo ſtrictly obſerved.

The Jews ſay that this Camp made a Square of *Twelve* Miles in compaſs about the Tabernacle; as Dr. *Lightfoot* hath obſerved, in his *Cent. Chorogr.* cxlviii. and *J. Wagenſeil* more lately, in his Annotations upon the *Gemara* of *Sota*, *cap.* 1. *ſect.* 51. where ſeveral of them ſay, that the Camp was three *Paraſots* in compaſs: and a *Paraſot* was four Miles.

## CHAP. III.

Ver. 1. THESE *are the Generations of Aaron and Moſes*,] Being now to give an account of the *Levites*, who had not been numbered with the reſt of the Children of *Iſrael*, he ſets down the Deſcendants of the principal Perſons among them, *viz. Aaron* (whom he puts in the firſt place, becauſe he was the eldeſt Brother, and his Poſterity were advanced to the Dignity of Prieſts) and *Moſes*; whoſe Poſterity were only Miniſters to the Prieſts, as all the common Levites were. It may ſeem, indeed, at firſt ſight, as if he gave an account only of *Aaron*'s Poſterity, *ver.* 2. But if we look further to *ver.* 27, 28. we ſhall find the Poſterity of both here number'd, in the Family of the *Amramites*; of which both *Aaron* and *Moſes* were: *Amram* being their Father; from whom the Genealogy of the Children of *Moſes* is derived, (1 *Chron.* xxiii. 13, 14, *&c.*) thro' their Generations; as here thoſe of *Aaron.*

Concerning the word *Generations*, ſee Dr. *Hammond* on the firſt of St. *Matthew*, Note a.

*In the day that the* Lord *ſpake unto Moſes in Mount Sinai.*] This Circumſtance ſeems to be particularly ſpecified, becauſe at that time *Nadab* and *Abihu* (who are mentioned in the next Verſe) were both alive, and very eminent Perſons, (*Exod.* xxiv. 1, 9, 10.) though they were now dead, at this numbering of the *Levites.*

Ver. 2. *Theſe are the Names of the Sons of Aaron, Nadab the firſt-born*, &c.] There ſeems no neceſſity of ſetting down the Names of *Aaron*'s Sons, they not being here to be numbered. But it was of great Concernment to have the Diſtinction preſerved between the Prieſts and the *Levites*, their Offices being very different; and therefore *Moſes* here ſets down who belonged to the one, and who to the other.

Ver. 3. *Theſe are the Names of the Sons of Aaron, the Prieſts which were anointed*,] See *Levit.* viii. 30.

*Which he conſecrated*] In the Hebrew, *whoſe Hand he filled.* See *Exod.* xxviii. 41. & xxix. 9.

*To miniſter in the Prieſt's Office.*] He would have it noted, that *Aaron*'s Poſterity were ſolemnly conſecrated to an higher Office than the reſt of the Tribe of *Levi*, who were to be their Servants: The very Name of *Cohen* carries Dignity in it; ſignifying ſometimes a *Prince*, as well as a *Prieſt*. Accordingly, the Prieſts had very little ſervile Work impoſed upon them; but their chief buſineſs was to draw near to God, to preſent him with the Blood, and the Fat, and ſome part of the Sacrifices, which might be killed by other Perſons. This ſhews that they were God's Familiars; inſomuch that ſome Sacrifices were divided between him and them:

and it was the ſame thing, whether they were conſumed on the Altar, or eaten by the Prieſts: And thoſe things are ſaid to be given to GOD, which were put into their; hands though they never came to the Altar: Which is an Evidence of the near relation they had to the Divine Majeſty, which the *Levites* had not; for they could not come nigh to offer any thing to him, no more than the reſt of the *Iſraelites*; but were imployed in inferior Service about the Tabernacle, that the Prieſts might wholly attend to the Service of GOD at the Altar.

Ver. 4. *And Nadab and Abihu died before the* LORD, &c.] A little after their Conſecration, *Lev.* x. 1, &c.

*And they had no Children.*] Which is here recorded, that all Poſterity might know there were none to be admitted to the Office of Prieſthood, but ſuch as could derive their Genealogy from *Eleazar* or *Ithamar*. If the other had left any Sons, they would have inherited their Father's Office before *Eleazar*; as *Maimonides* obſerves out of *Siphre*: ſee *Schickard* his *Jus Regium*, *cap.* vi. *Theorem.* xx.

*And Eleazar and Ithamar miniſtered in the Prieſts Office, in the ſight of their Father.*] The LXX rightly tranſlate it, *together with their Father*; who was the High Prieſt, and they Lower Prieſts under him: And ſo were all their Sons; which it is likely they had in good number: For they are appointed, *ver.* 38. for the guard of the Tabernacle towards the Eaſt. And thus the *Gemara Hieroſol.* in the Title concerning *Faſting*, ſaith, That *Moſes* appointed eight Claſſes of Prieſts; four of the Family of *Eleazar*, and as many of *Ithamar*; which continued till the time of *Samuel* the Prophet, and *David*, who admitted many more: ſee *Selden de Succeſſ. in Pontif. cap.* i.

Ver. 5. *And the* LORD *ſpake unto Moſes, ſaying,*] Now he gives order about the reſt of the Tribe of *Levi*, who had been omitted in the late Muſter.

Ver. 6. *Bring the Tribe of Levi near, and preſent them*] They had conſecrated themſelves to GOD, by a noble Act mentioned *Exod.* xxxii. 29. which procured them this Bleſſing, to be preſented to GOD, and conſecrated to him in a ſolemn manner, for ſuch Services as he ſhould aſſign them. So this word, *bring near*, ſignifies to offer them unto GOD: As they were, *chap.* viii. 10, 11.

*Before Aaron the Prieſt,*] In his preſence.

*That they may miniſter unto him.*] Unto *Aaron* and the reſt of the Prieſts, who were the immediate Miniſters of GOD; and the *Levites* were given to miniſter unto them: Which they did many ways; eſpecially while they remain'd in the Wilderneſs, where they had a peculiar Charge, (which otherwiſe would have been incumbent on the Prieſts) not only to guard the Tabernacle, and keep a Watch Night and Day about it; but alſo to take it down, and to carry it, when they removed; and to ſet it up again when they reſted; as we read in the following Part of this Chapter, and in the next. When they came into the Land of *Canaan*, and were ſettled there, they had leſs to do of this kind: But as the Charge of the Tabernacle ſtill lay upon them, as it had done before, ſo did other Works in the Courts of the LORD's Houſe, and in the Chambers, where they waited on the Prieſts; which are particularly mentioned in 1 *Chron.* xxiii. 28, 29, *&c.* And in *David*'s time their Work was ſtill more increaſed; for he appointed them to be *Singers* in the Houſe of the LORD, and to play upon ſeveral ſorts of Inſtruments, 1 *Chron.* xxv. which they did Morning and Evening, 1 *Chron.* xxiii. 30. *Porters* perhaps there were before, who ſtood at the ſeveral Gates of the Tabernacle, as afterward of the Temple; and are ſaid therein *to miniſter in the Houſe of the* LORD, 1 *Chron.* xxvi. 12. as alſo *Guards* of the Treaſury of GOD's Houſe, and of things dedicated to him, *ver.* 20. But as he increaſed the Number of them, ſo he ſettled them in their Courſes, that there might be a conſtant Attendance with greater Eaſe. As for thoſe of them that were made *Judges* and *Officers*, not only in Matters concerning the LORD, but in the Service of the King, (as we read there, 1 *Chron.* xxvi. 29, 30.) it no more belongs to what is ſaid of them here, than what follows there, *ver.* 31. that *there were found among them mighty Men of Valour.* See upon *ver.* 10.

Ver. 7. *And they ſhall keep his charge, and the charge of the whole Congregation.*] It highly concerned *Aaron* in particular, and the whole Congregation in general, that the Tabernacle ſhould be well guarded: And this was the *Levites* great Buſineſs at preſent; who took this Charge from off their Hands, by attending that Service, which all of them were bound to perform.

*Before the Tabernacle of the Congregation,*] This exactly expreſſes in what their Miniſtry conſiſted; which was not performed in the Tabernacle, (where the Prieſts only officiated in the Holy Place, as the High Prieſt in the moſt Holy) but *before* it, in the External Part of it, where they aſſiſted the Prieſts in their Service.

*To do the Service of the Tabernacle.*] Such Service as I have mentioned before, *ver.* 6.

Ver. 8. *And they ſhall keep*] By guarding them, and keeping a continual Watch about them.

*All the Inſtruments of the Tabernacle of the Congregation,*] Every thing belonging to it.

*And the charge of the Children of Iſrael, to do the Service of the Tabernacle.*] By which Service at the Tabernacle they took upon them the Charge; which otherwiſe was incumbent on the whole Congregation, who were to take care that the holy Things were kept both ſafe and ſecure, and alſo ſeparate to the Sacred Uſes to which they were appointed.

Theſe words, which are often repeated, [*to do the Service of the Tabernacle,*] are to be carefully noted; becauſe the *Levites* did not *ſerve in the Tabernacle*, (which belonged only to the Prieſts) but *ſerved the Tabernacle*, by guarding it, and taking it down, and carrying it, *&c.* as was ſaid before.

Ver. 9. *And thou ſhalt give the Levites unto Aaron and to his Sons.*] They were firſt preſented unto God, *ver.* 6. and God beſtowed them as a Gift upon the Prieſts. See *chap.* viii. 19.

*They are wholly given unto him out of the Children of Iſrael.*] To attend upon the Prieſts, and to obey their Orders; for which they paid them nothing, but they were to do it freely, being given to them to be their Servants, by God, who paid them their Wages.

Ver. 10. *And thou ſhalt appoint Aaron and his Sons, and they ſhall wait on their Prieſt's Office.*] Or, thou ſhalt appoint them to wait on their Prieſthood: Which he had ſhown before was very different from the Levitical Office; but, to make them more mindful of their Dignity, he repeats it again; that *Aaron* and his Sons alone ſhould officiate as Prieſts, *viz.* in offering Sacrifice; in ſetting the Bread upon the Holy Table; looking after the Lights, and burning Incenſe; which they were to perform in their own Perſons, and not appoint any others, as their Deputies, to do them: for none of theſe things could be performed by the *Levites*, whoſe buſineſs it was to look after the fine Flour of which the Bread was made; to prepare it, and the Frankincenſe which was to be burnt, and abundance of ſuch-like things; which are particularly mentioned, 1 *Chron.* ix. 27, 28, 29, 31, 32. But they could not make the *Anointing Oil*, or the *ſweet Perfume* mentioned *Exod.* xxx. 23, 34. for they were *moſt holy*; and therefore the Prieſts only could compound them.

*And the Stranger that cometh nigh*] By *Stranger* is meant any one (though a *Levite*) that was not of the Sons of *Aaron*; who alone had the privilege to approach unto God.

*Shall be put to death.*] God himſelf ſent out a Fire to conſume *Korah* and his Company, who preſumed to offer Incenſe; being but bare *Levites*, and not Prieſts, *chap.* xvi.

Ver. 11. *And the* Lord *ſpake unto Moſes, ſaying,*] To make the Matter more clear, he further tells *Moſes* the reaſon why he took the *Levites* from among the Children of *Iſrael*, to be his after a peculiar manner.

Ver. 12. *And I, behold, I have taken the Levites from among the Children of Iſrael,*] Take notice of the Reaſon why I have taken the *Levites* from among the reſt of the *Iſraelites*, (*ver.* 9.) for it is by my Order and Appointment.

*Inſtead of all the firſt-born that openeth the Matrix,* &c.] To make an exchange with them for all their firſt-born, which I have heretofore challenged as my own; and now take the *Levites* in their ſtead.

*Therefore the Levites ſhall be mine.*] As all the firſt-born were; which now ſhall be *theirs*, and the *Levites* be mine.

Ver. 13. *Becauſe all the firſt-born are mine.*] By a ſpecial Right, which is mentioned in the next words.

*For on the day that I ſmote all the firſt-born in the Land of Egypt,*] The Title whereby he laid a Claim to all the firſt-born, was that great Miracle (as *R. Levi* of *Barcelona* calls it) which he wrought, when he deſtroyed all the firſt-born of their Neighbours in *Egypt*, and touched not one of theirs. By which ſparing Mercy he acquired a juſt Right to them; and by that ſolemn Dedication which he then commanded to be made of them, unto his uſes, *Exod.* xiii. 2, 12, 13.

*I hallowed unto me all the firſt-born in Iſrael,* &c.] He ſeparated them unto himſelf, by ſparing them, when he killed all other Firſt-born, but only theirs.

*Mine they ſhall be.*] Both by that Act of his own, and by the Act of the Children of *Iſrael*, whom he commanded to ſanctify them to him, (*Exod.* xiii. 2. & xxii. 29.) they became God's. By which it appears, that he had not a peculiar Right in the Firſt-born, more than in any other of their Children, till their coming out of *Egypt*. And therefore the taking of the *Levites* to be his, inſtead of the Firſt-born, is no Argument that the Firſt-born had hitherto been the Prieſts who miniſtered unto God, till this Exchange of them for the *Levites*. So our learned Dr. *Lightfoot* ſeems to infer, in his Notes upon this Paſſage; *The Firſt-born*, ſaith he, *had been Prieſts till the Conſecration of the Levites; but now that Function muſt be confined to that Tribe.* In which words (with due reſpect be it ſpoken to that excellent Man's Labours) there are ſeveral Miſtakes. For, as the Prieſthood was not now confined to this Tribe, but to one Family in this Tribe, (that of *Aaron*) ſo it was not confined to it, upon this occaſion; but he and his Sons were conſecrated before this Exchange of the *Levites* for the Firſt-born, who were now given to miniſter unto them, but had nothing to do with the Prieſthood; no more than the Firſt-born had, for whom they were exchanged; that peculiar Right which God had in the Firſt-born, being ſince their coming out of *Egypt*. Upon all which Conſiderations, we may look upon this Exchange, as an Argument rather that the Firſt-born were not Prieſts in former times, than that they were; as the *Jews* fancy, and as many have ſuggeſted from this very taking of the *Levites* to be God's Portion in their ſtead. For ſo *Menochius* himſelf, *Lib.* ii. *de Repub. Jud. cap.* 1. aſſerts from this very place, *Jus Sacerdotum in Levitas tranſlatum, & eos loco primogenitorum acceptos, quibus hoc jus debebatur*, that the Right of Prieſts was transferred to the *Levites*, and they were accepted inſtead of the Firſt-born, to whom that Right belonged. In which there is not a word of truth, but only that the *Levites* were accepted inſtead of the Firſt-born; who had the ſame Right to the Prieſthood, that the *Levites* had; that is, none at all.

*I am the* Lord.] Who may take whom I pleaſe to be employ'd in my Service; and think it reaſonable that thoſe whom I ſpared, when I ſlew the *Egyptian* Firſt-born, ſhould be mine.

Ver. 14. *And the* Lord *ſpake unto Moſes*] There was ſome reaſon, no doubt, why *Moſes* alone is commanded to take the Number of the *Levites* upon this occaſion, (as he alone did, *ver.* 16.) when *Aaron* is joined with him in numbering the *Iſraelites*, *chap.* i. 3. and in numbering the *Levites* themſelves who were fit for Service, *chap.* iv. 2, 41, 45. (nay, the chief of the *Iſraelites* aſſiſted therein, *ver.* 46.) And it is moſt probable he alone was employed to take this Account, becauſe *Aaron* was a Party in it; the Money that was to be paid for ſo many of the Firſt-born, as exceeded the Number of the *Levites*, being given to him, and to his Sons, *ver.* 48.

*In the Wilderneſs of Sinai.*] This Command immediately followed the other, in the two preceding Chapters, before they departed from the Wilderneſs of *Sinai*; where they had been ever ſince God delivered the Law to them from that Mountain.

Ver. 15. *Number the Children of Levi after the Houſe of their Fathers, by their Families,*] Juſt as they had numbered the reſt of the Children of *Iſrael.* See *chap.* i. 2. Only thoſe they numbered from Twenty Years old and upward; but the *Levites* from a Month old and upward.

*Every Male from a month old and upward, ſhalt thou number them.*] The reaſon of this Difference was, that this was the Age at which they were to redeem their Firſt-born, (*chap.* xviii. 16.) in whoſe ſtead the *Levites* were to be given unto God. See *ver.* 40. of this Chapter.

Ver. 16. *And Moſes numbered them according to the word of the* Lord, &c.] This Charge was committed to him alone, *ver.* 10. and he alone (as I there obſerved) performed it.

Ver. 17. *And theſe were the Sons of Levi, by their Names, Gerſhon, and Kohath, and Merari.*] The ſame account we had before, *Gen.* xlvi. 11. *Exod.* vi. 16.

Ver. 18. *And theſe are the Names of the Sons of Gerſhon, by their Families, Libni and Shimei.*] The ſame is ſaid *Exod.* vi. 17.

Ver. 19. *And the Names of the Sons of Kohath,* &c.] They are mentioned in the ſame order, in *Exod.* vi. 18, 19.

Ver. 20. *Theſe are the Families of the Levites, according to the Houſe of their Fathers.*] Theſe were the principal Families in this Tribe; from whence the ſeveral Houſholds, and the Perſons in them, were derived.

Ver. 21, 22. *Of Gerſhon was the Family,* &c.] From his two Sons ſprung two Families; who had in them ſeven thouſand and five hundred Male Children, from a Month old and upward.

Ver. 23. *And the Families of the Gerſhonites ſhall pitch behind the Tabernacle weſtward.*] Where the moſt Holy Place was; and where they under the Standard of *Ephraim* lay, in the great Camp of *Iſrael,* (*chap.* ii. 18.) between whom and the Tabernacle this Part of the Camp of *Levi* pitched.

Ver. 24. *And the Chief of the Houſe of the Father of the Gerſhonites,* &c.] The Commander in chief, as we may ſtile him, or the principal Officer in this part of the Camp of the *Levites,* was *Eliaſaph* the Son of *Lael*; but of what Family he was, whether of the *Libnites,* or *Shimites,* is not related.

Ver. 25. *And the Charge of the ſons of Gerſhon*] That which was commited peculiarly to their Care.

*In the Tabernacle of the Congregation*] In the things belonging to the Tabernacle; for none went into it but the Prieſts alone.

*Shall be the Tabernacle,*] Not the Boards and Pillars, and Baſes of it, (for they belonged to the care of the ſons of *Merari, ver.* 36.) but the ten Curtains, which were the inward Hangings of it; and are called the *Miſchan* or Tabernacle, *Exod.* xxvi. 1. and ſee the next Chapter of this Book, *ver.* 25.

*And the Tent,*] The outward Curtains of Goats Hair, which are called *Obel,* the Tent, *Exod.* xxvi. 7, 12.

*The Covering thereof,*] The *Michſe,* as the Hebrews call it, or the Covering of the Tent, were the Rams Skins, and Badgers Skins, which lay outmoſt of all, upon the Curtains of Goats Hair, *Exod.* xxvi. 14.

*And the hanging for the Door of the Tabernacle of the Congregation*;] The outward Vail, mentioned *Exod.* xxvi. 36. for the inward Vail, which hung before the moſt Holy Place, was the Charge of the *Kohathites.*

Ver. 26. *And the Hangings of the Court,*] See *Exod.* xxvii. 9.

*And the Curtain for the Door of the Court,*] *Exod.* xxvi. 16.

*Which is by the Tabernacle, and by the Altar round about*;] Or, as the Hebrew Particle *al* may be tranſlated, is *over,* or *upon* the Tabernacle, *&c.* that is, this Curtain at the Door, and the Hangings of the Court, compaſſed the Tabernacle, and the Altar of Burnt-offerings (which ſtood at the Door of it, *Exod.* xl. 19.) round about; ſo that they were not expoſed to common ſight: For theſe *Gerſhonites* had nothing to do with the Altar it ſelf; which was the Charge of the *Kohathites, ver.* 31.

*And the Cords of it,*] This ſeems to refer not merely to the Curtain for the Door of the Court, but to all that went before, *viz.* the Cords whereby thoſe Hangings were ſtretched out, and faſten'd by Pins to the Wood-work of the Tabernacle: For the Cords of that belonged to the Cuſtody of the Sons of *Merari, ver.* 37. and we find Pins and Cords as well for the Tabernacle, (that is, the Hangings) as for the Court, *i. e.* the Boards, *&c. Exod.* xxxv. 18.

*For all the Service thereof.*] Of this part of the Houſe of God, as appears from *ver.* 31, and 36. where this is repeated with reſpect to the other Parts of it.

Ver. 27. *And of Kohath was the Family of the Amramites,* &c.] He was the ſecond Son of *Levi,* and had as many more Families ſprung from him as from the Eldeſt; among which was the Family of the *Amramites*; of which were *Moſes* and *Aaron.*

Ver. 28. *In the number of all the Males,* &c.] Though there were four Families of the *Kohathites,* and but two of the *Gerſhonites*; yet the latter were as numerous as they, within eleven hundred.

*Keeping the Charge of the Sanctuary.*] Of what belonged to the Holy Place, which was committed to their Charge, as it follows afterward; and they were inſtructed in it betimes.

Ver. 29. *The Families of the Sons of Kohath ſhall pitch on the ſide of the Tabernacle ſouthward.*] Between the Tabernacle, and the Standard of *Reuben*, *ch.* ii. 10.

Ver. 30. *And the Chief of the Houſe of the Father of the Families of the Kohathites, ſhall be Elizaphan the Son of Uzziel.*] There was a Commander in Chief appointed over this Body of the *Levites*; who was choſen out of the youngeſt Family of the *Kohathites*. But it is obſervable there were no Standards belonging to any of theſe Bodies; they being deſigned for other Service, and not for War.

Ver. 31. *And their Charge ſhall be the Ark, and the Table, and the Candleſtick,*] The Sanctuary, as was ſaid before, *ver.* 28. being committed to their Cuſtody, the Particulars are here mentioned, which were the moſt precious of all the holy Things; with which the *Kohathites* had the honour to be intruſted, tho' a younger Family than thoſe deſcended from *Gerſhon*; becauſe *Moſes* and *Aaron* were of it, being of the Family of the *Amramites*: which is the reaſon why the *Kohathites* are reckoned firſt in the next Chapter, *ver.* 2. and that of the 48 Cities given to the *Levites* by *Joſhua*, almoſt half of them fell to their Families, *Joſh.* xxi. 4, 5.

*The Altars,*] Both the Altar of Burnt-offerings, and the Altar of Incenſe.

*And the Veſſels of the Sanctuary wherewith they* (*i. e.* the Prieſts) *miniſter*:] See *Exod.* xxv. 29. xxxvii. 16.

*And the hanging,*] That is, the Vail before the moſt Holy Place, (for all other Hangings were under the care of the *Gerſhonites*, *ver.* 25, 26.) wherein the Ark was wrapt, when they carried it, *ch.* iv. 5.

*And all the Service thereof.*] Whatſoever belonged to this part of GOD's Houſe: ſee *ver.* 26. and the Particulars are mentioned in the next Chapter, *ver.* 7, 9, 14.

Ver. 32. *And Eleazar the Son of Aaron ſhall be chief over the chief of the Levites,*] There was one Officer in chief ſet over each of theſe great Families, of the *Gerſhonites*, *ver.* 24. of the *Kohathites*, *ver.* 30. and the *Merarites*, *ver.* 35. And over all theſe Chiefs, there is now appointed a ſupreme Chief, (who was to govern them, as they governed thoſe under them) and that was *Eleazar*, who was more than a *Levite*; being the eldeſt Son of *Aaron* the High Prieſt.

*And have the over-ſight of them that keep the charge of the Sanctuary.*] But more particularly *Eleazar* was to ſuperviſe thoſe that had the Sanctuary under their care: That is, all the *Kohathites* and *Elizaphan* their chief, *ver.* 20.

Ver. 33, 34. *Of Merari was the Family of the Mahlites, and the Family of the Muſhites,* &c.] Nothing is obſervable of theſe, but that they were the feweſt in number; being thirteen hundred leſs than the Children of *Gerſhon*, *ver.* 22.

Ver. 35. *Theſe ſhall pitch on the ſide of the Tabernacle Northward.*] Oppoſite to the *Kohathites*; between the Standard of *Dan*, and the Sanctuary, *ch.* ii. 25.

Ver. 36. *And under the Cuſtody and Charge of the Sons of Merari, ſhall be the Boards of the Tabernacle,* &c.] Concerning all the things mentioned in this, and in the next Verſe, ſee *Exod.* xxvi. 15, 16, &c. *ch.* xxvii. 10, 11, 12, &c. and the next Chapter of this Book, *ver.* 31, 32.

Ver. 37. *And their Cords.*] Theſe are different from thoſe before-mentioned, *ver.* 27. as I noted there.

Ver. 38. *But thoſe that encamp before the Tabernacle towards the Eaſt,*] Where the Entrance into it was.

*Even before the Tabernacle of the Congregation Eaſtward,*] He would have this Station obſerved, as much excelling the reſt.

*Shall be Moſes and Aaron, and his Sons,*] There were but three Bodies of the *Levites*, deſcended from the three Sons of *Levi*, *ver.* 1. and therefore none left to guard this ſide of the Tabernacle, but *Moſes* and *Aaron*, and their Families; who lay between the Standard of *Judah*, and the Tabernacle, (ſee *Chap.* ii. *ver.* 3.) which was the moſt honourable Poſt, as I there noted: Where the Prieſts were with great reaſon placed, together with the chief Governor of all, *Moſes*; becauſe they were to guard the Holy Place, that none might go into it, but themſelves.

*Keeping the charge of the Sanctuary,*] Of the Entrance into it.

*For the charge of the Children of Iſrael.*] Which it concerned every one of the Children of *Iſrael*, ſhould be kept ſacred: ſee *ver.* 7.

*And the Stranger that cometh nigh ſhall be put to Death.*] No Man that was not of the Houſe of *Aaron* (tho' a *Levite*) was, upon the peril of his life, to enter into the Sanctuary: Of which they had the charge: ſee *ver.* 10.

Ver. 39. *All that were numbered of the Levites, which Moſes and Aaron numbered, at the commandment of the* LORD] This looks like a Contradiction to the Obſervation, I made, *ver.* 14, 16. But *Aaron*'s numbering here, in all Probability, is only his agreeing that this was a true Account which *Moſes* took of the Tribe of *Levi*. For *Moſes* ſtill continues to be alone concerned, in numbering the Firſt-born of the Children of *Iſrael*, for whom they were to be exchanged, *ver.* 40, 42.

*Were twenty and two thouſand.*] If the particular Sums before-mentioned, (*ver.* 22, 28, 34.) be put together, they amount to *three hundred* more than *twenty two thouſand*. Therefore it is a reaſonable Conjecture that the *three hundred* are omitted in this account, becauſe they were the firſt-born of the *Levites* themſelves; and upon that ſcore belonging to GOD already, (by the Law in *Exod.* xiii. 2. *ch.* xxxiv. 20.) could not be exchanged for the firſt-born of other Tribes, and ſubſtituted in their ſtead, as other *Levites* were. It is very obſervable here alſo, that the *Levites* were the feweſt in number of any Tribe; being but *Two and twenty thouſand, three hundred,* from a Month old and upward: when ſome Tribes were twice, nay thrice as many, (ſee *ch.* i. 27.) not reckoning Children, but only Men from twenty years old and upward. In which the Divine Providence was very conſpicuous, which ſo ordered it, that this whole Tribe might be dedicated to him; whereas, if it had grown proportionably to the reſt, there would have been more *Levites* by far than the firſt-born of all the Tribes.

Ver. 40. *And the* LORD *ſaid unto Moſes,*] To whom alone this Command is directed, as I obſerved above.

*Number all the firſt-born of the Males of the Children of Iſrael from a month old and upward.*] The firſt-born Males were to be a Month old, before their Parents were bound to redeem them: If they died before, they were not to pay any thing for them. Which depends upon another Law, *Lev.* xii. 4, 6. Where if a Woman brought forth a Male; beſides the *ſeven days* of her Separation, ſhe was to ſtay *three and thirty* days more before ſhe went unto the Sanctuary: at which time the Child being to be preſented to GOD, it appears that he acknowledged them for his when they were a Month old. Yet they diſtinguiſh between the time when the Redemption-Money was due, and when it was offered. This latter was deferred till the Mother was abroad again: but it was due, and the Father obliged to pay it, as ſoon as the Child was a Month old. So *Conſt. l'Empereur* obſerves out of *Maimonides*, upon *Bava kama*, *cap.* vii. *ſect.* 6.

*And take the number of their Names.*] That their number, and that of the *Levites*, might be compared one with the other; for the reaſon which here follows.

Ver. 41. *And thou ſhalt take the Levites for me, (I am the* LORD*) inſtead of all the Firſt-born among the Children of Iſrael.*] GOD had taken them before, as we read, *ver.* 12. by declaring his Will to *Moſes* about it. And now he commands *Moſes* to declare his Will to the People, and actually to make this exchange; after he had taken the Number, both of the Firſt-born, and of the *Levites*. For he had Authority to take which he pleaſed, being their LORD.

*And the Cattle of the Levites, inſtead of all the Firſtlings among the Cattle of the Children of Iſrael.*] Not that they ſhould be ſacrificed, or taken from the *Levites*; but that they ſhould be accounted GOD'S Cattle; they being the Cattle of the *Levites*, who were his entirely: and therefore were preſented unto him, as the *Levites* were; but ſtill continued in their poſſeſſion by his Allowance, for their Encouragement in his Service: ſee *ver.* 45.

Ver. 42. *And Moſes numbered, as the* LORD *commanded him, all the Firſt-born of the Children of Iſrael.*] But we do not find that he numbered the Firſtlings of their Cattle, or the Cattle of the *Levites*; becauſe the exchange of them was not made in particular, by ſubſtituting one for one; but generally, by ſubſtituting all the Cattle of the *Levites*, inſtead of all the Firſtlings of the *Iſraelites* Cattle.

Ver. 43. *And all the Firſt-born Males, by the number of Names,* &c. *and were Twenty and two thouſand two hundred, and threeſcore and thirteen.*] It may appear ſomething ſtrange, that from above ſix hundred thouſand Men, (reckoning from twenty years old and upward, *ch.* i. 46.) there ſhould not be more than this number of firſt-born Sons; till it be conſidered that thus many were born ſince the Slaughter of the *Egyptian* Firſt-born, (which was not much above a year ago) after which time all the Firſt-born of *Iſrael* became GOD'S; but not thoſe that were born before: for ſo the Law is, *Exod.* xiii. 2. *Whatſoever openeth the Womb, (i. e.* hereafter*) both of Man and Beaſt, ſhall be mine.*

Ver. 44. *And the* LORD *ſpake unto Moſes, ſaying,*] Still he is the Perſon ſolely employed in this buſineſs.

Ver 45. *Take the Levites inſtead of all the Firſt-born among the Children of Iſrael, and the Cattle of the Levites inſtead of their Cattle.*] Having numbered both the *Levites* and the Firſt-born, now he bids him take thoſe Two and twenty thouſand *Levites* inſtead of ſo many Firſt-born. As for the Cattle, they were not numbered, as I obſerved before, but exchanged in the lump, as we ſpeak.

*And the Levites ſhall be mine.*] I think it is remarkable, that he doth not add, *and their Cattle ſhall be mine alſo.* For he did not take their Cattle from them, when they became his; but left them the uſe of them, who ſtill enjoyed them in his Right.

*I am the* LORD.] This Exchange is made by my Authority; who am the LORD both of them, and all they have.

Ver. 46. *And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen,* &c.] There being Two hundred threeſcore and thirteen Firſt-born, more than there were *Levites*, they are directed, in the next Verſe, what to do about them. For there could be no exchange of *Levites* for them; becauſe there was not a ſufficient number to be taken in their ſtead.

Ver. 47. *Thou ſhalt even take five Shekels a piece by the poll,*] This was the Price of Redemption ever after, as appears from *ch.* xviii. 16. For it had been lately conſtituted the value of a Man-child, from a Month to five years old, in *Levit.* xxvii. 6.

*After the Shekel of the Sanctuary,* &c.] See *Exod.* xxx. 13, &c. The only difficulty in this matter, was to determine which of the Firſt-born ſhould be redeemed, by paying this Money; and which ſhould be exchanged for the *Levites*. For every one of the *Iſraelites*, no doubt, was deſirous rather to have his Firſt-born redeemed by a *Levite*, than by paying five Shekels; and yet ſome of them muſt be put to this expence, there not being *Levites* enough to anſwer for them all. The Jews think (particularly *R. Solomon*) that there was no way to ſatisfy this doubt like that, by drawing of lots, which was done in this manner. *Moſes*, ſaith the fore-named *Doctor*, took two and twenty thouſand Scrolls of Parchment, and wrote in them theſe words, *a Son of Levi*; and Two hundred and ſeventy and three more, wherein he wrote, *five Shekels:* and then putting them all together in an Urn, and ſhaking it to mingle them, he commanded every one of the Firſt-born to come, and put in his Hand, and draw out a Schedule: And to him that drew out one of the former ſort, he ſaid, *a Levite hath redeemed thee*; but to him that drew out one of the latter, he ſaid, *pay thy Price.*

And thus they tell the Story alſo in the *Gemara Babylon. Tit. Sanhedrin.* which is probable enough; unleſs we ſuppoſe the Congregation to have redeemed the two hundred ſeventy three Firſt-born, out of a common Stock; which was a ſhorter way, but not ſo Divine as the other.

Ver. 48. *And thou ſhalt give the Money wherewith the odd number of them is to be redeemed, unto Aaron, and to his Sons.*] Which was but reaſonable; becauſe the *Levites* being given to them by GOD, *ver.* 6, 7. the Money that was paid to make up what was wanting in their proportion to the Firſt-born, belonged to them likewiſe.

Ver. 49. *And Moſes took the Redemption-Money of them that were over and above*] To whom the Lot fell, having *five Shekels* written upon it.

*Them that were redeemed by the Levites.*] The Firſt-born were redeemed by the *Levites* as far as their number would reach; the reſt, who were more than the *Levites*, were redeemed by Money.

Ver. 50. *Of the Firſt-born of the Children of Iſrael took he the Money, a thouſand three hundred and threeſcore and five Shekels.*] Five times *two hundred ſeventy and three* make juſt this number.

Ver. 51. *And Moſes gave the Money of them that were redeemed unto Aaron, and to his Sons,*] Which was a Rule obſerved in future Generations, *chap.* xviii. 15, *&c.*

*According to the Word of the* LORD, *as the* LORD *commanded Moſes.*] This is ſo oft repeated, to ſhow how faithful a Servant *Moſes* was; who did nothing but by the Divine Order, and omitted nothing that was commanded him.

## CHAP. IV.

Ver. 1. AND *the* LORD *ſpake unto Moſes, and unto Aaron, ſaying,*] They being both of them concerned to ſee this carefully executed, he ſpeaks to both; and they took others to their Aſſiſtance, *ver.* 34, 46.

Ver. 2. *Take the ſum of the Sons of Kohath,* &c.] They are firſt mentioned, being employed in the moſt honourable Work; as I obſerved before, *chap.* iii. 31.

Ver. 3. *From thirty years old and upward,*] In this Work, to which they are appointed, they were not employed till they came to *thirty* Years of Age; but they were admitted to attend at the Tabernacle, and do other Service, at the Age of *five and twenty*; as we read, *chap.* viii. 25. Which Place the Jews (in the *Gemara Babylonica* upon the Title *Cholin*) reconcile with this, after this manner: They were admitted to learn their Duty at *five and twenty*, and to miniſter at *thirty*. And ſo *Aben-Ezra* upon *Numb.* viii. *They were probationers, and might do ſome ſervice at five and twenty years old, but not do all:* For they might wait upon the Tabernacle, but not bear the Ark. And that is the exact Truth; they were admitted to miniſter to the Prieſts at *five and twenty*, but were not put upon this laborious work here mentioned, till they had ſufficient Strength for it; which was at *thirty* Years of Age, when they were able to *carry Burdens*; for by that word their work is deſcribed, *ver.* 15, 19, 24, 31, 47. For though ſome things, which they were charged withal, might be put into Waggons; yet the Ark, and the moſt holy Things, were to be carried upon their Shoulders, though they marched never ſo far, *ver.* 15. *&* vii. 9. When the Ark, indeed, was ſettled in the Temple, which was a fixed Place, and therefore was no longer to be carried up and down, then (as *D. Kimchi* obſerves upon 1 *Chron.* xxiii.) King *David* appointed them to enter upon their Office, at *twenty* Years old; there being alſo other great Work to be performed in his time, for which they were fit at that Age. And ſo it continued even after their return from the Captivity of *Babylon*, *Ezra* iii. 8. See *Selden de Succeſſ. in Pontificat. Lib.* ii. *cap.* 4. and *Lightfoot* in his *Temple Service*, *chap.* vi. *Sect.* 1.

*Even until fifty years old.*] Beyond which Age they were not bound to do any Service, but only *to miniſter with their Brethren at the Tabernacle*, *chap.* viii. 25, 26.

*All that enter into the Hoſt.* Or, *into the Warfare.*] For their watching continually, as a Guard, about the Tabernacle, (*chap.* iii. 7, *&c.*) made them a ſort of *Militia*, who were encamped, as appears by the foregoing Chapter, about the Tabernacle, for its Security. Beſides which, there was other Work, which might make their Service as laborious as a Soldier's Life is, and give it the name of *entring into the Hoſt*; which manner of ſpeaking St. *Paul* uſes unto *Timothy*, 1 *Tim.* i. 18. where he exhorts him to *war a good warfare.*

*To do the work of the Tabernacle of the Congregation.*] They did not perform any Work in it, but about it, (ſuch as here follows) unleſs we underſtand by the *Tabernacle*, the outward Court, into which they went to miniſter unto the Prieſts.

Ver. 4. *This ſhall be the Service of the Sons of Kohath, in the Tabernacle of the Congregation, about the moſt holy things.*] The next Verſes explain what this Service was: Or, if the word *about* (in the latter end of the *Verſe*) were quite left out, the ſenſe would be more clear; *This ſhall be the Service of the Sons of Kohath,* &c. *the moſt holy Things*; that is, the Ark, as *Aben-Ezra* expounds it. And his Interpretation may be juſtified from *ver.* 19, 20. in the latter of which it is called the *holy*, and in the former, the *holy of holies*; as it is here in the Hebrew: For it was the *moſt holy of all other holy things* in the Tabernacle; and gave the Name to the Place where it ſtood, of *holy of holies*, or the *moſt holy place*. And this made the Service of the *Kohathites* the moſt honourable of all other, and is the reaſon they are mentioned firſt.

Ver. 5. *When the Camp ſetteth forward,*] Which it did not do, till the Cloud was taken up, and removed from off the Tabernacle, *Exod.* xl. 36, 37. *Numb.* x. 11.

*Aaron ſhall come, and his Sons,*] While the Cloud reſted upon the Tabernacle, and the Glory of of the LORD filled the Houſe, none but *Aaron* might come into the moſt Holy Place, where the Ark was, and that but on one Day in the Year; and then, after he had filled it with Incenſe, which made a Cloud before the *Mercy-Seat*, (which was the Covering of the Ark) over which the SCHECHINAH was. But that being removed in the Cloud, when it was taken up from the Tabernacle; not only *Aaron*, but his Sons alſo might come into the moſt Holy Place, without any Irreverence; that which made it ſo holy (*viz. the Glory of the* LORD) being gone out of it, for the preſent; ſo that there was no Danger in approaching to the Ark, where it was wont to reſt.

*And they ſhall take down the covering Veil,*] Whereby the Holy Place was parted from the moſt Holy; which is always meant by the word *Parocheth*, (as I ſhewed upon *Exod.* xxvi. 31.) which is here uſed: And tho' the word *Maſach* be added to it, which conſtantly ſignifies the outward Veil at the Entrance of the Sanctuary; yet it is plain that the inward Veil, which was at the Entrance of the moſt Holy Place, is here intended: for the other was committed to the care of the *Gerſhonites*, *ver.* 25.

*And cover the Ark of the Teſtimony with it.*] By this it is evident they went into the Holy Place, unto the very Ark, over which they threw this Covering.

Ver. 6. *And ſhall put thereon the covering of Badgers Skins.*] Not any of thoſe wherewith the Tabernacle was covered, (*Exod.* xxvi. 14.) but a Covering made on purpoſe for this uſe; to defend the Ark from the Injury of the Weather, when they carried it on their Shoulders.

*And ſhall ſpread over it a Cloth wholly of blue.*] Or, of *perfect blue*. This was the third Covering of the Ark; which, till it was laid upon it, the *Levites* might not approach it. And ſince the Tabernacle was the Image of Things in the Heavens, (as not only the *Apoſtle*, but the *Jews* themſelves ſay) the Ark in particular being a Figure of the Celeſtial Throne of GOD; it is not an unreaſonable Conceit of *R. Bechai*, that this *blue* coloured Cloth was ſpread over it, as an Emblem of the Skies, which are ſpread like a Curtain between us and the Majeſty on High.

*And ſhall put in the Staves thereof.*] It is not ſaid they ſhall put them *in the Rings*; for they were never to be taken out of them, *Exod.*. xxv. 15. Nor do the Hebrew words ſignify that they ſhould *put them in*; but it ſhould be tranſlated, *put the Staves thereof*; that is, upon their Shoulders. So *Aben-Ezra* interprets it; which ſeems to me the moſt ſimple Expoſition: Or, *fit and diſpoſe them*, under the Covering, that they might be laid on their Shoulders: Or, *order* them ſo in the Rings, (which is *Chaſkuin*'s Explication) that they might fall into the two Notches, which were in the Staves, to keep the Ark from ſliding up and down.

Ver. 7. *And upon the Table of Shew-bread, they ſhall ſpread a Cloth of blue,*] It is not ſaid, *wholly of blue*, as it is of the former; which ſhews it was of ſomething a different Colour.

*And put thereon the Diſhes,*] Upon which the Bread was ſet.

*And the ſpoons and bowls*, &c.] See *Exod.* xxv. 29.

*And the continual bread*] *i. e.* The Bread which ſtood continually in the Preſence of GOD.

*Shall be thereon.*] Even when the Table was carried from Place to Place; which ſhews that they provided this Bread, (according to the Order, *Exod.* xxv. 30.) all the time they were in the Wilderneſs. And it was not hard to procure ſo much Corn from their Neighbours, bordering upon the Wilderneſs, as would be ſufficient for this purpoſe, and for others, which I ſhall note in their proper Places; particularly from the Land of *Midian*, where *Moſes* his Father-in-law lived; which was not far from *Sinai*, (as appears from *Exod.* iii. 1.) where they were at preſent.

Ver. 8. *And they ſhall ſpread upon them a Cloth of Scarlet, and cover the ſame with a covering of Badgers ſkins.*] Theſe had a triple covering, as well as the Ark; being holy Things, and having a *holy Thing* (that is, the *Bread of the Preſence*, as it is called in the *Hebrew*, becauſe it ſtood before GOD continually) in the Diſhes upon the Table.

*And ſhall put in the Staves thereof.*] That it might be ready to be carried, *Exod.* xxv. 27, 28.

Ver. 9. *And they ſhall take a Cloth of blue,*] Like that which covered the Table, *ver.* 7.

*And cover the Candleſtick of the Light,*] See *Exod.* xxv. 31. & xxxvii. 17, &c.

*And his Lamps, and his Tongs*, &c.] *Exod.* xxv. 37, 38. & xxxvii. 23.

*And all the Oil Veſſels thereof,*] For GOD commanded them to bring pure Oil to feed the Lamps continually, (*Exod.* xxvii. 20.) which was put, no doubt, in Veſſels, to preſerve it for daily uſe.

*With which they miniſter unto it.*] With which Oil they keep the Lamps continually burning.

Ver. 10. *And they ſhall put it, and all the Veſſels thereof within a Covering of Badgers ſkins,*] There were but two Coverings for the Candleſtick and its Veſſels, it being of leſſer Value than the Table of Shew-bread, and what belonged to it.

*And ſhall put it upon a bar.*] Rather upon a *bier*; for the word we here tranſlate *bar*, is different from that uſed before, *ver.* 6, 8. which we tranſlate *ſtaves*; and ſignifies any Inſtrument, whereby things are removed from one Place to another. We tranſlate it indeed a *Staff*, *chap.* xiii. 23. whereon two of them that went to ſpy out the Land, carried the Cluſter of Grapes they had cut down: Which was laid, no doubt, upon ſomething that was broad; as this Bar was whereon they carried the Candleſtick: Which had no Rings belonging to it, and therefore, I take it, was carried upon ſomething reſembling a *Bier*, on which Corps are carried to their Grave in this Country: ſee *ver.* 12. and ſo the LXX. ἐπ' ἀναφορέων.

Ver. 11. *And upon the golden Altar*] So called, becauſe it was overlaid with pure Gold, *Exod.* xxx. 3.

*They ſhall ſpread a Cloth of blue*, &c.] As they did upon the Candleſtick, *ver.* 9.

*And ſhall put to the Staves thereof.*] Into the Rings; which were made on purpoſe, that it might be carried upon the Staves, *Exod.* xxx. 4, 5.

Ver. 12. *And they ſhall take all the Inſtruments of the Miniſtry, wherewith they miniſter in the Sanctuary,*] I do not ſee what can be meant by theſe, but the holy Garments which *Aaron* and his Sons put on in the time of their Miniſtration. For all other Things have been already mentioned; and theſe are called the *Clothes of Service, Exod.* xxxi. 10. where they are immediately mentioned after all the fore-named Furniture of the Tabernacle.

*And ſhall put them in a Cloth of blue, and cover them with a covering of Badgers ſkins,*] As they did the Candleſtick, and the Altar of Incenſe, *ver.* 9, 11.

*And put them on a bar.*] By this it appears, that the Hebrew word *Mot*, which we tranſlate a *Bar*, ſignifies a broad Inſtrument for Carriage; ſuch as I have deſcribed, *ver.* 10.

Ver. 13. *And they ſhall take away the Aſhes from the Altar,*] Of Burnt-offering; which was often cleanſed from its Aſhes, (*Lev.* vi. 10, 11.) but then eſpecially when it was to be removed. What they did with the Fire, which was always to burn upon it, (*Lev.* vi. 12, 13.) is not here related: but we may ſuppoſe that it was carried upon the Grate, which had Rings on purpoſe, that it might be carried ſeparate from the Altar. See *Exod.* xxvii. 4.

*And ſpread a purple Cloth thereon.*] As being an *holy thing*, though not of ſuch Sanctity as thoſe before-named.

Ver. 14. *And they ſhall put upon it all the Veſſels thereof,* &c.] That they might be carried with it.

*The Cenſers, the Fleſh-hooks, and the Shovels, and the Baſons;*] Here the *Cenſers* are put firſt, which are mentioned laſt, in *Exod.* xxvii. 3. where this word is tranſlated *Fire-pans.* Others underſtand by it, *Tongs.*

*All the Veſſels of the Altar.*] Immediately after theſe words, we find there follows, in two places, *the Laver and his foot, Exod.* xxxv. 16. & xxxix. 39. Where, in the very ſame *Verſe*, the *Laver* is mentioned with the *Altar* and its *Veſſels*; and immediately follows them, in two other, *Exod.* xxxviii. 7, 8. & xl. 30. The reaſon why it is not mentioned here, is perhaps, becauſe he names only thoſe things upon which the Sons of *Aaron* were to put a Covering; and this, it is likely, was carried without one.

*And put to the ſtaves of it.*] *Exod.* xxvii. 6, 7. & xxxviii. 6, 7.

Ver. 15. *And when Aaron and his Sons have made an end of covering the Sanctuary and all the Veſſels,* &c.] This Work was to be performed by them alone; and the *Levites* were not to meddle with any of theſe things, till they had done.

*After that the Sons of Kohath ſhall come to bear it.*] For all the fore-mentioned things, belonging to the Sanctuary, were to be carried by them, even the Ark it ſelf: Which they carried ſo, that all the People might ſee it went along with them. For the Rings being faſten'd to the bottom of the Ark, (ſee *Exod.* xxv. 12.) when the Staves were on their Shoulders, it appeared on high: To repreſent, ſaith *R. Bechai,* him that is moſt highly exalted over all. The Prieſts, indeed, might carry the Ark, being more than *Levites*, (*Deut.* xxxi. 9.) and accordingly we find, that, upon extraordinary Occaſions, they did; as when they went over *Jordan, Joſh.* iii. 14. and when *Jericho* was beſieged, *chap.* vi. 6. ſome think alſo, when *David*, as he fled from *Abſalom*, ſent the Ark back, 2 *Sam.* xv. 29. But it appears, from *ver.* 24. that there is no certainty of that; eſpecially ſince, when he brought it from the Houſe of *Obed-Edom*, he not only employed the *Levites* in it, but declared none elſe ought to bear it, 1 *Chron.* xv. 2, 15, 27. He bid the *Prieſts* indeed, as well as the *Levites*, ſanctify themſelves for this Work: For *ye* (ſaith he to the Prieſts, *ver.* 12.) *are the chief of the Fathers of the Levites:* But they ſeem to have been preſent, only to ſee the *Levites* perform their Charge; and to accompany the Ark, as *David* himſelf did.

*But they ſhall not touch any holy thing, leſt they die.*] Some imagine they were not to touch theſe things, till they were covered by the Prieſts: But it is more likely that even then they were not to touch them, but only the Staves, or the Bar, whereon they were carried; eſpecially the Ark, which is here principally meant by *the holy thing*, (the word *any* not being in the Hebrew) whoſe Staves only they touched, and lifted it up by putting them upon their Shoulders.

*Theſe things are the burden of the Sons of Kohath, in the Tabernacle of the Congregation.*] When it was removed; for at other times they had nothing to do with theſe things: Which are here called their *Burden*, as *ver.* 4. they are called their *Service*, to ſhew the nature of their Service, which required the Strength of grown Men, *ver.* 3.

Ver. 16. *And to the Office of Eleazar the Son of Aaron the Prieſt, pertaineth the Oil for the Light,* &c.] It is commonly thought that he is required to carry this, and the other things that follow in this Verſe, himſelf: But, if all things be conſidered, it will appear more reaſonable to think, that he, who was the Chief of all the Chiefs over the *Levites*, *chap.* iii. 32. is peculiarly required to ſee the *Kohathites* did their Duty: For though they had a Chief over them, whoſe work it was to inſpect them, *chap.* iii. 30. yet GOD thought good to appoint *Eleazar*, to ſuperviſe both him, and all under him, in theſe weighty Concerns: And ſo the Words may be interpreted out of the Hebrew.

*The over-ſight of Eleazar the Son of Aaron the Prieſt, ſhall be the Oil,* &c. *the over-ſight of all the Tabernacle, and of all that is therein,* &c.] And there is the greater reaſon thus to underſtand it, becauſe the *Oil-Veſſels* are before committed to the *Kohathites*, *ver.* 9. and conſequently the *Oil* it ſelf; which could not be carried, but in the *Veſſels*.

*The ſweet Incenſe,*] Mentioned *Exod.* xxx. 34.

*And the daily Meat-offering,*] See *Exod.* xxix. 40, 41.

*And the anointing Oil.*] *Exod.* xxx. 23, &c. Theſe were not named before; but it is here laid upon *Eleazar*, to ſee that they were as carefully carried by the *Kohathites*, as any other things belonging to the Sanctuary.

Ver. 17. *And the* LORD *ſpake unto Moſes, and unto Aaron, ſaying,*] The things before-mentioned, eſpecially the Ark, were ſo ſacred, that he repeats the Admonition he had given, about the danger of Irreverence to it: Which he here repreſents in a frightful manner.

Ver. 18. *Cut ye not off*] Do not by your Negligence occaſion the Deſtruction of a great many Perſons.

*The Tribe of the Family of the Kohathites, from among the Levites.*] A conſiderable part of the Tribe of *Levi*, *viz.* the Family of the *Kohathites*, who were near a third part of it.

Ver. 19. *But do thus for them, that they may live and not die.*] Proceed in this manner, to prevent ſo great a Miſchief, as their Deſtruction.

*When they approach unto the moſt holy things,*] Come to take up the Ark: Which is meant by the *Holy of Holies*: ſee *ver.* 4.

*Aaron and his Sons ſhall go in,*] And cover the Ark, and the reſt of the things within the Sanctuary; as is before directed.

*And appoint them every one to his Service, and to his Burden.*] And then allot to every one his ſhare in this work; that is, to carry ſuch particular things, as they think moſt proper for them.

Ver. 20. *But they ſhall not go in to ſee*] They might go in to the moſt Holy Place, when not only the Glory of the LORD was removed; but the Ark and Mercy-Seat upon its Removal, were covered by the Prieſts, (for then the Place where they lay covered, was no longer holy) but they might not come in to ſee the Prieſts cover them; which was to be done before they approached.

*When the holy things are covered,*] In the Hebrew it is in the ſingular Number, *when the holy*, or *holy thing* is covered, *i. e.* the Ark, as the *Jews* generally underſtand it; and that with great reaſon, as any one may be ſatisfied, who will take the pains to compare 1 *Kings* viii. 8. with 2 *Chron.* v. 9. Where that which in the former place is called the *Holy*, in the latter is called *the Ark*.

*Leſt they die.*] They might not, under pain of Death, either ſee it when it was covered, or touch it afterward, *ver.* 15. but only carry it in the manner there deſcribed.

Ver. 21. *And the* LORD *ſpake unto Moſes, ſaying,*] He was principally concerned in this, but *Aaron* was alſo joined with him, to ſee the Execution of what is here required, *ver.* 1, 19, 34.

Ver. 22. *Take alſo the Sum of the Sons of Gerſhon,* &c.] The eldeſt Son of *Levi*, *chap.* iii. 17. who, though they were employed in lower Services, were to account it an Honour to ſerve about the Tabernacle.

Ver. 23. *All that enter in to perform the Service.*] I do not underſtand why this ſhould not be tranſlated as *ver.* 2. *into the Hoſt.* For it is the very ſame Phraſe in the Hebrew, both here and there; only here more emphatical by doubling the word for *Hoſt*: And therefore may, very properly, be tranſlated in this Place, *that enter in to war the Warfare.* For the Service of the *Gerſhonites* was more burdenſome than the former, though they were fewer in number, *ver.* 36, 40.

Ver. 24. *This is the Service of the Families of the Gerſhonites,*] Which were only two, *chap.* iii. 18, 21.

*To ſerve, and for Burdens.*] To *ſerve*, when the Tabernacle reſted; and to *carry Burdens*, when it removed: ſee *ver.* 47.

Ver. 25. *And they ſhall bear the Curtains of the Tabernacle,*] The ten fine Curtains, which were the inward Hangings of the Tabernacle, *Exod.* xxvi. 1, 2, *&c.* Which, I ſuppoſe, were taken down as well as carried by the *Gerſhonites*: becauſe nothing is ſaid here of *Aaron* or his Sons being employed, to make them ready for carriage.

*And the Tabernacle of the Congregation, his Covering,*] Not the Boards of the Tabernacle, which were the Charge of the Children of *Merari*, (*ver.* 31.) but the eleven Curtains of Goats Hair, which covered the Boards, *Exod.* xxvi. 7, 8, *&c.*

*And the Covering of Badgers Skins, which is upon it,*] The outward Covering of all, which was of Rams Skins died Red, and Badgers Skins, (as we tranſlate it) *Exod.* xxvi. 14.

*And the Hanging for the Door of the Tabernacle.*] Which is deſcribed, in the Concluſion of the ſame Chapter, *Exod.* xxvi. 36.

Ver. 26. *And the Hangings for the Court,*] *Exod.* xxvii. 9, *&c.*

*And the Hanging for the Gate of the Door of the Court,*] See *Exod.* xxvii. 16.

*Which is by the Tabernacle, and the Altar round about,*] The Senſe would have been more plain, if the Particle *al*, which we tranſlate *by*, had been traſlated *upon*, or *over*; for the Court encompaſſed both the Tabernacle and the Altar, *Exod.* xl. 6, 7, 8.

*And their Cords,*] Which were employed in faſtening theſe Hangings.

*And all the Inſtruments for their ſervice,*] The brazen Pins, I ſuppoſe, mentioned *Exod.* xxvii. 19.

*And all that is made for them;*] And whatſoever elſe belonged to them: ſee *chap.* iii. 26.

*So ſhall they ſerve.*] Or, in that ſhall they ſerve.

Ver. 27. *At the appointment of Aaron and his Sons, ſhall be all the Service of the Sons of the Gerſhonites,* &c.] In the Hebrew it is, *at the Mouth of Aaron,* &c. *i. e.* according to their Order, every one of the *Gerſhonites* were to apply themſelves to ſuch Services, as they directed: For GOD had given the *Levites* to them to be their Miniſters, and keep their Charge, *chap.* iii. 6, 7.

*And ye ſhall appoint unto them in charge, all their Burdens.*] The word here for *appoint* ſeems to import, that the Prieſts gave them a Particular, as we ſpeak, of what they were to do; that they might neither forget, nor miſtake: For it is the ſame word that is uſed in the beginning of this Book (*chap.* i. 3.) for numbering the People; and ſo it is uſed here, *ver.* 34, 47, 48. Therefore the *Vulgar* tranſlates theſe words: *Et ſciant ſinguli cui debeant operi mancipari*; and every Man may know, what is the proper Buſineſs of his own Calling; not to meddle with other Mens, nor to think himſelf fit to undertake every thing. Ἓν γὰρ ὑφ' ἑνὸς ἔργον ἄριστα ἀποτελεῖται, as *Ariſtotle* ſpeaks in his *Politicks*, *Lib.* iii. *One Work is beſt performed by one Perſon.*

Ver. 28. *And their charge ſhall be under the hand of Ithamar, the Son of Aaron the Prieſt.*] That is, under the Direction and Conduct of *Ithamar*: For though the *Gerſhonites* had a Chief of their own, *chap.* iii. 24. yet *Ithamar* was to inſpect both him and them, and ſee they did not neglect their Duty. Thus *Eleazar* was ſet over the *Kohathites*, *ver.* 16.

Ver. 29. *As for the Sons of Merari, thou ſhalt number them after their Families*, &c.] Which were but *two*, (*chap.* iii. 33.) as thoſe of *Gerſhon* were.

Ver. 30. *Every one that entreth into the Service.*] The words in the Hebrew are the very ſame with thoſe, *ver.* 3. which we tranſlate *enter into the Hoſt*. See there.

Ver. 31. *This is the charge of their Burden*, &c.] The moſt cumberſome things fell to their charge; which here follow.

*The Boards of the Tabernacle*,] See Exod. xxvi. 15, *&c.*

*And the Bars thereof*,] See there, *ver.* 26, *&c.*

*And the Pillars thereof*,] See in the ſame place, *ver.* 32. and xxxvi. 36.

*And Sockets thereof.*] Theſe belonged both to the Boards of the Tabernacle, *Exod.* xxvi. 19, 21, 25. and to the Pillars, *Exod.* xxvi. 32. *&* xxxviii. 27.

Ver. 32. *And the Pillars of the Court round about*,] *Exod.* xxvii. 10, 11, 12.

*And their Sockets*,] See there.

*And their Pins*,] *Ver.* 19. and *chap.* xxxviii. 20.

*And their Cords*,] *Exod.* xxxv. 18. *&* xxxix. 40.

*By name ye ſhall reckon the Inſtruments of the charge of their Burden.*] The Prieſts (particularly *Ithamar*) were to give them an Inventory of theſe things; expreſſing, by name, every Pin, for inſtance, and to what uſe, and in what place it ſerved: becauſe otherwiſe ſuch ſmall things might have been loſt, if they had not taken a ſpecial care of them; and they might not have been able to ſet up the Tabernacle again, when they reſted, for want of them.

Ver. 33. *This is the Service of the Families of the Sons of Merari, according to all their Service in the Tabernacle of the Congregation*,] In taking down, and carrying the Tabernacle.

*Under the hand of Ithamar*, &c.] Who had the overſight both of the *Gerſhonites*, and the *Merarites*; as *Eleazar* had of the *Kohathites*, *ver.* 16, 28.

Ver. 34. *And Moſes and Aaron, and the Chief of the Congregation*] They took to their Aſſiſtance the very ſame Men, I ſuppoſe, who were employed in numbering all the Children of *Iſrael*, *chap.* i. 4, 16, 17.

*Numbered the Sons of the Kohathites*, &c.] Having aſſigned to them their particular Charge, they now proceed to number them; as GOD commanded, *ver.* 2, 3.

Ver. 35. *Every one that entreth into the Service.*] Or, as we tranſlate it, *ver.* 3. *entreth into the Hoſt.*

Ver. 36. *And thoſe that were numbered of them by their Families, were two thouſand ſeven hundred and fifty.*] Of the whole number of Males deſcended from *Kohath*, (compare this with *chap.* iii. 28.) there was a fourth part, and better, that were fit for Service.

Ver. 37. *Theſe were they that were numbered of the Families of the Kohathites, all that might do Service in the Tabernacle.*] Such Service as is particularly mentioned from *ver.* 4. to *ver.* 16.

Ver. 38.] *And theſe are they that were numbered of the Sons of Gerſhon*, &c.] He proceeds in the ſame Order to number them, which he obſerved in giving them their Charge; beginning with the Children of the ſecond Son of *Levi*, and then going back to the eldeſt.

Ver. 39. *From thirty years old and upward*, &c.] This *Verſe* is the very ſame with *ver.* 35.

Ver. 40. *Two thouſand and ſix hundred and thirty.*] A third part and little more of their Males were fit for Service. Compare this with *chap.* iii. 22.

Ver. 41. *Theſe are they that were numbered of the Families of the Sons of Gerſhon, of all that might do Service in the Tabernacle*, &c.] Such Service as is deſcribed from *ver.* 24. to *ver.* 29.

Ver. 42, 43. Theſe two *Verſes* are the ſame with *ver.* 38, 39.

Ver. 44. *Even thoſe that were numbered of them after their Families, were three thouſand and two hundred.*] It is very remarkable, the Deſcendants from the youngeſt Son of *Levi*, (*chap.* iii. 17.) which had the feweſt Males in it of a Month old and upward, had the moſt robuſt Men fit for Service: For here are above half (compare this with *chap.* iii. 34.) of the whole Number of Males grown up to *thirty* Years of Age: Which was a ſingular Providence, the heavieſt Burden lying upon them, who were to carry the Boards, *&c.* of the Tabernacle; not indeed upon their Shoulders, but in Waggons; which they were to load, after they had taken them down, and unload, when they were to ſet them up again; and for that reaſon had more Waggons allowed them than their Brethren the *Gerſhonites*, *chap.* vii. 7, 8.

Ver. 45. *Theſe are thoſe*, &c. *whom Moſes and Aaron numbered*,] Who were principally employed in this Buſineſs.

*According to the word of the* LORD *by the hand of Moſes.*] To whom the Command is expreſsly directed, *ver.* 21.

Ver. 46. *All thoſe that were numbered of the Levites, whom Moſes and Aaron, and the Chief of Iſrael numbered*,] For they took in others to their Aſſiſtance, *ver.* 34. which is here repeated, to ſhow that there was no Fraud in the Buſineſs; there being Witneſſes of every Tribe, that they proceeded impartially, and did not favour the *Levites*, who were their Brethren.

Ver. 47. *Every one that came to do the Service of the Miniſtry, and the Service of the Burden in the Tabernacle*, &c.] The firſt of theſe [*the Service of the Miniſtry*] one would think related to their ſerving the Prieſt when the Tabernacle was ſtanding; and the latter [*the Service of the Burden*] to their carrying the Tabernacle when it was taken down, and removed; and ſo I expounded thoſe Words, *ver.* 24. But he mentioning here only thoſe that were numbered from *thirty* Years old, I think, upon further Conſideration, that there is no regard in theſe Expreſſions to the Service they did to the Prieſts in the Tabernacle, unto which they were admitted at *twenty five* Years old, (ſee *ver.* 3.) but only to the Service mentioned here in this *Chapter*, which relates altogether to the taking down and carrying the Tabernacle. And therefore theſe muſt be look'd upon as two Phraſes for the ſame thing: the former of which is not exactly tranſlated; for there is nothing of *Miniſtry* in the Hebrew; but the words are, *Every one that cometh to ſerve the Service of the Service, and the Service of the Burden*, or *Carriage*. For it is the ſame word, which being joined with *work*, we tranſlate *ſervile*, *Lev.* xxiii. 7. and other Places.

Ver. 48. *Eight thouſand and five hundred and fourſcore.*] If the three Sums, mentioned *ver.* 36, 40, 44. be put together, they amount exactly to this Sum in the whole.

Ver. 49. *According to the Commandment of the* Lord, *they were numbered by the hand of Moſes.*] By the Aſſiſtance of *Aaron* and others, *ver.* 1, 34, 36.

*Every one according to his Service, and according to his Burden.*] I obſerved before, *ver.* 47. that *Service* and *Burden* are two Expreſſions of the ſame thing. For though the Sons of *Kohath* had the nobleſt Part of the Work, yet their Employment is called both a *Service* and a *Burden*, *ver.* 19. as that of the *Gerſhonites* is, *ver.* 24. For which Service all the Tithes of the Country of *Canaan* were given to them, and continued to be theirs when this kind of Service ceaſed; as it did when the Temple was built: For then there were no *Burdens to be carried on their ſhoulders*, (as *Joſiah* ſpeaks, 2 *Chron.* xxxv. 3.) but their Duty was changed, even by *David*, before the Building of the Temple; who made them Singers, and Keepers of the Treaſury, as well as Porters at the Gates of God's Houſe; and likewiſe Judges and other Officers in the Country; as we read in 1 *Chron.* xxvi. But the Alteration in their Service made no Alteration in the Wages allotted to them; for they ſtill enjoyed all the Tithes.

*Thus were they numbered of him, as the* Lord *commanded Moſes.*] This is ſo often repeated, (*ver.* 37, 41, 45.) that all Poſterity might reverence theſe Ordinances, as Divine Inſtitutions, and not merely human Appointments. And ſo we are to look upon all theſe Laws, as wiſe Orders made by the Sovereign of the World, for the better Government of that People, whom he had taken for his own peculiar. And it argues a very profane Spirit in thoſe (as *Conr. Pellicanus* here obſerves) who can admire and praiſe *Ovid de Faſtis*, and ſuch-like Books, and have no regard at all (if they do not ridicule them) to theſe ſacred Writings, which are of ſuch venerable Antiquity.

## CHAP. V.

Ver. 1. AND *the* Lord *ſpake unto Moſes, ſaying,*] It is not ſaid when this was ſpoken which here follows; but it is likely immediately after the foregoing Commandments, upon which it hath ſome Dependance.

Ver. 2. *Command the Children of Iſrael, that they put out of the Camp every Leper, and every one that hath an Iſſue, and whoſoever is defiled by the dead.*] There were *three Camps* (as *Maimonides*, and a great many other, mentioned by Mr. *Selden*, obſerves, *Lib.* ii. *de Synedr. cap.* 1. *n.* 5.) the Camp of the Schechinah, or of the Lord, *viz.* the Sanctuary, with its Courts, which are called the *Tents of the* Lord, 1 *Chron.* xxxi. 2. And next the Camp of the *Levites*, who, with *Aaron* and his Sons, made a Camp about the Tabernacle, (*chap.* iii. of this Book) and then the Camp of *Iſrael*, *chap.* ii. which encompaſſed them all. Anſwerable to theſe, when the Temple was built, they reckoned the Temple it ſelf from the Eaſt-Gate, to be *the Camp of the* Lord; and the *Camp of the Levites*, to be from the Entrance of the Mount of the Houſe of the Lord, to that Eaſt-Gate of the Temple. And the *Camp of Iſrael* they thought extended from the Entrance of *Jeruſalem*, to the Mount of the Houſe of the Lord. Now Lepers were ſo unclean, that they were not admitted into any of theſe three Camps, but ſhut out of them all: ſee *Lev.* xiii. 46. But he that had *an Iſſue*, (*Lev.* xv. 2.) was only ſhut out of the two firſt Camps, the Camp of the Lord, and the Camp of the *Levites*; but he might be in the Camp of *Iſrael*. And he that was *defiled by the dead*, (*Lev.* xxi. 1.) was only excluded from the firſt, the Sanctuary, but not from the other two: ſee *Druſius* alſo upon *chap.* iv. 25.

Ver. 3. *Both Male and Female ſhall ye put out,*] For Women had Iſſues (for inſtance) as well as Men, *Lev.* xv. 2, and 19, *&c.*

*That they defile not their Camps,*] The Camp of *Iſrael* conſiſted of *four* Camps, (and therefore he ſpeaks in the plural Number) that of *Judah*, that of *Reuben*, that of *Ephraim*, and that of *Dan*, *Numb.* ii. 3, 10, 18, 25. Which would have been ſo defiled, if they had ſuffered theſe unclean Perſons to ſtay among them, that none would have been fit to go to the Sanctuary.

*In the midſt of which I dwell.*] By his ſpecial Preſence in the Sanctuary, which was encompaſſed by theſe Camps; out of reverence to which, ſuch unclean Perſons were to be kept at a greater Diſtance than other Men and Women.

Ver. 4. *And the Children of Iſrael did ſo, and put them without the Camp*, &c.] There was an Order for this before; particularly for putting out the Lepers, (*Lev.* xiii. 46.) which could not be put in Execution, till the Camp was formed, as now it was.

Ver. 5. *And the* Lord *ſpake unto Moſes, ſaying,*] It is uncertain when this was ſpoken; but I ſee no reaſon why we ſhould not think it was at the ſame time with the other things here mentioned.

Ver. 6. *When a Man or Woman ſhall commit any ſin that Men commit,*] In the Hebrew the words are plainly theſe, *ſhall commit any ſin of Man*; that is, againſt his Neighbour: as in *Joel* iii. 19. *Violence of the Children of Judah*, is truly tranſlated Violence *againſt* the Children of *Judah*. For it is apparent from the next *Verſes* 7, 8. that *Moſes* here ſpeaks of Offences againſt their Neighbours.

*To do a Treſpaſs againſt the* Lord.] Such Offences againſt their Neighbours, as were alſo great Offences againſt God. For the *Chaldee* underſtands theſe words of Frauds and Cheats put upon Men, by a falſe Oath. And there is a good warrant for this Interpretation from *Lev.* vi. 2, 3. where *Moſes* gives the ſame command: which ſeems here to be repeated, only becauſe he had ſomething to add unto it, *ver.* 8.

*And that perſon be guilty.*] Or rather, *be ſenſible of his guilt*: ſee *Lev.* vi. 4.

Ver. 7. *Then they ſhall confeſs the ſin that they have done,*] Or rather, *If they ſhall confeſs*, &c. For ſo the Particle *Vau* ſometimes ſignifies: particularly *ch.* xii. 14. where we (as well as the LXX) tranſlate it, *If her Father had ſpit in her face*: ſee what I have noted upon *Lev.* vi. 4.

*And he ſhall recompenſe*, &c.] Rather, *Then he ſhall recompenſe* the Injury he did to his Neighbour, in the manner here directed: which hath been explained, *Lev.* vi. 5. ſee there.

Ver. 8. *But if a Man have no Kinſman to recompenſe the Treſpaſs unto.*] By this it is apparent, that if a Man, to whom an Injury had been done, was dead, he that committed it was bound to make Satisfaction to his Heir, whoſoever he was, by reſtoring the Principal, and adding a fifth part to it. Now the *Iſraelites* never wanting ſome of their Kindred to ſucceed to their Inheritances, the Hebrew Doctors expound this of the *Proſelytes of Righteouſneſs*; who might poſſibly die without any heir; becauſe they had no Kindred, but ſuch as were born after their Regeneration. In which Caſe the Goods that had been illegally taken from ſuch a Proſelyte by a *Jew*, did not become his own, unleſs he paid the Price of them, with ſuch an addition as is here required, *&c.* See *Selden, lib.* vi. *de Jure Nat. & Gent. cap.* 4. *p.* 684, 685. *Edit. Lond.*

*Let the Treſpaſs be recompenſed unto the* Lord,] By bringing to him the Principal, and the fifth part.

*Even unto the Prieſt,*] Whom God deputed to receive it, as his Miniſter. And it was (as the *Jews* rightly expound it) equally diſtributed among all the Prieſts, who were then waiting in their Courſe. Which is a new addition to the Law in *Levit.* vi. and the reaſon, it is likely, why that Law is here repeated.

*Beſides the Ram of the Atonement*, &c.] Mentioned *Levit.* vi. 6, 7. where ſee what I have noted.

Ver. 9. *And every offering of all the holy things of the Children of Iſrael*] Upon the occaſion of the foregoing Laws, concerning a Recompenſe to be made to the Prieſt, where a man that had been wrong'd was dead, and no Heir to him could be found; he explains ſome other Laws wherein the Prieſts were concerned: who were to have all the *Heave-offerings*, as the word *Trumoth* (here uſed) ſignifies, *ch.* xviii. 8.

*Which they bring unto the Prieſt,*] To be offered unto God.

*Shall be his.*] Who offers it. For there being many Prieſts who waited in their Courſes, at the Tabernacle; all of which could not officiate at the ſame time, but ſome at one time, ſome at another; this Law determines, that the particular Prieſt, who performed the Office of ſacrificing, ſhould have to himſelf that part of the holy Things which fell to the Prieſt's Share; and it ſhould not be divided among them all. Thus *L'Empereur* (upon *Bava kama, cap.* 9. *ſect.* 12.) expounds theſe words better than any I have met withal.

Ver. 10. *And every mans hallowed thing ſhall be his.*] As the former *Verſe* ſpeaks of the holy Things of the Children of *Iſrael* in general, ſo this, of what any particular Perſon offered: which ſtill with greater reaſon was to belong to the Prieſt that offered it. For *the Labourer is worthy of his hire*: and therefore he that did the work of Sacrificing, had the Reward of it. *R. Solomon* applying this to Tithes, hath a gloſs upon theſe words, which, tho' not pertinent, is very remarkable: *He that doth not duly pay his Tithe, in the end his Land ſhall yield him but a Tithe of what it was wont to yield.* And ſo *R. Bechai* upon *Deut.* xiv. expounds theſe words, when a Man divideth not as he ought, *he ſhall have nothing but the holy things*; that is, *the Tithe* of what he uſed to have, according to *Iſa.* v. 10.

*Whatſoever any Man giveth the Prieſt, it ſhall be his.*] Theſe words are only a fuller Explication of this Law, (as the ſame *L'Empereur* obſerves) that the reſt of the Prieſts might not take away thoſe Holy things from him, that offered them, under Pretence that they belonged to the whole Sacerdotal Order. For tho' they were delivered unto him, yet it was, they might ſay, that they ſhould be divided among the whole *Claſſes* then in attendance. So ſome things were, *ver.* 2. and therefore this Law is added to prevent their extending what was done in ſome Caſes unto all.

Ver. 11. *And the* Lord *ſpake unto Moſes, ſaying,*] There is ſo little Connection between this and the foregoing Laws, that it is not eaſy to give a reaſon why it is here placed. All that I can ſay is, that *Moſes* having ſpoken concerning Frauds, from the Suſpicion of which Men were to purge themſelves, by an Oath, (*ver.* 6.) he here takes occaſion to mention the greateſt Caſe that could happen of this nature: Which was, when a Woman was ſuſpected of Adultery; concerning which God gave him the following Order.

Ver. 12. *Speak unto the Children of Iſrael, and ſay unto them, if any Man's Wife go aſide,*] Being private, for ſome time, with another Man; whoſe Company her Huſband had charged her not to keep alone; and therefore is ſuſpected by him to be an Adultereſs.

For it is certain, that by a Wife that *goeth aſide*, (whom the Hebrews from hence call *Sota*) is not meant one that hath certainly committed Adultery; but is, with ſome reaſon, ſuſpected of that Crime. And therefore it is a Rule among the Jews, *the bitter Waters never are uſed, but in a dubious Caſe.*

*And commit a Treſpaſs againſt him.*] And thereby hath very much offended him.

Ver. 13. *And a Man lie with her carnally.*] As her Huſband hath cauſe to ſuſpect; he having (as I ſaid before) admoniſhed her not to be with ſuch a Man in private: That is, to give him no cauſe of Jealouſy. So *Abarbinel* rightly expounds a Man's *lying with her carnally*, of her Huſband's Opinion and Suſpicion: And the next Verſe juſtifies this Expoſition.

*And if it be hid from the Eyes of her Huſband,*] There being no clear Evidence, but only Conjectures, that ſhe is actually defiled.

*And be kept cloſe,*] The matter having been carried very ſecretly: Or, as it may be interpreted, *but ſhe was ſhut up cloſe with him.*

*And ſhe be defiled,*] In her Huſband's Opinion.

*And there be no witneſs againſt her,*] For if there had, ſhe muſt have been put to Death, *Levit.* xx. 10.

*Neither ſhe be taken with the manner.*] She not being apprehended in the very Act.

Ver. 14. *And the Spirit of Jealouſy come upon him,*] He be poſſeſſed with a ſtrong Conceit, of which he cannot rid himſelf, that ſhe hath been unfaithful to him. For ſo *a Spirit of ſlumber* (and the like) is uſed in Scripture; for ſuch a ſluggiſh Temper, as a Man cannot ſhake off.

*And he be jealous of his Wife, and ſhe be defiled,*] Whether it be really ſo.

*And he be jealous, and ſhe be not defiled.*] Or whether it be only his Suſpicion.

Ver. 15. *Then ſhall the Man bring his Wife unto the Prieſt.*] To the Magiſtrates of the place where they lived (ſaith the *Miſchna, cap.* 1. *Sect.* 3. of *Sota)* together with his Witneſſes both of the Præmonition he had given her, and of the Privacy ſhe had had with another Man after his Præmonition, ſo long that there might be time enough for him to defile her: Otherwiſe this Action did not lie againſt her, as Mr. *Selden* obſerves, *L.* iii. *Uxor. Hebr. Cap.* xiii. But having theſe Witneſſes ready, he was to ſpeak to the Prieſt when he brought his Wife before him, after this manner; *Having a Jealouſy of this my Wife, I admoniſhed her not to keep company with ſuch an one; with whom ſhe afterward was in ſecret; and theſe are the Witneſſes of it. She ſaith ſhe is innocent, but I deſire the Water may be given her, that the Truth may be tried.* See *Selden*, in the place before-named, *Cap.* xv. and *Wagenſeil* upon *Sota, Cap.* 1. *Sect.* 3. *Not.* 2.

*And he ſhall bring her Oblation for her.*] That is, the Huſband ſhall bring her Oblation, (not the Prieſt, as ſome underſtand the words of the *Miſchna* about this matter:) Which *Chaſkuin* fancies was offered, as his Oblation, not the Woman's; to expiate his Fault in not reproving her ſufficiently, when he firſt obſerved her immodeſt Behaviour: for it could not be a Sacrifice for *her* Expiation, (ſaith he) becauſe *the Sacrifice of the Wicked is an Abomination.* But this is againſt the very words of *Moſes* in this Place; which ſay, he ſhall bring her Oblation *for her*. And ſo *Abarbinel* expounds it, the *Scripture intimates that this Sacrifice was brought by the Huſband for the ſake of his Wife; for he had done nothing that needed a Sacrifice.* Nor is *Chaſkuin* his reaſon of any moment; for there is nothing ſaid to make us look upon this as an expiatory Sacrifice; but the true Intention of it was (as *Wagenſeil* well obſerves, *Annot.* in *Miſchna Sota, cap.* ii. *p.* 349.) to ſupplicate the Divine Majeſty, that he would be pleaſed to clear the Woman's Innocence if ſhe were cauſeleſly ſuſpected; or otherwiſe diſcover, and puniſh her Guilt.

By this it appears, that if the Proceſs was began in ſome Court below, (as the Jews affirm) the Cauſe was removed to *Jeruſalem*, (where only they could ſacrifice, when the Ark of GOD's Preſence was ſettled there) and brought before the great *Sanhedrin*: Who putting her Huſband out of the Court, (as they ſay in the next Section of the fore-named *Miſchna)* and having the Woman alone by her ſelf, endeavoured firſt by ſtriking a Terror into her, and then by giving her good words, to perſwade her to tell the Truth: Saying, *Dear Daughter, perhaps thou waſt over-taken by drinking too much Wine, or waſt in a frolick Humour, or carried away by the Heat of Youth, or by the Example of evil Neighbours: Come, confeſs the Truth, for the ſake of his great Name, which is deſcribed in the moſt ſacred Ceremony; and do not let it be blotted out,* (*ver.* 23.) *with the bitter Water.* If after this, ſhe confeſſed the Fact, ſaying, *I am defiled*; then ſhe was to tear the Inſtrument of her Dowry in pieces, and go whether ſhe pleaſed. For ſuch an Adultereſs was not put to Death, but only loſt her Dowry, without any other Puniſhment. If ſhe ſaid, *I am pure*; then ſhe was brought to the Door of the Tabernacle, and they did as follows. So the *Miſchna, cap.* 1. *ſect.* 5. and ſee *Wagenſeil's* Annotations on *Sota*. And now that they have not this way of Trial among them, if a Man's Wife give him ſuſpicion, by keeping a Man's Company in ſecret, which he forbad her; he may not uſe her any more as his Wife, and ſhe loſes her Dowry; as *Buxtorfius* obſerves in his Book *De Sponſal. & Divort. Pars* 1. *Sect.* 92.

*The tenth part of an Ephah of Barley-meal.*] The common Offering of this ſort, was of fine Wheat-flour; only this, and the Sheaf, or handful mentioned *Lev.* xxiii. 10. were of Barley. But that was of fine Flour ſifted from the Bran; this of courſe Flour, that had nothing taken out of it, as the *Miſchna* ſaith in *Sota, cap.* ii. Where the reaſon given for this Barley-offering is, becauſe ſhe was ſuppoſed to have committed the Act of a Beaſt, (which is not confined to one) therefore ſhe was to ſacrifice the Food of a Beaſt; for ſo Barley was in *Judea*. Many ſuch pretty, rather than ſolid Reaſons, are collected out of their Authors by *Simeon de Muis* in his *Varia Sacra* upon this place. The ſimpleſt Reaſon ſeems to be, that a viler ſort of Sacrifice was moſt ſuitable to her vile Condition; for which reaſon alſo there was no Oil nor Frankincenſe permitted to be offered with it; as it here follows.

*He ſhall pour no oil upon it, nor put Frankincenſe thereon.*] This Sacrifice was different from all other of this kind, (See *Lev.* ii. 15.) For tho' that mentioned *Lev.* v. 11. was to have no Oil nor Frankincenſe with it; yet it was of fine Flour, and not Barley. And tho' the Sheaf mentioned *Lev.* xxiii. 10. was of Barley, yet it was ſifted, and beſides, Oil and Frankincenſe were uſed with it; which are here forbidden. The reaſons of which are given by the *Jews*, according to their various Fancies: and ſome of them are ingenious enough; as, that a good Name being compared to Oil, (*Eccleſ.* vii. 1.) it is here omitted, becauſe the Woman had loſt her Reputation. *Maimonides* is a little more judicious; for looking upon Oil and Frankincenſe as added unto Sacrifices for the Honour and Dignity of them, he thinks GOD would have this Splendor (as his word is) to be wanting to ſuch a Woman's Sacrifice, becauſe of the baſeneſs of her Behaviour, which was the occaſion of it; as if ſhe had been told (to ſtir her up to repentance) *becauſe of the filthineſs of thy actions, thy Oblation is more imperfect than others*, *More Nevoch. P.* iii. *cap.* 46. But none, I think, hath given a better account of this, than St. *Chryſoſtom*, *Orat.* v. *adv. Judæos*; becauſe the Woman was loaded with Sorrow, and heavy Accuſations, and evil Suſpicions, *ἐμιμεῖτο τὴν συμφορὰν τῆς οἰκείας θυσίας τὸ σχῆμα*, *the form of the Sacrifice imitated the Domeſtick Calamity*: for every one knows that Oil and Frankincenſe were ſigns of Joy and Gladneſs; and therefore not uſed upon ſo ſad an Occaſion as this was.

*For it is an offering of Jealouſy,*] Theſe, and the following words, give the reaſon why Oil and Frankincenſe were to be omitted; becauſe it was an Offering for one ſuſpected of Adultery. And in ſuch Caſes, GOD had before ordained, there ſhould be no Oil nor Frankincenſe uſed, *Lev.* v. 11. Delicacies being improper in Offerings for Sin.

*An Offering of Memorial, bringing Iniquity to remembrance.*] For ſhe appeared before GOD as a Sinner; and if ſhe were not guilty, yet ſhe was loaded with an Accuſation, and a juſt Suſpicion of Guilt; to which if ſhe had given any occaſion, this Sacrifice reminded her of it, and awakened her Conſcience to reflect upon it.

Ver. 16. *And the Prieſt*] It is the Opinion of *P. Cunæus* (*Lib.* i. *de Rep. Hebr. cap.* 12.) that the Prieſt here mentioned was to be a Member of the Great *Sanhedrin*; to whom the Judgment of the matter belonged. But another very learned Perſon thinks with more reaſon, the Prieſt, whoſe Lot it was to attend at that time in his Courſe, is here meant. See *Miſchna, cap.* 1. *Sotæ, ſect.* 5. *Annot.* 8. *Wagenſeil.*

*Shall bring her near,*] Rather *bring it* (that is, her Offering) near to the Altar at the Door of the Tabernacle.

*And ſet her*] Rather *ſet the Offering*; for ſhe is ordered to be ſet before the LORD afterwards, *ver.* 18.

*Before the* LORD.] At the Altar, which was at the Door of the Tabernacle. See *Lev.* i. 3. At the Eaſt-gate of the Temple, ſaith the *Miſchna*, which was called the *Gate of Nicanor*; for there Women alſo after Child-bed were purified, and the Lepers cleanſed.

Ver. 17. *And the Prieſt ſhall take holy Water*] From the Laver: For no Water was holy, but that which was made ſo by the Laver; as the *Jews* ſay in *Jalkut*. Therefore *Onkelos* inſtead of *holy Water*, hath *Water from the Laver*.

*In an Earthen Veſſel,*] Which had never been employed to any other uſe, (as the *Miſchna* ſaith) and contained about a Pint of our Meaſure. This I take to have been appointed, as a further Expreſſion of the Vileneſs of her Condition; for the reaſons which the Jewiſh Doctors give of it are not to be regarded. The beſt that I have obſerved is, to declare that ſhe ſhould be broken in pieces, like that Earthen Veſſel, if ſhe was guilty of that which ſhe denied.

*And of the duſt*] Another Token of her Vileneſs; this being the Serpent's Food.

*That is in the Floor of the Tabernacle,* &c.] To make her afraid of the Judgment of GOD. For if there were no duſt in the Tabernacle, they were to fetch it from ſome other place, (as *Maimonides* relates their practice, *Hilcoth Sota*, *cap.* 4.) and lay it upon the Floor of the Tabernacle; and then take it and put it into the Water.

*And put it into the Water.*] Sprinkle a little of it upon the Water, (that it might be more eaſily drunk) but ſo much, that it might be plainly ſeen. For there were *three* things, the Jews ſay, of which a leſs quantity was not admitted than might be ſeen, *viz.* this Duſt; and the Aſhes of the red Heifer, *ch.* xix. 17. and the Spittle in the Face of him that would not marry his Brother's Wife, *Deut.* xxv. 9. But if the Prieſt put the Duſt into the Veſſel firſt, and then poured the Water upon it, he did not do amiſs; as the *Jews* ſay in the ancient Book *Siphri*. See *Wagenſeil* upon *Miſchna Sotæ*, *cap.* 2. *ſect.* 2. *Annot.* 11, 12.

It hath been obſerved by ſome, that ſuch ways of Trial were in uſe among the *Gentiles*; which if they could be proved to have been as ancient as *Moſes* his Days, it would make it probable, that this was ordered by GOD, to divert the *Jews* from following the Superſtitions of other Nations to make this Diſcovery, and bring them to appear before him at his Tabernacle, and there uſe ſuch Rites as were of his appointment: See our Learned Dr. *Spencer*, *L.* iii. *Deſſert.* i. *cap.* 2. *p.* 539, &c.

Ver. 18. *And the Prieſt ſhall ſet the Woman before the* LORD,] At the Door of the Tabernacle of the Congregation; where a great many Women, who were called together on purpoſe, ſtood about her; *that they might be* *taught not to do after her Lewdneſs*, (as the Prophet *Ezekiel* ſpeaks, *ch.* xxiii. 48.) As many others alſo, as would, might be preſent; except only her Maids and domeſtick Servants; who were put out, leſt they ſhould diſturb her Mind too much; as Mr. *Selden* interprets the words of the *Miſchna*, about this Matter (*lib.* iii. *Uxor. Hebr. cap.* 15.) Which another very learned Man (*J. Wagenſeil*) interprets the quite contrary way, *leſt her mind ſhould place any hope in them*, *cap.* 1. *ſect.* 6. *Annot.* 8. on *Sota.*

*And uncover the Woman's head.*] He was to ſtrip her of all her Head-attire (as the manner was, if we may believe *Philo*, in all judicial Proceedings) to looſe her Hair, and tear her Garments down to her Breaſt; which he bound about her (as the *Jews* ſay) with an Egyptian Cord. And if ſhe had any Gold or Jewels, or other Ornaments about her, they were all taken from her; and ſhe was cloathed with a black Garment. All which were plain Tokens of her lamentable Condition.

*And put the Offering of Memorial in her hands,*] After he had put it into a Frying-pan, under which he held his own hand, (*Lev.* ii. 7.) and at the ſame time held in his other hand the bitter Water; which he ſhewed her.

*Which is the Jealouſy-Offering.*] Offered purely upon the account of her Huſband's Jealouſy; as he told her.

*And the Prieſt ſhall have in his hand the bitter Water*] So called, becauſe they put Wormwood, or ſome ſuch thing into it, to give it a bitter Taſte; as *Maimonides* and the ancient Rabbins fancy. But the later Doctors ſay, Nothing was mixt with this Water, but Duſt; and yet it became bitter in the mouth. So *Nachman* and others. But the moſt probable account of all others is, that this Water was called *bitter*, from its direful effects upon the Body of the Woman, if ſhe was guilty. To which Expoſition *Jacob Abendana* inclines: ſee *Wagenſeil* upon the *Miſchna Sota*, *cap.* 3. *ſect.* 5. *Annot.* 1.

*Which cauſeth the Curſe.*] Or rather, *Which was given her with Curſes*, and dreadful Imprecations: blotted out with the bitter Water, (*ver.* 21, 23.) as *R. Bechai* expounds it.

Ver. 19. *And the Prieſt ſhall charge her by an Oath,*] Adjure her to tell Truth, in the manner following.

*And ſay unto the Woman, if no Man hath lien with thee*, &c.] If thou art innocent of that whereof thou art ſuſpected.

*Be thou free from the bitter Water*, &c.] It ſhall have no ill effect upon thee.

Ver. 20. *But if thou haſt gone aſide*, &c.] Art guilty of Adultery.

Ver. 21. *Then the Prieſt ſhall charge the Woman with an Oath of Curſing.*] This is no new Adjuration; but only another part of that which began *ver.* 19 and is continued in this and the foregoing. So that theſe three Verſes contain the intire form of Adjuration; which the Prieſt was to pronounce in a Language which the Woman underſtood, as the Jewiſh Doctors obſerve; otherwiſe, how could the Woman anſwer *Amen*, as *R. Iſmael* ſaith in *Siphre?* exactly according to the Apoſtle's Doctrine. 1 *Corinth.* xiv. 16. And the Prieſt was to ſignify to her, that this Proceeding was merely to ſatisfy her Huſband's Jealouſy, by diſcovering the Truth. Thus this whole Matter is related, by the Author of *Ez. Hechajim*, (an incomparable *MS.* as *Wagenſeil* calls it, who hath it in his poſſeſſion) *The Prieſt pronounces this Curſe in a Language which ſhe underſtands; and ſignifies to her in the vulgar Tongue, that theſe things are done purely becauſe her Huſband is jealous of her, ſhe having been ſecretly with one whoſe Company he forbad her to keep: and then ſaith in a Tongue familiar to her,* IF NO OTHER MAN HAVE LAYN WITH THEE BUT THY HUSBAND, *&c.* BE THOU FREE FROM THESE BITTER WATERS, *&c.* BUT IF THOU HAST BEEN FALSE TO HIM, *&c.* THE LORD MAKE THEE A CURSE, *&c.* Unto which the Woman was to anſwer AMEN, AMEN. By which words ſhe not only conſented to what the Prieſt ſaid, but made the ſame Imprecation upon her ſelf.

*The* LORD *make thee a Curſe*] So that when Men would imprecate any evil to another, they ſhould ſay, *Let that befal thee which befel ſuch a Woman:* as *Raſi* expounds it.

*And an Oath among thy People.*] A form of Execration, as the aforeſaid *MS.* expounds it: or, as *Raſi* will have it, when Men called GOD to Witneſs, they ſhould ſay, *If I ſwear falſly, let* GOD *puniſh me as he did ſuch a Woman.* Theſe Execrations were tacitly ſuppoſed in the Oaths among the Pagans, as our great *Selden* ſhews at large, *lib.* ii. *de Synedr. cap.* 11. *pag.* 461, *&c.* where he obſerves out of *Porphyry*, that the ancient *Indians* had their Λιμνὼ δικαστήριον, *Lake of Probation*, or *Tryal:* And in his *Marmora Arundeliana*, *p.* 28. there is this form of Imprecation in the League between the City of *Smyrna* and *Magneſia*, Εὐορκοῦντι μοὶ εὖ εἴη. Ἐπιορκοῦντι δὲ, ἐξώλεια καὶ αὐτῷ καὶ γένει τῷ ἐξ ἐμοῦ. *Let it be well with me, if I ſwear truly; but if falſly, let deſtruction be both to my ſelf and to my Poſterity.* And at this day there is a Cuſtom in the Kingdom of *Siam*, to determine dubious Caſes, by giving a Lump of Rice impregnated (as my Author ſpeaks) with Curſes, to a Man to eat. Which if he can ſwallow without vomiting, he carries the Cauſe; and his Friends carry him home in great Triumph, *&c.* So *Jodocus Schoutenius* (who was Director of the *Eaſt-India* Company there, 1636.)

*When the* LORD *doth make thy Thigh to rot, and thy Belly to ſwell.*] When they ſee the dreadful effect of this Water, in the rotting of thy Thigh, after thy Belly is ſwelled. For the ſwelling of the Belly, it appears by the next Verſe, preceded the rotting of the Thigh.

Such Imprecations were in uſe in *Homer*'s time, it appears by *Agamemnon*'s Prayer; wherein he calls *Jupiter*, and all the reſt of the Gods, to bear Witneſs of his Sincerity; wiſhing them to ſend a Multitude of Pains and Griefs upon him, if he forſwore himſelf: *Iliad.* xix. *ver.* 264, 265.

ἐμοὶ θεοὶ ἄλγεα δοῖεν
Πολλὰ μάλ', ὅσσα διδοῦσιν ὅτις σφ' ἀλίτηται ὀμόσσας.

Ver. 22. *And this Water that cauſeth the Curſe*] Or, *For this Water*, &c.

*Shall go into thy Bowels*, &c.] If thou art guilty, it ſhall produce the following Effects.

*To make thy belly to ſwell*,] By the *Belly* the *Jews* underſtand the Womb, and the Bowels, which ſwelled till they burſt.

*And thy Thigh to rot*.] By her *Thigh* is meant the ſecret Parts of her Body, as *Chaſkuin* obſerves on this Place. And both *Bochartus* and *Heinſius* have given many Inſtances of the uſe of the word in this Senſe; the former in his *Hierozoic. P*. ii. *Lib*. v. *cap*. 15. and the latter in *Ariſtarch. Sac. cap*. 1. And thus we read, in the Paſſion of *SS. Perpetuana & Fœlic*. that when *Perpetuana* was thrown to the Beaſts, and lay on the Ground, ſhe drew back her Coat, which was torn from her ſide, *ad velamentum femoris*, to cover her Thigh from being ſeen; *pudoris magis memor quam doloris*, having a greater ſenſe of Modeſty than of Pain, *Pag*. 32. *Edit. Oxon*.

The *Miſchna* here obſerves, not impertinently, *with what meaſure Men mete, it ſhall be meaſured to them again*; for in the very Part that offended, ſhe ſuffered for her Crime. I noted before, *ver*. 17. that there were ſuch ways of Trial anciently among the Gentiles; but I am apt to think they were all later than the times of *Moſes*, who did not ordain theſe Rites to keep the *Jews* from following their Cuſtoms, but they rather imitated what was practiſed among the *Jews*. Particularly *Bochartus* obſerves out of *Philoſtratus*, there were Waters in *Cappadocia*, ſacred to *Jupiter*; which were very ſweet and pleaſant to thoſe who were innocent, and ſwore truly; but quite contrary to thoſe who were perjured: Whoſe Eyes, Hands, and Feet were preſently ſeized, and infected with Blotches and filthy Ulcers, ὑδέροις ϗ φθόαις, which is the very Diſeaſe here mentioned, if we believe *Joſephus*, who ſaith the Woman's Belly ſwelled by the Dropſy, till at laſt it burſt. And *Philoſtratus* adds, that the whole Body of ſuch People grew conſumptive; nor could they ſtir from thoſe Waters, but there they lay deploring their Miſery. See *Bochart*, *Lib*. i. *Canaan*, *cap*. 28. *p*. 589, 590. Which agrees ſo perfectly with what the *Jews* ſay of this *bitter Water*, that it is moſt likely this Story of the *Cappadocian* Water was derived from thence. For they ſay, not only the Belly of the Woman ſwelled, and her Thigh rotted, but every Member of her Body felt the Effects of this deadly Poiſon, which ſpread to the very Hairs of her Head; as they tell us in *Rabboth*, quoted by *Wagenſeil* upon the *Miſchna*, which ſaith the ſame, *cap*. 1. *Sotæ*, *ſect*. 7. And therefore *Huetius* juſtly thinks the Fable of the *Stygian Lake*, and ſeveral other Rites of finding out the Truth of ſecret Crimes, were invented by the *Greeks* from this Example, *Demonſt. Evan. Propoſ*. iv. *cap*. 11. *n*. 2. Many Authors have collected ſeveral ſorts of Trials of this kind; and lately *Guil. Saldenus*, in his *Otia Theologica*, *Exercit*. v. *n*. 24, 25. But, above all, ſee *Huetius* his *Quæſtiones Alnetunæ*, *Lib*. ii. *cap*. 12. *n*. 22. where he gives a large Account how far this Rite, of trying Womens Chaſtity by drinking this Water, was ſpread amongſt the moſt barbarous Nations.

*And the Woman ſhall ſay, Amen, Amen*.] The word *Amen* is doubled, to expreſs her full Conſent, and her earneſt Deſire, that GOD would deal with her according to her deſerving. The *Miſchna* will have the firſt *Amen* refer to thoſe words, *The* LORD *make thee a Curſe*; and the ſecond to the next words, *And an Oath among thy People*: So that ſhe prayed GOD both might come upon her, if ſhe were guilty. We may as well ſay, that one of theſe *Amens* relate to the firſt Part of the Adjuration, *ver*. 19. and the other to the ſecond Part, *ver*. 21. Or, as *Abarbinel* doth, that there being a double Curſe, one that her Belly ſhould ſwell, and another that her Thigh ſhould rot, ſhe ſaid a double *Amen*; praying both might befal her, if ſhe were guilty. And, as the *Talmudiſts* underſtand it, they were an Imprecation upon her ſelf. For ſo they ſay in *Schevnot*: Whoſoever ſaith *Amen* to an Oath (or Curſe) ſeems to pronounce the Oath, or Curſe, with his own Mouth. See *Wagenſeil* upon *Miſchna Sotæ*, *cap*. 2. *ſect*. 5. *Annot*. 3. where he produces a great deal more out of the Scripture it ſelf, in Confutation of the Opinion of our learned *Fuller*, who, in his *Miſcellanies*, affirms, That *Amen* is only an Aſſeveration, but never a Form of Swearing.

Ver. 23. *And the Prieſt ſhall write theſe Curſes*] Several Opinions are related in the *Miſchna*, concerning the words that were to be written; which ſome would have to begin at *ver*. 19. *If no Man have lien with thee*, &c. and to continue to this *Verſe*. But others think they began at thoſe words, *ver*. 21. The LORD *make thee a Curſe and an Oath*, &c. and that the laſt words were omitted, *The Woman ſhall ſay, Amen, Amen*. Which of theſe Opinions is the true, neither the *Gemara*, nor *Maimonides* have determined.

*In a Book*;] Every Scroll of Parchment, wherein any thing was written, the *Jews* call *Sepher*, a Book: In which, it hath been commonly ſaid, the Name of the Woman was written, together with the Curſe; but there is nothing, either in the Scripture, or in Antiquity, to countenance this.

*And he ſhall blot them out with the bitter Water*.] Or rather, *Into the bitter Water*; that is, he was to ſcrape out the words he had written into the Water, and ſo make the Woman drink it: Or, as the *Jews* explain it, waſh the words he had written with the bitter Water, till they were quite blotted out: ſee *Wagenſeil* in *Miſchna Sotæ*, *cap*. 3. *ſect*. 3. Who obſerves a great many Curioſities which the *Jews* have about the Parchment and the Ink, upon, and with which theſe Curſes were written; and that they were not valid, if they were written by a Layman; or by a Prieſt that was not of Age; or if they were written before ſhe was adjured; or if he blotted out one word before the reſt were written, &c. See there *cap*. 2. *ſect*. 4. *Hottinger* forgot himſelf when he ſaid, The Scroll it ſelf was thrown into the Water, (*Theſaur. Philolog. Lib*. ii. *cap*. 2.) for no ſuch thing appears.

Ver. 24. *And he ſhall cauſe the Woman to drink,* &c.] *viz.* After he had offered the Jealouſy-Offering upon the Altar, *ver.* 26. And if ſhe refuſed to drink the Water, into which the Curſes were ſcraped, they forced her to it, with this preceding Admonition; *My Daughter, if thou art confident of thine Innocence, do not fear to drink this Water; which will do thee no more hurt, than dry Poiſon laid upon the Fleſh of a living Creature,* &c. If hereupon ſhe confeſſed that ſhe had been polluted, the Water was ſtraightway poured out; *becauſe there was no holineſs in it,* as *Maimonides* ſaith. For it is called *holy, ver.* 17. not becauſe it was ſanctified to this uſe, but only becauſe it was taken out of the *Laver,* which was an holy Veſſel: ſee *Selden, Lib.* iii. *Uxor. Heb. cap.* 15. who obſerves alſo, in the foregoing Chapter, that if after a Man had brought his Wife to this Trial, he chanced to die before this Adjuration; ſhe was freed from taking the Potion, but loſt her Dowry.

*And the Water that cauſeth the Curſe*] Or, that is loaded with Curſes, which have been ſcraped into it.

*Shall enter into her, and become bitter.*] Produce thoſe direful Effects before-mentioned, if ſhe be guilty.

Ver. 25. *Then the Prieſt ſhall take the Jealouſy-Offering out of the Woman's hand,*] Into which he had put it, before he adjured her, *ver.* 18.

*And ſhall wave the Offering before the* Lord,] How this waving was performed, hath been ſhewn before, upon *Leviticus. Raſi* here expreſſes it in four words, he moved the Oblation *to and fro, up and down.* Something like to which *Pythagoras* ſeems to intimate in that *Symbol* of his, Προσκύνει περιφερόμενος, *Worſhip, turning round.* Which *Plutarch* aſcribes to *Numa*; in whoſe Life, he ſays a great many obſervable things, concerning *turning round* in their ſacred Offices: Which was a Rite in uſe among the Gentiles; who when they ſaluted their Gods, ſtanding with their Heads uncovered, *turned about their Bodies to the Right Hand*; as *Chriſtoph. Arnoldus* obſerves out of *Suetonius* and others, in his Appendix to *Wagenſeil*'s Annotations upon *Sota, p.* 1186.

*And offer it upon the Altar,*] At the South Corner of it.

Ver. 26. *And the Prieſt ſhall take an handful of the Offering, even the Memorial thereof,*] See upon the ſecond Chapter of *Leviticus, ver.* 2.

*And burn it upon the Altar,*] The reſt of it the Prieſts were to eat, unleſs her Huſband himſelf was a Prieſt; in which caſe, it was all thrown among the Aſhes. See *Selden* in the Place above-named: Where he alſo obſerves, that if ſhe confeſſed the Fact, or her Huſband would not have her drink, or either of them died before ſhe drunk, or a Witneſs of the Adultery appear'd (which made the Waters uſeleſs) the whole Sacrifice was burnt, and not only a Memorial thereof. All which is in the *Miſchna, ſect.* iii. & iv.

*And afterward ſhall cauſe the Woman to drink of the Water.*] The Sacrifice therefore was firſt offered; though the *Miſchna* ſay, that if the Prieſt gave her the Water to drink firſt, and then preſented the Offering, he did not do amiſs.

Ver. 27. *And when he hath made her to drink the Water,*] By this it appears he might force her to drink, if ſhe would not do it by Perſwaſion.

*Then it ſhall come to paſs, that if ſhe be defiled, and have done Treſpaſs againſt her Huſband, that the Water that cauſeth the Curſe ſhall enter into her, and become bitter,* &c.] Theſe Effects here mentioned preſently followed: For ſhe grew pale, and her Eyes were ready to ſtart out of her Head, *&c.* ſo that they cried out, *Carry her forth, Carry her forth, leſt ſhe defile the Court of the Temple,* by dying there; as the *Miſchna* ſaith, *cap.* 3. *ſect.* 4. The Adulterer alſo, if we may believe the Jews, died the ſame Day, and Hour: Nay, his Belly ſwelled, as hers did; and his ſecret Parts rotted, as the Author of *Ez. Hechajim* ſaith, in *Wagenſeil* upon *Sota, cap.* v. *ſect.* 1. Where he adds, that all this came to paſs, in caſe her Huſband had never offended in the ſame kind: For if he had at any time defiled the Marriage-Bed, then this Water had not theſe Effects upon his Wife, tho' ſhe had been faulty. Which the *Gemara* alſo affirms.

Ver. 28. *And if the Woman be not defiled, but be clean, then ſhe ſhall be free,*] Receive no Harm at all by drinking the Water.

*And ſhall conceive Seed.*] If ſhe was barren before, ſhe became fruitful after this Trial; and alſo bare a Man-child, (if we may believe the Jews) and had eaſy Labour. Her Beauty alſo increaſed; her Health was confirmed; and if ſhe had any Diſeaſe it was cured. They obſerve alſo, that if, after ſhe was thus cleared, ſhe kept Company again with the ſame Man whom her Huſband ſuſpected, and by his renewed Admonition had required her not to be in private with him; this Potion was not repeated, but ſhe was diſmiſſed from being his Wife, without any Dowry: But if ſhe kept Company with any other Perſon privately, after Admonition to the contrary, this Potion might be repeated, as often as ſhe offended with new Lovers. Thus that MS. *Ez. Hechajim,* ſo highly commended by *Wagenſeil*; who alſo adds, that in caſe her Huſband put her away after her Acquittal, and ſhe married another Man, who had the ſame Ground of Jealouſy that her former Huſband had, becauſe of her Familiarity with the ſame Perſon whom he had forbidden her to keep Company withal; her new Huſband might bring her to a new Trial by this Water: And ſo might as many Huſbands as ſhe ſhould marry one after another, if ſhe gave the like Occaſion of Jealouſy.

Ver. 29. *This is the Law of Jealouſies.*] Whereby God declared himſelf to be privy to the moſt ſecret Sins, and to be both the Preſerver of Conjugal Faith and Chaſtity, and the Protector of Innocence: And provided that Man and Wife ſhould live happily together; by keeping Men from cruel and furious Proceedings againſt their Wives, when they entertained a Jealouſy of them (willing them to commend the Caſe to God) and by continuing Wives in their Duty out of Dread of this

Puniſhment; which was ſo terrible (as *Maimonides* well obſerves) even to innocent Women, that they would have given all they had to avoid it; nay, wiſh'd rather to die than undergo ſuch a publick Infamy, of having their Head uncovered, their Hair cut off, (as he repreſents it) their Garment torn to their Breaſts; and ſo to ſtand in the Sanctuary, before a great multitude of Men and Women, and the whole *Sanhedrim. More Nevochim, P.* iii. *cap.* 49.

*When a Wife goes aſide*] If the Man went aſide from her, ſhe had not the ſame Action againſt him; becauſe the Family was not ſo much injured by his going aſide, as by hers; which brought a ſpurious Brood to inherit his Eſtate.

*To another inſtead of her Huſband*,] Hence the *Talmudiſts* conclude, ſuch an Action did not lie againſt a Woman who was only eſpouſed; or that waited for her former Huſband's Brother to take her to Wife; if they gave Suſpicion of being defiled. So the *Miſchna, cap.* iv. *ſect.* 1.

*And is defiled.*] By that other Man with whom ſhe went aſide.

Ver. 30. *Or when the Spirit of Jealouſy cometh upon him, and he be jealous over his Wife.*] It appears by the firſt words of this Law, *ver.* 13, 14. that whether ſhe was really defiled, or there was only a vehement Suſpicion of it, which bred a Jealouſy in him; the Huſband had liberty to bring her to this trial, for his own Satisfaction: which Law was rather permiſſive than preceptive.

*And ſhall ſet the Woman before the* Lord.] That he might ſhew, whether there was cauſe for her Huſband's Jealouſy, or not: ſee *ver.* 18.

*And the Prieſt ſhall execute upon her all this Law.*] Tho' the Man was not bound to bring her to this Trial, but rather the contrary; if he could otherwiſe get rid of his Jealouſy; yet the Prieſt was bound to proceed againſt her, according to the foregoing Rules; when ſhe was ſet before the Lord to be tried. And he might ſet her before him on any day, that was not a Feſtival, and in any hour of the day: but not in the night; nor might he give the Drink to two ſuſpected Women at one and the ſame time.

Ver. 31. *Then ſhall the Man be guiltleſs from iniquity, and the Woman ſhall bear her iniquity.*] By *Iniquity* here, is to be underſtood the Puniſhment due to Iniquity. For the Wife, or her Parents, if ſhe appeared to be innocent, could have no Action againſt the Huſband, upon the Account of this Accuſation: And if ſhe was guilty, ſhe was juſtly puniſhed for her Crime; and her Huſband had no reaſon to ſay, (as the *Jews* ſpeak in *Peſikta) Wo is me, that I have killed a Daughter of Iſrael*, &c. for he is here pronounced innocent in that matter, by the eternal God; who doth not exerciſe a Tyranny (as they there go on) over his Creatures, nor gives them Precepts, that he may make them weary of their Lives, or deſtroy them. No, his Precepts are right; the whole Law is Divine: and God doth not bring any Man into Judgment, but for the Violation of that which was expreſly commanded, and which he might have been able to fulfil.

But the Particle *Vau* in the beginning of this *Verſe*, ſignifies ſometimes as much as *if*, as I obſerved upon *ver.* 7. And ſo the *Jews* here commonly underſtand it, *If the Man be guiltleſs from iniquity.* For thus the Rule is expreſſed in the *Gemara* upon the fifth Chapter of *Sota: When the Huſband is free from Iniquity*, (*i. e.* from Adultery) *then the Water tries his Wife: but if he be not free*, (*i. e.* be himſelf alſo guilty of Adultery) *then the Water hath no power to try her:* that is, produces none of the Effects before-mentioned. And ſo the Author of *Ez. Hachajim* in *Wagenſeil* upon *Sota, p.* 595. concludes from theſe very words, That the bitter Water then only had Power, when the Man was free from the Sin of which he ſuſpected his Wife: and gives this as the reaſon, why in the latter end of the ſecond Temple, this way of Trial ceaſed, and was quite taken away by the *Sanhedrim*; becauſe the Number of Adulterers was then ſo great, that the Water had no effect; according to thoſe words of the Prophet *Hoſea, ch.* iv. 14. *I will not puniſh your Daughters when they commit Whoredom, nor your Spouſes when they commit Adultery*, &c. For that is another Rule of theirs, *When Adulterers were multiplied, the bitter Waters ceaſed*; i. e. there was no Trial by them: ſee *Selden, lib.* iii. *Uxor. Heb. cap.* 15. *p.* 408. Yet the *Jews* ſeem to have continued in after-ages, ſince their Temple was deſtroyed, ſome form of dreadful Imprecations, in their Synagogues, for the diſcovery of Truth in doubtful Caſes. For St. *Chryſoſtom* ſaith, he himſelf ſaw a very modeſt, good Christian Woman, brought by a ſenſeleſs Fellow (who alſo had the Name of a Chriſtian) into a Jewiſh Aſſembly; whom he would have compelled to take their Oath, περὶ τῶν ἀμφισβητȣμένων αὐτῷ πραγμάτων, concerning ſome Things wherein he deſired Satisfaction: from which the Woman being reſcued, by St. *Chryſoſtom*'s Aſſiſtance, when he examined the Man about it, how he came to forſake the Church, and reſort to their *Sanhedrim*; his Anſwer was, That he had been told by many, φοβερωτέρȣς τοὺς ἐκεῖ γινομένȣς ὅρκȣς εἶναι, that there were more horrible Adjurations among them, than among Chriſtians, *Homil.* i. *adv. Judæos.* Which, no doubt, aroſe from the direful Effects of this Adjuration here preſcribed, if the Woman was guilty of what ſhe was ſuſpected.

## CHAP. VI.

Ver. 1. AND *the* Lord *ſpake unto Moſes, ſaying*,] This Law very properly follows the foregoing (about Women ſuſpected of Adultery,) as a Remedy againſt all ſuch Sins; by abſtaining from Wine, and all other Incitements to Luſt; and by devoting themſelves, for ſome time, in a peculiar way to the Service of God. And there ſeems to be a plain oppoſition between a Woman profeſſing her ſelf a *Nazarite*, and forbearing Wine, and the Care of her Hair; and a Woman that loved Company, and was intangled in the Love of other Men beſides her Huſband.

Ver. 2. *Speak unto the Children of Iſrael,*] Who were all concerned in this Law.

*When either Man or Woman*] For Women as well as Men might make this Vow; if they were at their own diſpoſal, and not under the power of their Parents, or Huſbands, by whoſe Authority this Vow might be diſanulled, *ch.* xxx. 4, 5, &c.

*Shall ſeparate themſelves,*] The Hebrew word *japhli* ſignifies the doing ſomething extraordinary, beyond the common rate of other Men: And therefore *Forſterus* hath well tranſlated it, when a Man or Woman *ſhall vow a ſingular vow*.

*To vow a vow of a Nazarite,*] The Hebrew word *Nazar*, which ſignifies in general to ſeparate, in the Conjugation *Niphal* (as they call it) ſignifies to ſeparate from others, by a Profeſſion of ſome ſpecial Act of Religion. Whence *Nazir* ſignifies one that, beyond the common preſcription of the Law, dedicates not his Goods, but himſelf to God in a peculiar kind of Sanctimony. So *Philo*, who calls this μεγάλη εὐχὴ, *the great Vow*; becauſe he that makes it, devotes not his Corn, or Beaſts, *&c.* but his own ſelf unto God; κτημάτων γὰρ τὸ μέγιστον αὐτός τις ἐστὶν αὐτῷ, *for every Man is to himſelf the greateſt poſſeſſion he hath.*

*To ſeparate themſelves unto the* Lord.] To ſeparate themſelves for ſome time, to a higher Meaſure of Purity than other Men practiſed; that they might attend to the Service of God. From whence this Vow was called, *Separation unto the* Lord. For they who obſerved it were holy, ſaith *Maimonides*; yea, were placed, for the preſent, in the Dignity of the High Prieſt, as to Sanctity: being forbidden to pollute themſelves, for their Father or Mother, as it follows afterward, *More Nev. P.* iii. *cap.* 48. The Jewiſh Doctors are wont to be ſo curious in marking every word, and ſcrupulouſly adhering to it, that it is ſomething ſtrange they ſhould allow a Father the liberty to ſeparate his Child to be a *Nazarite*, without its conſent; when the Text expreſly ſpeaks of thoſe who *ſeparate themſelves*. But ſo the *Miſchna* determines, in *Sota*, *cap.* 3. *ſect.* 8. and it allows this liberty to the Father, tho' not to the Mother; tho' we find *Hannah* vowing *Samuel* to be a *Nazarite* before he was born, 1 *Sam.* i. 10, 11. ſee *Wagenſeil* on that place, *Annot.* 2, 3.

Ver. 3. *He ſhall ſeparate himſelf from Wine*] In this conſiſted one part of the ſpecial Sanctity of *Nazarites*; that by abſtinence from Wine, or any thing that was intoxicating, they might the better attend to the ſtudy of the Law, or other Exerciſes of Religion.

*And ſtrong Drink.*] As wine was made of Grapes, ſo *Shecar* was a Liquor made of other Fruit, as Dates, *&c.* See *Lev.* x. 9. To which add, that other Authors call the Juice of Dates, as well as Grapes, by the name of *Wine*. Nay, *Pliny* ſaith that *præcipua vina*, the choiceſt Wines, were made of thoſe Dates called *Cariotæ*, which grew about *Jericho*; tho' they were *iniqua Capiti*, hurtful to the Head, from whence they had their Name, *L.* xiii. *Nat. Hiſtor. cap.* 4. With great reaſon therefore ſuch intoxicating Liquors were forbidden to thoſe who ſet themſelves apart to attend upon God, during the time of their Separation. Which juſtifies, in part, what *Maimonides* ſaith, that *Nazarites* were advanced to the Dignity of Prieſts, who might not drink any Wine, or ſtrong Drink, in the time of their Miniſtration to God in the Sanctuary.

*And ſhall drink no Vinegar of Wine,* &c.] For that had the ſame effect with Wine and ſtrong Drink, of which it was made.

*Neither ſhall he drink any Liquor of Grapes.*] *i. e.* Secondary Wine; which was made by maceration of Grapes in Water, after the Juice had been preſſed out to make Wine. *Pliny* ſpeaks of various kinds of it, *L.* xiv. *Nat. Hiſt. cap.* 10.

*Nor eat moiſt Grapes, or dried.*] Which might have ſtirred up their Appetite after Wine, or heated their Blood; and indiſpoſed them for the Service of God, to which they had devoted themſelves.

Ver. 4. *All the days of his Separation.*] Or, *Nazariteſhip*, as it is in the Margin. Which ſort of Vow, either was for all their life, or only for a time. *Sampſon* and *John Baptiſt* were made perpetual *Nazarites*, by the direction of God, from their Mothers Womb. But here *Moſes* ſpeaks of ſuch as were made *Nazarites* by themſelves, for a time only. Which the Jews ſay was at leaſt for thirty days: But it appears by St. *Paul* it might be for a Week only: unto which he limited the time of his ἁγνισμὸς, as it is called in *Acts* xxii. 26, 27. For every one might vow, for what time he pleaſed.

*Shall he eat nothing that is made of the Vine-tree.*] No Paſte, nor Sauce, that had any of the Juice, or Infuſion of the Grapes in it.

*From the Kernel even to the Huſk.*] Which might give the ſmalleſt Tincture to any thing into which they were put.

All this caution ſeems to be intended to inſtruct thoſe, who give themſelves wholly unto God's Service, to be very ſober and abſtemious in the uſe of Wine, and ſtrong Drink; the exceſs of which is the bane of true Piety. For *Amat Spiritus Sanctus ſicca corda*, as *Grotius* admirably obſerves upon *Luke* i. 15. The Holy Ghoſt delights in dry Souls.

Ver. 5. *There ſhall no Razor come upon his Head.*] Nor was his Hair to be cut with Sciſſers, or any other Inſtrument; but he was to let the Locks of his Hair grow, as it is in the Concluſion of this Verſe. This made ſuch Perſons look *Majeſtically* and venerably; without any expence. For as *Ageſilaus* ſpeaks in *Stobæus*, τὸ κομᾷν τοῦ κόσμου τὸ ἀδαπανώτατον, *to let one's hair grow long, is the cheapeſt Ornament*. Beſides, neglect of the Hair was proper to thoſe who renounced, for the preſent, all manner of Pleaſure (as the *Nazarites* did) and betook themſelves to a ſeverer ſort of Life. Such Perſons not only let their Beards, and their Hair grow, but wore an hairy Garment, which the *Hebrews* called *Addareth*. Such an one *John Baptiſt* wore, as *Elijah* did before him; whoſe Mantle is called by this Name, 1 *Kings* xix. 19. and who is ſaid himſelf to have been an *hairy Man*, 2 *Kings* i. 8. from whence *Grotius* concludes that either he was a *Nazarite*, or the Habit of a Prophet and a *Nazarite* was the ſame. See him on *Matth.* iii. 4.

But *Moſes* himſelf ſeems, in the next words, to give the plaineſt reaſon of this matter.

*Until the days be fulfilled, in the which he ſeparateth himſelf unto the* LORD, *he ſhall be holy.*] It was a Token he had kept himſelf pure from all legal Defilements: for if he had not, he muſt have ſhaved his Head, *ver.* 9. as they did who were cleanſed from their Leproſy, *Levit.* xiv. 8, 9.

*And ſhall let the Locks of the Hair of his Head grow.*] This Law, in which conſiſts the ſecond Part of their *Nazariteſhip*, ſome fancy to have been tranſlated from the *Egyptians*, into the Religion of the *Hebrews*. Which was the Opinion of S. *Cyril* of *Alexandria*, *Lib.* xvi. *de Adorat.* Where he ſaith, that *Moſes* knowing how hard it would be to bring the *Iſraelites* from the ill Cuſtoms they had learnt in *Egypt*, moſt wiſely inſtituted the like Rites to thoſe that were in uſe there; to the intent they might not perform ſuch Worſhip any longer to Dæmons, but to the LORD of all. *Procopius Gazæus*, upon this place, hath the ſame Notion, *Græcorum liberi, ſi in Nymphas vel montanas vel aquatiles incidiſſent, comas nutriebant. Lex itaquemala dæmonum conſuetudine dempta, ad Deum hoc ipſum transfert.* The ſenſe of which is, that the Greeks let their Hair grow, in honour of the *Nymphs*; and therefore the Law, to aboliſh that wicked Cuſtom, transferred that to GOD, which was done to Dæmons. To which I ſhould readily ſubſcribe, if there were any Proof that this Rite of conſecrating their Hair to Dæmons was ſo old among the *Egyptians* and *Greeks*, as the times of *Moſes*. It is far more probable, that the Original of this Cuſtom among the Gentiles, was from this Law of the *Nazarites*. So *Hen. Lindenbrogius* very well obſerves upon thoſe words of *Cenſorinus*, (*de Die Natali*, *cap.* i.) *Crinem Deo ſacrum paſcebant*, that they let their Hair grow in honour of their Gods; particularly of *Apollo*, who thence was called Κουροτρόφος; of *Bacchus*, *Minerva*, and others; yea, this Superſtition grew ſo much, that they conſecrated it to *Rivers*; in which they thought there was ſome Divinity. But *hujus moris origo* (ſaith that Learned *Annotator* upon him) *videtur fluxiſſe à Naziræis Judæorum.* The Original of this Cuſtom ſeems to have flowed from the Jewiſh *Nazarites*. See more upon *ver.* 18.

Ver. 6. *All the days that he ſeparateth himſelf unto the* LORD, *he ſhall come at no dead body.*] This was a third Part of this Religion, not to touch a dead body; nor be in the Houſe where a dead body was; nor accompany it to the Grave, (ſee *ch.* xix. 11, 12, 13.) For ſuch Defilements by the dead made Men unclean ſeven Days; ſo that they might not approach to the Houſe of GOD: and therefore that the *Nazarites* might always be fit to attend upon his Service, he would have them avoid this Defilement.

Ver. 7. *He ſhall not make himſelf unclean for his Father, or for his Mother*, &c.] In this he was ſuperiour to the ordinary Prieſts, who might be defiled for ſuch near kindred, (*Levit.* xxi. 2, &c.) and was equalled to the High-Prieſt, (as I obſerved before, *ver.* 2. out of *Maimonides*) who might not, *Levit.* xxi. 11.

*Becauſe the Conſecration of his* GOD *is upon his Head.*] His Hair upon his Head, which was unſhorn, ſhowed him to be *ſeparated* (as the word is in the Hebrew) unto GOD. Which Hair alſo was conſecrated to him, when the Days of his *Separation* were fulfilled. For in this unſhorn Hair ſeems to have conſiſted the principal part of *Nazariteſhip*.

Ver. 8. *All the days of his Separation, he is holy to the* LORD.] By a peculiar Vow, and therefore was not to come near a dead Body.

Ver. 9. *And if any Man die very ſuddenly by him,*] Either by Violence, or an Apoplexy, or any other way. And the caſe was the ſame, if he chanced to light upon a dead Body unawares.

*And he hath defiled the Head of his Conſecration;*] The Conſecration of his Head; that is, his Hair. For tho' he could not help his being ſo ſuddenly ſurprized, yet he was defiled by being where a dead Body was: And conſequently the Hair of his Head, which had been conſecrated to GOD, was defiled alſo; and therefore could not be offered to him, and burnt in his Honour.

*Then he ſhall ſhave his Head in the day of his cleanſing,*]. His *Nazariteſhip* was interrupted by this Defilement, ſo that it could not proceed further; but, after the uſual Purification, was to be begun anew; by ſhaving off this polluted Hair, and letting new Hair grow inſtead of it. By this it appears that *Moſes* here ſpeaks only of ſuch as made this Vow for a limited time: For perpetual *Nazarites*, who were conſecrated to GOD for all their Life, were never ſhaven, whatſoever Defilement they contracted.

*On the ſeventh day ſhall he ſhave it.*] For ſo many Days Uncleanneſs by the dead laſted, *ch.* xix. 11. and the ſeventh Day was the Day of Cleanſing from that Uncleanneſs, *ver.* 12. All other legal Uncleanneſſes polluted a *Nazarite* ſo, as to make him ſtand in need of ſuch Purifications as other Men uſed in thoſe caſes: but this alone polluted him ſo as utterly to put him out of that ſtate; which, as it here follows, was to be begun again.

Ver. 10. *And on the eighth day he ſhall bring two Turtles, or two young Pigeons to the Prieſt*, &c.] The very ſame Sacrifice which was offered for one that had been defiled by a running-Iſſue, *Levit.* xv. 14.

Ver. 11. *And the Prieſt ſhall offer the one for a Sin-offering, and the other for a Burnt-offering,*] As in the fore-named caſe, *Lev.* xv. 15.

*To make an Atonement for him,*] Which was to be done, before the Burnt-offering would be accepted.

*For that he ſinned by the dead.*] He had not properly ſinned; but contracted a legal Uncleanneſs, by touching a dead Body, or being where it was. Which, though it was againſt his Will, yet was a Defilement in the account of the Law; and a kind of Sin, becauſe it was a breach of a Ceremonial Law, and therefore thus to be purged. The reaſon of which, and ſuch like Precepts, *Abarbinel* obſerves (in his Preface to the Book of *Leviticus*, *cap.* iv.) was only this; to make Men very cautious how they contracted any Defilement; as the *Nazarite* might do in the time of his Separation, and put himſelf to much trouble. Which is the foundation of a famous Saying among their wiſe Men: *Diligence begets Caution; and Caution Purity; and Purity, Holineſs and Sanctity.*

*And ſhall hallow his Head the ſame day.*] Conſecrate his Hair afreſh to the Lord, after his Head hath been ſhaved.

Ver. 12. *And he ſhall conſecrate unto the* Lord *the days of his Separation,*] This is a further Explication of what was ſaid juſt before, in the end of the foregoing Verſe: That from the eighth day he ſhall begin to compute the time of his *Nazariteſhip*, for ſo many days as he at firſt vowed unto the Lord.

*And ſhall bring a Lamb of the firſt year, for a Treſpaſs-offering.*] Which was to be offered even for ignorant Offences, by the Law made before, *Levit.* v. 15.

*But the days that were before*] His Defilement by the Dead.

*Shall be loſt.*] Shall not be reckoned, as the LXX hath it, but go for nothing (as we ſpeak) tho' they were ſo many that he had almoſt fulfilled his Vow. If, for inſtance, he had vowed to be a *Nazarite* for a whole Year; and in the *twelfth* Month happened upon a dead Carcaſe; all the foregoing *eleven* Months were loſt; and he was to begin his Year's Vow again: and this as often as ſuch an Accident happened, if it were before the time that his Vow was compleated. Which may ſeem very hard, if we do not ſeriouſly conſider the Intention of it: which was to oblige them to the ſtricteſt care to preſerve themſelves holy and pure in all things; as they were plainly taught to be, by the watchful Diligence they were bound to uſe, to avoid this legal Defilement here mentioned. For none could abſolve them from this Vow, till it was fulfilled in the exactneſs that is here required. For as they tell the Story in the *Talmud*, Queen *Helen* having taken a Vow upon her for ſeven Years, by coming into the Holy Land was engaged for ſeven Years more; and being defiled toward the latter End of them, was obliged for another ſeven Years; which was twenty and one Years in all. See Dr. *Lightfoot* of the *Temple*, *Chap.* xviii.

*Becauſe his Separation was defiled.*] His firſt Separation was defiled by a dead Body; which made it neceſſary he ſhould begin a new one. It might happen alſo that he might die, before he had fulfilled the time he vowed to be a *Nazarite*. In which caſe, *Maimonides* ſaith, any of his Sons might go on where he left, and at the end of the days which his Father had vowed, offer the Sacrifices here appointed, and be ſhaved in his ſtead. So the *Miſchna Sotæ*, *cap.* iii. *Sect.* viii. But *Maimonides* acknowledges, there is no foundation for this in Scripture; but it relies wholly upon Tradition. See *Wagenſeil* on that place, *Annot.* 4.

Ver. 13. *And this is the Law of the Nazarite.*] Of putting an end to his *Nazariteſhip*.

*When the days of his Separation are fulfilled,*] At the end of the time he vowed to continue in this ſtate.

*He ſhall be brought*] By the Prieſt.

*Unto the door of the Tabernacle of the Congregation.*] That the Sacrifices here preſcribed might be offered for him.

Ver. 14. *And he ſhall offer his Offering unto the* Lord,] *i. e.* The *Nazarite* was to preſent theſe following Offerings unto the Lord: For the Prieſts offering them is not mentioned till *ver.* 16.

*One He-lamb of the firſt Year without Blemiſh for a Burnt-offering, and one Ewe-Lamb,* &c.] Here are all ſorts of Offerings, which he was obliged to make in the concluſion of his *Nazariteſhip*. A *Burnt-offering*, as an Acknowledgment of God's Sovereign Dominion. A *Sin-offering*, imploring Pardon for any Omiſſions, of which he might have been guilty during this Vow: and a *Peace-offering*, in Thankfulneſs to God, who had given him Grace both to make, and to keep, and to fulfil this Vow.

Ver. 15. *And a baſket of unleavened Bread, Cakes of fine Flour mingled with Oil, and Wafers of unleavened Bread anointed with Oil.*] Beſides the fore-mentioned Sacrifices, here are three Oblations more preſcribed, to compleat his Thankfulneſs: Of which ſee *Exod.* xxix. 2.

*And their Meat-offerings, and their Drink-offerings.*] This ſeems to relate to the *Burnt-offering*, and *Peace-offering*, before-mentioned, (*ver.* 14.) which were to have their proper *Meat-offering and Drink-offering*; beſides the Baſket of *unleavened Bread*, with the *Cakes*, and the *Wafers*: ſee *Lev.* vii. 12. *Numb.* xv. 2, 3, &c. Where theſe acceſſory Offerings are ordered to accompany the *Burnt-offerings*, and *Peace-offerings*; tho' *Sin-offerings* had none.

Ver. 16. *And the Prieſt ſhall bring them before the* Lord,] Unto the Altar of Burnt-Offerings; as the *Nazarite* had already brought them to the Door of the Tabernacle, *ver.* 14.

*And ſhall offer his Sin-offering, and his Burnt-offering.*] Tho' the *Burnt-offering* be firſt named, (*ver.* 14.) as the principal Sacrifice of all other; yet the *Sin-offering* was firſt offered; by which his Peace being made with God, the two other Offerings which followed were acceptable to him.

Ver. 17. *And he ſhall offer the Ram for a Sacrifice of Peace-offerings unto the* Lord, *with the baſket of unleavened Bread.*] And the Cakes and Wafers, which accompanied the *Peace-offering*, that nothing might be wanting to compleat the Feaſt which was to be made upon them.

*The Prieſt ſhall offer alſo his Meat-offering, and his Drink-offering.*] By this it appears, that theſe were diſtinct from the Baſket of Unleavened Bread, *&c.* as I obſerved, *ver.* 15.

Ver. 18. *And the Nazarite ſhall ſhave the Head of his Separation.*] *i. e.* The Hair of his Head, which was conſecrated to God, ſhall be ſhaved off; that it may be preſented unto him. For having now fulfilled his Vow, this Hair was holy: it not having been defiled as that Hair was, which he ſhaved off before, *ver.* 9.

*At the Door of the Tabernacle of the Congregation,*] That it might be publickly known he had ended his Vow.

*And ſhall take the Hair of the Head of his Separation,*] His Hair, which was conſecrated to the Lord.

*And put it in the Fire,*] Where it was burnt.

*Which is under the Sacrifice of the Peace-offerings.*] In the Court of the Women, (as they tell us in *Middoth*, *cap.* ii. *ſect.* 5.) where there were *four* Rooms; and that in the North-eaſt Corner, was *the Room of the Nazarites*; in which they boiled their *Peace-offerings*, and, having polled their Hair, put it under the Pot where the Sacrifice was boiling: which, as *L'Empereur* there obſerves out of *Abarbinel*, was offered out of Joy, that their Vow was fulfilled; and therefore they put their Hair to be there burnt, as a Teſtimony that their Nazariteſhip was at an End, and that they had no further Obligation to let their Hair grow, in Obſervance of this Law. And, according to this account, that Queſtion is reſolved which many have made: Whether the *Nazarites* Hair was to be burnt with *holy* Fire, (*viz.* that on the Altar) or with *common*: For it was burnt with that which was under the Pot, or Cauldron, in which the *Peace-offerings* were boiled, which was common Fire. And, indeed, it had been unſeemly to burn Hair upon the Altar, it being God's Table, where his Meat was ſet before him; for it would not have been grateful at one of our Feaſts. Yet the Fire under the *Peace-offerings* may, in ſome ſort, be called holy, as it was employ'd to boil holy Meat; and, in that regard, more ſacred than other vulgar Fire.

There are thoſe who think no account can be given of ſuch Ordinances as theſe, but only this; that it was ſo general a Cuſtom, and ſo very ancient among Mankind, to let their Hair grow on purpoſe, and to plait it in Locks, that they might, at a certain time, cut it off, and devote it to ſome of their Gods; that, in all likelihood, the *Iſraelites* would have followed their Superſtition, if God, to prevent it, had not inſtituted a way of doing what the reſt of the World did, without their Idolatry. For the Directions which God here gives about it, are manifeſtly oppoſite to the way of the Gentiles. For the *Nazarites* are here directed to cut their Hair (when the Time of their Separation was compleated) at the Door of the Tabernacle, where it was alſo to be burnt; whereas the *Gentiles* hung their Hair, when they had cut it, upon Trees; or conſecrated it to *Rivers*, (as I obſerved, *ver.* 5.) or laid it up in their Temples, there to be preſerved. The Hebrew *Nazarites* alſo are required to offer various ſorts of Sacrifices, when they cut their Hair; of which we rarely read any thing among the *Gentiles*: And all the time of their Separation were to drink no Wine, nor eat Grapes, *&c.* which was not known among the Heathen. From whence it is, one may think, that they are ſo often put in mind of the Lord, in this Law of the *Nazarites*; who are ſaid to be *ſeparated unto the* Lord, *ver.* 1, 5, 6. and the *Conſecration of his* God is ſaid to be upon his Head, *ver.* 7. and all the days of his Separation he was *holy to the* Lord, *ver.* 8. unto whom he *conſecrated the days of his Separation*, *ver.* 12. to put them in mind, that tho' they uſed this Rite, which was common to other Nations, yet it was in honour of the Lord only, whom they acknowledged to be the Author of Health and Strength, and Growth: For the Devil alſo had his *Nazarites*, as appears from *Hoſea* ix. 10. All this is ſaid, and much more, with a ſpecious ſhew of Truth, by a moſt ingenious and learned Friend of mine, now with God, in his excellent Book, *De Legibus Hebræorum Ritualibus*, *&c. Lib.* iii. *Diſſert.* 1. *cap.* 6.

But there are two Things wanting to make this Opinion probable. *Firſt*, None can tell how the World came by ſuch a Cuſtom of letting their Hair grow for ſacred Uſes, unleſs they had it from *Moſes*; who tells us whence he derived it, *viz.* from God; who appointed this Rite for ſuch Reaſons, as then were plain, but now, perhaps, do not appear to us. Beſides, *Secondly*, there is not the leaſt Evidence that this Cuſtom was ſo old as *Moſes* his time; which to me ſeems not likely, but rather that it was derived, among the *Gentiles*, from an imperfect Knowledge of what is here ordain'd by *Moſes*. For the chief Part of this Nazariteſhip conſiſting in letting their Hair grow, and conſecrating it unto God, the *Gentiles* took it to be a Piece of great Devotion, Μὴ ἀποκείρειν τῶν παίδων τὰς κορυφάς, &c. as *Theodoret* ſpeaks, *Quæſt.* xxviii. *in Levit.* not to cut off their Childrens Hair, but let it grow, and, after a certain Time, dedicate it to their Dæmons. Many Authors have written much of this Cuſtom; for which there was a certain Day appointed at *Athens*, *viz.* the third Day of the Feaſt called 'Απατȣ́ρια, which Day was called Κȣρεῶτις, becauſe then the Hair of their grown Children was ſhorn off, and ſacrificed to *Diana*. See *Petr. Caſtellanus*, in his *Syntagma de Feſtis Græcorum*; where he quotes a Paſſage out of *Heſychius*, (*p.* 28.) who ſays, That before they cut off their Hair, they brought a Meaſure of Wine, which they offer'd to *Hercules*, and then all that were preſent drunk of it: Which is ſome Imitation of the *Drink-offering* here mentioned by *Moſes*, which was offer'd at the Completion of their Nazariteſhip. And *Grotius* and *Huetius* have made it ſo plain, that the *Attick* Laws were derived from *Moſes*, that I cannot doubt but this Cuſtom alſo flowed from the ſame Fountain.

And, if we muſt give an account of the reaſon of this Inſtitution among the *Hebrews*, I think that of *Maimonides* is better than this, againſt which I have excepted, *viz.* that this Law about their Hair, was made in oppoſition to the Opinion of the ancient Idolaters, called *Zabii*, who held all things which were ſeparated from the Body to be impure; as the Hair, the Nails, and the Blood. From whence, all Barbers among them were accounted impure Perſons, becauſe they cut Mens Hair, and let Blood: And whoſoever ſuffer'd a Razor to paſs upon his Fleſh, was required to waſh himſelf in pure Fountain-water; as he ſhews, *More Nevochim*, *P.* iii. *cap.* 47.

Ver. 19. *And the Prieſt ſhall take the ſodden ſhoulder of the Ram,*] The left Shoulder, which he was to take out of the Pot, as it was boiling; for the right Shoulder (which is called the *Heave-ſhoulder* in the next *Verſe*) was the Prieſt's Portion, by a Law made before this, *Lev.* vii. 32, 33.

*And one unleavened Cake out of the Baſket, and one unleavened Wafer,*] The Baſket of unleavened *Bread* was ordered to be offered before, *ver.* 17. and now he orders one of the *Cakes*, and one of the *Wafers*, (mentioned with the Bread, *ver.* 15.) to be put into the Hands of the *Nazarite*; the reſt being burnt, I ſuppoſe, upon the Altar.

*And ſhall put them into the hands of the Nazarite,*] That he might give them to the Prieſt, in token of his Thankfulneſs to him for his Pains.

*After the Hair of his Separation is ſhaved.*] And his Vow, in a manner, compleated; as it was immediately after theſe things were preſented unto GOD.

Ver. 20. *And the Prieſt ſhall wave them*] Both the ſodden Shoulder, and the Cake and Wafer.

*For a Wave-offering before the* LORD.] See *Lev.* vii. 30, 31.

*This is holy for the Prieſt, with the Wave-breaſt, and Heave-ſhoulder.*] Theſe two were the Prieſt's Portion out of all Peace-offerings, as I obſerv'd before, from *Lev.* vii. 34. but in this Peace-offering he had, moreover, the other Shoulder, as a ſpecial Token of the *Nazarite*'s Gratitude for his Cleanſing.

*And after that the Nazarite may drink Wine.*] He was reſtored to his former Freedom, to live as other Men did.

Ver. 21. *This is the Law of the Nazarite, who hath vowed, and of his Offering to the* LORD *for his Separation,*] All theſe things he was bound to perform, before he could be freed from his Vow, tho' he was never ſo poor.

*Beſides that that his hand ſhall get,*] Beſides which he might add, if he pleaſed, according to his Ability.

*According to the Vow which he vowed, ſo muſt he do after the Law of his Separation.*] There was a Neceſſity that he ſhould perform what his Vow obliged him unto, according to the Law of *Nazariteſhip*; tho' he might voluntarily offer what he thought good, over and above his Oblation, now that he was executing his Vow. His Friends alſo might join with him, in the Expence he was at for ſo many Sacrifices as he was enjoined to offer; or in providing voluntary Offerings, beyond his Oblation. Thus we read, in *Acts* xxi. 23, 24. that St. *Paul*, by the Advice of St. *James*, and the Elders at *Jeruſalem*, was at *Charges* with certain Men that had this Vow upon them, and *purified himſelf with them*: Which was agreeable to the Cuſtom among the *Jews*, as *Petitus* and others have obſerved out of *Maimonides*; who ſays, others might help the *Nazarites* to fulfil their Vow, and partake with them in it, by abſtaining from Wine, *&c.* for ſome time, as they did.

Ver. 22. *And the* LORD *ſpake unto Moſes, ſaying,*] The Tabernacle having been lately erected, to which the People were all to reſort, they are invited to it by the Directions here given, how they ſhould be diſmiſſed, when they came to worſhip: Which was in ſuch a manner, that they might not doubt (as *R. Menachem* gloſſes) but the Divine Benediction would come down upon them from his Celeſtial Habitation, when they devoutly frequented his Houſe here on Earth.

Ver. 23. *Speak unto Aaron, and unto his Sons, ſaying,*] Whoſe proper Office it was to bleſs the People; as it was to offer their Sacrifices, and burn Incenſe, *Deut.* xxi. 5.

*On this wiſe ye ſhall bleſs the Children of Iſrael, ſaying unto them,*] Standing ſo that they might be ſeen, with their Hands lifted up and ſpread; ſpeaking with a loud Voice, with their Faces towards the People: ſee *Lev.* ix. 22.

Ver. 24. *The* LORD *bleſs thee, and keep thee.*] Give thee all good Things, and preſerve thee from all Evil.

Ver. 25. *The* LORD *make his face to ſhine upon thee, and be gracious unto thee.*] Be favourable unto thee, and pardon all thy Sins.

Ver. 26. *The* LORD *lift up his Countenance upon thee, and give thee Peace.*] Be always with thee to protect and defend thee, and give thee perfect Happineſs.

When this Benediction was ſaid in the Sanctuary, (if we may believe the Jews) it was but one, and pronounced without any Pauſe; the People keeping a profound Silence: but out of the Sanctuary (in their Synagogues) they made three of it, the Prieſt pauſing at the end of every Verſe, and the People ſaying *Amen* to each of them. In the Sanctuary alſo they pronounced the Name JEHOVAH, which is here *thrice* repeated; but in their Synagogues they uſed ſome other Name inſtead of it. So the *Miſchna Sotæ*, *cap.* vii. *ſect.* 6.

The Repetition of this Name *three* times, in theſe three Verſes, and that with a different Accent in each of them, (as *R. Menachem* obſerves) hath made the Jews themſelves think there is ſome Myſtery in it: Which we underſtand, tho' they do not. For it may well be look'd upon by us, as having reſpect to the *three* Perſons in the Bleſſed Trinity; who are one GOD, from whom all Bleſſings flow unto us, 2 *Cor.* xiii. 14. This Myſtery, as *Luther* wiſely expreſſes it, (upon *Pſal.* v.) is here *occulte inſinuatum*, ſecretly inſinuated, tho' not plainly revealed. And it is not hard to ſhew, if this were a Place for it, how properly GOD the Father may be ſaid to *bleſs and keep us*; and GOD the Son, to *be gracious unto us*; and GOD the Holy Ghoſt to *give us Peace*.

Ver. 27. *And they ſhall put my Name upon the Children of Iſrael,*] To put GOD's *Name upon them*, was to commend them to his Almighty Goodneſs; or, to bleſs them, by calling upon the LORD, and beſeeching him to beſtow all that they deſired upon them.

*And I will bleſs them.*] The Jews from hence obſerve, that GOD's Bleſſing, in ſome ſort, depends upon the Bleſſing of the Prieſt: Which they thought ſo neceſſary, that ſuch Prieſts as were admitted to no other Service, might perform this; for fear the People ſhould at any time want it. So *Chaſkuin* upon *Deut.* xxi. 5.

and *Jalkut*, (as *Wagenſeil* obſerves upon the *Gemara Sotæ*, *cap.* vii. *ſect.* 26.) whoſe words are theſe, *The Bleſſing pronounced by a Prieſt, who hath ſome blemiſh in his Body, ought to be accounted legitimate.*

*Jonathan* here paraphraſes theſe words in this manner, *I will bleſs them in my* WORD, *or by my* WORD: Which is the Apoſtolical Doctrine, that GOD *the Father hath bleſſed us with all Spiritual Bleſſings, in,* or by *Chriſt*, *Epheſ.* i. 3. who with the Holy Ghoſt, is moſt high in the Glory of GOD the Father. And it is obſervable, that the Jews think it utterly unlawful to add a *fourth* Benediction to theſe three; tho' they find one in *Deut.* i. 2. *The* LORD GOD *of your Fathers, make you a thouſand times ſo many mo as you are; and bleſs you as he hath promiſed you.*

## CHAP. VII.

Ver. 1. AND *it came to paſs on the day that Moſes had fully ſet up the Tabernacle,*] Which he did upon the firſt Day of the firſt Month of the ſecond Year, after they came out of *Egypt*, *Exod.* xl. 17, 18.

*And had anointed it, and ſanctified it,* &c.] See *Lev.* viii. 10, 11. where it is ſaid he anointed alſo (as it here likewiſe follows) all belonging to it: which being ſeven Days in doing, as appears from *ver.* 35. of that Chapter, it is evident that the word *Day* doth not here preciſely denote the very Day on which the Tabernacle was erected; but more largely, at or about *that time*, (as it muſt neceſſarily ſignify, *ver.* 84. of this Chapter) after he had ſet up the Tabernacle; and not only ſanctified and anointed it, but received Orders about Sacrifices, and anointed the Prieſts, (with the reſt mentioned in the Book of *Leviticus*) and alſo had numbered the People; ordered their Encampment, and the Encampment of the *Levites*; and given them their Charge about the Tabernacle. In ſhort, when *Moſes* had done all the things mentioned hitherto in this Book, then followed this Dedication of the Altar. And whoſoever will compare this Chapter with the *ſecond*, may eaſily be convinced, that this Offering of the Princes was not made till the Camp was formed, and the Tribes ranged under their ſeveral Standards: for the Princes Offer held in the ſame Order and Method, that they are diſpoſed there.

Ver. 2. *That the Princes of Iſrael, heads of the Houſe of their Fathers,*] Mentioned *chap.* i. 5, 16.

*And were over them that were numbered,*] This evidently ſhows, that this offering of the Princes was after the numbering of the people.

*Offered.*] In the Order that is ſet down in this Chapter.

Ver. 3. *And they brought their Offering*] The LXX. tranſlate the Hebrew word *Korbanam*, τὸ δῶρον αὐτῶν, their Gift, or their *Preſent*, which they made to GOD; which conſiſted of ſeveral things, for divers uſes.

*Before the* LORD.] *i. e.* At the Door of the Tabernacle; as it is explained in the end of the Verſe.

*Six covered Waggons, and twelve Oxen,*] In the firſt Place they made a Preſent for the Service of the Tabernacle it ſelf; that ſuch parts of it as were moſt cumberſome might be more conveniently carried; and that they might be free from Duſt, Rain, or Hail. The Waggons were *covered*; being not ordinary Carriages, but ſuch as were uſed by great Perſons. So the LXX underſtood it, who tranſlate the Hebrew word *Tzabbim*, by λαμπήνη in *Iſa.* lxvi. 20. and here ἁμάξας λαμπηνικάς. Now as *Pollux* reckons λαμπήνη among the Waggons and Chariots then uſed, ſo *Heſychius* tells us, (as learned Men have obſerved) it ſignifies ſuch Waggons as illuſtrious Men and Women uſed; and that they were covered above.

*A Waggon for two of the Princes,*] This ſhows plainly enough, that they were ſumptuous, and had, perhaps, rich Coverings; in that two of the great Men joined in the Preſent of one Waggon.

*And for each one an Ox.*] That there might be a pair of Oxen to draw each Waggon. And it is probable, thoſe Oxen were yoked together, which were offered by thoſe two Princes, who joined in offering one Waggon.

*And they brought them before the Tabernacle.*] Set them before the Entrance of it.

Ver. 4. *And the* LORD *ſpake unto Moſes, ſaying,*] It ſeems *Moſes* did not accept theſe Preſents, till he had Orders from the LORD, in the next Words.

Ver. 5. *Take it of them,*] Receive their Preſent, as acceptable to me.

*That they may be to do the ſervice of the Tabernacle of the Congregation,*] He directs their uſe; which was to carry the Tabernacle, when they removed from one place to another.

*And thou ſhalt give them to the Levites,*] In order to which, he directs him to beſtow them upon the *Levites*, who had the Charge of that Carriage.

*To every Man according to his Service.*] In ſuch Proportions, as the things they had to carry required.

Ver. 6. *And Moſes took the Waggons and Oxen, and gave them to the Levites.*] In ſuch Proportions as follow in the next two Verſes.

Ver. 7. *Two Waggons and four Oxen to the ſons of Gerſhon, according to their ſervice.*] As they were feweſt in number that could do Service, ſo they had leſs burdenſome things to carry than the Sons of *Merari*, *ch.* iv. 25, 40. and therefore had fewer Carriages allowed them.

Ver. 8. *And four Waggons and eight Oxen he gave unto the Sons of Merari, according to their Service,*] They were the moſt numerous, but had the greateſt burden; and therefore had allowance of more Carriages and Oxen, *ch.* iv. 31, 32, 48.

*Under the Hand of Ithamar the Son of Aaron the Prieſt.*] Who had the Inſpection and Care both of the *Gerſhonites* and *Merarites*, *ch.* iv. 28, 33.

Ver. 9. *But unto the Sons of Kohath he gave none,*] For the reaſon that follows.

*Becauſe the Service of the Sanctuary belonging unto them, was that they ſhould bear upon their Shoulders.*] The LXX tranſlate it more exactly, *becauſe they had the Service of the holy thing,* (τῦ ἁγίυ, as the Ark is called, *ch.* iv. 4.) *they ſhall carry it on their Shoulders:* which was for the greater Honour and Dignity of the Ark, and of the Law contained in it; as *Maimonides*, *R. Levi ben Gerſom*, and others obſerve: and that the Form and Structure of the Ark might not be diſcompoſed, (as *Maimonides* adds, *More Nevochim*, *P.* iii. *cap.* xlv.) nor the Ephod, and the Breaſt-plate ruffled; as they might have been, by the ſhaking of a Waggon. Yet they all obſerve this was not ſo peculiar to the Sons of *Kohath*, but that the Prieſts the Sons of *Aaron*, upon ſome ſpecial occaſion, carried the Ark; particularly when they went over *Jordan*, *Joſh.* iii. 3. and at the Siege of *Jericho*; at both which times a great Miracle was to be wrought; and when *Zadok* and *Abiathar* carried it back to *Jeruſalem*, 2 *Sam.* xv. 29. (tho' that, I obſerved before, may be otherwiſe interpreted, and there ſeems no reaſon why they ſhould carry it back, when the *Levites* brought it, *ver.* 24.) and when *Solomon*'s Temple was built, 1 *Kings* viii. 6. For the *Levites* might not go into the Holy Place, and therefore it was then carried by the Prieſts.

Ver. 10. *And the Princes offered*] They brought the Offerings, which they deſired might be preſented unto God.

*For the dedicating of the Altar,*] The Hebrew word *Chanac*, which in one place of the *Pentateuch* ſignifies ſimply to begin to uſe, or enjoy an Houſe, *Deut.* xx. 6. here, and in ſeveral other places ſignifies the firſt Application and Addiction of any thing to ſacred Uſes, or to the Divine Service; to which it had been deſigned and conſecrated. And this was done with ſome certain ſolemn Words and Actions; as Mr. *Selden* obſerves, *lib.* iii. *de Synedr. cap.* xiii. *n.* 1. and *cap.* xv. *n.* 3. And ſo among the *Latins* the word *inchoare*, when applied to ſacred things, ſignifies, to perfect or conſummate; as *Servius* obſerves upon *Æneid.* vi. And both civil and ſacred Initiations were accompanied with great Joy and Gladneſs. But this is not to be underſtood, as if the *Dedication* of the Altar was the ſetting of it apart, and ſanctifying it for the Service of God (which had been done before, and ſeven days ſpent therein, *Exod.* xxix. 27. *Levit.* viii. 11.) but, as the word properly ſignifies, the beginning to uſe it, after it had been ſo ſanctified.

*In the day that it was anointed.*] At the time that it was ſet apart; and all other things ordered for the Safe-guard of the Tabernacle. See *ver.* 1.

*Even the Princes offered their Offering*] Preſented their Gifts, (as the LXX tranſlate it) which they deſired God would accept upon this great occaſion.

*Before the Altar.*] At the Door of the Tabernacle, near unto which the Altar ſtood, *Exod.* xl. 6. for he ſpeaks of the Altar of Burnt-offerings.

Ver. 11. *And the* Lord *ſaid unto Moſes, they ſhall offer their Offering,*] Here again *Raſi* obſerves, that *Moſes* would not receive their Offering, till he knew the Mind of God; who directed in what manner and order their Gifts ſhould be offered to him.

*Each Prince on his day for the Dedication of the Altar.*] This made the *Dedication* a very long Solemnity, which continued *twelve* days. When theſe *twelve* Days began, it is not eaſy to determine; but it ſeems to me a very reaſonable Computation, which *Fortunatus Scacchus* hath made of this whole Buſineſs, *Myrothec. Sacr. Elæochriſm. lib.* 2. *cap.* lxxiv. Where he ſuppoſes that the Tabernacle being erected the firſt day of the firſt Month of the ſecond Year, after they came out of *Egypt*, *ſeven* Days were ſpent in the Conſecration of it, and of the Altar, *&c.* And on the *eighth* day *Moſes* began to conſecrate *Aaron*, and his Sons; which laſted *ſeven* days longer. Then the *fifteenth* day of that Month was the firſt day of Unleavened Bread; which God commanded (as we read here *chap.* ix.) to be obſerved in the firſt Month; and laſted till the *Two and twentieth*. The reſt of the Month we may well ſuppoſe was ſpent in giving, receiving, and delivering the Laws mentioned in the Book of *Leviticus*. After which, on the *firſt* day of the *ſecond* Month, he began to number the people, according to the Command in the beginning of this Book: which may be ſuppoſed to have laſted *three* days. And then on the *fourth* the *Levites* were numbered: on the next day we may ſuppoſe they were offered to God, and given unto the Prieſt; on the *ſixth* Day they were expiated and conſecrated (as we read in the next *Chapter.*) And on the *ſeventh* Day their ſeveral Charges were parted among them, (of which we read *Chapter* iv.) After which the Princes, he ſuppoſes, began to offer upon the *eighth* Day of the *ſecond* Month, for the Dedication of the Altar; which laſted till the *nineteenth* Day incluſively: and on the *twentieth* Day of this Month they removed (as we read *ch.* x. 11, 12.) from *Sinai* to the Wilderneſs of *Paran*.

Ver. 12. *And he that offered his Offering the firſt day*] By God's Order, no doubt.

*Was Nahſhon the Son of Amminadab, of the Tribe of Judah.*] He held the principal place among the *Iſraelites*, being the *NASI*, the *Prince* or *Captain* (as we tranſlate it, *Numb.* ii. 3.) of the Children of *Judah*; who had the firſt Standard. And yet he alone of all the Twelve great Men here mentioned, is not called *NASI*, *Prince of Judah*, as all the reſt are called Princes of their Tribe, *ver.* 18, 24, 30, &c. but ſimply *Nahſhon of the Tribe of Judah*. The *Jews* give ſeveral reaſons of it: but perhaps it was, becauſe he offered firſt; which was honour enough; and there needed no more to be ſaid of him.

Ver. 13. *And his Offering was one ſilver Charger, the weight thereof was an hundred and thirty Shekels, and one ſilver Bowl,* &c.] It appears by the Metal that this *Charger* and *Bowl* were of, that they were for the uſe of the Altar of *Burnt-offerings*, in the outward Court; for all the Veſſels of the Sanctuary were of Gold. And I take this *Charger* (or broad Diſh, or Platter) to have been offered, for receiving the Fleſh which was offered at the Altar, or the fine Flour for the *Meat-offerings*. And the *Bowl* received the Blood; or was uſed for pouring out Wine.

*Both of them were full of fine flour mingled with Oil, for a Meat-offering.*] Which was to attend upon the *Burnt-offering* and the *Peace-offering* mentioned *ver.* 15, 17. See *ch.* iv. 7. where I obſerved, it was not difficult to procure this fine Flour in the Wilderneſs.

Ver. 14. *One Spoon of ten Shekels of Gold, full of Incenſe.*] Both the Metal of which it was made, and that which was in it, ſhows this *Spoon* was for the uſe of the Golden Altar, in the Sanctuary: which may incline one to think, that both Altars were now dedicated: that is, firſt began to be uſed, for the Service of the whole Congregation. See *ver.* 88.

Ver. 15. *One young Bullock, one Ram, one Lamb of the firſt Year,*] There are ſo many Sacrifices mentioned here, and in the two following Verſes, (no leſs than xxi. in all) that, together with the ſilver and gold Plate, they look like too great a Preſent to be made out of one Man's private eſtate: and therefore ſome have thought, that the reſt of the great Men of the Tribe of *Judah* joined with *Nahſhon* in their Contributions towards it; and that it was offered in his own, and their Names.

*For a Burnt-offering.*] This is firſt mentioned, as being the moſt ancient ſort of Sacrifice, long before we read of any other; and being an Acknowledgment of GOD's Sovereign Dominion over all.

Ver. 16. *One Kid of the Goats for a Sin-offering.*] This in all likelihood was firſt offered, tho' the other be firſt mentioned. For in the next *Chapter* we find the *Burnt-offering* enjoined in the firſt place; but the *Sin-offering* offered before it, *ch.* viii. 8, 12. The like I obſerved before, *ch.* vi. 16. See there.

Ver. 17. *And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt year.*] Theſe Sacrifices were more numerous, than the *Burnt-offering* or the *Sin-offering*; becauſe the Prieſts, and the Princes, and as many of the People as they invited, had their ſhare of them; and feaſted before the LORD upon them, with great rejoicing: which Cuſtom, as Mr. *Selden* obſerves, flowed from hence to the *Gentiles*, who dedicated their Altars, and Temples, and Statues, *&c.* with much ceremony; and the ancient *Greeks*, πολυτελεστέροις ἱερείοις, *with more ſumptuous Sacrifices.* See *L.* iii. *de Synedriis, cap.* 14. *num.* 3. Where he alſo ſhows how they were dedicated among the *Romans* with Plays, and Feaſting, and Publick Largeſſes: and at laſt, their Feaſts became Anniverſary, as the *Feaſt of Dedication* among the *Jews* was, after the times of *Antiochus, num.* 6, 7. In which Feaſt there was Λυχνοκαΐα, *Illuminations*, (as we now ſpeak) by ſetting up of Candles, or Lamps, in token of Joy, *cap.* 13. *num.* 9.

*This was the Offering of Nahſhon, the Son of Amminadab.*] And was the pattern, which all the reſt followed.

Ver. 18. *On the ſecond Day*] Their Offerings were thus diſtributed, to be offered on ſeveral Days; that Confuſion might be avoided; and that every Tribe might diſtinctly expreſs their Devotion to GOD, and be graciouſly accepted by him; and the Solemnity be made the more remarkable, by continuing it ſo long as *twelve* Days. For which reaſon the *Feaſt of Dedication*, after *Mattathias* had purged the Temple and the Altar, after the prophanation of them by *Antiochus*, was kept *eight* days, by the *Jews* in following times; and this *Paraſcha* (as they call it) of the Law, from *ch.* vi. 22. to *ch.* viii. 4. of this Book, was wont to be read at that Feaſt; as the ſame Mr. *Selden* obſerves, *cap.* 13. *n.* 7. As among the *Romans* he obſerves (*cap.* 14. *n.* 7.) there was a Feaſt of like nature kept *ſix* Days.

*Nathaniel the Son of Zuar, Prince of Iſſachar, did offer.*] This Tribe, and *Zebulun*, being under the Standard of *Judah*, are the next that offer. And ſo they proceed in the ſame order, *Reuben*, and thoſe under his Standard offering next; becauſe they incamped next to them, *ver.* 30, 36, 42, &c.

Ver. 19. *He offered for his Offering, one ſilver Charger, the weight whereof was an hundred and thirty Shekels,* &c.] It may be obſerved, once for all, that there is no difference in the Offerings of theſe Princes; but all offered Plate of equal weight, and an equal number of Sacrifices, without the leaſt variation: either by common Agreement, or by the Divine Appointment; that the Vanity of vying one with another might be prevented; and none might brag of their out-doing their Brethren; and all might be confident, that they were equally intereſted in the Altar, and accepted by the Divine Majeſty.

Ver. 24. *On the third day Eliab the Son of Helon,* &c.] Here it may be obſerved, that *Moſes* thought fit to ſet down diſtinctly, and at length, the Offerings of the Princes of every Tribe, (as he doth here, and in the following part of this *Chapter*) tho' they were the very ſame, without any difference; that an honourable mention being made of every one apart, none might think themſelves in the leaſt neglected.

Ver. 30. *On the fourth day Elizur,* &c.] There is nothing new to be noted of him, or any of the reſt; becauſe the ſame thing is repeated, for the reaſon fore-mentioned.

Ver. 48. *On the ſeventh day Eliſhama,* &c. *offered.*] This Solemnity was not interrupted by the Sabbath; but the Offerings continued then, as upon other days.

Ver. 84. *This was the Dedication of the Altar,*] By theſe Oblations and Sacrifices; which were ſimple and plain, tho' coſtly and magnificent. With which the *Gentiles* were not content, but uſed ſometimes barbarous Rites in their Dedications; as appears by their TAUROBOLIA and CRIOBOLIA in honour of the Mother of the Gods, *&c.* See *Selden* in the fore-named Book, *cap.* 14. *n.* 8, 9.

*In the day when it was anointed.*] The Dedication laſting *twelve* Days, it is apparent the word *day* in this place, neceſſarily ſignifies the Time, (were it more or leſs) wherein a Thing was done; as I obſerved *ver.* 1. and ſee *ver.* 88.

*By the Princes of Iſrael.*] From whoſe Examples Princes and great Men ſhould learn (as *Conradus Pellicanus* well applies all this) ‘ to ‘be devoutly Religious; and to poſſeſs the Fear and Reverence of the Lord God in their Breaſts: to be ſtrong in Faith: far from Covetouſneſs; unanimous in their endeavours to do Honour to God; to give a good Example of Faith and Good Works to others; to ſeek the Profit of their Subjects; aſſiſt the Servants of God; lend their helping Hand to the Proficiency of true Piety; provide the Miniſters of the Church with all things neceſſary, that Religion be not neglected and contemned by their Poverty: for the ſake of God whom they ſerve, to do them honour by word and deed; and follow their godly Admonitions, *&c.* This is a profitable *Allegory*, ſaith he, of this Hiſtory: and we need not ſeek for one more ingenious. As for thoſe who highly value the allegorical Senſe of all theſe things, *Habent alios qui guſtui ſuo conſulent & curioſitati*; they may find other Commentators to pleaſe their Taſte, and ſatisfy their Curioſity.

*Twelve Chargers of Silver, twelve ſilver Bowls,* &c.] In theſe, and the following words, the whole Sum of the Oblations and Sacrifices is ſet down by *Moſes*; that every Reader, in all future Times, might ſee (without the trouble of caſting up the account) how devout, and generous their Anceſtors were.

Ver. 87. *All the Oxen for the Burnt-offering were twelve Bullocks,* &c.] Whether there were any Prayers made for a gracious acceptance of the Sacrifices, which ſhould be hereafter made on this Altar, we are not told. But the Sacrifices themſelves were in the nature of Supplications; and it's likely they that offered them, made their humble Petitions with them. And ſo the *Gentiles* always did at the Dedication of their Temples or Altars: an inſtance of which is obſerved out of *Gruter* by *Fort. Scacchus* and by *Selden*, in theſe words; HANC TIBI ARAM JUPITER OPT. MAX. DICO DEDICOQUE UTI SIS VOLENS PROPITIUS MIHI COLLEGISQUE MEIS, *&c.* Which is a Dedication of an Altar to *Jupiter*, with a Prayer that he would be gracious to him that dedicated it, and to his Friends and Neighbours. The like Dedication there is of a Temple to PRIAPUS near *Padua*, with this Prayer, that he would conſtantly guard their Fields, *&c.* *Myroth. Sacr. Elæochriſ.* 2. *c.* 28. *L.* iii. *de Synedr. c.* 14. *p.* 290, 309.

*With their Meat-offering.*] Which was brought in the *twelve* Chargers and Bowls, as a neceſſary Appendix to the *Burnt-offerings* and the *Peace-offerings*; as is fully explained *ch.* xv. 8, 9.

Ver. 88. *This was the Dedication of the Altar,*] Which is repeated here again, to ſhow why it was called the *Dedication*; becauſe this was the firſt ſolemn Sacrifice which was offered for the Tribes, or particular Perſons among them; and therefore was the more ſumptuous.

*After that it was anointed.*] Here the word *Day* is omitted, (which is uſed *ver.* 1. and *ver.* 84.) *Moſes* intending only to let Poſterity know that this Dedication followed not long after the anointing of the Tabernacle and the Altar; whereby it was ſanctified to God's Service.

Ver. 89. *And when Moſes was gone into the Tabernacle of the Congregation, to ſpeak with him,*] That is, with God. This ſeems to be here mentioned, becauſe he had lately had a ſpecial occaſion to go and enquire particularly of God, about a matter of great Concernment, as will appear from *ch.* ix. 8, 9. And it is likely he had gone in twice upon this occaſion, to conſult him about the Offering of the Princes, *ver.* 4, 5, 10, 11. and now, it is poſſible, went in again, to know if the Lord would give him any further Directions.

*Then he heard the voice of one ſpeaking unto him, from off the Mercy-ſeat,* &c.] There God promiſed to meet him, and to commune with him, &c. *Exod.* xxv. 22. which ſuppoſes he would be always preſent there. And ſo he was; for the Cloud of Glory filled the Houſe after it was ſet up, *Exod.* xl. 33, 34. from whence God ſpake to him, *Lev.* i. 1. and told him he would *appear* (*i. e.* reſide conſtantly) *in the* Cloud upon the Mercy-ſeat, *Lev.* xvi. 2. Now here he relates, how God appeared and communed with him from thence; which was by a *voice* that he heard of one ſpeaking to him, as he ſtood in the outward part of the Sanctuary. So the *Jews* underſtand it; particularly *R. Solomon*, who thinks that *Moſes* only entered into the Sanctuary, and ſtanding in the very entrance of it, heard the voice ſpeaking to him *from between the two Cherubims*: which was very clear and ſtrong; but went no farther than into the Sanctuary, where *Moſes* alone at that time was. So they obſerve in *Siphra*, as *Buxtorf* notes in his *Hiſtor. Arcæ Fœderis, cap.* 15.

*And he ſpake unto him.*] With an audible Voice; and ſo diſtinctly, that he perceived and underſtood every word. Which *Abarbinel* thinks God vouchſafed for this reaſon; that as he viſibly repreſented to him in the Mount, the pattern of the Tabernacle, and of every thing belonging to it, whereby the form and figure of every particular was imprinted on his Mind, and he was the better able to give Directions how to make them exactly: ſo he being to write in his Law all that God required them to do, he delivered every thing to him in an audible Voice; that he might ſet down in theſe Books the very Words and Phraſes which he heard with his Ears from the Mouth of God, as plainly as if he had deſcribed them from ſome ancient Volume.

To which I cannot but add, that this audible articulate voice from God, which was perceived by Human Ears, repreſented God as if he was incorporate; and may well be lookt upon as an earneſt of that great Myſtery, God *manifeſted in the Fleſh*; who in the Fulneſs of Time became a Man, and ſpake to all the *Jews* familiarly in their own Language.

## CHAP. VIII.

Ver. 1. AND *the* Lord *ſpake unto Moſes, ſaying,*] When this was ſpoken is not certain. If *Moſes* went into the Tabernacle immediately after the Princes had offered, (*ver.*

(*ver.* 89. of the foregoing Chapter) it may be thought he then ſpake theſe things to him. But both this, and what follows concerning the *Levites*, ſeem rather to have been deliver'd after the Order for giving them to the Prieſts, and ſettling their ſeveral Charges, (*chap.* iii. and iv.) But ſome other things intervening, which depended upon what had been ordered concerning their Camp, and that of the *Iſraelites*, (ſee *ver.* 4.) *Moſes* omits this, till he had ſet down them, and ſome other matters, which he had received from God. See *chap.* vii. 11.

Ver. 2. *Speak unto Aaron, and ſay unto him, when thou lighteſt the Lamps,*] At the ſame time, the Publick Service of God began at the Altar of Burnt-offerings, (of which he ſpeaks in the foregoing Chapter) the ſetting on the Shew-bread, offering Incenſe, and lighting the Lamps, was begun in the Sanctuary. The laſt of theſe is only here mentioned; but it ſuppoſes the other.

*The ſeven Lamps ſhall give light over againſt the Candleſtick.*] Upon the Table, which was over againſt the Candleſtick; as the *vulgar Latin* very well explains it: Which is rather a Paraphraſe upon theſe Words, than a Tranſlation of them, in this manner: *When thou lighteſt the ſeven Lamps, let the Candleſtick be ſet up on the South-ſide,* (for ſo it was order'd, *Exod.* xxvi. 35. and ſo *Moſes* ſet it, *chap.* xl. 24.) *and let the Lamps look towards the North, over againſt the Table of Shew-bread.* See *Exod.* xxv. 37. where there is the like obſcure Expreſſion, but to this Senſe. And thus this Verſe may be tranſlated exactly out of the Hebrew, *When thou ſetteſt up the Lamps, the ſeven Lamps ſhall ſhine before the face of the Candleſtick, i. e.* enlighten all the Room that is oppoſite to it; for there were no Windows in the Sanctuary, and therefore theſe Lamps were lighted.

Ver. 3. *And Aaron did ſo, he lighted the Lamps thereof,* &c.] For God's Table being placed over-againſt the Lamps, where he was repreſented as Feaſting with his People, (which no Body doth in the dark) it was but fit that there ſhould be continual Light in that Place. And this, as I take it, is the firſt time that the Lamps were lighted; when the Altar was dedicated, and the Publick Service of God began; which continued ever after.

Ver. 4. *And this work of the Candleſtick was of beaten Gold,* &c.] Upon this occaſion he briefly repeats what is more largely ſaid concerning the Structure of this Candleſtick, *Exod.* xxv. 31, *&c.* and xxxvii. 17, *&c.*

Ver. 5. *And the* Lord *ſpake unto Moſes, ſaying,*] That which follows plainly belongs to what was ſaid, *chap.* iii. 7.

Ver. 6. *Take the Levites from among the Children of Iſrael,*] In that place (*chap.* iii. 7.) he bad *Moſes* give them to *Aaron* and his Sons, out of the Children of *Iſrael*; and now he executes it.

*And cleanſe them.*] He had given them their Charge, (*chap.* iv.) and now he prepares them for the performance of it: For they could not be fit to attend in the Tabernacle till they were purified, and, in ſome ſort, conſecrated to that Service.

Ver. 7. *And thus ſhalt thou do unto them, to cleanſe them:*] Here he directs how they were to be purified; and then (*ver.* 9, 10, *&c.*) how they were to be conſecrated or dedicated to God.

*Sprinkle the Water of purifying upon them,*] The manner of making this Water is not deſcribed till *chap.* xix. 9. but, in all likelihood, had been ordered, and made before, becauſe the *Levites* were ſprinkled with it; as thoſe alſo were who had been defiled by the dead, *chap.* xix. 13.

*And let them ſhave all their Fleſh,*] The greateſt Purity was required in them; for they are here order'd to be cleanſed, according to the cleanſing of a *Leper, Levit.* xiv. 8, 9. and of a *Nazarite,* when he was defiled by the Dead, *Numb.* vi. 9. *R. Levi ben Gerſom* thinks there was this moral Signification in this ſhaving; that they were hereby admoniſhed, *To caſt away all worldly Cares, as much as might be, and wholly give themſelves to their ſacred Miniſtry.*

*And waſh their Cloaths.*] That their Bodies being cleanſed, might not be defiled by foul Apparel.

Ver. 8. *Then let them take a young Bullock,*] For a Burnt-offering, as is manifeſt from *ver.* 12.

*With his Meat-offering,*] Which always attended upon Burnt-offerings, *chap.* xv. 9.

*And another young Bullock ſhalt thou take for a Sin-offering.*] This being offered for the whole Body of the *Levites,* is the ſame Sacrifice that is order'd when the whole Congregation of *Iſrael* ſinned through Ignorance, *Levit.* iv. 13, 14.

Ver. 9. *And thou ſhalt bring the Levites before the Tabernacle of the Congregation;*] To the Door of it, where the Altar of Burnt-offerings ſtood, *Exod.* xl. 6.

*And thou ſhalt gather the whole Aſſembly of the Children of Iſrael together.*] The Hebrew Words COL ADATH, which we tranſlate the *whole Aſſembly,* frequently ſignifies *all the Elders of Iſrael*; as in *chap.* xv. 4. xxv. 7. *&* xxxv. 12. And it cannot well have any other ſenſe in this Place, as appears from the next Verſe.

Ver. 10. *And thou ſhalt bring the Levites before the* Lord,] Preſent them to him, at the Altar.

*And the Children of Iſrael*] The Elders of the People mentioned in the foregoing *Verſe.* For all the Children of *Iſrael* could not poſſibly do what is here enjoined; but ſome of them in the name of the reſt; and none ſo proper as their Rulers and Governors, who were their Repreſentatives.

*Shall put their hands upon the Levites.*] As Men uſed to do upon their Sacrifices; which ſignified the devoting of that Beaſt to God, by him who laid his Hand on it at the Altar, for ſuch Purpoſes as he brought it. And this was done by private Men in their *Burnt-offerings,* and *Peace-offerings,* as well as in their *Sin-offerings,* (ſee *Levit.* i. 4. *chap.* iii. 2. *&* viii. 13.) but the *Jews* obſerve, that the whole Congregation laid their Hands only upon the *Sin-offering* that was offer'd for them, *Lev.* iv. 15. Therefore the *Levites* are here to be conſider'd under that Notion; as is manifeſt, from *ver.* 19. where God is ſaid to have given them to *Aaron,* &c.

*to make an Atonement for the Children of Iſrael.* For the *Levites* being given to God inſtead of the Firſt-born, by the Sanctification of which Firſt-born to God, (as it is called, *Exod.* xiii. 1.) the whole Family was ſanctified, and their Sin after a ſort expiated; the Offering of the *Levites* after this manner to God, was to have the ſame effect that the Offering of the Firſt-born had, *viz.* the Sanctification and Atonement of the Children of *Iſrael.*

Ver. 11. *And Aaron ſhall offer the Levites before the* Lord, *for an offering of the Children of Iſrael,*] The Hebrew words are more ſignificant; *Aaron ſhall wave the Levites before the* Lord, *for a Wave-offering,* &c. I have often obſerved before, that this Waving, or Agitation to and fro before the Altar, (of which ſee *Exod.* xxix. 24.) was a ſolemn Conſecration of a thing to God, as a Sacrifice: And therefore the *Levites* were preſented unto him, under the ſame Conſideration, as the Firſt-born were. But it was impoſſible for *Aaron* to wave them, as he did ſome Parts of a Sacrifice; and therefore it is probable that he lifting up his Hands, and turning about to all ſides (as he did when he offer'd a Wave-offering) they, at his Command, imitated the ſame Motion; and ſo were offer'd up to God, and became wholly his. See *ver.* 21.

*That they may execute the Service of the* Lord.] Or, as it is more ſignificantly in the Margin, *that they may be to execute,* &c. Which expreſſes the Intention of this *waving them before the* Lord, that being wholly given up to him, they might become meet to execute that Service, to which he appointed them at his Houſe.

Ver. 12. *And the Levites ſhall lay their Hands upon the Heads of the Bullocks,*] It being evident, from *ver.* 19. that the *Levites* were conſider'd as an expiatory Sacrifice; and yet not being to be devoted to Death, (no more than the Firſt-born were) theſe two Sacrifices, one for Sin, the other a Burnt-offering, were ſubſtituted in their ſtead. Upon which therefore they were to lay their Hands, that the Sin, which the Children of *Iſrael* laid upon them, (*ver.* 10.) might be transferred to theſe Beaſts, by laying their Hands upon them, to be actually ſacrificed unto God, by ſhedding their Blood.

*The one for a Sin-offering, and the other for a Burnt-offering unto the* Lord,] The *Burnt-offering* was mentioned firſt, (*ver.* 8.) being the moſt ancient of all Offerings, from the beginning of the World: But the *Sin-offering* is offered firſt to make the other acceptable. And ſo it was when *Aaron* was conſecrated, *Lev.* viii. 14, 18. and when he offer'd for himſelf, *Lev.* ix. 8, 12. and for the People, *ver.* 15, 16. and (to name no more) in the cleanſing of a Leper, *chap.* xiv. 19.

*To make an Atonement for the Levites.*] The Sin-offering properly made the Atonement; and the Burnt-offering declared its Acceptance.

Ver. 13. *And thou ſhalt ſet the Levites before Aaron and his Sons,*] As they were brought before the Lord, becauſe they were to be given unto him, *ver.* 9. So now they were ſet before *Aaron* and his Sons, becauſe they were given by God to them, *ver.* 19.

*And offer them for an Offering unto the* Lord.] Or, as it is in the Hebrew, *and wave them for a Wave-offering unto the* Lord. Some imagine, that as *Aaron waved* them before, *ver.* 11. ſo now they were in like manner *waved* by *Moſes.* But it ſeems to me more probable, that the meaning is; they being waved, &c. ſhould be *ſet before Aaron and his Sons,* and preſented to them as God's Gift, according to his Order, *chap.* iii. 9. And ſo theſe words ought to be tranſlated, *after thou haſt waved them, for a Wave-offering*; that is, after *Aaron,* by his Order, had waved them: And thus the like words muſt be underſtood, *ver.* 15. See there.

Ver. 14. *Thus ſhalt thou ſeparate the Levites from among the Children of Iſrael,*] By the forementioned Purification, *ver.* 7. and Oblation, *ver.* 10, 11.

*And the Levites ſhall be mine.*] They became his, by this ſolemn Oblation of them to him, *ver.* 11.

Ver. 15. *And after that ſhall the Levites go in*] To the Court of the Tabernacle, where they were to attend upon the Prieſts, and aſſiſt them in their Miniſtry, and in taking down the Tabernacle when it was to remove.

*To do the Service of the Tabernacle of the Congregation*;] In the Court of the Prieſts where the Altar of Burnt-offering ſtood: For into the Sanctuary it ſelf none but the Prieſts enter'd; and there was no Miniſtry there, in which the *Levites* were to aſſiſt.

*And thou ſhalt cleanſe them, and offer them for an Offering.*] Or rather, *after thou haſt cleanſed them, and offered,* &c. according as was directed, *ver.* 7, 11.

Ver. 16. *For they are wholly given unto me,* &c.] God commanded them before to be taken from among the Children of *Iſrael, chap.* iii. 45. and now they are given to him. The word is repeated twice in the Hebrew, *given, given,* (which we tranſlate *wholly given*) becauſe the Children of *Iſrael* had devoted them to him, by laying their Hands on them, *ver.* 10. and *Aaron* had waved them as a Wave-offering to the Lord, *ver.* 11.

*Inſtead of ſuch as open every Womb,* &c.] See *chap.* iii. 12, 13.

Ver. 17. *For all the Firſt-born of the Children of Iſrael are mine, both Man and Beaſt,* &c.] *Exod.* xiii. 2.

Ver. 18. *And I have taken the Levites for all the Firſt-born of the Children of Iſrael.*] By the Exchange, mentioned *chap.* iii. 2, 13, 45.

Ver. 19. *And I have given the Levites as a Gift to Aaron, and to his Sons,* &c.] In the Hebrew the words are more emphatical, *I have given the Levites given,* &c. that is, the *Levites,* which are given unto me, *ver.* 16. I have given unto *Aaron* and his Sons, *chap.* iii. 9.

*To do the Service of the Children of Iſrael*] See *chap.* iii. 7. The Vulgar Latin tranſlates it, *to ſerve me for the Children of Iſrael*; *i. e.* to do them Service, by aſſiſting the Prieſts in offering Sacrifice for the People.

*In the Tabernacle of the Congregation*;] See *ver.* 15.

*And to make an Atonement for the Children of Iſrael.*] Not by offering Sacrifice, for that was the Work of the Prieſts alone; but by being offer'd themſelves, in the nature of an expiatory Sacrifice unto God, as I obſerved before, *ver.* 10, and 12. For tho' they were not ſlain at the Altar, as Sacrifices were, yet they might expiate, as the Scape-Goat did; which was ſent away alive into the Wilderneſs, after it had been preſented unto the Lord, as theſe *Levites* were, *Levit.* xvi. 7, 10.

*That there be no Plague among the Children of Iſrael,*] As there would have been, if any Man had preſumed to officiate in the Houſe of God, but ſuch as were, in this manner, taken by himſelf to miniſter there.

*When the Children of Iſrael come nigh unto the Sanctuary.*] To worſhip God, and to bring their Sacrifices to be offer'd at his Altar.

Ver. 20. *And Moſes and all the Congregation of Iſrael*] *i. e.* The Elders of the People, *ver.* 9, 10.

*Did to the Levites according unto all that the* Lord *commanded Moſes concerning the Levites,* &c.] Separated them to God from the reſt of the *Iſraelites*, as he had directed, *ver.* 14.

Ver. 21. *And the Levites were purified, and they waſhed their Cloaths*;] According to the Order given *ver.* 7.

*And Aaron offered them an Offering before the* Lord;] Or rather, *Waved them a Wave-offering*, &c. as I obſerved *ver.* 11. To which may be added, That it is likely ſome of the *Levites* were thus waved in the Name of all the reſt; for there being two and twenty thouſand of them, (*chap.* iii. 39.) one cannot well conceive how they ſhould be every one thus offer'd.

*And Aaron made an Atonement for them to cleanſe them.*] See *ver.* 12.

Ver. 22. *And after that the Levites went in to do their Service in the Tabernacle of the Congregation,*] According to the Directions given *ver.* 15.

*Before Aaron and before his Sons.*] In their Preſence, and by their Direction.

Ver. 23. *And the* Lord *ſpake unto Moſes, ſaying,*] After the foregoing Commands, he gave him ſome further Inſtructions.

Ver. 24. *This is it that belongeth unto the Levites.*] Add this, to what hath been ſaid about them.

*From twenty and five years old and upward they ſhall go in*] Then they might begin to take the Cuſtody of the Tabernacle upon them, and to be Door-keepers, to keep out Strangers, and ſuch as were unclean; but not to load the Waggons, and do ſuch-like Work of Burden, till they were *thirty* Years of Age. See *chap.* iv. 3.

*To wait upon the Service of the Tabernacle,* &c.] In the *Hebrew* the words are, *To war the warfare of the Tabernacle*; which is a Phraſe often uſed before, *chap.* iv. 3, 23, *&c.* and there applied to thoſe that carried the Tabernacle: Which they might not do till *thirty* Years of Age; but might go in to learn at *five and twenty*, as ſome reconcile theſe two. But *Abarbinel* notes, That there is nothing ſaid of their Learning, but of their Service, or Miniſtry; and therefore at *twenty five* Years old they began that part of the Service, which conſiſted in the Cuſtody of the Tabernacle.

Ver. 25. *And from the Age of fifty years they ſhall ceaſe waiting upon the Service thereof,*] In the *Hebrew*, *Shall return from the warfare of their Service*, *i. e.* be diſcharged from their Function, and no longer burden'd with any laborious work, as that of carrying the Tabernacle was.

*And ſhall ſerve no more.*] In ſuch manner of Work.

Ver. 26. *But ſhall miniſter with their Brethren*] This Miniſtry is explain'd in the following words, *To keep the charge*; that is, to take care of the Tabernacle, unto which they were to be a Guard.

*In the Tabernacle of the Congregation,*] See *chap.* iv. 3.

*And ſhall do no Service.*] In the *Hebrew*, *ſerve no ſervice*; that is, do no laborious Work, (as was ſaid before) their Age beginning to require Eaſe and Reſt; and therefore no Miniſtry was required of them, but what they might well perform without Pains and Labour.

*Thus ſhalt thou do unto the Levites touching their charge.*] Appoint them their Miniſtries, according to theſe Rules; which were obſerved after the Ark of God was ſettled, and there was no occaſion to remove it any more; when *David* therefore, inſtead of carrying the Ark and the Tabernacle, (for which there was then no further Occaſion) appointed them to be Singers in the Temple, and Porters, *&c.* for which they were fit at *twenty* Years of Age; but continued their Employment no longer than till *fifty*, (as the *Jews* tell us) when their Voice began to decay. Whence that Obſervation of *Abarbinel* upon this very Chapter: *Age makes Levites unfit for Service, not Blemiſhes in their Bodies; but Prieſts are unfit by Blemiſhes in their Bodies, not by Age:* For Prieſts continued their Service as long as they lived; and though they did not begin it till *twenty* Years of Age, yet no Law of God forbad them to begin ſooner.

## CHAP. IX.

Ver. 1. AND *the* Lord *ſpake unto Moſes in the Wilderneſs of Sinai,*] Or, *the* Lord *had ſpoken*; for he relates now what was done a Month ago; but not recorded till now, for a ſpecial Reaſon: Which was, that God having commanded them, in the Month before this, to keep the Paſſover, ſome Perſons were unprepared for it; and thereupon a Queſtion aroſe, what Courſe they ſhould take? for they were much troubled they could not do as their Brethren did: Which produced a new Command from God, that they ſhould keep the Paſſover in this *ſecond Month* of the *firſt Year* after they came out of *Egypt*. This *Moſes* being to give an account of, as a matter of great Importance, he doth it in the proper Place for it, when he was relating what things were done in this Month, (*chap.* i. 1.) and defer'd the mention of keeping the Paſſover in the *firſt Month*, till he could ſpeak of them both together.

*In the firſt Month of the ſecond year, after they were come out of the Land of Egypt.*] In which Month they were commanded to keep the Paſſover, in Memory of their wonderful Deliverance from the Land of *Egypt*.

Ver. 2. *Let the Children of Iſrael alſo keep the Paſſover at his appointed ſeaſon.*] *Aaron* having been lately conſecrated, and having offer'd all ſorts of Sacrifices for himſelf and for the People; and GOD having declared his acceptance by Fire from Heaven (*Lev.* viii. and ix.) GOD commanded the People ſhould keep the Paſſover; which he had lately admoniſhed them was one of the Feaſts of the LORD, *Lev.* xxiii. 5. But the firſt Order for the Obſervation of it, being that they ſhould *keep this Service, when they came to the promiſed Land*, *Exod.* xii. 25. they might thence conclude, there lay no Obligation upon them, to keep it here in the Wilderneſs: And therefore, by a ſpecial Precept, they are required to keep it, (when the Year was come about to the time of its firſt Obſervation) that the Memory of ſo ſingular a Benefit might not preſently ſlip out of their Mind: ſee *Exod.* xiii. 5.

Ver. 3. *In the fourteenth day of this Month at Even, ye ſhall keep it in his appointed Seaſon,*] So it was ordained, *Exod.* xii. 6. *Lev.* xxiii. 5.

*According to all the Rites of it,*] With unleavened Bread, and bitter Herbs, and the other Rites mentioned, *Exod.* xii. 9, 10.

*And according to all the Ceremonies thereof.*] If there be any difference between *Ceremonies* and *Rites*, I ſhould think this belongs to their eating it in haſte, with their Loins girt, Shoes on their Feet, and *Staves* in their Hands, *Exod.* xii. 11. Unto which they were not bound, when they came into the Land of *Canaan*, when they were no longer Travellers; but, it is likely, were obſerved here in the Wilderneſs, when they were in an unſettled Condition.

Ver. 4. *And Moſes ſpake unto the Children of Iſrael, that they ſhould keep the Paſſover.*] According to all the Rites and Ceremonies belonging to it.

Ver. 5. *And they kept the Paſſover on the fourteenth day of the firſt Month at Even,*] It was not hard to procure ſo much Flour, as would ſerve to make unleavened Bread for that Even, from ſome of their Neighbours about the Wilderneſs. See *chap.* iv. 7.

*In the Wilderneſs of Sinai,*] Where they reſted almoſt a whole Year; but after they removed from thence, were ſo uncertain in their Motions from Place to Place, that they did not circumciſe their Children, who conſequently could not eat of the Paſſover: And therefore we never read of its being kept after this, during their *forty* Years ſtay in the Wilderneſs; nor would they have been obliged, as I ſaid, to keep it now, without this ſpecial Command. Yet their Doctors ſay, That this is written by *Moſes*, as a Reproach to the *Iſraelites*, that *they obſerved no Paſſover in the Wilderneſs, but this one alone.* Yet there are Chriſtian Writers, who deliver it as the Opinion of the *Hebrews* themſelves, that they kept another Paſſover, a little before they ended their Wanderings in the Wilderneſs, *viz.* in the firſt Month of the Year wherein *Miriam* died. See *Selden de Synedr. Lib.* ii. *cap.* 2. *n.* 1.

*According to all that the* LORD *commanded Moſes, ſo did the Children of Iſrael.*] They kept the Paſſover on the *fourteenth* Day at Even; but perhaps did not keep the Feaſt of unleavened Bread, for *ſeven* Days following. For here is no mention of that; and it had not been eaſy to provide ſo much Bread, the want of which was ſupplied by *Manna*.

Ver. 6. *And there were certain Men who were defiled by the dead Body of a Man,*] And, by a late Law, (for there is nothing about this in the Original Law of the Paſſover, *Exod.* xii.) no uncleant Perſon might eat of holy Things, *Lev.* vii. 20.

*That they could not keep the Paſſover on that day;*] On the *fourteenth* Day of the firſt Month at Even; when the reſt kept the Paſſover, who were not defiled.

*And they came before Moſes and before Aaron on that day.*] On the very Day that the Paſſover was kept.

Ver. 7. *And theſe Men ſaid unto him,*] Tho' they came before them both, whom they found ſitting together; yet they applied themſelves to *Moſes* only, as the ſupreme Judge in ſuch ſingular Caſes: For the Judges, which were conſtituted by the Advice of *Jethro*, could not reſolve this hard Queſtion; and therefore they reſorted to *Moſes*, unto whoſe Judgment all difficult Cauſes were reſerved, *Exod.* xviii. 22, 26. See *Selden, Lib.* ii. *de Synedriis, cap.* 1. *n.* 3.

*We are defiled by the dead Body of a Man;*] And therefore, ſome may think, ſhould have been excluded out of the Camp, (according to what was ordain'd, *chap.* v. 2.) and conſequently kept from coming with ſuch Queſtions, or about any other Buſineſs, to *Moſes*. But it muſt be conſider'd, that when this happen'd, the Law now mentioned was not given: for this was in the firſt Month of the ſecond Year; and that Law was not given till the ſecond Month, when the Camps were formed.

*Wherefore are we kept back,*] It was againſt their Will that they were defiled by the dead Body of a Man, (which perhaps they were bound to bury) and therefore they expoſtulate with *Moſes*, about their being denied the Liberty, which others had: pleading, in effect, it was not their Fault that they were defiled by the Dead, but rather their Unhappineſs; and therefore why might they not challenge a Right in this Sacrifice, as well as others, ſeeing they had not forfeited it by any other voluntary Guilt?

*That we may not offer an Offering of the* LORD] The Paſſover is called *the* KORBAN *of the* LORD; becauſe it was to be killed, and its Blood ſprinkled (which ſhews it to be properly a Sacrifice) and then eaten by GOD's Commandment, in a grateful Remembrance of an exceeding great Benefit; which ſhews it to be an Euchariſtical Sacrifice. For though the firſt Sacrifice in *Egypt* was to procure Deliverance to them, and to avert the Evil which fell on the *Egyptians* by the deſtroying Angel; yet ever after it was a Thankſgiving for Deliverance then wrought, by GOD's ſpecial Favour to them: Of which there was a compendious Commemoration made, in their Paſchal Rites, *Exod.* xii. 26, 27.

*In his appointed ſeaſon among the Children of Iſrael?*] For if they did not perform this Service

vice now, they knew it was not lawful to be done at any other time.

Ver. 8. *And Moſes ſaid unto them, ſtand ſtill.*] Or wait here a-while. In which words *Moſes* himſelf acknowledges the difficulty of the Caſe; which he could not reſolve, till he had firſt conſulted the Divine Majeſty about it. Which may teach Judges not to be aſham'd to confeſs their Ignorance, and take advice in Matters dubious; as the *Hieruſalem Targum* here obſerves. But I ſee no ſuch good ground for the other part of his Obſervation on this *Verſe*; that there being four difficult Cauſes brought before *Moſes*, in two of them he made haſte to determine; but in the other two he was ſlow. Thoſe of the firſt ſort were this, and that of the Daughters of *Zelophehad*, *chap.* xx. theſe he judged preſently, becauſe they were pecuniary Matters; but the other two, (*viz.* about him that blaſphemed, *Lev.* xxiv. and him that gathered Sticks on the Sabbath-day, *Numb.* xv.) being capital Cauſes, he took longer time to judge; for *he put them in Ward* till the Mind of the LORD was known: to teach thoſe that ſucceeded him in the Office of Judges, *to make quick diſpatch in Money Matters, but to proceed ſlowly in Capital Cauſes.* But as this was no pecuniary Cauſe; ſo it doth not appear but he took as much time to underſtand the Mind of GOD in it, as in the other two about Blaſphemy and Sabbath-breaking: for he went in to conſult with him, as he did alſo in the caſe of *Zelophehad*'s Daughters, whoſe *Cauſe he brought before the* LORD, *ch.* xxvii. 5.

*I will hear what the* LORD *will command concerning you.*] Theſe words ſeem to ſignify, that *Moſes* might go into the Holy Place when he pleaſed, to enquire of GOD; where GOD ſpake with him in an audible Voice, *ch.* vii. 89. whenſoever he deſired Satisfaction about any doubt. So *Abarbinel*, who in this forſakes the *Talmudiſts*: for they fancy, that becauſe GOD *called to Moſes*, and then ſpake to him out of the Tabernacle, (*Levit.* i. 1.) he could never go into the Holy Place, but when he was called. Which was true only at that time, when the Glory of the LORD had newly filled the Tabernacle; ſo that he durſt not come into it, till he was invited: but was not a general Rule to be obſerved in all his Colloquies with the Divine Majeſty (that he ſhould wait till he had a ſingular Call to come to him) for it is plain by this place, that he went in to ſpeak with him, whenſoever he had occaſion.

Ver. 9. *And the* LORD *ſpake unto Moſes, ſaying,*] He brought this Caſe before the LORD, as his manner was in ſuch doubts, and the LORD gave him the following Anſwer; which was to be a Rule, not only to theſe preſent Enquirers, but to all Poſterity.

Ver. 10. *If any Man of you, or of your Poſterity, ſhall be unclean*] From hence the Jews obſerve, that this is a Law concerning particular Perſons only; not concerning all the People, or the major Part of them. For, as the *Miſchna* ſaith in the Title *Peſachim*, *cap.* 7. if all the People, or the greater part, or the Prieſts, had contracted any Defilement, they ought notwithſtanding to keep the Paſſover, even in that Defilement. But if the leſſer part only were defiled, then they that were clean ought to keep it in the firſt Month, and they that were defiled in the ſecond. This they ground upon the very firſt words of this Law, *ver.* 6. *There were certain Men*; and upon theſe, *if any Man of you*, &c. From whence, ſaith *Maimonides*, this Doctrine follows, out of ancient Tradition, that *there were ſome private Perſons, who were adjourned to the ſecond Paſſover; but if the generality ſhould be defiled by the dead, they were not to be ſo adjourned, but to ſacrifice in that Uncleanneſs.* A great deal more to the ſame purpoſe may be ſeen in the fore-named Mr. *Selden*, *lib.* 2. *de Synedr. cap.* i. *n.* 3.

*By reaſon of a dead body,*] This Caſe is mentioned inſtead of all other, of like nature. For there was the ſame reaſon for thoſe who were unclean by a Leproſy; for Women in Childbed, or that were menſtruous, or thoſe that had a Running-iſſue, or had touched a dead Carcaſe. And this ſome of them ground upon *ver.* 13. where ſpeaking of thoſe who ſhould keep the Paſſover, it is ſaid in general, *the Man that is clean*, &c. therefore he that was any way unclean, might not keep it.

*Or be in a Journey afar off,*] Out of his own Country, (for it could not be kept any where but in *Judea*, *Deut.* xvi. 2.) or at ſuch a diſtance that he could not reach the Tabernacle upon the Day appointed. In the *Miſchna* indeed, this *dereck rechokah*, as it is in the *Hebrew*, (*a long way off*) is defined to be *fifteen* Miles from *Jeruſalem*, or the place where the Tabernacle was. Whence *Maimonides* ſaith, If any Man on the *fourteenth* Day of the Month *Niſan*, at Sun-riſing was *fifteen* Miles, or more from *Jeruſalem*; this was a *remote way*; but if he was not ſo far from it, he was not comprehended in *this remote way*; for he might be at *Jeruſalem* time enough in the Afternoon, to keep the Paſſover that Evening; tho' he went but a ſlow pace, and that on foot. But I do not take this to be a reaſonable Explication. *Philo* hath determined the diſtance a great deal better, according to the Interpretation I mentioned at firſt, (*lib.* iii. *de Vita Moſis*) where he ſaith, the ſecond Paſſover was permitted, τοῖς μακρᾶς χάριν ἀποδημίας κωλυομένοις, &c. *To ſuch who were hindered by their Travels into Countries a great way off, from ſacrificing with the reſt of their Nation. For it was not their fault that they were deprived of this honour; eſpecially conſidering that ſo ſmall a Country as Judea could not contain ſuch a populous Nation, but ſent out Colonies into many places.* As for thoſe who were only *fifteen* Miles from *Jeruſalem*, they might eaſily have come to the Feaſt, if not on the *fourteenth* Day, yet the Day before; and if this diſtance had been a good reaſon to excuſe their abſence, moſt of the Nation might have ſtaid away without any danger.

*Yet he ſhall keep the Paſſover unto the* LORD.] When that Uncleanneſs is gone, and he is returned to his own Country again.

Ver. 11. *The fourteenth day of the ſecond Month at Even, they ſhall keep it.*] They had a whole Month's time given them, to diſpoſe themſelves and their Affairs ſo, that they might be able to keep it.

*And eat it with unleavened Bread, and bitter herbs.*] Thoſe Jews who are called *Karaites*, as Mr. *Selden* obſerves in the place before-named, *n.* 7. expreſsly ſay, that they were not bound in the ſecond Month Paſſover unto more than this; to eat the Lamb with unleavened Bread, and bitter Herbs; but they were not obliged to keep the Feaſt of unleavened Bread ſeven Days, becauſe they might do that in the Paſſover of the firſt Month: For the Unclean are only prohibited to eat the Paſſover, but not to keep the Feaſt of unleavened Bread.

If the ſame Perſons that could not keep it in the firſt Month, happened again to be unclean in the ſecond, they could not keep it in the third, or the fourth Months: for this had been to confound one Feaſt with another; and there is no order for it.

Ver. 12. *They ſhall leave none of it till the Morning, nor break any bone of it.*] This belongs to the eating of the Paſchal Lamb, *Exod.* xii. 10, 46.

*According to all the ordinances of the Paſſover, they ſhall keep it.*] See *ver.* 3. This is to be underſtood of all the Rites that were proper to the Offering, and to the eating of the Paſchal Lamb; but not to the keeping of the ſeven Days of unleavened Bread.

Ver. 13. *But the Man that is clean, and is not in a journey, and forbeareth to keep the Paſſover,*] In the firſt Month, which was the time appointed for it.

*Even the ſame ſhall be cut off from his People.*] By the hand of the Judges; or of God.

*Becauſe he brought not the offering of the* Lord *in his appointed Seaſon,*] See *ver.* 7.

*That Man ſhall bear his Sin.*] The puniſhment of it.

Ver. 14. *And if a Stranger ſhall ſojourn among you,*] He ſpeaks of a Proſelyte, who had not intirely embraced their Religion; but was no Idolater.

*And will keep the Paſſover unto the* Lord,] Hath a deſire to join with you in the Solemnity.

*According to the ordinance of the Paſſover, and according to the manner thereof, ſo ſhall he do.*] He was to be circumciſed, and his whole Family; or otherwiſe he could not be permitted to keep it. See *Exod.* xii. 44. If he was made an intire Proſelyte after the Paſſover in the firſt Month, and before that in the ſecond, it was a queſtion whether he might keep it then, or no.

*Ye ſhall have one ordinance both for the Stranger, and for him that was born in the Land:*] See *Exod.* xii. 49.

Ver. 15. *And on the day that the Tabernacle was reared up,*] This is here mentioned again by *Moſes*, becauſe he is going to ſpeak of their removal from *Sinai*; which was by the direction and guidance of this Cloud, which ſettled upon the Tabernacle when it was firſt erected, *Exod.* xl. 34.

*The Cloud covered the Tabernacle, namely, the Tent of the Teſtimony.*] The words may be exactly rendered out of the *Hebrew*, *The Cloud covered the* (*Miſchan*, or) *dwelling place of* God, *upon* (or *over*) *the Tent of the Teſtimony*: that is, over that part of the Tabernacle where the Ark was, the Cloud appeared viſible to all, *viz.* over the moſt holy Place; where the Lord appeared in a glorious Cloud upon the Mercy Seat, *Lev.* xvi. 2.

*And at Even*] When it grew dark.

*There was upon the Tabernacle*] Upon that part of it now mentioned.

*As it were the appearance of fire*] The ſame Cloud which was outwardly dark, was bright within, and turned that light ſide towards them in the Night; when the cloudy part could not be ſeen, nor be uſeful to them.

*Till the Morning.*] Till it was day, when the Cloud was more ſerviceable to them than the Light.

Ver. 16. *So it was alway.*] All the time of their Continuance in the Wilderneſs. See *Exod.* xiii. 21.

*The Cloud covered it by day,*] The Word *by day* is not in the Original: it being the manner of the *Hebrew* Language to omit a word ſometime in one part of a Sentence; which the other part neceſſarily ſupplies: As in *Pſal.* lxxxiv. 11. *One day in thy Courts is better than a thouſand*; *i. e.* in any other place. And *Pſal.* xci. 7. *A thouſand ſhall fall at thy ſide*, (*i. e.* on thy left hand) *and ten thouſand at thy right hand.*

*And the appearance of fire by night.*] As the dark ſide of the Cloud appeared by Day over the holy Place, when they had need of no other Light but that of the Sun; ſo the bright part appeared every Night, and that like Fire; when the Cloud, by reaſon of darkneſs, could not be ſeen, nor be ſerviceable to them for their direction. See *Exod.* xl. 38.

Ver. 17. *And when the Cloud was taken up,*] Or went up from off the Tabernacle, which it before covered, and appeared higher in the Air. From hence, to the end of the Chapter, *Moſes* gives an account of their removal from Mount *Sinai*, and the reaſon of their ſtaying a longer or ſhorter time in thoſe places to which they removed, all the time of their Travels in the Wilderneſs.

*Then after that the Children of Iſrael journied:*] They took down the Tabernacle, when the Cloud was gone up from it, (as had been directed, *ch.* iv. 5, &c.) and followed the Cloud, which went before them, and led them to the place where they were to reſt, *Exod.* xiii. 21.

*And in the place where the Cloud abode,*] Where it ſtopt its Motion, and ſtood ſtill.

*There the Children of Iſrael pitched their Tents.*] Set up the Tabernacle, and encamped round about it.

Ver. 18. *At the commandment of the* Lord *the Children of Iſrael journied,*] The motion of the Cloud was an indication of the Divine Pleaſure, that they ſhould move alſo, and go towards another ſtation: which they did, and went on, as long as the Cloud moved.

*And at the commandment of the* Lord *they pitched.*] For when the Cloud ſtood ſtill, that was a Divine Direction to them to ſtand ſtill alſo, and there to fix their ſtation where the Cloud ſtood; which, as ſoon as the Tabernacle was ſet up again, came down and ſettled upon it, in its wonted place, *over the Tent of the Teſtimony*, ver. 15.

*As long as the Cloud abode upon the Tabernacle, they reſted in the Tents.*] And as long as the Cloud reſted immoveable, in that new place to which it had conducted them; they likewiſe reſted in Tents round about it.

Ver. 19. *And when the Cloud tarried long upon the Tabernacle many days,*] As it ſometimes did: for *Maimonides* reckons that they ſtaid *eighteen* Years in one place.

*Then the Children of Iſrael kept the Charge of the* Lord] This Phraſe is uſed here ſomething differently from the ſenſe it hath *ch.* iii. 25, 28, &c. ſignifying their Obedience to God in fixing their abode there where the Cloud reſted till it moved again; tho' it reſted never ſo long.

*And journied not.*] This is the Explication of the foregoing words, *they kept the charge of the* Lord; not daring to ſtir without the Conduct of God, tho' ſometimes they ſtaid ſo long in a Place, that, no doubt, it was very irkſome to thoſe who were very deſirous, if not impatient, to be in the Land of Promiſe. This is an Inſtance of ſome regard they had to the Divine Majeſty; tho' they did not fear and reverence him ſo much as they ought to have done; which appeared by their frequent Mutinies and Diſobedience, mentioned in the following Story.

Ver. 20. *And ſo it was, when the Cloud was a few days upon the Tabernacle, according to the commandment,* &c.] If they had a deſire to reſt a while longer in ſome ſtation, which was very convenient for them; yet, upon the motion of the Cloud, they took down their Tents and moved alſo.

Ver. 21. *And ſo it was when the Cloud abode from Even unto the Morning, and the Cloud was taken up in the Morning, then they journied.*] That is, if it did not ſtay a whole Day in a place, but ſettling in the Even upon the Tabernacle, it was taken up again the next Morning; yet they followed its Motion. This is a great Inſtance of their Obedience in this Particular: for having reſted but one Night, they might be weary, and very unwilling to take down their Tents and the Tabernacle, and travel again the next Morning.

*Whether it was by Day or by Night that the Cloud was taken up, they journied.*] This is a further Inſtance of their being perfectly guided by God in this Matter; that tho' they were at reſt in their Beds, yet if notice was given of the motion of the Cloud, they roſe up and went after it. For they were ſenſible their Safety depended upon the Protection and Guidance of this Cloud.

Ver. 22. *Or whether it were two Days, or a Month, or a Year, that the Cloud tarried upon the Tabernacle,* &c.] Theſe words may ſeem ſuperfluous (ſaith *Maimonides, P.* iii. *More Nevochim, cap.* 50.) unto thoſe who do not conſider the Intention of *Moſes* in this Relation; which was to confute the Conceit of prophane People, who imagined the reaſon of the *Iſraelites* ſtaying ſo long in the Wilderneſs, was becauſe they loſt their way. For the *Arabians*, he ſaith, in his Days, ſtill called the Wilderneſs, in which they travelled, *the wandring Deſert*; fancying the *Iſraelites* here bewildred, (as we ſpeak) and could not find their way out; but wandered like Men in the dark, backward and forward; not knowing which way to turn themſelves; therefore the Scripture punctually ſhows, that all their Removals (which were irregular) and the Time they reſted in any Place (which was very unequal, being ſometimes for *eighteen* Years, ſome only for one Day, or one Night) were all ordered by a ſpecial direction of God. For which Cauſe all the Circumſtances of their Motion are recited ſo particularly by *Moſes*. Which ſhows alſo, that the way from *Horeb* to *Cadeſh-barnea* (on the Borders of the Land of *Canaan*) was a plain, known and beaten Road, of about *eleven* Days Journey; which it was not eaſy for them to miſs. And therefore the Cauſe of their going about, and of their ſtaying *forty* years in the Wilderneſs, is that which *Moſes* relates.

Ver. 23. *At the commandment of the* Lord *they reſted in the Tents,* &c.] This is the uſual recapitulation of what goes before; ſee *chap.* ii. 34. iv. 49. vi. 21. and here was the more neceſſary, becauſe it gives an account of a moſt material thing, their long ſtay in the Deſart, thro' which God thought fit to lead them, *Exod.* xiii. 17, 18.

*They kept the charge of the* Lord,] Moved or reſted according to the Direction which God gave them.

*At the commandment of the* Lord,] See *ver.* 18.

*By the hand of Moſes.*] By his Miniſtry, who told them they were to be guided in their Motions by the Cloud. And therefore they expected no other Commandment but that: the Lord being in that Cloud, and telling them by its Motion or Reſt what they ſhould do. And when it did move, no queſtion, it was ſo leiſurely, as that they, their Children, and Cattle might follow it with eaſe, and be able to take their neceſſary Refreſhment.

It is obſervable, that in all theſe *Verſes* 18, 20, 23. where it is ſaid they journied or reſted *al pi*, (*at the Mouth*) which we well tranſlate *at the Commandment of the* Lord, *Onkelos* renders it *at the Mouth (or Commandment) of the* Word *of the* Lord: which Word he takes to have given to *Moſes* all the Commandments he received: for ſo he tranſlates thoſe words, *Exod.* xxv. 22. *And there will I meet thee,* by theſe; *and I will prepare* (or appoint) *my* Word *to thee there:* to deliver, that is, the Divine Oracles and Anſwers to him.

## CHAP. X.

Ver. 1. AND *the* Lord *ſpake unto Moſes, ſaying,*] This Commandment concerning the Trumpets, it is very likely was given before, but not mentioned till now, when there was an occaſion for one principal uſe of them, *viz.* the removal of their Camp, *ver.* 11.

Ver. 2. *Make thee two Trumpets*] There were ſeveral ſorts of Trumpets, of different form, among the Ancients, as *Euſtathius* ſhews upon *Homer*'s Iliad Σ. *p.* 1138. where he mentions *ſix*: the ſecond of which was στρογγύλη, *turned up round* like a Ram's Horn; which, he ſaith, the *Egyptians* uſed (it being found out by *Oſiris*) when they called the People to their Sacrifices; Χρῶνται δὲ αὐτῆ πρὸς θυσίαν καλοῦντες τοὺς ὄχλους δι' αὐτῆς. It was called in their Language Χνοὴ. Now in this *Moſes* oppoſed the *Egyptians*, (which they would do well to take notice of, who make their Cuſtoms to be of the greateſt Antiquity) for thoſe which he here ordered to be made were *long*, ſuch as we uſe at preſent. So *Joſephus* tells us, in whom there is a large Deſcription of them, *lib.* iii. *Antiq. cap.* 11. where he ſaith they were a Cubit long, and narrow, like a Pipe; but wider, as ours are, at the bottom.

Tho' only *two* be now ordered for preſent uſe, it did not hinder their making more hereafter; when both Prieſts, and People alſo were multiplied: ſee 2 *Chron.* v. 12. where in *Solomon*'s time there were an *hundred and twenty* Prieſts ſounding with Trumpets. And *Joſephus* mentions a vaſt number more, *lib.* viii. *Antiq. cap.* 2.

*Of ſilver.*] Theſe being ſacred Trumpets, as *Joſephus* frequently calls them, it was fit they ſhould be made of this pure Metal; which gave them alſo a ſhriller ſound.

*Of one whole piece ſhalt thou make them,*] As he did the Candleſtick, *Exod.* xxv. 31. which made them the more firm, and apter to give a certain and diſtinct ſound.

*That thou mayeſt uſe them for the calling of the Aſſembly, and for the journeying of the Camps.*] Theſe are the *two* great uſes for which they were deſigned: unto which ſome think a *third* is added, *ver.* 9. See there. It is certain that in *ver.* 10. another uſe of them is aſſigned.

Ver. 3. *And when they*] *i. e.* The Prieſts, *ver.* 8.

*Shall blow*] With an equal and continued ſound.

*With them,*] With both the Trumpets, as appears from *ver.* 4.

*All the Aſſembly ſhall aſſemble themſelves to thee,*] By this kind of ſound, with both the Trumpets, the People underſtood that the whole Congregation was called to meet together.

*At the Door of the Tabernacle of the Congregation.*] Which ſeems to have been the uſual place where they aſſembled; and made their meeting the more ſolemn, becauſe it was before the LORD.

Ver. 4. *And if they blow but with one Trumpet, then the Princes which are Heads,* &c.] If only one Trumpet made the ſound before-mentioned, it was intended to ſummon only the Princes of *Iſrael* to attend *Moſes*.

*Shall gather themſelves to thee.*] At the Door of the Tabernacle of the Congregation, as was ſaid before.

Ver. 5. *When ye blow an alarm,*] When they did not ſimply blow, with a long, even, and plain blaſt; but with an interrupted, and a broken or trembling ſound: which had, as the Jews ſay, a plain Note before, and after that a quavering. We generally explain it by a *Tara-tan-tara*: but that Word, (as Dr. *Lightfoot* obſerves) ſignifies a Blaſt, which put the quavering Sound before and after, and the plain Note in the midſt; which is contrary to the Jewiſh Deſcription of it. See *Temple Service, chap.* 7. *ſect.* 2. *Hottinger* makes no other diſtinction between the foregoing Sound, *ver.* 3. called *Tekiah*, and this called *Teruah*; but that the former was equal, and this was quick and conciſe, *Analect. Diſſert.* iii. *p.* 152.

*Then the Camps that lie on the Eaſt parts ſhall go forward.*] *viz.* If this Alarm was blown only once, (as appears from *ver.* 6.) then the Hoſts that were under the Standard of *Judah* began to march: ſee *chap.* ii. 3.

Ver. 6. *When ye blow an Alarm the ſecond time,* &c.] Having ceaſed for a while, if the Alarm was blown again, then thoſe Tribes which were under the Standard of *Reuben* (*chap.* ii. *ver.* 10, 11, &c.) began to move, who lay on the *South Side.*

*They ſhall blow an Alarm for their Journies.*] That is, they ſhall blow a *third* and *fourth* Alarm, for the moving of the other two Standards. So the LXX. rightly explain it, in ſo many words at length; *Ye ſhall blow an Alarm the third time, and the Camps that lie towards the Sea (i. e.* on the Weſt-ſide*) ſhall take their Journey; and ye ſhall blow the fourth Alarm, and they that lie towards the North,* &c. In what order the Camp of the *Levites* moved, is related afterwards, *ver.* 17, 21.

Ver. 7. *And when the Congregation is to be gathered together, you ſhall blow, but you ſhall not ſound an Alarm.*] Here is a manifeſt Diſtinction between plain *blowing* and *ſounding an Alarm*; which were for different Purpoſes, and accordingly to be uſed, *ver.* 3, 5.

Ver. 8. *And the Sons of Aaron the Prieſts ſhall blow with the Trumpets.*] None elſe was permitted to uſe them, either for calling the Aſſembly together, or for their March, or at their Feaſts: becauſe GOD would have the greater Regard paid to the Sound which was made by his Miniſters; as if he himſelf called upon them to attend his Summons.

*And they ſhall be to you for an Ordinance for ever throughout your Generations.*] Theſe Trumpets ſhall be uſed by you, not only while you ſtay in the Wilderneſs, but in future Ages, as long as you are a Nation.

Ver. 9. *And if you go to war in your Land, againſt the Enemy that oppreſſeth you,* &c.] This is thought to be a *third* uſe of the Trumpets; when they were going to give Battel to their Enemies. Which may be confirmed from *ch.* xxxi. 6. and from 2 *Chron.* xiii. 12. But this doth not exclude another meaning; which is, that they called the People together to faſt, and pray to GOD, before they went out to Battel. For it is certain that a Faſt was proclaimed by blowing of the Trumpet, *Joel* ii. 15, &c. Which juſtifies what *Maimonides* ſaith in *Taanioth, cap.* 1. that they blow with the Trumpet, not only when they were in danger from their Enemies; but in all other Diſtreſſes, by Famine, or Peſtilence, *&c.* For he makes this blowing with the Trumpets in this Place, to be the ſame with that Precept, *Pſal.* l. 14. *Call upon me in the day of Trouble, More Nevoch. P.* iii. *cap.* 36. The only Objection, that I can find againſt this Expoſition (which is very ancient) is, that *Moſes* ſpeaks here of *blowing an Alarm* with the Trumpets; which was not uſed (*ver.* 7.) for calling the Aſſembly together, but for the motion of the Camps, *ver.* 5. Yet one cannot conceive how they ſhould be gathered together to make an Army to fight with their Enemies, but by ſome ſort of Sound with the Trumpet, (ſee *Judg.* iii. 27. vi. 34.) and being met, it is highly probable they called upon God by Prayer and Faſting for good Succeſs; as the latter part of this *Verſe* intimates. Beſides, theſe ſilver Trumpets ſeem to have been uſed only at the Sanctuary; and other Trumpets were uſed when they went to War. For at the Siege of *Jericho*, the Prieſts blew with Horns, not with theſe ſilver Trumpets. Therefore they may well be thought here to have called them to the Sanctuary to pray to God, before they went to War; and that, by blowing an Alarm; whereby they underſtood the meaning of the Summons. And if we may believe the *Jews*, they uſed, when the Temple was built, to *blow an Alarm* every Morning, at the opening of the Gates of it; particularly at the opening of the *Eaſt* Gate, called the Gate of *Nicanor*, (as Dr. *Lightfoot* obſerves in the place above-named) for which, tho' there was no expreſs Command, yet it was grounded on this Reaſon, that the *Levites*, who were God's Hoſt, (as they are often called in this Book, *ch.* iv. 3, &c. *ch.* viii. 24.) might be awakened to come and attend their Service in the Houſe of God.

*And ye ſhall be remembered before the* Lord *your* God.] He will be merciful to you, and grant your Requeſt; as the next words explain it.

*And ye ſhall be ſaved from your Enemies.*] Which is to be underſtood with this Condition, *That they turned to him with unfeigned Repentance*; which was the proper intention of their Prayer and Faſting.

Ver. 10. *Alſo in the days of your gladneſs,*] Here is a *fourth* uſe of theſe Trumpets, which were blown when they rejoiced for the good Succeſs, ſuppoſe, of their Arms, or any other great Deliverance; like that mentioned *Eſther* ix. 19. when they feaſted upon the Peace-offerings, which were then offered. And thus it was when *Solomon* built the Temple, 2 *Chron.* v. 12. vii. 6. and at the laying the Foundation of the *ſecond* Temple after the Captivity, *Ezra* iii. 10. and at the Dedication of the Walls of *Jeruſalem*, *Nehem.* xii. 27, 35.

*And in your ſolemn Days,*] Mentioned in *Levit.* xxiii. which were proclaimed by Sound of Trumpet, (ſee there *ver.* 2.) and there were great Feaſts upon many of them, at which the *Levites*, the Poor, and the Widows were entertained, *Deut.* xvi. 11. *Nehem.* viii. 10, 12. But they were not all *Feaſts* which are there mentioned; for one of thoſe *Solemn Days* was a *Faſt*, *viz.* the great Day of Atonement. And therefore the *Hebrew* word *Mode* ſhould rather be tranſlated *Days of Aſſemblies*, as our Mr. *Thorndike* obſerves; who (in his Book concerning the *Service of* God *at Religious Aſſemblies*) notes, that *Moſes* here diſtinguiſhes three ſorts of Solemnities. Firſt, *The Days of your Gladneſs*, which ſignifies Solemnities to be celebrated with cheerfulneſs of heart, *i. e.* Feaſts. Then, *The ſolemn Days of Aſſemblies*, (as he tranſlates it) containing beſides thoſe, Aſſemblies for Humiliation, as the Day of Atonement. And laſtly, *The beginnings of your Months*, to which there was a peculiar Service appointed, *ch.* xxviii. 11.

*And in the beginning of your Months.*] On the New Moons, which the *Jews* obſerved, not like thoſe other Feſtivities and Days of Aſſemblies, upon which they abſtained from all ſervile Work; but with ſpecial Sacrifices, which God appointed to be offered to him upon them, *Numb.* xxviii. 11, 14. and with the Solemnity of blowing with Trumpets, *Pſal.* lxxxi. 3. And they were the more careful to obſerve the New Moons, becauſe their great Feſtivals depended upon them; tho' they are not reckoned among their Feſtivals or Solemn Aſſemblies, *Levit.* xxiii. but only the firſt Day of the ſeventh Month, was a memorial of blowing of Trumpets, *ver.* 24. which gave occaſion perhaps for obſerving all the New Moons in the Year. And there being no expreſs Command for obſerving the firſt Day of the Month, but only for peculiar Sacrifices upon it, and Blowing of Trumpets, ſome argue from thence, that in the moſt ancient Times before the Law of *Moſes*, New Moons were obſerved with Feſtival Joy, (it being plain that they were ſo in the Days of *Heſiod*) of which, tho' we can have no certainty, yet it is very probable, that the Idolatry of worſhipping the Sun, Moon and Stars, being then in the World, they were wont at the appearance of every Moon, to expreſs much Joy, and offer Sacrifices to it. From which God intended to preſerve his People, by appointing ſpecial Sacrifices (with blowing of Trumpets) to be offered unto himſelf at that time. And it is manifeſt, the *Jews* were ſo obſervant of the *New Moons*, that they ſeem to have regarded them next to their *Sabbath*, as Times of religious Worſhip of the Divine Majeſty, 2 *Kings* iv. 23. and *Iſa.* lxvi. 23. *Amos* viii. 5.

And thus I find that among the *Athenians* (whoſe Laws are obſerved by many to have been derived from *Moſes*) the firſt day of the Month was ἱερωτάτη ἡμέρα, as *Plutarch* ſpeaks, *a moſt holy day*; and yet it was not a Feſtival: nor was it conſecrated to any particular God, but unto all. And there was a Law, ταῖς Νουμηνίαις θύειν, that they offer Sacrifices upon the firſt Day of the Month; when they went up to the *Acropolis* (as *Demoſthenes* tells us) to pray for the publick Welfare of the City, and for their own private Happineſs: ſee *Sam. Petitus* in his *Comment. in Leges Atticas*, *lib.* i. *tit.* 1. *p.* 85.

*Over the Burnt-offerings,*] Eſpecially the Morning Sacrifice; at the offering of which the Trumpets began to ſound, 2 *Chron.* xxix. 27.

*And over the Sacrifice of your Peace-offerings,*] Which being Sacrifices of Thankſgiving, it was very proper to have them attended with the Sound of the Trumpets.

*That they may be to you for a memorial before your* God.] *i. e.* That he may graciouſly accept your Offerings, and bleſs you, (as the Phraſe ſignifies in the foregoing *Verſe*) when he ſees his Service to be your Delight and Joy.

*I am the* LORD *your* GOD.] By whoſe Sovereign Authority theſe Commands were given; and in the obſervance of which they might be aſſured of his Bleſſing.

Ver. 11. *And it came to paſs on the twentieth Day of the ſecond Month, in the ſecond Year,*] After their coming out of *Egypt*, as appears from *chap.* i. 1.

*That the Cloud was taken up*] In token that they were to begin to move, as the Cloud did, *ch.* ix. 17.

*From off the Tabernacle of the Teſtimony.*] *i. e.* The moſt holy Place, over which it reſided, *ch.* ix. 15.

Ver. 12. *And the Children of Iſrael took their Journies*] After the Cloud was taken up, it ſtood ſtill for ſome time, till they had taken down the Tabernacle, and packt up their own Tents and Houſholdſtuff. Or elſe, while thoſe under the firſt Standard moved, they took down the Tabernacle: but ſtill the three Tribes which firſt moved, upon the going up of the Cloud, muſt have ſome time allowed to take up their own Tents, *&c.*

*Out of the Wilderneſs of Sinai,*] Where they had ſtayed near a Year.

*And the Cloud reſted*] After *three* Days motion, *ver.* 33.

*In the Wilderneſs of Paran.*] Where they had ſeveral ſtations, beſides this; which was the Mid-way between the Red-Sea and the Land of *Canaan*; and from the Graves of thoſe that luſted, was called *Kibroth-hattaavah*, *ch.* xi. 33. xxxiii. 16. where they ſtayed a Month; and from thence went to *Hazeroth:* and were ſtill in the Wilderneſs of *Paran*, *ch.* xii. 16.

Ver. 13. *And they firſt took their Journey*] In the *Hebrew* the words are, *They journied at the firſt*; *i. e.* at their firſt Removal; which was this.

*According to the Commandment of the* LORD *by the hand of Moſes.*] Not whither they pleaſed themſelves, but according as GOD had before directed, when the Cloud was taken up; and in ſuch order as he appointed: ſee *ch.* ix. 18. And there ſeems to have been a ſpecial Direction, by an expreſs Command, for this firſt Removal, *Deut.* i. 6, 7.

Ver. 14. *In the firſt place went the Standard of the Children of Judah*, &c.] By this it appears that the foregoing words, concerning their Removal *according to the Commandment of the* LORD, relates to the order of their March, as well as to the way they went. See concerning thoſe that marcht under his Standard, and their Commanders (which are here mentioned, and in the two next *Verſes*) *chap.* ii. 1, 3, 5, 7.

Ver. 17. *And the Tabernacle was taken down,*] By the *Levites* (*ch.* i. 51.) who went about this work, as ſoon as the Cloud went up from the Tabernacle; while the three Tribes under the Standard of *Judah* were ſetting themſelves to move.

*And the Sons of Gerſhon, and the Sons of Merari ſet forward,*] They immediately followed the three Tribes, which encamped on the Eaſt of it, under the Standard of *Judah*.

*Bearing the Tabernacle.*] Such parts of it, as were committed to each of their Charge, *ch.* iv. 24, &c. 31, &c.

Ver. 18. *And the Standard of the Camp of Reuben ſet forward, according to their Armies*, &c.] Of this, and the two following Verſes, ſee *ch.* ii. 10, 12, 14.

Ver. 21. *And the Kohathites ſet forward, bearing the Sanctuary.*] That is, the Ark, the Holy Table, the Candleſtick, *&c.* and other things belonging to the Sanctuary, (*ch.* iv. 15, 16, &c.) which the *Kohathites* carried in the middle of the *four* Camps, for their greater Security.

*And the other,*] *i. e.* The *Gerſhonites* and the *Merarites* before-mentioned, *ver.* 17.

*Did ſet up the Tabernacle againſt they came.*] When the Cloud reſted, the two fore-going Camps under the Standards of *Judah* and *Reuben* reſted alſo; and ſettled themſelves in their Tents: which while they were doing, the *Gerſhonites* and *Merarites*, (who marched between them) ſet up the Tabernacle that it might be ready to receive the Ark, and the other Holy things, which followed immediately, under the care of the *Kohathites*. This ſhows the excellent Order wherein they always moved; not only without any tumult or confuſion, but with ſuch a Diſcipline, as ſignified they were under the Conduct of a moſt ſkilful Leader.

Ver. 22. *And the Standard of the Children of Ephraim ſet forward, according to their Armies.*] After the *Kohathites* followed three other Tribes, who were under this Standard: ſee *chap.* ii. 18, 20, 22, 24. Where all that was needful hath been ſaid of the two following Verſes.

Ver. 25. *And the Standard of the Children of Dan ſet forward*, &c.] See concerning him, and thoſe mentioned in the two next Verſes, *chap.* ii. 25, 27, 29.

*Which was the rereward of all the Camps, throughout their Hoſts.*] The Hebrew word *Meaſſeph* (which we tranſlate *was the rereward*) comes from a word, which every where ſignifies to gather together, or collect. And therefore is here to be ſo underſtood; and the whole Sentence thus rendred: *Then ſet forward the Standard of the Camp of* Dan, *gathering to it all the Camps, throughout their Hoſts:* Or, *according to their Armies*, as we here tranſlate the laſt part of theſe words, *ver.* 14, 18, 22. So *Forſterus* tranſlates it; the meaning being, that all the reſt of the People, who were not a part of the *four* before-mentioned Camps, all under twenty Years old, (who were *not able to go forth to War*) together with the mixt multitude that came with them out of *Egypt*, (*Exod.* xii. 38.) and all the unclean Perſons, who were ſhut out of the Camp, (*ch.* v. 2.) came after this hindermoſt Standard of the Children of *Dan*.

Ver. 28. *Thus were the Journeyings of the Children of Iſrael*, &c.] In this order they marched, when they removed from one ſtation to another.

Ver. 29. *And Moſes ſaid unto Hobab,*] His Wife's Brother, as *Theodoret* underſtands it.

*The Son of Raguel the Midianite.*] The Son of *Jethro* Prieſt of *Midian*: For *Raguel* and he are thought by many to be the ſame Perſon; (*Exod.* ii. 18, iii. 1.) or one was the Father, and the other the Son; and then *Hobab* was the Grand-ſon of *Raguel*.

*Moſes his Father-in-law*,] Theſe words may either refer to *Raguel*, who is ſuppoſed to be *Jethro*; and then it is rightly tranſlated *Father-in-law*: or they may as well refer to *Hobab*, and be tranſlated *Brother-in-law*; for ſo the Hebrew word *Choten* ſometimes ſignifies, a very near Kinſman. It cannot, without great ſtraining, be otherwiſe expounded in *Judges* i. 16. and iv. 11. After *Jethro* therefore was gone back to his own Country, *Exod.* xviii. 27. *Hobab*, his Son, ſtay'd ſtill with his Siſter *Zipporah*, and accompanied *Moſes* all the Time he ſtay'd near *Sinai*; which was not far from *Midian*, whither he thought to return, now the *Iſraelites* were marching away from that Neighbourhood; but *Moſes* was deſirous to have his Company further, even to the Land of Promiſe.

*We are journeying unto the place, of which the* Lord *ſaid, I will give it you*:] *i. e.* To the Land of *Canaan*; for thither God intended to have brought them, ſhortly after this removal; as appears from *Deut.* i. 6, 7.

*Come thou with us, and we will do thee good*;] See *ver.* 32.

*For the* Lord *hath ſpoken good concerning Iſrael.*] Promiſed to beſtow a noble Country upon us, for our Inheritance.

Ver. 30. *And he ſaid, I will not go*,] This was his preſent Reſolution, till *Moſes* had further perſwaded him.

*But I will depart to my own Land*,] Which he was loth to leave, merely in hope of what the *Iſraelites* had not yet in Poſſeſſion.

*And to my Kindred.*] With whom all Men love to live and die.

Ver. 31. *And he ſaid*,] *i. e. Moſes* replied.

*Leave us not I pray thee*;] Do not perſiſt in that Reſolution; but be perſwaded to go along with us.

*Foraſmuch as thou knoweſt, how we are to encamp in the Wilderneſs*,] He being a Borderer upon this Wilderneſs, was well acquainted with every Part of it, and the better able to adviſe them how to ſecure their Camp, (for the Cloud only ſerved to direct them where it ſhould be pitched) and defend themſelves from the People, on all ſides, that might be injurious to them: Which made *Moſes* ſo earneſt with him to ſtay with them, while they had ſuch need of his Aſſiſtance.

*And thou mayeſt be to us inſtead of Eyes.*] To give them Advice and Counſel in any Difficulty they might meet withal, in the Places where they ſtay'd; or to direct them how to provide themſelves with ſuch Things as they wanted: For he having lived long thereabouts, could not but underſtand the neighbouring Countries. The LXX underſtand this Paſſage, as if he deſired him to continue to be what he had been hitherto in the Wilderneſs, (*viz.* a good Adviſer, like his Father *Jethro*) aſſuring him, they would look upon him as an *Elder*; that is, have him in great Honour.

Ver. 32. *And it ſhall be, if thou go with us*;] Not only ſtay with us, while we are here in the Wilderneſs, but go along with us into *Canaan*.

*Yea, it ſhall be*,] Depend upon it.

*That what goodneſs the* Lord *ſhall do unto us, the ſame will we do unto thee.*] Give thee ſome part of the Poſſeſſion which God ſhall beſtow upon us. Accordingly it appears, that as *Moſes* prevailed with him to accompany them, ſo he and his Poſterity were ſettled among the *Iſraelites*, *Judges* i. 16. & iv. 11. (where either he or his Father is called the *Kenite*) who lived in Tents, not in Houſes, after the manner of their Forefathers in *Midian*.

Ver. 33. *And they departed from the Mount of the* Lord] *viz. Horeb*, in the Wilderneſs of *Sinai*, where they had ſtay'd a long time, *Deut.* i. 6.

*Three Days journey*;] They travelled three Days before the Cloud ſettled again upon the *Tabernacle*; though it ſtood ſtill ſometimes (but did not deſcend) to give them Time for neceſſary Refreſhment, and for Sleep. See *chap.* xi. 1.

*And the Ark of the Covenant of the* Lord *went before them in the three Days journey*,] It is ſaid, *ver.* 21. that the Sanctuary was carried between the two firſt Standards, and the two laſt; *i. e. in the midſt of the Camp*, as we expreſly read, *chap.* ii. 17. Which *Abarbinel* thinks is to be underſtood of all their Journies, but only this. That was the conſtant Order of their March; firſt went the Standard of *Judah*; next that of *Reuben*: After this, *the Tabernacle of the Congregation*; then followed the Standard of *Ephraim*; and, laſt of all, that of *Dan*. But now, in their firſt Removal, God did them the Honour to appoint the Ark to go before them, in the front of all the Camps; as he did when they paſſed over *Jordan*, *Joſhua* iii. 6. that is, in their firſt and laſt Journies, this extraordinary Favour was ſhown them; but in all the reſt the Ark went in the midſt of them. And thus *Aben Ezra* upon this Place; *This firſt Removal was not like the reſt of their Removals.* But I ſee no good Ground for this Expoſition. The plain Meaning ſeems to be, That the Lord, as their King and Governor, led them by the Cloud, which was always over the Ark; juſt as a General leads his Army, though he be not in the front of it, but in the midſt, from whence he iſſues out his Orders.

*To ſearch out a reſting place for them.*] There was no need of enquiry after a fitting Station for them; but he ſpeaks after the manner of Generals, who ſend Officers before them, to take up the moſt convenient Quarters for their Army. See *Deut.* i. 33.

Ver. 34. *And the Cloud of the* Lord *was upon them by Day, when they went out of the Camp.*] It ſeems this Removal of their Camp from *Sinai*, was in the Day-time, (as ſometimes they removed in the Night, *chap.* ix. 21.) and the Cloud being taken up from off the Tabernacle, ſo moved over the Ark, as to over-ſpread them all by Day; as the Pillar of Fire was over them by Night; to give them Aſſurance of the divine Protection. See Note upon *Exod.* xiii. 21. and *Pſal.* cv. 39.

Ver. 35. *And when the Ark ſet forward,*] There being the Letter *Nun* turned the wrong way in the *Hebrew* word for *ſet forward*; as there is in the word for *complained*, in the firſt *Verſe* of the next *Chapter*; the Jewiſh Doctors fancy it denotes here God's gracious converting his Face towards them, at the Prayer of *Moſes*; and, in the following Story, the Peoples Averſion to God, and ungrateful turning away their Hearts from him.

*Moſes ſaid,*] It was his Cuſtom to pray in this manner upon ſuch Occaſions; as *R. Levi ben Gerſom* expounds it.

*Riſe up,*] This is an Expreſſion (ſaith *Abarbinel*) like that in *Iſai.* xxxiii. 10. *Now will I riſe, ſaith the* Lord, *and will be exalted*, &c. where his taking Vengeance upon his Enemies, is called, *his riſing*; according to *Job* xxxi. 14. *What ſhall I do, when* God *riſeth up*, &c. The next words, *Let thy enemies be ſcatter'd*, &c. juſtify this Senſe.

Lord,] It ſeems very ſtrange to me, that any ſhould alledge this Place as a Proof, that the Ark is called *JEHOVAH*; when the Prayer of *Moſes* is ſo plainly directed to the Lord himſelf, (who was there in a glorious Symbol of his Preſence) and not to the Ark; conſidering alſo, that in other Places where this very form of Speech is uſed, the Lord and the *Ark* are moſt manifeſtly diſtinguiſhed the one from the other: ſee 2 *Chron.* vi. 41. and *Pſal.* cxxxii. 8. And yet an *anonymous* Anti-Trinitarian Writer (confuted by *Joſeph de Voiſin* fifty Years ago) obſerving that the *Chaldee* here, inſtead of the Lord, hath the WORD of the Lord, is ſo abſurd as to ſay, that the Ark is called the WORD; Becauſe God, ſaith he, (*p.* 234.) *ante illam reſponſa vel oracula ſua dabat*, &c. before the Ark gave his Anſwers or Oracles, when the Prieſt, in dubious Matters, conſulted the Mouth of the Lord: Which Expoſition carries its own Confutation in it; for if the High Prieſt conſulted *the Mouth of the* Lord, (as he ſpeaks) then by the WORD which gave the Anſwer, muſt be meant the Lord himſelf; to whom *Moſes* here directs his Prayer, as the *Hieruſalem Targum* excellently paraphraſes this *Verſe*; *And it came to paſs, when the Ark was taken up, that* Moſes *lifted up his hands in prayer, and ſaid, Riſe now, O WORD of the* Lord, *in the ſtrength of thy Power, and ſcatter the Enemies of thy People*, &c.

*And let thine Enemies be ſcattered*;] This is a Prayer, that God would put all thoſe to flight (as he had done the *Amalekites*, *Exod.* xvii.) who oppoſed their Paſſage to the promiſed Land: as after they came thither, they uſed this Prayer (*Pſal.* lxviii. 1.) for his Aid againſt all thoſe, who ſought to diſpoſſeſs them of it.

*And let them that hate thee, flee before thee.*] This is a Repetition of the ſame Prayer, as is uſual; for *thy Enemies*, and *thoſe that hate thee*, ſignify the very ſame, *Pſal.* xxi. 8. *Dan.* iv. 19. *Luke* i 71.

Ver. 36. *And when it reſted,*] As it did whereſoever the Cloud ſtaid, and moved no further.

*He ſaid,*] He prayed again. So the *Hieruſalem Targum* underſtands both this and the former *Verſe*, *Moſes lifted up his Hand in Prayer, and ſaid*, &c. And *Jonathan Uzielides*, *Moſes ſtood in Prayer, and begged Mercy of* God, *ſaying*, &c.

*Return*, O Lord, *unto the many Thouſands of Iſrael.*] Which *Onkelos* thus paraphraſes, *Come again, and dwell with thy Glory in the midſt of us.* And ſo he did; the Cloud, wherein the Divine Majeſty reſided, ſettling upon the Tabernacle, over the Ark of the Teſtimony, as ſoon as it was again pitched. Others tranſlate it, *Give reſt*, O Lord, (which the *Hebrew* words will bear) ſecure us, that is, in Peace, againſt the Incurſions of our Enemies, and all other Dangers. *R. Levi Ben Gerſom* expounds it, *bring back* the *Iſraelites* into the Land of Promiſe, where their Forefathers dwelt when they were few in Number; whoſe Poſterity was now increaſed to *ten thouſand thouſands*, as the laſt words are in the *Hebrew*. And there are thoſe, who will have this to be a Prayer for their Increaſe and Multiplication into many more Thouſands than they were already. And thus the *Hieruſalem Targum*, (who ſtill by the Lord underſtands his WORD) *Return now, O WORD of the* Lord, *from the Vehemence of thy Anger, and come back to us in thy merciful Goodneſs; bleſs the Myriads, and multiply the Thouſands of Iſraelites.*

## CHAP. XI.

Ver. 1. AND *when the People complained,*] Or, as it is tranſlated in the Margin, *were as it were Complainers*, or Mutterers. Which words, *D. Kimchi*, in his *Michol*, brings as an Inſtance to prove that the Particle *Caph* (which we tranſlate *as*) doth ſometimes ſerve only to ſignify the Truth of a Thing, and to confirm it, and imports nothing of *likeneſs*. For the Diſcontent of the People did not reſt in their Minds, but broke out into open Murmurings and undutiful Complaints. The like he obſerves, *Gen.* xxv. 31, 33. and *Hoſea* v. 10. *The Princes of Judah were like them that remove the bound:* Where we make it to ſignify a Similitude, but ſhould only have taken it as a ſtrong Affirmation of the Truth of the Thing. See *Theod. Hackſpan Diſput.* iv. *de Locutionibus Sacris*, *n.* 4.

*Complained,*] Of their long March for three Days together, with their little Children, Cattle, and all their Baggage. So it is commonly thought; but I can ſee no good Ground for it. For, no doubt, the Cloud ſtood ſtill, (though it did not come down and ſettle, as I ſaid, *chap.* x. 33.) that they might make ſome convenient Reſts in their Journey; elſe how ſhould they gather the *Manna* that fell every Night about their Tents, and would keep but one Day, as we read *Exod.* xvi. I conclude therefore, that this Muttering was the beginning of thoſe loud Complaints, which were made a little after, *ver.* 4, 5, *&c.* becauſe they were not brought by this Removal to a Place, where they might have had other Food than *Manna*; of which they now grew weary, having lived upon it near a whole Year.

*It diſpleaſed the* Lord.] In the Hebrew, *It was Evil in the Ears of the* Lord; that is, though it was only a Muttering, which did not come to the Ears of *Moſes*, (as this Complaint ſhortly after did) yet the Lord took Notice of it, and was much offended at it; as it here follows.

*And the* Lord *heard it, and his Anger was kindled*;] Or, *When the* Lord *heard it*, he demonſtrated he was highly offended, by ſending a Fire among them.

*And the Fire of the* Lord *burnt among them*,] Some take this Phraſe, *Fire of the* Lord, to ſignify a great Fire; as *Mountains of the* Lord, are high Mountains: Which came either from Heaven, like Lightening, (as in 2 *Kings* i. 12.) or from the Pillar of Cloud and Fire, over the Tabernacle; where the Glory of the Lord appeared ſome times like unto Fire.

*And conſumed them that were in the uttermoſt parts of the Camps*.] Where the mixt Multitude were (as I obſerved, *chap*. x. 25.) who came out of *Egypt*; and may well be ſuppoſed to have ſtirred up the *Iſraelites* to complain of their tedious Journey, which had not yet brought them near to the Land of *Canaan*. And perhaps ſome of them lagged behind on purpoſe, that they might complain of Wearineſs, (as ſome take it) or rather of want of ſtronger Food. But *Bochartus* hath demonſtrated that this Word which we tranſlate *the uttermoſt parts*, ſignifies *in all*, or *throughout*. Of which he gives many Inſtances out of *Lud. de Dieu*, upon *Ezek*. xxxiii. 1. See *Gen*. xix. 4. & xlvii. 2, &c. *Hierozoicon*. *P*. i. *L*. ii. *cap*. 34. And therefore ſo it ſhould be here render'd, *Conſumed ſome in every part of the Camp*; where they began to make Complaints one to another, of their being ſtill in a Wilderneſs.

Ver. 2. *And the People cried unto Moſes*;] Of whoſe Power with God they had great Experience; but had reaſon to diſtruſt their own Intereſt in him, becauſe of their murmuring Humour: For it is likely they are the ſame People that cried now to *Moſes*, who before complained, *ver*. 1.

*And when Moſes prayed unto the* Lord,] As they begg'd he would.

*The Fire was quenched*.] Went out; and no Signs of it appear'd. So the *Hebrew* Phraſe ſignifies, *it ſunk*. What Number of them was burnt, we are not told: it is likely not many, becauſe the Terror of it inſtantly made them deprecate God's Diſpleaſure, by *Moſes* their Interceſſor; which put a ſtop to it.

Ver. 3. *And he called the name of the place Taberah*,] Which, for another reaſon, was alſo called *Kibroth-hattaavah*, *ver*. 34. They are mentioned, indeed, in *Deut*. ix. 22. as if they were two diſtinct Places; but it is plain, by the Story, that the Things which occaſioned both theſe Names, happen'd in one and the ſame Station. And therefore they were only different Names for the ſame Place; unleſs we ſuppoſe *Kibroth-hattaavah* to have been the Name of that particular Piece of Ground in that Place, where the Luſters were buried.

*Becauſe the Fire of the* Lord *burnt among them*.] This is the reaſon of the Name of *Taberah*, (which ſignifies *a burning*) which was impoſed on this Place, to preſerve the Memory, both of God's Judgments, and of his Mercy.

Ver. 4. *And the mixt Multitude that was among them*] The Hebrew word *Haſaphſuph* is well tranſlated by *Bochartus*, *Populi colluvies undecunque collecta*, the Dregs or Scum of the People gather'd together from all Parts. For the doubling of Words increaſes their ſenſe, in the *Hebrew* Language, and makes the ſame with the ſuperlative Degree in other Tongues: Of which he gives many Inſtances in his *Hierozoicon*, *P*. ii. *Lib*. v. *cap*. 6. See *Lev*. xiii. 19. where *Adamdameth* ſignifies *exceeding red*; as *Haſaphſuph* here doth *a very great Collection* of all ſorts of People, both *Egyptians* and other neighbouring Nations, who were invited, by their wonderful Deliverance out of *Egypt*, to join themſelves to the *Iſraelites*, as Proſelytes to their Religion. See *Exod*. xii. 38. The *Jews*, in *Tanchuma*, ſay, there were *forty thouſand* of them, and *Jannes* and *Jambres* at the Head of them.

*Fell a luſting*;] He doth not ſay for what; and the *Jews* have taken the Liberty to fancy what they pleaſe. Some of them ſay that they luſted after ſuch Women, as *Moſes* had lately forbidden them to marry. So the Paraphraſe of *Uzielides*, *Moſes heard the People weeping, becauſe thoſe that were near of kin to them were forbidden in Marriage*. And he makes as if theſe Proſelytes petitioned *Moſes* to abrogate thoſe Laws about Inceſt. Such Conceits others have indulged to themſelves, (as Mr. *Selden* ſhows, *Lib*. ii. *de Synedr*. *cap*. iv. *p*. 202.) when the Words (in the End of this Verſe, and *ver*. 13, 18.) plainly ſhow they luſted *for Fleſh to eat*.

*And the Children of Iſrael alſo*] Tho' the *mixt Multitude* were the firſt Fomentors of this Diſcontent, yet it run among the *Children of Iſrael*, throughout the whole Camp; and roſe ſo high, that they fell into a great Paſſion.

*Wept again*,] They had ſhed ſome Tears, it ſeems, before, (when they complained, *ver*. 1.) but now they wept aloud, out of Anger, Vexation, and Grief. Or elſe this weeping *again*, refers to their firſt Murmuring a Year ago, like unto this, *Exod*. xvi. 3.

*And ſaid*,] They could not refrain from burſting out into ſuch diſcontented Language; as argued they were extreamly angry, or rather enraged.

*Who ſhall give us fleſh to eat?*] It is an Expreſſion of a vehement, impatient Deſire (mix'd with Deſpair) after Fleſh-meat; which they needed not to have wanted, if they would have killed their Cattle, which they brought with them out of *Egypt* in great abundance, (*Exod*. xii. 38.) but they preſerved them for breed, when they came to *Canaan*; and if they killed them daily, they would not have laſted long to ſuffice ſix hundred thouſand People, beſides Women and Children. (See *ver*. 21, 22.) Beſides this, while they continued in the Wilderneſs, they were not permitted to eat any Fleſh, but only their ſhare of the Peace-offerings, that were offer'd at the Altar, *Levit*. xvii. 3, 4, 5. Which laſted, the Jews think, till they came to the Land of *Canaan*, when this Reſtraint was taken off, *Deut*. xii. 15, 16. And indeed the

Wilderneſs was ſo barren a Place, that they could there have no great increaſe of Cattle, ſcarce ſufficient for Sacrifice. They were angry therefore, that they were not yet brought to a Country where they might have had all ſorts of Fleſh, without killing their own Cattle; and have taken their fill of that and all other Food, (as appears by the next Verſe) at as eaſy Rates as they had done in *Egypt:* Whereas now they deſpaired, as I ſaid, of getting any ſuch Food; for ſo ſuch Queſtions as this ſignify, *Pſal.* cxiii. 5. *Iſai.* liii. 8. *John* viii. 16.

Ver. 5. *We remember the fiſh*] This ſhows that all kind of Food is comprehended under *Fleſh*, for which they longed; particularly this, which is one ſort of Fleſh, 1 *Cor.* xv. 39.

*Which we did eat in Egypt freely*;] Or, for nothing: For they could eaſily catch them in the River of *Egypt*, which abounded with them, (*Iſai.* xix. 8.) and in the Sea alſo, which was not far from them; wherein was exceeding great Plenty of excellent Fiſh.

*The Cucumbers, and the Melons*, &c.] None of which grew here in the Wilderneſs, but were there in ſuch Plenty and Perfection, that they were the common Food of the *Egyptians*; who were noted anciently for the Meanneſs of their Diet, as *Caſaubon* obſerves, in *Lib.* ix. *Athenæi Deipnoſ. cap.* xi. *p.* 674. Some fancy theſe Things were the cheaper there, becauſe the *Egyptians* durſt not eat either Fiſh, or Leeks, or Onions; as is ſaid by *Juvenal, Sat.* xv. *Pliny, Lib.* xix. *cap.* 6. and *Herodotus, Lib.* ii. *cap.* 37. where he ſaith, it was not lawful for the *Egyptians* to taſte of Fiſh. But, in my Opinion, theſe Words of the People demonſtrate rather, that they were not ſo ſuperſtitious in the Days of *Moſes*; for they were not the Words merely of the *Iſraelites*, but of the *mixt Multitude*, who were the Beginners of this Mutiny, and of this ſort of undutiful Language; which, one would think, they put into the Mouths of the *Iſraelites*, who could not otherwiſe have had the Impudence to magnify their Condition in *Egypt*, where they groaned under the ſoreſt Slavery.

It is a ſtrange Fancy of one of the Doctors in the *Talmud*, (in the Title *Jona*) who by *Fiſhes* underſtands Harlots; whom this Crew of mix'd People luſted after.

*The Onions.*] The Hebrew Word *Chatzir* properly ſignifies Graſs; which being no Part of human Food, the LXX here render the Word *Onions*; as agreeable to the other Words that accompany it. But the learned *Ludolphus* thinks they had no other Reaſon for it; and therefore, out of the *Arabian* Language, rather interprets it *Lettuce*, or *Sallads*, in general, which were moſt excellent in *Egypt. Diſſert. de Locuſtis, p.* ii. *cap.* 14.

Ver. 6. *But now our Soul is dried away*;] They ſpeak as if they were ſtarved; and, as we ſpeak, had neither Life nor Soul left in them. Such is the vile Nature of diſcontented Ingratitude; which makes Men that are advanced from a poor to a plentiful Condition, contemn their preſent Enjoyments, and praiſe their former wretched State.

*There is nothing at all, beſides this Manna, before our Eyes.*] They were angry that they were come to a Place, where they found nothing but that of which they were now grown weary; and therefore ſpeak of it with diſdain.

Ver. 7. *And the Manna*] Upon this Occaſion he deſcribes more fully what kind of Thing it was which they deſpiſed, that it might appear how juſtly God was diſpleaſed with them for their Ingratitude.

*Was as Coriander-ſeed,*] Not in Colour, (for that was like *Bdellium*, as it here follows) but in its Shape and Form, being round, *Exod.* xvi. 14.

*And the Colour of it as the Colour of Bdellium.*] Of a pure white Colour, and bright like Pearl; ſo that it was very grateful to the Eye, as well as pleaſant to the Taſte: ſee *Exod.* xvi. 31.

Ver. 8. *And the People went about,*] Round their Camp, *Exod.* xvi. 13.

*And gathered it,*] Freſh every Morning; which made it ſtill more acceptable, *Exod.* xvi. 18, 19.

*And ground it in Mills,*] Into Flour, with an Hand-mill.

*Or beat it in a Mortar,*] Bruiſed it with a Peſtle in a wooden or ſtone Mortar.

*And baked it in Pans,*] Or elſe boiled it (as *R. Bechai* expounds it) in a Pot.

*And made Cakes of it*;] Or made Cakes of it in an Oven, or in a Pan; that is, ſaith the ſame *R. Bechai*, it was of ſuch an excellent Compoſition, that it might be dreſſed divers ways, or eaten as it fell. For, if they would, they might uſe it, ſaith he, for Food immediately, as they gather'd it; or they might grind it, or bruiſe it, and then either boil it or bake it; and it was agreeable, in what way ſoever it was prepared: Which *Moſes* mentions, to ſhew how ungrateful they were to God, who, by one thing, entertain'd them with great Variety.

*And the taſte of it was as the taſte of freſh Oil.*] When it was newly fallen, it taſted like Honey; but when it was prepared by boiling, or baking, it taſted like freſh Oil: ſee *Exod.* xvi. 31. Or to ſome it had the taſte of Honey; to others, of freſh Oil. The Jews, indeed, ſay it had all ſorts of Taſtes, according to every Man's deſire. So the Author of the Book of *Wiſdom* ſpeaks, *chap.* xvi. 20, 21. from the ancient Tradition of the Hebrews: Whereby, I ſuppoſe, they meant no more, but that it pleaſed every Man's Palate; and had in it all that could be deſired in any Meat; being grateful to the Taſte of young and old, and refreſhed the Spirits, and kept up the Fleſh of their Bodies in good Plight. For it is not unreaſonably obſerved, by the aforeſaid *R. Bechai*, that it is compared by *Moſes* to *freſh Oil*, which is fat as well as ſweet, to ſhow how unjuſt their Complaint was, that they had no Moiſture left in them, but were *dried away, ver.* 6.

Ver. 9. *And when the Dew fell upon the Camp in the Night,*] There was a great Providence of God in this, ſaith the ſame *Bechai*, which ſent it in the Night, while they ſlept quietly in their Beds; that when they roſe in the Morning they might find their Food ready for them. And thus, ſaith he, it was when they came to *Canaan*; the Rains were wont to fall in the Night-ſeaſon, and not in the Day-time; that they might not be hindered from their work in the Fields, and in their Plantations.

*The Manna fell upon it.*] That is, upon the Dew; for it did not fall upon the Camp, but round about it: ſee *Exod.* xvi. 14. This is a further Aggravation of their Ingratitude, that they deſpiſed this rare Food, which came not out of the Earth, or the Waters, but from above out of the Air; and therefore was more pure and ſpirituous than Cucumbers and Leeks, *&c.* which crude and groſs ſort of Food their depraved Minds preferred before this Celeſtial Nouriſhment, which by falling on the Dew was kept clean and pure for their uſe.

*Huetius* obſerves, that ſeveral Authors, both ancient and modern, mention *Manna* as a thing which ſometimes falls in thoſe Countries (particularly in *Arabia*, and upon *Libanus*) which they call *Aerial Honey*, or *dewy Honey*, and *Syrian Dew*; which was fit for Food. But it never fell in ſuch quantity, nor ſo conſtantly, every day, for the ſpace of 40 years; and ſo delicious and hearty. All this was miraculous; as was alſo its melting when the Sun ſhone upon it; and that it putrified before the next Day, except on the Sabbath; and yet kept in an Urn many years: ſee *Alnetanæ Quæſt. lib.* ii. *cap.* 12. *n.* 17.

Ver. 10. *And Moſes heard the People weep, throughout their Families,*] Or, for their Families: or, about the State and Condition of their Families, as ſome of the Jews underſtand it, tho' to a fooliſh ſenſe: (ſee *Selden, lib.* ii. *de Synedr. cap.* 4. *p.* 203.) who they pretended could not live any longer upon *Manna.*

*Every Man in the door of his Tent.*] It may be underſtood of *Moſes* his Tent, about which the Heads of the ſeveral Families were gathered; as mutinous Soldiers are wont to be, about the door of their chief Commander.

*And the Anger of the* Lord *was kindled greatly.*] Which brake forth ſhortly after, in a great Plague upon them, *ver.* 34.

*And Moſes alſo was diſpleaſed.*] The ſame Phraſe with that, *ver.* 1.

*It was evil in the Eyes of Moſes.*] *i. e.* Grieved him ſo, that it made him wiſh himſelf rid of the burden of their Government.

Ver. 11. *And Moſes ſaid unto the* Lord,] I ſuppoſe he went into the Sanctuary to bewail himſelf, and pray God to relieve him: ſee *ver.* 24.

*Wherefore haſt thou afflicted thy Servant?*] By committing this People to his charge.

*And wherefore have I not found favour in thy ſight,*] By granting the Prayer which he made, at his firſt Call to this Office, *Exod.* iii. 2. iv. 10.

*That thou layeſt the burden of this People upon me?*] *i. e.* The principal Care of ſuch an untractable Multitude, upon one Man; to whom they reſorted in all difficulties. *Exod.* xviii. 22, 26.

Ver. 12. *Have I conceived all this People, have I begotten them?*] Are they my Children, that I ſhould make Proviſion for the Satisfaction of all their Deſires?

*That thou haſt ſaid unto me, carry them in thy Boſom (as a nurſing Father beareth the ſucking Child) unto the Land,* &c.] Take a tender Care of them, as a Parent doth of a little Infant; and conduct them into *Canaan*, &c. Nothing can more lively expreſs the Affection that Princes ought to have for their People, (if they have any regard to the Will of God) than this Divine Command to *Moſes.*

Ver. 13. *Whence ſhould I have Fleſh to give unto all this People?*] It is impoſſible for me to do what they deſire.

*For they weep unto me, ſaying, Give us Fleſh that we may eat.*] And yet they will not be ſatisfied without it. He ſeems to be affected with their weeping, as the moſt loving Parents are with the Tears of a ſucking Child, when it cries for that which they have not for it.

Ver. 14. *I am not able to bear all this People alone; becauſe it is too heavy for me.*] Let me have ſome joined to me, to take part of this trouble with me, and help to manage them in ſuch Mutinies; for it is beyond my Strength to undergo the toil of hearing all their Complaints, and appeaſing their Tumults. Some may imagine there was no reaſon for this Requeſt; he having ſeveral Perſons already appointed to aſſiſt him, by the advice of *Jethro*, (*Exod.* xviii.) But *Raſi* thinks thoſe Men were burnt in the late Fire; becauſe they did not ſuppreſs the beginning of this Mutiny, (*ver.* 1.) but perhaps join in it: and ſo *Bechai*. But the true Account is rather this, that they were ſet only to hear and judge ſmaller Cauſes; all the weighty and difficult Cauſes being ſtill brought before *Moſes*, to whom alſo the laſt Appeal was made in every Cauſe: which was ſo great a Burden, that he complained for want of help in thoſe great things, which lay wholly upon him: ſee *Exod.* xviii. 22.

Ver. 15. *And if thou deal thus with me,*] If thou leaveſt me ſtill alone in this Office.

*Kill me, I pray thee, out of hand, if I have found favour in thy ſight,*] I ſhall take it for the greateſt kindneſs, to be taken immediately out of the World.

*And let me not ſee my wretchedneſs.*] Live to be a moſt miſerable Creature. For to *ſee wretchedneſs*, is to be wretched; as to *ſee death* is to die, *Pſal.* lxxxix. 48. And what could make ſuch a tender Parent as he was more miſerable, than their perpetual untowardneſs, together with the intolerable trouble it would give him to ſee heavy Puniſhments continually befal them for their Wickedneſs, and the Enemies of God rejoice in their Ruin?

Ver. 16. *And the* Lord *ſaid unto Moſes,*] Here is not the leaſt ſign of God's diſlike of this Expoſtulation of *Moſes* with God; which ſeems not very dutiful: becauſe the Vexation this ſtubborn People gave him, was really ſo great, that he had reaſon to deſire to be eaſed of it: which tho' he begged with much Earneſtneſs, yet, no doubt, with no leſs ſubmiſſion to God's holy Will and Pleaſure.

*Gather unto me*] Theſe words are interpreted by the *Talmudiſts*, as if the meaning was, that *they may be a Sanhedrim to my Land*; *i. e.* a holy, perpetual, ſtanding Council, to endure throughout all Generations. For whereſoever we meet with this word *li* unto me, they think it ſignifies a thing to be eſtabliſhed by God to all Generations. The Examples they alledge of it, are theſe: of *Aaron* and his Sons he ſaith, they ſhall miniſter *unto me* in the Prieſts Office, *Exod.* xxviii. 41. and of the *Levites*, he ſaith, *Numb.* iii. 12. they ſhall be *mine*, or *unto me*; and of the *Iſraelites*, *Lev.* xxv. 55. *unto me* the Children of *Iſrael* are Servants. The like is ſaid of the *Firſt-born*, *Numb.* iii. 13. of the *Sanctuary*, *Exod.* xxv. 18. of the *Altar*, *Exod.* xx. 24. of the *holy Ointment*, *Exod.* xxx. 31. of the Kingdom of *David*, 1 *Sam.* xvi. 1. and of the *Sacrifices*, *Numb.* xxviii. 2. See Mr. *Selden*, *Lib.* ii. *de Synedr. cap.* 4. *n.* 2.

*Seventy Men of the Elders of Iſrael,*] This Number is generally thought, both by the Jewiſh and Chriſtian Writers, to be derived from the number of Perſons that came down into *Egypt* with *Jacob*, *Gen.* xlvi. 27. who, ſaith *R. Bechai*, were a kind of Prototype of this Number in future Ages. For hence they were governed by ſo many Elders when they were in *Egypt*, *Exod.* iii. 16. (where there is no mention indeed made of *Seventy*, but he gathers it from what followed) and thoſe were the *Seventy* whom we find at the giving of the Law, a little after they came out of *Egypt*, *Exod.* xxiv. 1, 9. who are called *Nobles*, or Great Men, *ver.* 11. So that this number was not now firſt conſtituted; but rather continued and confirmed.

*Whom thou knoweſt to be the Elders of the People,*] For there were many Elders, out of whom *Seventy* were choſen: ſee *Exod.* xxiv. 1.

*And Officers over them.*] That is, ſaith *R. Bechai*, whom thou knoweſt to be of the number of thoſe, who, when they were *Officers* in *Egypt* over the People, were beaten by *Pharaoh*'s Taſk-maſters, *Exod.* v. 14. Which word *Officers* doth not ſignify Men that had any Judicial Authority; but only ſuch as had an inſpection over others, to ſee they did their Work, and to give an account of them. But it is very likely, they were Perſons of note, who had more than ordinary Underſtanding and Breeding, which advanced them to be Inſpectors of others. And therefore the *Talmudiſts* rightly obſerve, that *the Elders and Officers* here mentioned, were, no doubt, Men of Wiſdom and Judgment; who knew how to uſe the Authority that was committed to them. And it is not improbable (as ſome of them affirm) that they were choſen out of thoſe leſſer Courts, which were erected by the Advice of *Jethro*. See *Selden* in the ſame place, *ſect.* 5. who at large confutes *Baronius* and others; who ſay, that the number of the great *Sanhedrim* (which derived its Original from hence) was *Seventy two*; and makes it appear they were only *Seventy*; and with *Moſes* their Head *Seventy one*, *ſect.* 8. And it is not unworthy our notice, that about the ſame time (as he obſerves *ſect.* 12.) that this number of *Seventy* Judges was here conſtituted in the Wilderneſs, the great Judicature in *Areopagus* was conſtituted among the *Greeks*, *viz.* in the Reign of *Cecrops*, the firſt King of *Athens* after the *Ogygian* Flood: when, according to *Euſebius*, the People of *Iſrael* were brought out of *Egypt*. The *Marmora Arundeliana* indeed ſay, this Court was erected in the time of *Cranaus*; but that makes no great difference, for he was the Succeſſor of *Cecrops*. We do not find of what number it conſiſted, but it is certain it was the higheſt πάντων τῶν ἐν τοῖς ἕλλησι Συνεδρείων, of all the Courts among the *Greeks*. And it is no leſs obſervable, that as that Court began about the ſame time with the Conſtitution of this among the *Hebrews*; ſo they both ended in the Reign of the Emperor *Veſpaſian*; as the ſaid Mr. *Selden* ſhows in that Book, *cap.* 16. *ſect.* 10.

*And bring them unto the Tabernacle of the Congregation,*] That there they might be, as it were, conſecrated unto God; and that the People might know, they received their Authority from him.

*That they may ſtand there with thee.*] As thoſe Men who were to be ſharers with him in his Authority, and were *like to him in Wiſdom, Piety, and Deſcent.* So *Maimonides* gloſſes upon theſe words in *Hilk. Sanhedr. cap.* 2. where he ſaith, none were made Members of the *Sanhedrim*, but Prieſts and Levites, and ſuch of the *Iſraelites* as were deſcended from the nobleſt Families; and quotes theſe words to prove it.

Ver. 17. *And I will come down,*] In a viſible manner, *ver.* 25.

*And talk with thee there.*] To declare (perhaps in their Audience) that he appointed them to the Office of being the Aſſiſtants of *Moſes*, in the Government.

*And I will take of the Spirit, which is upon thee, and put it upon them.*] He did not take away from *Moſes* any of the Gifts which he had beſtowed upon him; nor did he diminiſh them: but conferred upon theſe Men ſome of the Gifts (which are here meant by *Spirit*) *viz.* of Wiſdom, and Judgment, and Courage; with all others that were needful in a Governor. This *R. Solomon Jarchi* illuſtrates by the compariſon of a great Lamp ſet up in a room; at which many others are lighted, without the leaſt diminution of its Light. See further *ver.* 25.

*And they ſhall bear the burden of the People with thee,*] By this it appears it was the Spirit of Government, which God intended to give them; that they might eaſe *Moſes* by aſſiſting him, with the ſame Authority that he had, to hinder, or to appeaſe ſuch Mutinies, as now the People were fallen into.

*That thou bear it not thy ſelf alone.*] That all the Murmurings of the People might not be only againſt him; but ſome of their Complaints might be diverted unto others: Who might alſo help him in the judging of ſuch Cauſes, as had hitherto been reſerved to him alone. For it is plain that theſe *Seventy* Perſons made an higher Court than any of thoſe conſtituted by the advice of *Jethro*.

*Cornelius Bertram* indeed fancies, that theſe Rulers of Thouſands, Hundreds, Fifties, and Tens, not being ſufficient for the buſineſs committed to them, (though he likewiſe conceives they had ſome of their ſeveral Families joined with them) God appointed theſe *Seventy* for their aſſiſtance; to whom they were to bring all Cauſes which they could not determine, before they troubled *Moſes* with them, *lib. de Repub. Jud. cap.* 6. But our learned Mr. *Thorndike*, in his *Rights of the Church*, *chap.* 2. hath well obſerved, that thoſe *Captains* were to be in place, only during the Pilgrimage of the Wilderneſs: for when they came to the Land of Promiſe, the Law provided that *Judges and Miniſters* ſhould be ordained in every City, *Deut.* xvi. 18. who, if there fell any difference about the Law, were to repair to the place where God dwelt, to the Succeſſors of *Moſes*, and theſe *Seventy*, for Reſolution in it, *Deut.* vii. 11, 12. For as he judiciouſly notes in his *Review*, *p.* 69. (ſuitable to what is here delivered) they were aſſumed to aſſiſt *Moſes* in his great Office of judging the hardeſt Cauſes; and by that Law, *Deut.* xvii. 8, *&c.* were afterwards made a ſtanding Court, reſident at the Place of the Tabernacle; to judge the laſt Reſult of all Cauſes concerning the Law, and to determine all Matter of Right not determined by the Letter of the ſame.

Ver. 18. *And ſay thou unto the People,*] All that he ſaid hitherto concerned *Moſes* himſelf, in anſwer to his Requeſt. Now he tells him what he ſhould ſay to the People, in anſwer to their Complaint.

*Sanctify your ſelves*] Here the word *Sanctify* ſeems to ſignify no more, but to *prepare* and *make themſelves ready* to receive what they deſired. So the *Chaldee* expounds it: and ſo the word is tranſlated by us, ſeveral times in the Book of *Jeremiah*, *ch.* vi. 4. xii. 3. li. 28.

*Againſt to morrow,*] He ſeems at the ſame time to gratify *Moſes* and ſatisfy them: for his ſetting the *Seventy* Elders before the Lord, and their eating Fleſh, ſucceed one another. Or elſe, he immediately gathered the Elders; and the next day the Quails came for their Food.

*And ye ſhall eat Fleſh, for ye have wept in the Ears of the* Lord, &c.] You ſhall have what you long for with ſuch vehemence, that it hath made you utter Complaints againſt the Lord.

Ver. 19. *Ye ſhall eat not one day,*] As they did about a Year ago, *Exod.* xvi. 12, 13.

*Nor two days, nor five days,* &c.] Not for a ſhort time only.

Ver. 20. *But even a whole Month,*] So long (the *Hebrews* gather from hence) they ſtaid in this part of the Wilderneſs of *Paran*; or rather, a little longer. For they came hither on the *twenty third* Day of the *ſecond* Month, in the Even: on which, if we ſuppoſe the Fire to have burnt among them, *ver.* 1. and that the next Morning (which is ſcarce credible) they luſted after Fleſh, and in a tumultuous manner demanded it of *Moſes*, who promiſed they ſhould have it; we muſt allow a little time for the conſtituting of the *Seventy* Elders: and ſuppoſe it was done on the *twenty fifth* Day, and that the next Day the Quails came, (as we tranſlate it) they were *two* Days in gathering them: from whence if we begin this Month, it will appear they ſtayed here longer than that ſpace.

*Until it come out at your Noſtrils,*] Till you be glutted with it, and vomit it up ſo violently, that it come not only out at your Mouth, but at your Noſtrils.

*And it be loathſom to you*;] Which was both the Cauſe and the Effect of Vomiting.

*Becauſe that ye have deſpiſed the* Lord,] Forgetting all that he had done for them, as if it had been nothing; and ſlighting his Servant *Moſes*.

*Which is among you,*] By a viſible Token of his glorious Preſence in the Sanctuary, where he dwelt among them, *Exod.* xxv. 8.

*And have wept before him, ſaying, Why came we forth out of Egypt?*] As if he had undone them, by their Deliverance from thence.

Both *Onkelos* and *Jonathan* tranſlate this *verſe* in ſuch a manner, that one cannot but think they had a Notion in their Days of more Perſons than one in the Godhead. For theſe are the words of the latter of them, *Becauſe you have deſpiſed* (or rejected, as *Onkelos*) *the WORD of the* Lord, *for glorious is his Majeſty which dwelleth among us.* For I cannot ſee how the word MEMRA can ſignify any thing in this place (whatſoever it may do in ſome others) but a Perſon equal to JEHOVAH. And yet the *Anonymous* Writer againſt the Trinity (confuted by *de Voiſin*) hath the ſtrange unaccountable boldneſs to paſs it by with this ſilly gloſs, *Propriè de Lege accipi poteſt, &c.* It may be properly underſtood of the Law; which may be contemned or tranſgreſſed: as if this could be called *the glorious Majeſty of the* Lord, which dwelt among them. What will not Men ſay or do, to ſerve a Cauſe?

Ver. 21. *And Moſes ſaid, the People among whom I am*] Over whom I preſide, as their Governor.

*Are ſix hundred thouſand Footmen.*] Who were able to carry Arms; beſides Women, and Children, and Slaves, and the mixt Multitude; who in all may well be ſuppoſed to have made Thirty hundred thouſand.

*And thou haſt ſaid, I will give them Fleſh, that they may eat a whole month,*] *i. e.* How can this be? Which is a down-right diſtruſt of God's Promiſe, if we regard merely the words, and do not conſider that they were ſpoken haſtily, and ſomething inconſiderately, while his Mind was very much diſturbed by the Tumult which the People made: for which reaſon, a ſevere notice is not taken of it; but he only put in mind of God's Eternal Power, *ver.* 23. Which may make it probable, that they were only words of Admiration, how ſuch a Proviſion ſhould be made for ſuch a vaſt number; and thoſe uttered on a ſudden.

Ver. 22. *Shall the Flocks and the Herds be ſlain for them, to ſuffice them?*] In the *Hebrew* the words are, *If the Flocks and the Herds be ſlain for them, will they be ſufficient for them?* That is, there will not be enough for a whole Month. And ſo the next Paſſage is to be tranſlated, *If all the Fiſh of the Sea be gathered for them, will they be ſufficient for them?*

Ver. 23. *And the* Lord *ſaid unto Moſes, is the* Lord's *Hand waxed ſhort?*] *i. e.* I need not tell thee, that my Power is as great as ever.

*Thou ſhalt ſee now whether my Word ſhall come to paſs unto thee, or not*] For thou ſhalt be convinced of it by the ſpeedy performance of my Promiſe.

Ver. 24. *And Moſes went out,*] I ſuppoſed, *ver.* 11. that *Moſes* went into the Sanctuary to make his Addreſſes to God for relief; and if that be true, then that is the place from whence he now went out. But there is this Objection againſt it, that if he had gone to conſult GOD in the Sanctuary, (as he did on ſome occaſions, *ch.* vii. 89.) it would not have been ſaid that he *went out*; but that he *came out*. For that is the uſual Expreſſion in this matter. Therefore we may rather think he now *went out* of his own Tent, where the People ſtood murmuring, *ver.* 10.

*And told the People the Words of the* LORD,] Both concerning them, and concerning himſelf.

*And gathered the ſeventy Men of the Elders of the People,*] That is, ſent out his Summons to them to attend him; tho' two of them, it appears afterwards, did not come, *ver.* 26.

*And ſet them round about the Tabernacle.*] That is, required them to come thither, and there place themſelves; that the People might underſtand they received their Authority from GOD; and that from thence he might ſend his Holy Spirit upon them. For GOD alone, who was their King, could appoint who ſhould bear rule among them. There alſo were the great Aſſemblies held. See *ch.* xxvii. 2.

Ver. 25. *And the* LORD *came down in a Cloud,*] The *SCHECHINAH*, or Divine Majeſty, appeared from Heaven in a Cloud; or, in the *Pillar of the Cloud*, as it is in *ch.* xii. 5.

*And ſpake unto him,*] As he had promiſed, *ver.* 17. declaring, it is likely, the Reaſon and Intention of his appearing, on this occaſion.

*And took of the Spirit that was upon him, and gave it unto the ſeventy Elders:*] See there *ver.* 17.

*And it came to paſs that when the Spirit reſted upon them,*] *i. e.* As ſoon as they received it.

*They propheſied,*] Either, by ſetting forth the Praiſes of GOD in ſuch a ſtrain, as none elſe could imitate; or giving ſuch admirable Inſtructions to the People, as manifeſted they were raiſed above themſelves; or perhaps by declaring things to come (particularly that they ſhould have *Quails* (as we render the word) in great abundance very ſhortly, as ſome of the Jews take it) tho' that could not gain them ſuch credit, as the other Gifts, till their Predictions were fulfilled. And theſe the Jews call the *ſecond degree of Prophecy:* Concerning which *Maimonides* ſpeaks in his Preface to his *More Nevochim*, but more fully in his *ſecond Part* of it, *cap.* xlv. Where he ſaith the *firſt degree* was, that which moved and enabled Men to ſome *heroick* Undertaking, with aſſurance they were put upon it from GOD; as to deliver Men from Tyranny and Oppreſſion: Which was the *Spirit of the* LORD, that came upon *GIDEON* and *SAMSON*, and the reſt of the *Judges of Iſrael*; who were carried by an extraordinary Power to perform ſuch things, as otherwiſe they thought not themſelves fit to undertake. And the *ſecond degree* was, when a Man found a Power upon him, exciting him to ſpeak either Pſalms, or Hymns; or wholeſome Precepts of living; or about Political Affairs, and Civil Government, far beyond his Natural Capacities; and all this waking, and in the full vigour of his Senſes. This is alſo called the *Holy Spirit*; and in this Number he places theſe LXX Elders, who were endued with the Spirit of *Moſes*, for the Government of the People with him, in ſuch meaſure that they attained to be *Prophets*. Juſt as in the New Teſtament, the *Prophets* are placed next to the Apoſtles; ſo theſe Men were next to *Moſes*.

*And ceaſed not.*] In which Tranſlation we follow the *Chaldee* Paraphraſts, as ſeveral others do: but the LXX tranſlate it, *and they added no further*, (which the Hebrew words will well bear) taking the meaning to be, that they propheſied that Day, but not after. And this is the ſenſe of the *Talmudiſts*, particularly of *Jarchi*, who in his Gloſs upon this place, ſaith: *All theſe Elders propheſied only this firſt time that the Spirit reſted on them, as they ſtood about the Tabernacle; but they did not propheſy after that.* The like ſay ſeveral others mentioned by Mr. *Selden, l.* ii. *de Synedr. cap.* iv. *ſect.* 2. And indeed the Spirit was not ſent upon them to make them Prophets, but to make them Governors and Judges. And therefore the Gift of Prophecy, which GOD gave them for the preſent, was only to procure them Reverence from the People; as an evident Sign that they were choſen by GOD to be Co-adjutors to *Moſes*, in the exerciſe of his Supream Authority over them. And thus I find *Theodoret* underſtood it, (*Quæſt.* xx. *in Num.*) *The* LXX *did not propheſy beyond this day,* ὅτι ȣ̓ προφητείας χρῄζειν ἀλλ' οἰκονομίας, &c. *becauſe* GOD *promoted them, not to propheſy, but to govern: Which St.* Paul *alſo reckons among other Gifts beſtowed upon Chriſtians*, 1 *Cor.* xii. 26. Now that it might appear GOD had conferred this Divine Gift of Government upon them, they alſo propheſied the firſt Day that they received it. And I do not ſee, why our Tranſlation [*did not ceaſe*] may not be interpreted to this ſenſe; that is, *they did not ceaſe all that day, while they ſtood about the Tabernacle.*

Ver. 26. *And there remained two of the Men*] Of the LXX Elders, whom *Moſes* ordered to appear, and ſet themſelves about the *Tabernacle*. So the *Hieruſalem Targum*, theſe were *of the number of the LXX wiſe Men, neither did the LXX wiſe Men go from the Tabernacle while Eldad and Medad propheſied in the Camp.* And ſo *R. Levi Ben Gerſom* notes, *It ſeems to be plain out of the Text, that theſe two were of the LXX Elders.* Which our Tranſlators thought neceſſary to expreſs by adding thoſe words *of the:* for in the Hebrew there is no more ſaid, but only *there remained two Men.*

*In the Camp.*] Among the reſt of the People; from whom they would not come, out of Modeſty, ſaying, *They were not equal to ſuch a dignity*; as the words are in the *Gemara Babylonica, tit. Sanhedrim.* Or perhaps they loved a private life; and were afraid of being envied by the People, whom they ſaw to be ſo unruly, that it made them decline the burden; as *Saul* did, when he hid himſelf among the ſtuff.

*The name of the one was Eldad, and the name of the other Medad.*] We do not find the Names of any other of the LXX Elders, but only theſe two; who, *Jonathan* ſaith, were *Moſes* his Brothers by the Mother's ſide. And St. *Hierom* himſelf mentions ſuch a Tradition, that they were his Brethren. But there is no certainty of this; nor of what others of the Jews ſay concerning them. See *Selden*, *lib.* ii. *de Synedr. cap.* 4. *Sect.* 3.

It may be they are mentioned in honour of their virtuous Modeſty; which made them think themſelves unworthy of ſo high a Dignity.

*And the Spirit reſted upon them,*] As it did upon thoſe who were about the Tabernacle, *ver.* 25. Whereby God marked them out to be in the number of thoſe, whom he had choſen to be Aſſiſtants unto *Moſes*.

*And they were of them that were written,* &c.] Whoſe Names *Moſes* put into the Summons, which he ſent to thoſe whom he judged fit to be advanced to this Authority. The Jews (particularly *Solomon Jarchi*) ſay they were choſen by the way of caſting Lots; and according to their manner they tell the Story thus, in the place mentioned before in the *Gemara*. *Moſes*, ſay they, was in doubt how he ſhould execute God's Command, *ver.* 16. becauſe if he did not chuſe an equal number out of every Tribe, it might be ill taken: And if he choſe *Six* out of each of the twelve Tribes, they would exceed the number of LXX; if but *five*, they would fall ſhort of it. He reſolved therefore at laſt to chuſe *Six* out of each Tribe, which in all were LXXII Perſons: And in LXX Schedules he wrote the Name of Elder; but the other two were Blanks. Then mixing all theſe in an Urn, he bad them come and draw: And to every one who drew a Schedule, that had the Name of Elder in it, he ſaid, God *hath ſanctified thee*; but to him that drew a Blank, he ſaid, God hath not choſen thee. And thoſe two Blanks, ſome of the Jewiſh Doctors ſay, came into the Hands of *Eldad* and *Medad:* Who therefore were left behind in the Camp. And this Conceit our very learned Dr. *Lightfoot* himſelf entertained, ſaying (in his ſhort account of this Chapter) *That ſix of a Tribe made up the number of the Sanhedrim, (which was choſen) and two over. And thoſe two were* Eldad *and* Medad; *who were written for Elders, but the Lot caſt them out; that there might be but LXX. Yet did the* Lord *honour them with the Spirit of Prophecy.*

But as this whole Story of the manner of chuſing the Elders, is very dubious; ſo other Jews of great Authority, ſay, that *Eldad* and *Medad* were of the number of the LXX that were choſen. Particularly *Jonathan* ſaith expreſsly, they were of the number of thoſe, whoſe Schedules came up with the Name of Elder in them: But they did not go to the Tabernacle, becauſe they had no mind to be Governours. Nay the *Talmudical* Gloſs upon the fore-named place of the *Gemara*, ſaith, that when LXX of the LXXII had drawn, two of them had Blanks; whereby *Eldad* and *Medad* knew that the two remaining Schedules had the Name of Elder in them: And therefore would not draw them, becauſe they were ſure not to have Blanks. The very ſame Mr. *Selden* ſhows, is in other noted Books of theirs. So that it is generally received, they were in the number of thoſe LXX which were choſen to be joined with *Moſes* in the Government. See *l.* ii. *de Synedr. cap.* 4. *ſect.* 7.

*And they propheſied in the Camp.*] Which was a greater thing, than if they had propheſied at the Tabernacle: Denoting them to be Men ſo highly in the Favour of God, that he would diſtinguiſh them from other Men whereſoever they were, and not want their Service. The *Hieruſalem Targum* relates what each of them foretold, (for to that he reſtrains their Propheſying) and what they both foretold; but it is not worth the mentioning.

Ver. 27. *And there ran a young Man, and told Moſes, and ſaid, Eldad and Medad do propheſy in the Camp.*] The Jews, who will ſeem ignorant of nothing, ſay it was *Gerſhom* the Son of *Moſes*, who carried theſe Tidings to his Father.

Ver. 28. *And Joſhua the Son of Nun,*] From whence ſome conclude that he was none of the LXX Elders; tho' a Man of a moſt excellent Spirit. And indeed this is likely enough, he being to ſucceed *Moſes*, and ſo to become the Head of them.

*The Servant of Moſes,*] Who miniſtered to him, as a conſtant Attendant on his Perſon, *Exod.* xxiv. 13.

*One of his young Men,*] The word *one* is not in the Hebrew, which may be tranſlated *from among his young Men: i. e.* The reſt of thoſe that waited on him.

*My Lord Moſes, forbid them.*] Perhaps he thought they could have no Authority; not being at the Tabernacle: Or rather, that their Propheſying too much leſſened the Authority of *Moſes*; by whoſe Conſent, and in whoſe Preſence the reſt were joined to him; but theſe two, without his Knowledge, and being abſent from him, became his Conſorts in Spiritual Gifts. This he thought tended to the Diminution of his Maſter; for whom he expreſſed a great Honour. The two *Targums* ſay that they propheſied of the Death of *Moſes*, and the Advancement of *Joſhua* to be the Leader of God's People; which made *Joſhua* the more concerned to have them ſuppreſſed. But this is like the reſt of their Conceits; ſeveral of which are mentioned by Mr. *Selden* in the place before-named, *ſect.* 3.

Ver. 29. *And Moſes ſaid unto him, Envieſt thou for my ſake?*] This ſhows that *Joſhua* thought it a Diſparagement unto *Moſes*, that they ſhould have the Gift of Prophecy beſtowed on them, and be no way indebted to *Moſes* for it; as the other were, who were brought by him to the Tabernacle, where he preſented them to God, as Men fit to partake of it: But theſe two ſeemed to have no Dependance on him, for what they received.

*Would* God *that all the* Lord*'s People were Prophets,*] This ſhows alſo that the Gift of Prophecy was a diſtinct thing from the Gift of Government: For he did not wiſh they might all be made Rulers; than which nothing could have been more abſurd.

*And that the* Lord *would put his Spirit upon them.*] That they might all break forth, by his Inſpiration, into his Praiſes: Which is an high Demonſtration of that moſt excellent Spirit that dwelt in *Moſes*; which had nothing of Envy, Pride, or Vain-glory in it: For he ſought not himſelf in the leaſt, but purely the Glory of God, and the Good of his People: Which admirable Temper of Mind St. *James* from hence commends to all Chriſtians, when he ſaith, *ch.* iv. 5. *Do ye think, that the Scripture ſaith in vain, the Spirit that dwelleth in us luſteth to Envy? But he giveth more Grace.* Where doth the Scripture (by which word the Apoſtles commonly mean the Old Teſtament) ſay any thing like this; unleſs it be in this place? the Senſe of which is fully expreſſed by St. *James*, as *Hermanus Witzius* well explains his meaning, *Doth that Spirit, whereby we are regenerated and governed, move us to Envy, or any ſuch like vicious Deſire? No, far from that; it giveth greater Grace, and makes us rejoice in the good of our Neighbours*, &c. as *Moſes* did, when he ſaid, *Doſt thou envy for my ſake?* and thereby exciteſt me to the like Envy? Is that ſuitable to the Spirit that is in us? which I wiſh God would beſtow *upon all his people.* This agrees with what St. *James* ſaith, *But he giveth more Grace.* Miſcell. Sacr. l. i. cap. 18. n. 27.

Ver. 30. *And Moſes gat him into the Camp,*] From the Tabernacle where the Elders had been preſented unto God, and endued with his Spirit.

*He and the Elders of Iſrael.*] That they might exerciſe their Authority jointly with him. And there, I ſuppoſe, *Eldad* and *Medad* were aſſumed into the ſame Authority; for we do not read that they were brought to the Tabernacle; being ſufficiently approved by God in the Camp.

Ver. 31. *And there went forth a Wind from the* Lord,] At the Prayer (it is likely) of *Moſes* and the Elders, who promiſed the People Fleſh enough; a mighty Wind, of an extraordinary Force, was rais'd beyond the common Courſe of Nature. The Pſalmiſt informs us from what Quarter this Wind blew, when he ſaith, *Pſal.* lxxviii. 26. *He cauſed the Eaſt-Wind to blow in the Heaven, and by his power he brought in the South-Wind:* Which ſome underſtand as if ſometimes an Eaſt-Wind blew, and ſometimes a South; that theſe *Quails* (as we call them) might be brought from ſeveral Coaſts. But the *Hebrews* wanting compound Words, make uſe of theſe two Words, to expreſs that which we call a *South-Eaſt* Wind. Or, as *Bochartus* will have it, the *Hebrew* word *Kadim*, which properly ſignifies the *Eaſt*, doth ſometimes ſignify the *South*; and is by the LXX often ſo tranſlated: of which he gives a great many Inſtances. And therefore the Pſalmiſt (as the manner of the *Hebrew* Language is) repeats the ſame thing in other words. See *Hierozoic. P.* ii. *l.* i. *cap.* 15. And ſo the famous *Ludolphus*, both in his Commentary upon his *Ethiopick Hiſtory*, and in his Diſſertation *de Locuſtis*, ſaith they were brought in by a *South-Wind*, blowing from all Points of that Quarter.

*And brought Quails*] No Body, that I have met withal, hath laboured ſo much to give a clear Explication of this whole following Diſcourſe, as *Job Ludolphus* in his moſt learned Commentary upon his *Ethiopick Hiſtory, lib.* i. *cap.* 13. *n.* 96. Where he hath a long Diſcourſe (to which I refer the Reader) to ſhow that the *Hebrews* do not take the Word *Selau* (here uſed) to ſignify *Quails*: but we take that tranſlation of it only from *Joſephus*. See what I have noted on *Exod.* xvi. 13.

The no leſs learned *Bocar*, indeed, hath ſaid a great deal to juſtify *Joſephus*: and hath ſhown that *Egypt*, and the Neighbouring Regions abound ſtill with *Quails*; from whence this Wind blew fair to bring them to the *Hebrews*. And every one knows, that there are certain Winds called *Ornithia's*; from their bringing great Flights of Birds along with them. *Quails* alſo he obſerves are wont to fly from the *Southern* Countries to the *Northern*, in the Spring time, (as it now was) and to fall ſometimes in ſuch vaſt quantities, as to ſink a Ship. Notwithſtanding all which, and a great deal more, which he alledges, with great Learning, there are ſeveral things ſaid in the following Relation, which by no means can be brought to agree to *Quails*: and therefore *Ludolphus* rather takes *Selau* to ſignify *Locuſts*; by which it is eaſy to give a plain Explication of all that is ſaid of them. It is certain, they were not only uſed for Food, in thoſe Parts of the World; but that ſome of them were very delicious Meat in ſeveral Countries: for they that have eaten them, (ſee *Levit.* xi. 22.) compare them to young Pigeons; or to a freſh Herring; or to a Crab, or Lobſter, (like to which they are in Shape and Figure) and they are ſeveral ways prepared, and accounted very wholſom Food; when they have thrown away the Heads, and Wings, and Legs. *Pliny* ſaith, that ſome Parts of *Ethiopia* lived upon them; and that they were preſerved *fumo & ſale*, by being dried in the Smoak and ſalted, for their nouriſhment, throughout the whole Year. Now all that is ſaid in this, and in the following *verſes*, will have a plain and eaſy meaning, (as I ſaid) if we follow this Interpretation: but not, if we take them for *Quails*, or *Pheaſants*, or *Sea-fowl*. As for example, what was ſaid before, concerning God's ſending a mighty Wind, is not hard to underſtand, if we ſuppoſe him to ſpeak of *Locuſts*; which all Authors ſay are brought with a Wind: But it was never heard to bring *Quails*, which cannot fly high, nor far; much leſs ſo far, as from the Sea to the middle of *Arabia Petræa*. Nor would the Locuſts have come this way, had not this Wind brought them from their ordinary Courſe.

*From the Sea,*] *Viz.* From the *Red-Sea*; yet not excluding the *Perſian Gulph*: Which muſt not be underſtood, as if they came out of the Sea, but from the Sea-coaſt; and it is very probable out of *Africa*, where they abound. So the aforeſaid *Ludolphus* expounds it, in his late *Diſſertatio de Locuſtis, Pars* ii. *cap.* 39, &c.

*And let them fall by the Camp,*] Or poured them down upon the Camp; as *Duſt* or *Rain* falls thick upon the Ground. For both theſe Compariſons the *Pſalmiſt* uſes in the place before-named, *Pſal.* lxxviii. 27. And this is expreſſed in *Exod.* xvi. 13. by *covering their Camp.*

*As it were a days journey on this ſide, and as it were a days journey on the other ſide*] A days Journey, as *Bochartus* makes account, is at leaſt *Twenty* Miles. See the place before-named, *Hierozoic. P.* ii. *lib.* i. *cap.* 15. *p.* 105. Or as *Ludolphus* makes the Computation, *Sixteen* Miles, in his Diſſertation *de Locuſtis, P.* ii. *cap.* 44, &c. Take it either way, it ſhows there was a vaſt number of them: for he adds,

*Round about the Camp,*] So that which way ſoever they went for *ſixteen* or *twenty* Miles together, there lay heaps of them upon the Ground: which, if we underſtand this of *Quails*, cannot be conceived without a heap of Miracles. And if we reſort to that, what need was there of a Wind to bring them, when God muſt be ſuppoſed miraculouſly to have created them, as he did *Manna*. And yet ſuch a quantity of *Quails* was not to be found any where, without a Miracle, as would cover the Heavens *forty* Miles (according to *Bochartus*) on all ſides. But that which would have been, on many accounts, miraculous, if we underſtand it of *Quails*, will be found leſs wonderful, or rather natural, if it be underſtood of *Locuſts:* who come in very great and thick Clouds, which darken the Sky; as all Authors tell us. See *Ludolphus Comment. in Hiſtor. Ethiop. p.* 188.

*And as it were two Cubits high, upon the face of the Earth.*] This Interpreters look upon as impoſſible: for then the *Quails* would have been choaked and ſtifled; if they had been heaped ſo deep one upon another. And therefore they have deviſed the addition of a new word; and refer this not to their falling upon the Ground, but to their *flying in the Air*, two Cubits high above the Earth; that ſo they might the more eaſily be taken by their Hands. So the *Jews*, and ſo *Val. Schindler* in his *Lexicon* upon the word *Selau*. But, beſides that there is nothing of this in the Text; and it is contrary to what the *Pſalmiſt* ſays, that they fell *in the midſt of their Camp, ver.* 28. and that they came down like Rain, which always falls upon the Ground; there are many other Difficulties in this Interpretation, (as he ſhows, *p.* 189. and defends what he there aſſerts in his Diſſertation *de Locuſtis, P.* ii. *cap.* 49, 50.) And therefore it is better to expound it of *Locuſts*; who, tho' they fall one upon another to a great depth, are not thereby ſuffocated, by reaſon of the length of their Feet, and the thinneſs of their Wings.

Ver. 32. *And the People ſtood up,* (or rather, *roſe up) all that day, and all that night, and all the next day,*] They were intent upon the gathering of them for *thirty ſix* hours.

*And they gathered the Quails:*] By this it is evident that they gathered ſomething lying upon the Ground, and not flying in the Air: for we do not *gather* things there, but *take* or *catch* them.

*He that gathered leaſt,*] *Viz.* The Maſter of every Family for himſelf, and for thoſe belonging to him. For we are not to ſuppoſe, that every Man in *Iſrael* gathered ſo many as follows.

*Gathered ten homers:*] A vaſt quantity, if they were *Quails*; which would have ſerved them, not for a *Month*, but for a *Year* or two: as *Ludolphus* obſerves, *p.* 190. of his *Commentary* on his *Ethiopic. Hiſt.* beſides, we do not uſe to meaſure *Fowl*, but to number them. And therefore *Bochart*, being ſenſible of this impropriety, takes the word *homer* here to ſignify an *heap:* Which is confuted by *Ludolphus* in his *Diſſertatio de Locuſtis, P.* ii. *cap.* 54, 55, &c.

*And they ſpread them all abroad for themſelves, round about the Camp.*] This is another plain indication that they were *Locuſts*; which they ſpread to be dried in the Sun: but if they had been *Quails* would have been very prepoſterous; for it would have made them the ſooner ſtink. Interpreters therefore commonly paſs by this, and give no account why they ſpread them abroad; and the *Vulgar Latin* omits this word *ſpread:* Whereas all Authors tell us, this is the principal way of preparing *Locuſts*, and preſerving them for a Month or more: Which they boil'd, or other ways made fit to eat, when they had occaſion. See *Ludolphus* in his fore-mentioned *Commentary*; and in his Defence of it lately, in his *Diſſertatio de Locuſtis, P.* ii. *cap.* 97, 98, &c.

Ver. 33. *And while the fleſh was yet between their teeth,*] While they were eating; and therefore were in good health, and had a good Stomach.

*Ere it was chewed;*] Before they had ſwallowed it.

*The Wrath of the* Lord *was kindled againſt the People,*] They felt unexpected effects of God's diſpleaſure; being taken perhaps with a ſudden vomiting, of which they died, *ver.* 20. This was in the Concluſion of the Month; for ſo long (he there ſaith) they ſhould eat fleſh.

*And the* Lord *ſmote the People with a very great Plague.*] He ſent a Peſtilence among them, as *Aben Ezra* ſuppoſes. Or, as others think, they waſted away in a Conſumption: the Vomiting perhaps continuing ſo, that they could never retain any Meat, till they died. This they gather from *Pſal.* cvi. 15. where the *Pſalmiſt* ſaith, *He ſent Leanneſs into their Soul.* But *Bochartus* and *Menochius* think he burnt them up with a Fire from his Preſence, as at the beginning of this Murmuring, *ver.* 1. where it is ſaid, as it is here, *The Anger of the* Lord *was kindled.* But *Bochartus* grounds this chiefly upon *Pſal.* lxxviii. 21. where it is ſaid, *A Fire was kindled in Jacob*; which he refers to this Story.

It may ſeem ſtrange to ſome, that now they ſhould be puniſhed ſo heavily, when about a Year ago they murmured for Fleſh, as they did now; and he gave it them in the Even, together with *Manna* in the Morning, without any Puniſhment at all. But it is to be conſidered, that as it was a greater Fault to fall into the ſame Sin again, after God had been ſo good to them; ſo they were not in ſuch Neceſſity now, as they were then; when they were really pinched with hunger: whereas now they were fed with Bread from Heaven; and therefore cried for Meat, not out of need, but wantonneſs. And it may be added, that they were not then ſo well taught, as they had been ſince; by the giving of the Law to them at Mount *Sinai*, and many other Inſtructions from the Houſe of God.

Ver. 34. *And he called the name of that place Kibroth-hattaavah:*] That is, the Graves of Luſt: becauſe their wanton Appetites threw them into thoſe Graves; for there, as it follows, they buried thoſe that luſted.

*For there they buried the People that luſted.*] Not all that luſted, for then all the People, who were guilty of this Sin, would have been buried; but all that died of the Plague, which was inflicted for this Sin; who, perhaps, were thoſe that began and headed this Mutiny; or were moſt violent in it.

Ver. 35. *And the People journied*] When the Cloud was taken up again, *ch.* ix. 17.

*From Kibroth-hattaavah,*] From whence they departed about the beginning of the fourth Month, called *Tammuz.*

*Unto Hazeroth:*] Another Place in the Wilderneſs of *Paran*; but how far from the former Station, whether a day's Journey, or more, we do not find.

*And abode at Hazeroth.*] There the Cloud reſted, and accordingly there they encamped. But we do not read how long: only we are ſure they ſtayed there, at leaſt a Week, *ch.* xii. 15.

## CHAP. XII.

Ver. 1. AND *Miriam and Aaron ſpake againſt Moſes,*] I can ſee no good Reaſon that can be given, why *Miriam* is put here before *Aaron*; but becauſe ſhe, it is highly probable, was the Beginner of this Sedition, and drew her Brother *Aaron* into it.

*Becauſe of the Ethiopian Woman,*] Or rather *Arabian* Woman: ſee *Gen.* x. 6.

*Whom he had married.*] Whom moſt both of the Jewiſh and Chriſtian Writers take to have been *Zipporah*; tho' ſome few fancy he ſpeaks of another Woman, whom he had lately married; *Zipporah* being either dead, or divorced. The only difficulty is, why they ſhould quarrel with him about *Zipporah*; who, if ſhe had been dead, or divorced, it is not likely he would have married a *Cuſhite*, but a Jewiſh Woman. The Hebrew Doctors have deviſed ſtrange Stories about his forbearing her Company; which may be read in many Authors; particularly in *Selden*, *lib.* iii. *Uxor. Hebr. cap.* 26. where he recites many of their Opinions about this matter. The moſt common is, that they were angry at his Marriage with a Woman of another Nation; whom they would have had him put away, and taken another Wife. So they interpret the following words; *for he had married an Ethiopian Woman:* as if his mere Marriage with her, was the thing they ſpake againſt. Which is not at all probable, if this be meant of *Zipporah*; for he had been married to her *forty* Years; which if they had diſliked, one would think ſhould have, long before now, been charged upon him as a Fault. I rather think that they were jealous of his being ruled too much by her, and by her Relations. For it was by her Father's Advice, that he made the Judges mentioned *Exod.* xviii. 21, 22. and perhaps they imagined ſhe and *Hobab* had a hand in chuſing the LXX Elders lately made, as we read in the foregoing Chapter. With which, this Story being immediately connected, it makes me think it hath ſome relation to that. For thoſe Elders were nominated, it is evident, by *Moſes* alone; without conſulting *Aaron*, or *Miriam*: who taking themſelves to be neglected, in ſo great an Alteration made of the Government, without their Advice, were very angry: And not daring to charge *Moſes* directly with this Neglect of them, they fall upon his Wife; whom in Scorn they call a *Cuſhite*, or *Arabian* Woman; which in after-times were accounted a vile People, as appears from *Amos* ix. 7. For that Country was inhabited by divers Nations, mingled together, *viz. Iſhmaelites*, *Midianites*, *Amalekites*, and ſuch like: Who from thence, ſome think, were called by the general name of *Arabians*; becauſe of their Mixture. For *Ereb* in Hebrew, ſignifies a *Miſcellaneous Company*, or *mixture of many People:* ſee *Jerem.* xxv. 20, 24. where he calls this very People by this name.

Ver. 2. *And they ſaid, Hath the* Lord *indeed ſpoken only by Moſes?*] Here it appears that it was really *Moſes* with whom they were offended; who alone had called what Men he thought good to be preſented unto God, to be conſtituted by him his Aſſiſtants in the Government, *ch.* xi. 24.

*Hath he not alſo ſpoken by us?*] Are not we alſo acquainted with God's Mind, being Prophets? For ſo *Aaron* was made, *Exod.* iv. 14, 15. and *Miriam* ſo acknowledged, *Exod.* xv. 20. And moreover the Prophet *Micah*, *ch.* vi. 4. mentions them, as Conductors of the People, while they were in the Wilderneſs, together with *Moſes*. Which might make them ſtomach it, that he took no notice of them, when he choſe the LXX Elders, who were to be his Co-adjutors; but did it of himſelf.

*And the* Lord *heard it.*] Obſerved their ill Behavionr towards him; tho' he himſelf took no Notice of it.

Ver. 3. *Now the Man Moſes was very meek, above all the Men which were upon the face of the Earth.*] This is added as the Reaſon, why he paſſed by the Affront they put upon him, and why God avenged it; becauſe he was ſo exceeding meek and patient, (or as others tranſlate it, ſo humble and lowly) that he would have been expoſed to further Affronts, if God had not chaſtiſed their Inſolence. *Moſes* alſo might think fit to ſet this down, as a Confutation of their Charge againſt him; being ſo far from that Pride which they imputed to him, that he did not reſent (tho' he was ſo very much above them) their undutiful Behaviour towards him; who had converſed immediately with God himſelf, and been with him in the holy Mount many Days together; who ſent ſeveral Commands to *Aaron*, as well as to the People by him alone: Which made ſuch a Difference between him and all others, that as it was an unaccountable Arrogance in them to equal themſelves unto him; ſo he demonſtrated how far he was from being proud of his Superiority, by meekly bearing their haughty Behaviour towards him.

So little Cauſe there is for their Cavils, who from hence argue, that *Moſes* was not the Author of theſe Books, becauſe he commends himſelf in them: For this is not ſo much a Commendation, as a neceſſary Account of himſelf, to ſhew how cauſeleſs their Charge againſt him was. To ſuch Vindications of themſelves the humbleſt Souls may be conſtrained, by the Calumnies of wicked Men: As we ſee not only in St. *Paul*, but our bleſſed Saviour, who were put upon glorying and magnifying themſelves, by the Malignity of their Enemies: ſee *John* x. 36. 2 *Cor.* xi. 10, 23, *&c.* And this is the more allowable; when Men know not only that they write the Truth, but that it is notorious to all that are acquainted with them, and cannot be contradicted. The holy Writers alſo are not to be confined to our Rules; being moved by the *Holy Ghoſt* to ſet down ſuch things, which, if they had been left to themſelves, they would not have mentioned. And Men, who have a due Reverence to the Holy Scriptures, will look upon this rather as the Holy Ghoſt's Teſtimony concerning *Moſes*, than *Moſes* his Teſtimony concerning himſelf. But we have to do now with a Generation of Men, that write upon theſe Books, not as of a Divine Original, but as they do upon common Authors.

Ver. 4. *And the* Lord *ſpake ſuddenly unto Moſes,*] The Lord thought fit immediately to ſtifle their Inſurrection; which might have proved dangerous, if it had ſpread among the People. And perhaps the word *ſuddenly* may relate to the manner of his calling to them with a quick and haſty Speech, as one provoked and highly diſpleaſed.

*And unto Aaron, and unto Miriam,*] It is uncertain whether God ſpake to theſe two by himſelf, or by *Moſes*. It is likely he ſpake to them all together, (while *Aaron* and *Miriam* were expoſtulating with *Moſes*) with ſuch a Voice, as he was wont to uſe when he communicated his Mind to the Prophets.

*Come out ye three*] It is likely they were all in *Moſes* his Tent; whither his Brother and Siſter were come to utter their Complaint.

*Unto the Tabernacle of the Congregation;*] Which was God's Tent, wherein he dwelt among them; and from whence he declared his Will to them.

*And they came out.*] To attend the Pleaſure of the Divine Majeſty.

Ver. 5. *And the* Lord *came down in the Pillar of the Cloud,*] The Pillar of the Cloud, which was wont to be over the moſt holy Place, where the Lord dwelt, came down from thence, and the Schechinah in it; and ſtood, as it here follows, at the Door of the Tabernacle.

*And ſtood in the Door of the Tabernacle,*] As if it would leave them; as it did, *ver.* 9.

*And called Aaron and Miriam:*] Who were at ſome Diſtance, I ſuppoſe; and are commanded to come nearer.

*And they came forth.*] From the Place where they were, when he called them: Or, from *Moſes*, with whom they came from his Tent; and now are required to ſtand by themſelves.

Ver. 6. *And he ſaid, Hear now my Words:*] Mark what I ſay to you.

*If there be a Prophet among you,*] This doth not make a doubt of it, but ſuppoſes that they, and others among the People, were Prophets; as they alledged, *ver.* 2. But God would have them to underſtand, that he did not communicate his Mind to all alike; nor in the ſame way and manner; but ſo differently, as to make a remarkable Diſtinction between *Moſes* and others.

Whether there were, in thoſe Days, Men brought up and trained, to be made fit to receive this Gift beſtow'd upon them, we do not know: But, in after-times, it is evident there were certain Colleges of Prophets, wherein Diſciples of Prophets were bred. Such was that, 1 *Sam.* x. 5. and xix. 18, *&c.* Where the *Sons of the Prophets, i. e.* their Scholars or Diſciples, (as *Jonathan* always tranſlates that Phraſe) were brought up. And, for the moſt part, ſuch only were endued with this Gift, who were ſo educated in thoſe Schools, in the Study of the Law, and in Piety. Tho' God did not tie himſelf to diſpenſe it to ſuch Perſons alone; but beſtowed it upon whom he pleaſed, tho' they had ſpent no Time in thoſe Schools of the Prophets. This is apparent, from that proverbial Speech, *Is Saul alſo among the Prophets?* 1 *Sam.* x. 11. and xix. 24. This had been no wonder, (as this Saying imports) if it had been uſual for Perſons to be endowed with this Gift on a ſudden, who were never bred up in ſuch a Courſe, as led to it. But to ſhew how this came to paſs, *one of that place anſwered and ſaid,* (as it there follows, *ver.* 12.) *but who is their Father?* that is, this is no ſuch wonder, if it be conſider'd, who makes Men Prophets, *viz.* God, who is the Father of all the Children of the Prophets, and therefore may inſpire whom he pleaſes: As he now might have imparted this Gift to meaner Perſons than the LXX Elders preſented to him by *Moſes*; and made them equal, if he had thought fit, with *Aaron* and *Miriam*. For this was the Caſe of *Amos*, in after-ages; who was *no Prophet, nor a Prophet's Son,* (as he himſelf relates, *ch.* vii. 14.) *but an Herdſman*; and yet *the* Lord *took him, as he followed the Flock, and bad him go and propheſy, unto his People Iſrael.*

*I the* Lord] Here is the Original of Prophecy; *will make my ſelf known unto him,* communicate to him my Mind and Will.

*In a Viſion,*] This was one way of diſcovering his Mind to the Prophets; by repreſenting things to them, when they were awake, as if they had perceived them by their Senſes; which at that time were lock'd up, and all tranſacted by a Divine Operation upon their Mind and Imagination: ſee *Gen.* xv. 1. and *Dan.* viii. 1, 15. *Abarbinel* mentions one, who obſerves, that the word *Marah* (the Plural of which, *Maroth*, ſignifies *Looking-Glaſſes*, in *Exod.* xxxviii. 8.) is a different word from *Mareh*, which is commonly uſed for *Viſion*; and teaches us, that all the Repreſentations made in this way to the Prophets, were only as the Images of Things repreſented in a Glaſs; in which we behold the outward

ward Shape, or Shadow, as we may call it; but not the thing it ſelf. And ſo St. *Paul* ſeems to have underſtood this word (if he alludes to this Place, as *Grotius* thinks he doth) when he ſaith, *Now we ſee*, δὶ ἐσόπτρου ἐν αἰνίγματι, *through a Glaſs, darkly*, 1 Cor. xiii. 12.

*And I will ſpeak unto him in a Dream.*] This was another way of God's revealing his Mind unto the Prophets, in their ſleep; when they not only ſaw things repreſented to them, but alſo heard a Voice. And both theſe ſeem ſometimes to have been mixed together, or to have followed one another; as in *Gen.* xvi. 12. *Dan.* vii. 1. and viii. 16, 17, 18. And it is a Maxim among the *Jews*, that there is no degree of Prophecy, but it is comprehended under one of theſe, *Viſions* or *Dreams*. So *Maimonides*, in his *More Nevochim*, *P.* ii. *cap.* 32, and 41. and again, *cap.* 43. where he ſaith, *There is no third degree of Prophecy beſides theſe two.* For as for that Divine Spirit, which moved Men to ſpeak of things appertaining to the Knowledge of God and his Praiſes, beyond their natural or acquired Abilities, without ſeeing any Figures, aſleep, or awake, though with Aſſurance that it was from God, they will not have it called Prophecy; though they acknowledge thoſe Parts of Scripture which they call *Cetuvim*, and the LXX ἁγιόγραφα, i. e. *written by the Holy Ghoſt*, were indited by that Divine Spirit; and therefore we cannot reaſonably deny thoſe that were inſpired by it, the Name of *Prophets*.

Ver. 7. *My Servant Moſes is not ſo*,] Doth not receive my Mind in either of thoſe ways; and therefore is more than a Prophet, having it communicated to him in a far more noble and clearer manner, which placed him in a higher Rank than any other inſpired Perſon.

*Who is faithful in all my Houſe.*] Becauſe he was entruſted (ſo the word may be underſtood) with God's whole Family; that is, with all the Children of *Iſrael*, and faithfully diſcharged the Truſt repoſed in him, by acquainting them with all God's Will, and executing all his Commands; and doing nothing of himſelf (as now he was falſly accuſed) but only what God required. This is a high Teſtimony to him; and the *Jews*, when they are in the humour of exalting *Moſes*, ſay he was *more faithful than the Angels of the Miniſtry:* They are the words of *R. Joſe* in *Siphri*; and if he had ſaid, *As faithful as the Angels of the Miniſtry*, it might have paſſed for a good Explication.

Ver. 8. *With him will I ſpeak, mouth to mouth*,] In a moſt familiar manner, as one Friend diſcourſes with another. So it is explained, *Exod.* xxxiii. 11. From whence *Abarbinel*, in his *Roſch Amana*, gathers, That *Moſes* his Prophecy differed from others, in theſe *four* things: *Firſt*, That God ſpake to others by a Mediator, (that is, as he explains it, by ſome Angel) but to him by himſelf, without the Intervention of any other. *Secondly*, That they never propheſied, but their Senſes were all bound up, either in Viſions or in Dreams; whereas he was as perfectly awake, as we are when we diſcourſe one with another. *Thirdly*, That after the Viſion was over, they were often left ſo weak and feble, that they could ſcarce ſtand upon their Feet; as appears from *Dan.* x. 8, 11. but *Moſes* ſpake with the Divine Majeſty, without any Conſternation or Alteration; his Converſation with him being like that of one Friend with another. And *laſtly*, No Prophet but he could underſtand the Mind of God when they pleaſed; for he communicated himſelf to them only when he thought good; whereas *Moſes* might at any time reſort to God, to enquire of him, and receive an Anſwer: ſee *chap.* ix. 8. To the ſame purpoſe alſo *Maimonides* writes, in his Book *de Fundamentis Legis*, *cap.* vii.

*Even apparently*,] Plainly, clearly, and diſtinctly; ſo that there was no Difficulty to apprehend his Meaning, nor need of an Explication. Thus he proclaimed his Name to *Moſes*, *Exod.* xxxiv. 6, 7.

*And not in dark Speeches*;] Or, in Parables, and enigmatical Repreſentations; ſuch as the *Ladder*, which *Jacob* ſaw in a Dream; the *Boiling-pot* which was ſhewn to *Jeremiah*; the *Wall*, the *Plumb-line*, and the *Baſket of Summer-fruits*, which *Amos* ſaw; the *Beaſts* which were repreſented to *Daniel*; the *Lamps*, *Mountains*, *Horſes* and *Chariots*, to *Zachariah*; the Roll of the Book which *Ezekiel* was to eat. By all which the Prophet (as *Maimonides* obſerves, whoſe Illuſtrations theſe are of theſe words) was given to underſtand ſome other thing, which was intended to be made known to him by theſe Figures, *More Nevoch. P.* ii. *cap.* 43. who, in his Book, concerning the *Foundatious of the Law*, further obſerves; that ſome of theſe Prophets had both the Parable, (as he calls it) and its Interpretation repreſented to them; others, the Parable only without any Expoſition; and to ſome was only deliver'd the Explication.

*And the Similitude of the* Lord *ſhall he behold.*] I am apt to think the word *not* ſhould be here again repeated (as it muſt be in ſome Places to make out the Senſe, as *Prov.* xxv. 27.) which will make the meaning plainly this, *He ſhall not behold the* Lord *in Similitudes and Reſemblances*, as other Prophets did. For the *Hebrew* word *Temunah* ſignifies the Shape of a Thing repreſented either to the outward Senſes, or to the Imagination, not the Thing it ſelf. Therefore it would be to equal *Moſes* with the reſt of the Prophets to ſay, he ſhould ſee the *Similitude* of the Lord; for ſo did they. *Amos*, for Inſtance, ſaith he *ſaw the* Lord *ſtanding upon the Altar*, *chap.* ix. 1. that is, ſome angelical Appearance in a glorious Shape. And *Eliphaz* ſaith, That *a Spirit paſſed before him*, *the Form* (or *Aſpect*) *whereof he could not diſcern*; only the *Temunah* (we render it an *Image*) *was before his Eyes*, *Job* iv. 15, 16. But God did not thus reveal himſelf to *Moſes* by Images, and Similitudes of Things; but ſpake to him himſelf, as it goes before, *mouth to mouth*. Which led *Maimonides* into the Opinion (which he often repeats) that when God is ſaid to ſpeak to any other Man, it was by an Angel; and that he never ſpake to any one himſelf, but only to *Moſes*. Nor did any Man before him ſay, that God *ſpake to him*; or that he *ſent him* on a Meſſage unto others: but *Moſes* was the firſt that had this Honour; *More Nevoch. P.* i. *cap.* 63. and *P.* ii. *cap.* 39.

But if we follow our Tranſlation, which ſhould run thus, *But the Similitude of the* Lord *ſhall be behold*, it relates to that wonderful Apparition of God to him in the Buſh, *Exod.* iii. 6. as *Maimonides* thinks, *More Nevochim*, *P.* i. *cap.* 5. (where he ſaith, God *poured upon him as much as he could contain)* but eſpecially to that Revelation which God made of himſelf to him, when he told him that he could not ſee his *Face*, but ſhould behold his *back Parts*, *Exod.* xxxiii. 20, 23. which was a Privilege granted to none but him. And thus *the Similitude of the* Lord, or his *Likeneſs*, ſignifies the Lord himſelf, *Pſal.* xvii. *ult.* *When thy Likeneſs ſhall awake*, (that is, *thou thy ſelf appear for me) I ſhall be ſatisfied.*

*Wherefore then were ye not afraid to ſpeak againſt my Servant Moſes?*] Who is my prime Miniſter, employed by me in the higheſt Services.

Ver. 9. *And the Anger of the* Lord *was kindled againſt them,*] As appeared by what follows.

*And he departed.*] He withdrew his Preſence from the Door of the Tabernacle, immediately before they could make an Anſwer: Which was a Token of exceeding great Diſpleaſure; as it is in us, when we will not ſo much as hear what Men ſay for themſelves, when they have highly and notoriouſly offended us, and we reprove them for it, but turn away from them.

Ver. 10. *And the Cloud departed from off the Tabernacle,*] It was not merely taken up from it, (as it was wont to be, when they were to remove their Camp) but quite diſappeared for a Time; or ſtood at a great Diſtance from them, till *Miriam* was removed from the Tabernacle, and carried out of the Camp: For that was one reaſon of its departure; the Divine Majeſty not deſigning to ſtay where ſo impure a Creature was. And this was alſo a manifeſt Token of God's high Diſpleaſure againſt them, which moved him to forſake them.

*And behold Miriam became leprous,*] Or, *was become leprous*; a proper Puniſhment for Pride, and Evil-ſpeaking: Which was not inflicted upon *Aaron*, becauſe he was to judge of Leproſy; and was not the firſt in the Tranſgreſſion. And beſides, it is likely, God would not have one, that was but newly made his High Prieſt, become vile and contemptible.

*White as Snow*;] Which was a Mark of an incurable Leproſy, when all the Body was overſpread with it, *Exod.* iv. 6. 2 *Kings* v. 27.

*And Aaron looked upon Miriam,*] As the Prieſt was bound to do; whoſe Office it was to inſpect it, and judge whether it was a Leproſy or no, *Lev.* xiii. 2, *&c.*

*And behold, ſhe was leprous.*] He could not but judge her to have a Leproſy, and conſequently pronounce her unclean.

Ver. 11. *And Aaron ſaid unto Moſes,*] He was made ſenſible that *Moſes* had greater Intereſt in God than himſelf, and therefore deſires his Interceſſion for them.

*Alas, my Lord!*] Have pity upon us, miſerable Wretches.

*I beſeech thee, lay not the Sin upon us,*] He ſupplicates him as his Superior, and humbly begs his Pardon; and that he would obtain Remiſſion of the Puniſhment which they had juſtly deſerved by their Sin: For he was afraid he himſelf might ſuffer, as he ſaw ſhe did.

*Wherein we have done fooliſhly, and wherein we have ſinned.*] He prays him to look upon their Offence, as proceeding from Folly and Weakneſs, though in it ſelf a great Sin.

Ver. 12. *Let her not be as one dead,* &c.] For ſo ſhe was, not only legally, being to be ſeparated from the Living, but naturally alſo; this being, as I ſaid, the worſt kind of Leproſy, which eat into the very Fleſh, and made her look like an Abortive (as it here follows) or Still-born Child, which had lain long dead, and was half waſted away in its Mother's Womb.

Ver. 13. *And Moſes cried unto the* Lord,] Moſt earneſtly petitioned the Lord for her; ſuch was his Meekneſs and Piety. And his *crying*, perhaps, ſuppoſes the Divine Majeſty to be gone afar off, if not out of ſight.

*Heal her now, O* God, *I beſeech thee.*] For it was beyond any other Power but his, to recover her.

Ver. 14. *And the* Lord *ſaid unto Moſes, If her Father had ſpit in her face,*] An Expreſſion of extream Anger, Abhorrence, and Contempt, *Job* xxx. 10. *Iſai.* lii. 6.

*Should ſhe not be aſhamed ſeven days?*] She could not have had the Confidence to come preſently into his Preſence; but be aſhamed, for a great while, to look him in the Face.

*Let her be ſhut out of the Camp*] Much more is it fit, that *Miriam* ſhould avoid my Preſence, and not preſume to come before me; who have ſet a greater Mark of my Indignation and Deteſtation upon her. For Spittle might ſoon be wiped off; but the Leproſy ſtuck to her, and made her unfit for all Converſation with God or Man.

*Seven days,*] Which was the time for legal cleanſing from ſuch great Impurities, *Lev.* xiv. 8. *Numb.* vi. 9. & xxxi. 19.

*And after that let her be received in again.*] I ſuppoſe ſhe was preſently freed from Leproſy; but kept out from the Camp ſo long, to declare God's Diſpleaſure againſt her; and to humble her, by expoſing her to Shame.

Ver. 15. *And Miriam was ſhut out of the Camp ſeven days*;] That her Offence might be known to all, by her open Puniſhment.

*And the People journied not till Miriam was brought in again,*] For the Cloud was gone which ſhould have directed them in their Motions. And beſides, this Reſpect, perhaps, was ſhown unto her becauſe ſhe was a Propheteſs; and hereby ſhe had Time given her to humble her ſelf before God, and to beg his Pardon for her Sin.

*Brought in again.*] When one would have expected that ſuch Sacrifices ſhould have been offered for her cleanſing, as are required in *Levit.* xiv. But this was an extraordinary Caſe; ſhe being on a ſudden miraculouſly ſtruck with the higheſt Degree of the Plague of Leproſy, and as ſuddenly cured by the ſame Hand that ſtruck her.

Ver. 16. *And afterward the People removed*] Which ſhows that the Cloud, which departed from the Tabernacle, *ver.* 10. return'd again to it, together with *Miriam*, that it might guide them in their removal to another ſtation; for till it was taken up from the Tabernacle, they ſtirred not from the Place where they were, *ch.* ix. 17, 18.

*From Hazeroth*,] After they had abode there ſeven Days at the leaſt.

*And pitched in the Wilderneſs of Paran.*] Where they were before, (ſee *chap.* x. 12.) but now were brought into another Part of it, called *Rithmah*, *chap.* xxxiii. 18. which was called alſo by another Name, *Kadeſh-barnea*, *chap.* xiii. 26. *Deut.* i. 19. Or elſe we muſt ſuppoſe theſe two Places to have been ſo very near together, that they might be ſaid to have pitched either in the one or the other. This Station was at the foot of the Mountain on the *South* Part of *Canaan*, *Deut.* i. 20. ſo that their next removal was to have been into the Land promiſed to them, if they themſelves had not hinder'd, by their renewed Rebellion. This removal was in the fourth Month of the ſecond Year after they came out of the Land of *Egypt*. See *chap.* xi. 20, 35.

## CHAP. XIII.

Ver. 1. AND *the* LORD *ſpake unto Moſes, ſaying*,] They being now come to the Borders of *Canaan*, the LORD order'd *Moſes* to exhort them to go up, and take Poſſeſſion of it, and *not to fear nor be diſcouraged*; as we read in *Deut.* i. 21. But the People (out of a diſtruſt of GOD's Power, as *Moſes* ſeems to intimate, *Deut.* ix. 23.) deſired they might firſt ſend ſome to ſearch out the Land, before they attempted its Conqueſt, *Deut.* i. 22. About which it is likely *Moſes* conſulted the Divine Majeſty, who gave them Leave ſo to do.

Ver. 2. *Send thou Men*,] For their greater Satisfaction, GOD order'd them to have their deſire. For there ſeems to have been a general Fear upon them (*every one* of them coming to *Moſes* with this Requeſt, *Deut.* i. 22.) which could not be removed, but by ſending ſome to bring them Intelligence what kind of Country it was, and what People they had to deal withal, *ver.* 18, 19, 20.

*That they may ſearch the Land of Canaan*,] To make a Diſcovery, both of the Country, and of the Inhabitants, and the beſt way to invade it, *Deut.* i. 22.

*Which I give unto the Children of Iſrael:*] To the poſſeſſion of which GOD now intended to introduce them. For he had already brought them to the confines of it, and bidden them go up and poſſeſs it, (*Deut.* i. 20, 21.) but they would needs make this Delay, for a Diſcovery of the condition of the Country; which was their own contrivance at the firſt, and not a Divine Counſel.

*Of every Tribe of their Fathers ſhall ye ſend a Man*,] That there might be no ſuſpicion of Partiality in their Report.

*Every one a Ruler among them.*] Men of Authority and Prudence, who might be the more believed; yet not of the higheſt Rank, (for ſuch are called by the Name of *Princes*, *chap.* i. 16.) but Rulers perhaps of Thouſands, who were very conſiderable in their Tribes: For they are called by the ſame Name in the Hebrew, every one being ſaid to be a NASI and a ROSCH, a *Leader* and a *Head* in their Tribes; which may incline one to think, that there were higher and lower Perſons of this ſort, who had the ſame Title, in every Tribe.

Ver. 3. *And Moſes by the Commandment of the* LORD,] Which was given him in the *fifth* Month (called *Ab*, as St. *Hierom* notes from the Jews) of the ſecond Year after they came out of *Egypt:* It is not certain upon what Day; but it is likely in the beginning of the Month, which anſwers to the *nineteenth* of our *July*.

*Sent them from the Wilderneſs of Paran:*] From *Kadeſh-Barnea*, *chap.* xxxii. 8. *Deut.* i. 19, 20. *chap.* ix. 23. *Joſh.* xiv. 7.

*All thoſe Men were Heads of the Children of Iſrael.*] So the Rulers of Thouſands and Hundreds are called, *Exod.* xviii. 25. as well as the Princes, *Numb.* i. 16. But theſe were a lower ſort of *Heads*, or great Men, in the ſeveral Tribes of *Iſrael*.

Ver. 4. *And theſe were their Names: Of the Tribe of Reuben, Shammua the Son of Zaccur.*] There is little to be obſerved concerning this Verſe, and thoſe that follow, to the 16*th*; but that it is evident theſe were not the ſame Men, who, in the firſt Chapter of this Book, are called the *Heads* and *Princes* of the Tribes; being inferior Perſons, who ruled over ſome Part, not over a whole Tribe. The three firſt Tribes alſo that are here mentioned, ſprang from the three eldeſt Sons (for *Levi* did not make a Tribe in *Iſrael*) of *Jacob:* But in the Enumeration of the reſt, there is not any Order obſerved, of which I can give an account. Perhaps they being to diſperſe themſelves, when they enter'd the Country they were to ſearch, (ſee *ver.* 22.) and thinking it not prudent to go above two (at the moſt) in company, caſt Lots who ſhould be aſſociated: And the firſt Lot fell to thoſe of the Tribe of *Reuben* and *Simeon*; the next to thoſe of *Judah* and *Iſſachar*; and ſo to the reſt.

Ver. 11. *Of the Tribe of Joſeph.*] *i. e.* Of the other Branch of *Joſeph*'s Family, viz. *of the Tribe of Manaſſeh*, as it here follows.

Ver. 16. *Theſe are the Names of the Men that Moſes ſent to ſpy out the Land.*] He would have their Names remember'd (which is the reaſon of this Remark) for the ſake of thoſe two worthy Men, *Caleb* and *Joſhua*, whoſe Virtue was very illuſtrious, in the midſt of a crooked and perverſe Generation.

*And Moſes called Oſhea the Son of Nun*,] So he is called, *ver.* 8. being named for the Tribe of *Ephraim*.

*Jehoſhua.*] He was called by this Name preſently after they came out of *Egypt*, (*Exod.* xvii. 9.) when he went to fight with *Amalek:* Whom he having overcome, *Moſes* look'd upon it as a Token that he ſhould ſave and deliver the People of *Iſrael*, and then called him by this Name: Which imports ſomething more than *Oſhea*;

for that denotes only *a Prayer* for Salvation, (as *Menochius* obſerves) but this carries in it *a Promiſe* of it. And ſome think the addition of the firſt Letter in the name *Jehoſhua*, was from the name JEHOVAH; implying that the LORD would employ him, in leading and conducting his People into the Land of Promiſe: Wherein he was a Type of the Saviour of the World, the LORD JESUS, (whoſe Name is the ſame with this) who conducts thoſe that believe on him, to an Heavenly Inheritance.

If I could find the like comfortable Signification in the reſt of the Names of theſe Men, I ſhould think there might be ſome ground for their Opinion, who fancy *Moſes* choſe *Joſhua* becauſe there was a good *Omen* in his very Name. For all Nations took great care that no Man ſhould be employed in Affairs of moment, whoſe Name carry'd any unlucky Signification in it. So *Cicero* obſerves in his firſt Book of *Divination*, that the *Generals* of Armies, and the *Cenſors*, took care that none ſhould ſo much as lead the Sacrifices to the Altar, but who were *bonis nominibus*, of Names that ſignified Good: Of which the *Conſuls* alſo were very obſervant, *ut primus miles fiat bono nomine*, that the firſt Soldier whom they liſted, ſhould be of a good Name; ſuch as *Valerius*, *Salvius*, *Statorius*, or the like. On the contrary, the Name of *Nævius* was deemed ſo bad, that in his Oration *pro Quinct. Sext.* he ſaith, *having named the Man, methinks I have ſaid enough.*

Ver. 17. *And Moſes ſent them to ſpy out the Land, and ſaid unto them,*] That is, when he ſent them to ſpy out the Land, (as was ſaid in the foregoing Verſe) he gave them the following Directions.

*Get ye up this way Southward,*] This South Part of *Canaan* fell afterward to be part of the Lot of the Tribe of *Judah*, *Joſh.* xv. 1, 2, 3. and was very dry, and conſequently barren, *Judg.* i. 15. and therefore fitteſt for their entrance to ſpy out the Land unobſerved; being leſs inhabited than the better parts of the Country. Beſides, it was neareſt to the place where they now were encamped.

*And go up into the Mountain.*] Where the *Amorites* dwelt, *Deut.* i. 19. together with ſome *Amalekites*, and other People, *ch.* xiv. 43, 45. From whence they were to go down into the Vallies.

Ver. 18. *And ſee the Land what it is, and the People that dwell therein,*] Theſe are the general Directions which he gave them, to inform themſelves, both of the Country, and of its Inhabitants.

*Whether they be ſtrong or weak, few or many*;] In particular, with reſpect to the latter, he directs them to inform themſelves whether the Inhabitants were ſtrong bodied, or feeble; and whether their number was great or ſmall.

Ver. 19. *And what the Land is that they dwell in, whether it be good or bad*;] And with reſpect to the former, he would have them bring an account, *firſt*, what ſort of Country it was, whether healthful and delightful, or unwholeſom and unpleaſant.

*And what Cities they be, that they dwell in,*] And then how large their Cities were, and of what Strength.

*Whether in Tents, or in ſtrong Holds*;] Whether they lived in Tents, as the *Arabians* did, (and the *Iſraelites* while they were in the Wilderneſs) or in Houſes; and whether they were fortified. Or rather (as we would ſay in our Language) whether in *open Villages, or in walled Cities*: For ſo the word *Mahanaim* ſignifies, not *Tents* (as we here tranſlate it) but *Hoſts* or *Camps*, *Gen.* xxxii. 1. and here *Towns* without Walls, as the LXX. interprets it; and the *Vulgar* alſo, only inverting the order of the words, *whether in walled Towns, or without walls.*

Ver. 20. *And what the Land is,* &c.] And laſt of all, what is the Soil of the Country; whether rich and fertile, or poor and barren; and alſo whether it be a woody Country, or otherwiſe.

*And be ye of good courage, and bring of the fruit of the Land.*] In which Diſcoveries, there being ſome hazard, he bids them be confident GOD would preſerve them; ſo that they might venture to bring away with them ſome of the Fruit which the Country produced.

*Now the time was the time of the firſt ripe Grapes.*] Towards the Vintage.

Ver. 21. *So they went up, and ſearched the Land from the Wilderneſs of Zin,*] Which was on the *South* of the Land of *Canaan*, *ch.* xxxiv. 3. *Joſh.* xv. 1, 3. being different from the Wilderneſs of *Sin*; which lay near to *Egypt*, *Exod.* xvi. 1.

*Unto Rehob, as Men come to Hamath.*] The City of *Rehob* lay in the *North* of the Land of *Canaan*, and fell to the Lot of the Tribe of *Aſher*, *Joſh.* xix. 28. And it lay not far from *Hamath* (which, in after-times, was called *Epiphania*) a City which we very often read of afterwards, as the bounds of *Judea* Northward; which *Moſes* ſaith was *unto the entrance of Hamath*, *ch.* xxxiv. 8. So that they took a Survey of the whole Country, from one end of it to the other, *South* and *North*; and alſo, as they paſſed along, obſerved thoſe Parts that lay *Eaſt* and *Weſt*. For they gave an account of the *Canaanites*, as dwelling *by the Sea*, (which was *Weſtward*) *and by the Coaſt of Jordan*, which was on the *Eaſt*, *ver.* 29. Or, if by the *Sea* we underſtand, not the *Weſtern* Ocean, but the dead Sea, (as ſome do) yet it appears by theſe very Words, that they bent their Courſe, as they paſſed from *South* to *North*, unto the *Weſtern* and *Eaſtern* Parts alſo. For *Rehob* and *Hamath* both lay at the foot of *Libanus*; one to the *North-weſt* (towards *Sidon*) and the other to the *North-eaſt*.

Ver. 22. *And they aſcended by the South,*] In their return from ſearching the Country.

*And came unto Hebron*;] That is, ſome of them. For the word in the *Hebrew* is not *they came*, (as it is *they aſcended*) but *he came*: Which demonſtrates that they did not go all of them together in a Company, (for that had been dangerous, and might have made them taken notice of) but diſperſed themſelves; ſome going to diſcover one place, ſome another. And it is a probable Conjecture of ſome of the

*Hebrew* Doctors, that *Caleb* was the Man that went to take a view of *Hebron*; and was ſo little affrighted at the ſight of the Giants there, that he was the very Perſon that afterward drove them out; and had this place given him for his Portion: For it was in the *South* part of the Lot of the Tribe of *Judah*; being formerly called *Kirjath-Arba*, *Joſh.* xiv. 9, 12, 14.

*Where Ahiman, Sheſhai, and Talmai, the Children of Anak were.*] Theſe were the Grandchildren of *Arba* (from whom *Hebron* had the name of *Kirjath-Arba*, i. e. the City of *Arba*) who was the Father of *Anak*, whoſe Family was more eminent than any other in *Canaan*; theſe three Sons of his being Men not only of great Bulk, but Prowеſs and Valour. *Bochartus* thinks (*lib.* i. *Canaan*, *cap.* 1.) that *Anak* ſignifies as much as the *Roman* name *Torquatus*; being like to that *Gaul* whom *Manlius* vanquiſhed. And *Ahiman* ſignifies as much as, *Who is my Brother?* importing there was none to be compared with him. *Seſai* he takes to be as much as *Sixtius*, *viz.* Six Cubits high, as *Goliath* was. And *Talmai* he derives from *Talam*, a *Furrow:* As if he ſeemed in length to equal a Furrow in the Field. Theſe were the People that made the *Iſraelites* tremble; for it is likely their whole Family were of a very large Stature, tho' not ſo big as theſe. And indeed, they were ſo very terrible to all their Neighbours, that it became a proverbial Saying in thoſe Countries, *Who can ſtand before the Children of Anak?* Deut. ix. 2.

*Now Hebron was built ſeven years before Zoan in Egypt.*] The *Egyptians* boaſted of the great Antiquity of their Nation and Cities: But *Moſes* ſhows that *Hebron* was built before the Capital City of their Country: For ſo *Zoan* was; and called in after-Ages *Tanis*; lying not far from that Mouth of the River *Nile*, which from thence was called by *Plutarch* τανιτικὸν στόμα. *R. Solomon* will have it, that *Hebron* was built by *Cham*, one of the three Sons of *Noah*, and the Father of *Mizraim*; from whom the *Egyptians* deſcended. But of this there is no certainty; and the *Gemara* upon *Sota*, *cap.* 7. ſaith, It is not likely that a Man would build a Houſe for his younger Son, before he had built one for his elder; for *Canaan* was the youngeſt of all the Sons of *Cham*, *Gen.* x. 6. Yet thoſe Doctors are willing to ſuppoſe that *Cham* built both theſe Cities; and therefore interpret the word *banah*, which is rightly tranſlated *built*, as if it ſignified *fruitful*, (according to *Gen.* xvi. 2.) and make the Senſe to be, that *Hebron was ſeven times more fruitful than Zoan:* Which is very fooliſh; as upon other accounts, ſo on this, that *Hebron* was a ſtony place, and therefore not fertile.

Ver. 23. *And they came unto the Brook Eſhcol,*] A place which lay in a Valley, at the foot of the Mountain, *Deut.* i. 24.

*And cut down from thence a Branch with one cluſter of Grapes,*] This was done, no doubt, in ſome private place, upon the *Southern* Borders of *Canaan*; juſt as they were returning to the Camp of *Iſrael* again. For it would have given the Country too great an Alarm, if they had marched in the Highway with this Bunch upon their Shoulders.

*And they bare it between two*] A great many Authors mention Vines and Grapes of an extraordinary bigneſs in thoſe *Eaſtern* and *Southern* Countries. I need only refer to *Strabo*, who ſays the Vines in *Margiana*, and other places, were ſo big that two Men could ſcarce compaſs them with their Arms, and that they produced βότρυν δίπηχυν, *a Bunch of Grapes of two Cubits*, *lib.* ii. *Geograph.* *p.* 73. and *lib.* xi. *p.* 516. Which is in part juſtified by *Olearius* in his late Travels into *Perſia*, *Book* iii. where he ſaith, not far from *Aſtracan*, he ſaw Vines, whoſe Trunks were ſo thick, that a Man could do no more than graſp them about with both his Arms. And *Forſterus* in his *Dictionarium Hebraicum*, *p.* 862. ſaith, there was a Preacher at *Norimberg*, called *Achaicus*, who lived as a Monk *eight* Years in the Holy Land, (as they call it) who told him upon his Sick-bed, That in his time there were Cluſters of Grapes at *Hebron*, of ſuch bigneſs, that one ſingle Kernel was ſufficient to quench his Thirſt a whole Day, when he was ſick there of a Tympany. *J. Conradus Dieterius* hath collected a great deal more to this purpoſe out of *Leo Africanus* and *Nic. Radzivillius*, and other Authors, in his *Antiq. Biblicæ*, *p.* 249. And ſince him the moſt learned *Huetius* in his *Quæſtiones Alnetanæ*, *lib.* ii. *cap.* 12. *n.* 24. where among other things, he obſerves that *Crete*, *Chios*, and other Iſlands in the *Archipelago*, afford Bunches of Grapes of *ten* pound weight; ſometimes of *thirty ſix*, yea, of *forty*. And he mentions Grapes of a prodigious bigneſs in the Iſland of *Madera*.

*Upon a Staff*;] See *ch.* iv. 10.

*And they brought of the Pomegranates and Figs.*] Which grew in the Parts neareſt to the place where the *Iſraelites* were encamped.

Ver. 24. *The place was called the Brook Eſhcol, becauſe of the Cluſter of Grapes which the Children of Iſrael cut down from thence.*] That is, when the *Iſraelites* got poſſeſſion of the Land, they called this *Brook* (or *Valley*) by the name of *Eſhcol*, in memory of this Bunch of Grapes; for ſo *Eſhcol* ſignifies.

Ver. 25. *And they returned from ſearching of the Land*] Came back to the Camp of *Iſrael*.

*After forty days.*] This ſhows that they did not take a curſory view of the Country; but took time enough to make their Obſervations. And the ripe Fruit which they brought with them, after they had been *forty* Days from the Camp, demonſtrates that their return was in the latter end of the *ſixth* Month, very near to the *ſeventh*; that is, in the end of the Year, according to the old Stile of that Nation. For on the *fifteenth* Day of the *ſeventh* Month God ordered the Feaſt of Tabernacles to be celebrated; a little before which they gathered both their Harveſt and their Vintage, *Exod.* xxiii. 16. *Lev.* xxiii. 39. *Deut.* xvi. 13.

Ver. 26. *And they went and came to Moſes and to Aaron*, &c.] They went up the Mountain from *Eſhcol*; and came down on the other ſide of it, to *Moſes* and *Aaron*, and all the Congregation, *Deut.* i. 24, 25.

*Unto the Wilderneſs of Paran, to Kadeſh*;] Unto the Place from whence they were ſent; which was *Kadeſh-barnea*, (ſee *ver.* 3. and *Deut.* ix. 23.) which is here in ſhort called *Kadeſh*; but is quite different from that *Kadeſh* we read of afterward, *ch.* xxi. 1. For that was in the Wilderneſs of *Sin*; and they did not come to it till the *fortieth* Year after they came out of *Egypt*, *ch.* xxxiii. 37, 38. whereas they were at this *Kadeſh* in the *ſecond* Year; before they were doomed to wander *forty* Years in the Wilderneſs.

*And brought back word unto them, and unto all the Congregation,*] Gave a publick Account, before *Moſes* and *Aaron*, of what they had diſcovered.

*And ſhewed them the Fruit of the Land.*] And at the ſame time preſented to them the Cluſter of Grapes, the Pomegranates and Figs which they had brought with them.

Ver. 27. *And they told him, and ſaid,*] They addreſs their Relation to *Moſes*; becauſe he ſent them, *ver* 2.

*We came unto the Land whither thou ſenteſt us,*] I ſuppoſe they choſe ſome of their Number, to ſpeak in the name of the reſt: and firſt they give an account of the Land, as he required, *ver.* 19. 20.

*And ſurely it floweth with Milk and Honey*;] Their Report of the Condition of the Land, was as honeſt as could be deſired; for they teſtify it to be ſuch as God promiſed to beſtow upon them, *Exod.* xxxiii. 3.

*And this is the Fruit of it.*] They prove what they ſay, by a Sample of the Product of it: Which was ſo large, that ſome of the *Jews* fancy there were *eight* Men employed to carry this one Cluſter, as they ſay in the *Gemara Sotæ*, *cap.* vii. Of which the Spies made this wicked uſe, as from thence to tell their Brethren, *You ſee this goodly Fruit, how vaſt it is: but believe us, the Inhabitants of the Country exceed us, and all other Men in ſtature, as much as this Fruit exceeds all other of the ſame kind, throughout the World*, So *Wagenſeil* explains the Senſe of their Diſcourſe in that Place, *ſect.* 4.

Ver. 28. *Nevertheleſs the People be ſtrong that dwell in the Land; and the Cities are walled, and very great.*] This is an account of the other part of the Enquiry *Moſes* commanded them to make, concerning the Inhabitants, and their Cities, *ver.* 18.

*And moreover, we ſaw the Children of the Anakims there.*] See *ver.* 22. All this was true; but ſpoken in ſuch a manner, as to repreſent the Conqueſt of the Country exceeding difficult, if not impoſſible. So they explain their meaning in down-right words, *ver.* 31. and ſo the People underſtood them, *Deut.* i. 28. where theſe frightful People are called *the Sons of the Anakims*: For they ſaw not only thoſe three mentioned before, *ver.* 22. but others alſo that were deſcended from them; who, as I there noted, were gigantick Perſons. So the LXX. tranſlate theſe words υἱοὶ γιγάντων, and ſo the *Chaldee*; and ſo the *Jews* uſe the word *Anakim* to ſignify *Giants*; particularly *Benjamin Tudelenſis*, *p.* 3. of his *Itinerary*: Where *L'Empereur* thinks it probable they were called *Anakims*, *à torque quo colla ſuperbe cingebant*, from a Collar or Chain, which they proudly wore about their Necks: for the word *Anak* properly ſignifies *collum torque cingere*, (*p.* 136.) to wreath a Chain about the Neck. But it is evident they had their Name from their Progenitor, *Anak* the Son of *Arba*: whence he was ſo called, we do not know.

Ver. 29. *The Amalekites dwell in the Land of the South*:] They do not repreſent the *Amalekites* as Inhabitants of the Land of *Canaan*; but they obſerve that they lay on the *South* border of it: Where, if they went about to enter, in all probability, that Nation (which were their early Enemies when they came out of *Egypt*) would help to oppoſe them in their Attempt, as much as the People of *Canaan*. For that's their intention, in the following report, to ſhow what a ſtout People they muſt encounter, which way ſoever they endeavoured to enter into *Canaan*.

*And the Hittites, and the Jebuſites, and the Amorites,*] An account of all theſe ſee, *Gen.* xv. 20, 21.

*Dwell in the Mountains*:] Which were in the entrance of the Land of *Canaan* on the *South-eaſt* part of it. Particularly the *Amorites*, it is evident, were planted there, upon the Mountains of the Borders of *Canaan*, *Deut.* i. 27, 44. And many of them had made an Expedition into the Country beyond *Jordan*, where they had poſſeſſed themſelves of *Baſhan* and *Heſhbon*, and all the Land between the Rivers *Jabbok* and *Arnon*. For they were a very warlike People, and of great Stature, *Amos* ii. 9. which made theſe Searchers of their Land afraid of them; and bid their Brethren conſider whether they thought they ſhould be able to diſpute their Paſſage with them: which they plainly ſuggeſt, in their Opinion, they could not. For the *Jebuſites* were another mighty People, whom after the Conqueſt of *Canaan*, they could not of a long time diſpoſſeſs of Mount *Sion*. I need not ſay how terrible the *Hittites* were; for it is probable from thence came the word *Hittha*, which ſignifies a Fright and ſudden Conſternation; as *Bochartus* hath obſerved in his *Phaleg*, *lib.* iv. *cap.* 36.

*And the Canaanites*] Thoſe who were particularly called by this Name: ſee *Gen.* xv. 21.

*Dwelt by the Sea,*] It is certain that the *Canaanites* dwelt by the Ocean, called the *Midland Sea*; for they ſeem to have had their Names from merchandizing; for which that Situation was moſt proper; and for that reaſon others of them were ſeated near *Jordan*. This, I think, is plain from *Deut.* i. 7. And beſides, the word *Sea* alone, commonly ſignifies that great Ocean. But it being plain that they were alſo ſeated, as it here follows, upon the River *Jordan*, it is poſſible that by *Sea* may be meant in this Place, the *dead Sea*, or the *Lake of Geneſareth*, or both of them; becauſe they were near *Jordan*, which ran into them.

*And by the Coaſt of Jordan.*] Where the *Canaanites* were alſo ſeated, as is evident from *Deut.* xi. 30. For there were both Weſtern and Eaſtern *Canaanites*, as appears from *Joſh.* xi. 3. and they are frequently joined with the *Perizzites* (particularly *Judg.* i. 4.) who were a fierce ſort of rough People, that dwelt in the woody

Part of the Mountains. So that the Intention of the Men, who made this Report, was, to repreſent to the People, that whether they invaded the Land by the *Southern* Parts, or the *Eaſtern*, they would find *both* ſtrongly guarded by a mighty People, much ſuperiour to them in force: Which account, the following *Verſe* ſhows, put the People into a Tumult.

Ver. 30. *And Caleb ſtilled the People,*] It is plain by this, that the People underſtood by their way of ſpeaking, Countenances and Geſtures, that the meaning of theſe Men who made this Report (which was not falſe in it ſelf) was, that tho' the Country indeed was very rich and deſirable, yet it was impoſſible for them to drive the Inhabitants out of it: Which put them into a mutinous Diſpoſition, as *Caleb* perceived by their Looks and their Muttering; and therefore ſtept forth, before it brake out, to quiet their Spirits with his Account of the Country and Inhabitants, in which *Joſhua*, no queſtion, joined with him. It is not indeed here mentioned, becauſe *Caleb* perhaps ſtood next to thoſe who began to make a Commotion, and therefore ſpake firſt: but he was ſeconded by *Joſhua*, we may be ſure; becauſe we find him mentioned in the next *Chapter*, and in the firſt Place, together with *Caleb*, as endeavouring to appeaſe the Tumult. And he is not only exempted from the Puniſhment inflicted upon the People for their Rebellion, *ch.* xiv. 30, 38. but is expreſly ſaid to have *followed the* Lord *fully*, as well as *Caleb*; *ch.* xxxii. 12.

*Before Moſes,*] The *Hebrew* Phraſe *El Moſcheh*, may ſignify that he ſtilled them, as they were coming towards *Moſes* in a ſeditious manner; or, quieted them ſo far, as to make them hearken to *Moſes*; or, as we render it, in his Preſence, when they were ready to fly in his Face. One of the Doctors in the *Gemara* before-mentioned, *cap.* ix. ſaith, that *Joſhua* being about to ſpeak, they bitterly reproached him, and would not ſuffer him to proceed: And therefore *Caleb* thought good to give them a great many blandiſhing words, and to call *Moſes* this Son of *Amram*, which look'd like Contempt of him; whereby he ſtilled them, and diſpoſed them to liſten to him. And then he ſaid, *Is not he the Perſon that brought us out of* Egypt, *that divided the Red-Sea, for us to paſs through it; that gave us Manna from Heaven? What if he ſhould bid us make Ladders and climb up into the Skies, ſhould we not obey him?*

*And ſaid, Let us go up at once,*] Or, go up immediately, without a ſtop.

*And poſſeſs it;*] He ſpeaks as if it were already their own, (as indeed it was, by God's gift) and they need only enter and take poſſeſſion of it.

*For we are able to overcome it.*] There will be no ſuch difficulty, as theſe Men repreſent, in the Conqueſt of it.

Ver. 31. *But the Men that went up with him,*] The reſt of the Company that went to ſearch the Land; who if they had not perſiſted in their Unbelief, the People perhaps might have been perfectly appeaſed by *Caleb* and *Joſhua*.

*Said, We be not able*] Now they open their Minds more plainly, in their Reply to *Caleb*, whom they oppoſe directly; and declare their Opinion down-right, that they were not an equal Match for their Enemies.

*To go up againſt the People,*] To beat them out of the Mountains, which they inhabited.

*For they are ſtronger than we.*] Theſe Men had no confidence in the Promiſe and Power of God, on which *Caleb* and *Joſhua* relied; but meaſured all things by Human Strength.

Ver. 32. *And they brought up an evil report of the Land which they had ſearched, unto the Children of Iſrael,*] In the heat of their Oppoſition, they now diſparage the Country which they had before praiſed, *ver.* 27. and alſo ſtretch their report of the Inhabitants beyond the Truth.

*Saying, The Land through which we have gone to ſearch, is a Land that eateth up the Inhabitants thereof;*] Unleſs we ſuppoſe that there was a great Plague at this time in the Country, as the *Hebrews* do, (who love to excuſe their Fore-fathers Sins) this was a groſs Lie. But take it as they ſuppoſe, yet this was a very malignant Report. For if they ſaw the People of the Country every where, as they paſſed along, carrying their Neighbours to their Graves, (as the Jews tell the Tale) this which they ſhould have aſcribed to the Providence of God, who ſent this Mortality, that they might have fewer Enemies to oppoſe them, and that theſe Spies might paſs more freely, and leſs obſerved; they moſt wickedly aſcribe to the badneſs of the Air: which being very unhealthful to the Natives, might well be thought would be much more ſo to Strangers. Thus bad Minds, (as the aforeſaid *Gemara* gloſſes well enough upon this Story) turn that which God intends for their Benefit, into their Hurt. And if we had any better Authority for this Story, the word *achal* (which we tranſlate *eat up*) would well enough agree with it. For as *Maimonides* obſerves in the firſt Part of his *More Nevoch. cap.* xxx. it is uſed in the Holy Scriptures, concerning any kind of Conſumption, Deſtruction, or Deſolation: As here in this Book, *ch.* xi. 1. *Lev.* xxvi. 38. 2 *Sam.* ii. 26, &c.

*And all the People that we ſaw in it were Men of great Stature.*] The *Hebrew* Phraſe is, *Men of Meaſures*, ἄνδρες ὑπερμήκεις, as the LXX tranſlate it, Men of larger Size than the reſt of Mankind. Which we have no reaſon to think was true: But having ſeen the Sons of *Anak* in one Part of the Country, they imagined all the reſt of the People to be near unto their Stature. For this is the Deſcription of that Giant of *Gath*, mentioned 1 *Chron.* xx. 6. where he is called *a Man of Meaſure*; and 2 *Sam.* xxi. 20. where he is called in the plural Number, (as they are here) *a Man of Meaſures*, ἀνὴρ ὑπερμεγέθης, a Man above the common Bigneſs. And thus very great Houſes are called *Houſes of Meaſure*, *Jerem.* xxii. 24.

Ver. 33. *And there we ſaw the Giants,*] Men of greater Bulk and Strength than the biggeſt of thoſe very great Men, (ſee *Gen.* vi. 4.) which they ſpake of in the foregoing words.

*The Sons of Anak,*] They had mentioned this once before, *ver.* 28. and now repeat it again; becauſe they were ſtruck with ſuch a Terror at the ſight of them, that they were always at their Tongues End. Juſt as *Homer* mentions, Τρώας τε ϗ Ἕκτορα, as *Bochartus* makes the Compariſon, *lib.* 1. *Canaan, cap.* 1.

*Which came of the Giants:*] Who were deſcended from a gigantick Race of Men; particularly from *Arba*, who was their Grand-father, as *Joſhua* tells us, *ch.* xiv. 15. xv. 13, 14, &c. Where he ſhows how *Caleb* drove theſe *Anakims* out of their Cities, and made them fly to the *Philiſtines*; where there were ſome Remainders of them, till the days of *David*. And others of them, perhaps, fled into *Greece*; for there was a Race of Men among the *Greeks* called Ἄνακες; who *Voſſius* thinks it probable might deſcend from theſe Children of *Anak*, *lib.* i. *de Orig. & Progreſſu Idolol. cap.* xiii.

*And we were in our own ſight as Graſhoppers,*] Their Fear magnified them above meaſure; tho' no doubt they were Men of ſuch an extraordinary height, that they might look upon themſelves to be as ſmall and contemptible, as Graſhoppers are compared with us. And ſuch very tall Men there are ſtill in ſome parts of the World, as *Job Ludolphus* obſerves in his *Commentary* upon his *Hiſtor. Ethiopica, lib.* i. *cap.* 2. *n.* 22.

*And ſo we were in their ſight.*] One of the Jewiſh Doctors makes bold to call theſe Men Liars: For tho' their Fear might make them ſeem in their own ſight as Graſhoppers, yet how could they tell, ſaith he, that they were ſo in the ſight of the Children of *Anak*? Here the *Gemariſts* (in the Place I mentioned above, *cap.* 10.) endeavour to help them out, by continuing the Tale of the great Mortality, which was then in thoſe Countries. Where a Funeral-Feaſt (as the manner was) being one day made under certain Cedar-trees, which are very ſhady; the Spies got up to the top of them, to hide themſelves among the thick Boughs. But the People below happening to look up, the Spies heard them ſay, there are Men got up into the Trees, who look like Graſhoppers. But there needs no ſuch Inventions to defend them, when an *Hyperbole* will do it: Their plain meaning being this, that the *Anakims* looked down upon them with the utmoſt Contempt.

By all which it appears, that they had not only a ſight of the *Anakims*, but the *Anakims* alſo ſaw them, and lookt upon them, it is likely, as they did upon other Travellers; who were wont to come thither, either for their Pleaſure, or to traffick in their Country; or in their way to other places: Whom it was not their Cuſtom to examine ſtrictly, whence they came, and what their buſineſs was; but let paſs to and fro among them freely.

## CHAP. XIV.

Ver. 1. AND *all the Congregation*] By *all the Congregation* may be here meant all the great Men, (for ſo the phraſe ſometimes ſignifies) except *Caleb* and *Joſhua*, and perhaps ſome few others.

*Lift up their Voice, and cried,*] Shrieked, and made loud Lamentations.

*And the People wept*] Which put all the People into Tears.

*That Night.*] Which followed after the Report made by the Spies.

Ver. 2. *And all the Children of Iſrael murmured againſt Moſes, and againſt Aaron:*] As they had frequently done before; but now in a more tumultuous manner.

*And the whole Congregation ſaid unto them,*] The great Men ſpake in the name of the whole body of the People.

*Would* GOD *that we had died in the Land of Egypt,*] In a Fit of Fury and Deſpair, they quite forgot how miraculouſly GOD had brought them from thence; and conſequently could as eaſily bring them into *Canaan*.

*Or would* GOD *we had died in this Wilderneſs.*] When ſeveral of their Brethren were burnt, and ſmote with a very great Plague, in this very Wilderneſs of *Paran, ch.* xi. 1, 33.

Ver. 3. *Wherefore hath the* LORD *brought us into this Land,*] Having vented their Paſſion againſt GOD's Miniſters; they moſt undutifully accuſe *him*, as if he had dealt deceitfully with them.

*To fall by the Sword,*] Of the Children of *Anak*, who they fancied were irreſiſtible.

*That our Wives and Children ſhould be a prey?*] To the People of *Canaan*, after all the Men of *Iſrael* were killed.

*Were it not better for us to return into Egypt?*] Their Rage deprived them of the uſe of their Reaſon.

Ver. 4. *And they ſaid one to another, Let us make a Captain, and let us return into Egypt.*] They knew that *Moſes* would not conduct them thither; and therefore they thought of chuſing another Leader. But tho' they might in a raging Fit ſpeak of returning to *Egypt*, yet it is an amazing thing that they ſhould continue in this Madneſs, and deliberate about it; nay actually appoint them a Captain, as *Nehemiah* ſaith they did, *ch.* ix. 17. For how could they get thither without Food? which they could not expect GOD would ſend them from Heaven, when they had forſaken him. Or how could they hope to find their way, when his Cloud, which directed them, was withdrawn from them? Or hope to deal with thoſe, that might oppoſe their Paſſage, if they hit upon the right way? And after all, if they came into *Egypt*, what Entertainment could they look for there, among a People, whoſe King, and Princes, and Firſt-born, had lately periſhed on their account? Nothing can be ſaid in anſwer to theſe things; but that outrageous Diſcontent will not ſuffer Men to conſider any thing, but that which grieves them; and that foul Ingratitude and Forgetfulneſs of GOD's Benefits, throws them into ſuch Diſcontents.

Ver. 5. *And Moſes and Aaron fell on their faces*] To deprecate GOD's Diſpleaſure; which lately aroſe againſt them, upon a leſs occaſion than this, *ch.* xi. 33. and they might juſtly fear would now deſtroy them all, for their incurable Infidelity; as *Joſephus* explains it.

*Before all the Aſſembly of the Congregation of the Children of Iſrael.*] Some fancy that their falling down *before them*, was to beſeech them to deſiſt from their Murmuring; and to truſt in GOD, who would go before them, and fight for them; as he ſaith he told them, *Deut.* i. 29, 30. But *falling on their Faces* being the Poſture of the moſt humble Supplicants to GOD, and not to Men, (as all underſtand it in other places, particularly *ch.* xvi. 4. xx. 6.) their falling down *before the Aſſembly* ſignifies no more, but that in their Preſence *Moſes* and *Aaron* humbled themſelves deeply before the Divine Majeſty; and prayed to him with the greateſt Earneſtneſs, to forgive them, and to beſtow a better Mind upon them. Which they did in their preſence, to awaken them to conſider the danger they were in by their heinous Sin; that they themſelves might cry to him for Mercy. For the uſual Poſture of Prayer in that Nation was *ſtanding*; but in very great Diſtreſs, and Anxiety of Mind, when they were exceeding ſolicitous to obtain their Petition, they *kneeled* down, and ſometimes *fell on their Faces*; which was ſtill a ſign of greater Ardor, and Concernment, as appears from our Bleſſed Saviour, *Matth.* xxvi. 39. *Luke* xxii. 41.

Ver. 6. *And Joſhua the Son of Nun, and Caleb the Son of Jephunneh, which were of them that ſearched the Land, rent their Clothes.*] As the manner was, on any ſad and doleful occaſion; eſpecially when they heard any Man blaſpheme the Divine Majeſty; in Deteſtation of the Impiety, and to declare their Sorrow, and Indignation, and Dread of GOD's Judgments; as appears from *Jerem.* xxxvi. 24. Where the Stupidity of *Jehoiachim*, and his Servants, is repreſented by this, that when they heard the words which the Prophet declared in GOD's Name againſt *Judah, they were not afraid, nor rent their Garments.*

Ver. 7. *And they ſpake unto all the Company of the Children of Iſrael, ſaying,*] This ſhowed great Courage, that they durſt declare their Opinion, contrary to the Senſe of ſo great a multitude.

*The Land which we paſſed through to ſearch it, is an exceeding good Land.*] This is oppoſed to what their Fellows had ſaid, that it was a Land, *which eat up its Inhabitants*, *ch.* xiii. 32. Quite contrary they aſſure them it was *very, very good*; as the words are in the Hebrew: And ſo expreſſed by the *Chaldee*, and the LXX, *exceeding, exceeding good:* That is, every way deſirable; for thus the *Hebrews* expreſs the Superlative Degree.

Ver. 8. *If the* LORD *delight in us, then he will bring us into this Land, and give it us;*] If we do not forfeit his Favour, he will make us ſo happy, as to drive out the *Canaanites*, and ſettle us in the Poſſeſſion of this Land.

*A Land which floweth with Milk and Honey.*] As their Companions themſelves had confeſſed, *ch.* xiii. 27.

Ver. 9. *Only rebel ye not againſt the* LORD,] By ſlighting his Goodneſs, by Murmuring, and diſcontented Speeches, and talking of going back to *Egypt*, *ver.* 2, 3, 4.

*Neither fear ye the People of the Land;*] This is oppoſed to what the reſt of the Spies had ſaid, concerning the mighty Power and Strength of the Inhabitants of *Canaan*, *ch.* xiii. 28, 29, 31, &c.

*For they are Bread for us:*] We ſhall as eaſily vanquiſh them, as we eat our Meat.

*Their Defence is departed from them,*] In the Hebrew the words are, *their Shadow*; whereby Men being defended from Heat in thoſe Countries, it ſignifies the Protection, which GOD gives Men from thoſe things that might hurt them: Which Divine Protection they tell the People, was now withdrawn from the *Canaanites*, who had filled up the meaſure of their Iniquities, (*Gen.* xv. 16.) and now were expoſed as a Prey to the *Iſraelites.*

*And the* LORD *is with us.*] For on the contrary, they entreat the People to conſider that GOD who was departed from the *Canaanites*, was with them to aid and aſſiſt them in the Conqueſt of the Country. And for both theſe reaſons, they needed not to fear them. So they conclude their Speech, like Men of an undaunted Spirit, in theſe words; *fear them not.*

Ver. 10. *But all the Congregation*] The Hebrew words *Col-Ha Edah*, as I obſerved, *ver.* 1. ſignifies all the great Men; the Rulers of the reſt.

*Bad ſtone them with ſtones:*] Ordered the People to ſtone them to Death; as they had done, it is likely, if they had not been deterred from the Attempt by the Appearance of the Divine Majeſty. For the Hebrew word *amar* (as *Maimonides* obſerves in his *More Nevochim*, *P.* i. *cap.* 65.) is uſed not only concerning that which is *ſpoken* or *thought*, but of what is *decreed* and *reſolved.* And he produces theſe words as an inſtance of it, together with *Exod.* ii. 14. 2 *Sam.* xxi. 16.

*And the Glory of the* LORD *appeared*] The *SCHECHINAH* which reſided within the Tabernacle, upon the Mercy-Seat, now openly appeared, in a bright flaming Light, like Fire: And, in all probability, after ſuch an amazing manner as terrified them from their Deſign. Thus it appeared on Mount *Sinai*, to fright them from approaching near unto it, *Exod.* xxiv. 17. (from whence *Moſes* ſaith, *the* LORD *thy* GOD *is a conſuming fire*, *Deut.* iv. 24.) and thus it appeared afterward, *Numb.* xvi. 19, 42.

*In the Tabernacle of the Congregation*] Or rather *upon* the Tabernacle, (for in the Tabernacle the People could not have ſeen it, as now they did) over the moſt Holy place; which the Cloud conſtantly covered, over the Mercy-Seat, where the Divine Glory dwelt: ſee *ch.* ix. 15.

*Before all the Children of Iſrael.*] Both to fright them, as I ſaid, from their purpoſe of ſtoning *Joſhua* and *Caleb*; and to ſhow his Anger and Diſpleaſure at their Rebellion, which it is likely, appeared by the Flaſhes that came from the glorious Flame.

Ver. 11. *And the* LORD *ſaid unto Moſes,*] In anſwer, I ſuppoſe, unto his Prayer, *ver.* 5.

*How long will this People provoke me?*] Shall I always bear with their moſt undutiful Behaviour; which will provoke the greateſt Patience unto Anger?

*How long will it be ere they believe me,*] Doſt thou not ſee that their unbelief is incurable?

*For all the Signs which I have ſhewed among them?*] Since they continue in it, notwithſtanding all the Wonders I have done, to convince them of my Power and Faithfulneſs.

Ver. 12. *I will ſmite them with the Peſtilence,*] Send a peſtilential Diſeaſe among them, to ſweep them away at once; as the *fifteenth* Verſe interprets it: ſee *Exod.* xxxii. 10.

*And diſinherit them,*] And ſo deprive them and theirs of the Country which I promiſed to their Fathers for an Inheritance, *Gen.* xv. 7. This was not an irrevocable Decree, but a Threatening, which GOD changed into another ſevere Puniſhment.

*And will make of thee a greater Nation, and mightier than they.*] Fulfil my Promiſe to *Abraham*, by making thee the Father of a more numerous People, and more powerful, than they whom I reject.

Ver. 13. *And Moſes ſaid unto the* LORD, *Then the Egyptians will hear it, (for thou broughteſt up this People by thy might from among them.)*] It is an abrupt kind of Speech, proceeding from the great diſturbance which this Threatening made in his Mind; being as much as if he had ſaid, If thou thus deſtroy them, the *Egyptians*, when they hear of it, will triumph; and thou wilt loſe all the Honour thou haſt got, by the wonderful Deliverance thou didſt work for thy People from their Bondage.

Ver. 14. *And they will tell it to the Inhabitants of this Land:*] Or rather, *they will ſay* to the Inhabitants of this Land, *i. e.* the *Canaanites*; with whom the *Egyptians* had frequent Commerce.

*For they have heard,* &c.] The word *for* is not in the *Hebrew:* and the Senſe will be more plain if we omit it, and tranſlate the whole thus; *They will ſay to the Inhabitants of this Land, they have heard that thou* LORD *art among this People:* That is, that there was a glorious Token of thy Preſence among us.

*That thou* LORD *art ſeen face to face,*] And ſpakeſt to us from Mount *Sinai* out of that glorious Cloud, which there appeared unto all the People, *Exod.* xix. 18. *ch.* xx. 1. xxiv. 16, 17. *Deut.* iv. 12.

*And that thy Cloud ſtandeth over them,*] *Numb.* x. 34.

*And that thou goeſt before them, by day time in a Pillar of a Cloud, and in a Pillar of Fire by Night.*] *Exod.* xiii. 21.

Ver. 15. *Now if thou ſhalt kill all this People,*] Or rather, *But thou haſt killed all this People.*

*As one Man*;] On a ſudden, with one ſtroke; as if they had all but one Life.

*Then the Nations which have heard the fame of thee, will ſpeak, ſaying,*] Of which the Nations that have heard the fore-named Report of thy Majeſty, will make this Conſtruction.

Ver. 16. *Becauſe the* LORD *was not able to bring this People into the Land,*] Becauſe he whom they called Omnipotent, was indeed defective in his Power; which at laſt failed him, ſo that he could not compleat what he had undertaken.

*Which he ſware unto them,*] *Gen.* xv. 17, 18. xxiv. 7.

*Therefore he hath ſlain them in the Wilderneſs.*] Killed them all, before they came to the Land he had ſolemnly promiſed to them; for that was an eaſier work, than to make good his word.

The ſum of this Argument is, That it would be a great diſparagement to the Divine Majeſty, if he now deſtroyed this Nation, becauſe his Enemies would conclude, he had deluded them with falſe Promiſes, which he wanted Power to effect.

Ver. 17. *And now, I beſeech thee, let the Power of my* LORD *be great,*] That is, let it appear to be unlimited, by bringing them into the Land which he ſware to give them, (*ver.* 16.) or by pardoning their Sin, which had provoked his high diſpleaſure againſt them, *ver.* 11. For by *Power* may be meant, either that which is properly called by that Name, *viz.* his Omnipotence, which can conquer all Oppoſition: Or, his Mercy and Clemency, in overcoming his Anger, and bearing with an ungrateful People: Which agrees very well with what follows; but both tend to the ſame meaning, that he would not deſtroy them, but beſtow the Land of *Canaan* upon them, according to his Intentions.

*According as thou haſt ſpoken, ſaying,*] Which will be ſuitable to thy bleſſed Nature, which thou didſt proclaim to me, when thy Glory paſſed by me, *Exod.* xxxi. 22. xxxiv. 5, 6.

Ver. 18. *The* LORD *is long-ſuffering, and of great mercy, forgiving iniquity,* &c.] In theſe very words (tho' ſomething more largely) GOD proclaim'd his Name to *Moſes*, when he ſhowed him his Glory, *Exod.* xxxiv. 6, 7. where they are explained.

*And by no means clearing the guilty.*] Even theſe words (according to the Interpretation I have there given of them) are a plain Argument to move the Divine Goodneſs to pardon their Sin. But the next words [*viſiting the iniquity of the Fathers upon the Children,* &c.] ſeem to be directly contrary to the intention of his Petition, till it be conſidered, that they had not now committed Idolatry; againſt which Sin, GOD, in theſe words, particularly declares his Severity; and that *Moſes* did not now plead for an abſolute Pardon, without any Puniſhment at all; but only that he would not deſtroy the whole Nation, as one Man, and utterly diſinherit them; as he ſeemed reſolved to do, *ver.* 12, 15. This Threatening he hoped his gracious Nature would incline him to revoke; notwithſtanding which he might *viſit the Sin of the Fathers upon the Children, unto the third and fourth Generation*; that is, puniſh them and their Poſterity a long time. And ſo this latter part of the *Verſe* is to be interpreted (according to what I obſerved, *Exod.* xxxiv. 7.) *in making deſolate he will not make quite deſolate, though he viſit the iniquity of the Fathers upon the Children,* &c.

Ver. 19. *Pardon, I beſeech thee, the Iniquity of this People,*] So far as not to deſtroy them utterly.

*According to the greatneſs of thy Mercy,*] Which GOD himſelf had proclaimed, *ver.* 18.

*As thou haſt forgiven this People, from Egypt, even until now.*] This looks like an Argument againſt them: for they having provoked him ſo often, as they had done ſince they came out of *Egypt* in the ſpace of one Year and little more, (ſee *ver.* 22.) and been as often forgiven; it might ſeem more reaſonable that he ſhould now puniſh them, and not forgive them any more. But he appeals to that *long-ſuffering* Goodneſs, which he mentions as the prime Character of the Divine Nature, *ver.* 18. which tho' it had been exerciſed by them many ways, yet he hoped would ſtill bear longer with them.

Ver. 20. *And the* Lord *ſaid, I have pardoned according to thy word.*] Granted thy deſire, not to deſtroy them utterly, and altogether, *ver.* 12, 15.

Ver. 21. *But as truly as I live, all the Earth ſhall be filled with the Glory of the* Lord.] In the *Hebrew* the words run plainly thus, *As true as I live, and that all the Earth ſhall be* (or, *hath been*) *filled with the Glory of the* Lord. For ſo the *Egyptians* themſelves confeſſed, (*ver.* 14.) that the fame of it was come to them: and afterwards he did many more wonderful things, when he brought them into *Canaan:* Unto which (if theſe words be taken in the future Tenſe) he hath reſpect, when he ſaith, *As true as that he would in a moſt glorious manner ſubdue the Canaanites, not one of theſe murmuring Iſraelites ſhould come into that good Land.*

Ver. 22. *Becauſe all thoſe Men,* &c.] The ſenſe would have been clear, if we had left out the word *becauſe,* as we might have done, the *Hebrew* Particle *ki* being ſometimes only an *expletive:* or if we had tranſlated it *that,* as it ſignifies in *Gen.* xxii. 17 and many other places. For the meaning plainly is, tho' the words be ſomething intricate, That all the Men, of whom he is ſpeaking, ſhould periſh; and not one of them come into *Canaan.*

*Which have ſeen my Glory,*] Which appeared to them in the Cloud upon Mount *Sinai,* and reſided in the Tabernacle.

*And my Miracles which I did in Egypt,*] Mentioned in the ivth, viith, viiith, and following Chapters of the Book of *Exodus.*

*And in the Wilderneſs,*] Where he divided the Red-Sea for them to paſs thro' on dry Land; and gave them Manna conſtantly from Heaven; with Water out of a Rock, which followed them whitherſoever they went, *&c.*

*And have tempted me now theſe ten times,*] That is, very oft, as this Phraſe *ten times* ſignifies, *Gen.* xxxi. 7, 41. *Nehem.* iv. 12. *Job* xix. 3. But ſome of the *Hebrews* will not be ſatisfied with this Explication; but endeavour to find out preciſely juſt ten Provocations of which they were guilty: Tho' to do this, they are forced to begin with one which fell out before they came to the Red Sea, (*Exod.* xiv. 11, 12.) and all the other Nine they find in the Wilderneſs: ſee *Pirke Avoth, cap.* 5. and *Paulus Fagius* his *Scholia* upon it, with *Genebrard* upon *Pſal.* lxxviii. 46. Mr. *Mede* hath obſerved, that *to tempt* God in Scripture Language, is to *provoke him by ſome preſumptuous Fact to Anger*; as it were, *to try* whether he will puniſh, or not: or in fewer words, *to dare* God. *Book* i. *Diſcourſe* 26. *p.* 153. And the following Words in the next *Verſe,* juſtify this Notion in this place.

*And have not hearkened to my Voice.*] This ſeems particularly to refer to their Diſobedience, when he bad them *go up, and poſſeſs the Land of Canaan; notwithſtanding, they would not go up, but rebelled againſt the Commandment of the* Lord *their* God, *Deut.* i. 21, 26, &c.

Ver. 23. *Surely they ſhall not ſee the Land,* &c.] The *Hebrew* Particle *im,* when it follows an Oath, is to be ſimply tranſlated *not.* And ſo the words run clearly here, *They ſhall not ſee the Land which I ſware unto their Fathers.*

*Neither ſhall any of them that provoked me, ſee it.*] This is but an Explication of the foregoing words, and might have been better tranſlated, *Even all that provoked me* (by their Diſcontent and Murmuring, *&c. ver.* 1, 2, 3.) *they ſhall not ſee it.* This heavy Doom was paſſed upon them on the *ninth* Day of the Month *Ab,* (which anſwers to our *July*) as *Moſes Kotzenſis* reports the Opinion of their Doctors: On which Day, they ſay, both the firſt and ſecond Temple were levelled with the Ground; and *Bitter* likewiſe, a great City, was taken on the ſame Day, in which were many thouſand *Jews*; who, with their King (as they called him) *ben Coſiba,* and his whole Army, were cut in Pieces. And to make this Day ſtill more diſmal, *Turnus Rufus,* one of the *Roman* Captains, ploughed up the Ground on which the Temple and Buildings about it ſtood, upon this very Day: ſee *Wagenſeil* upon *Gemara Sotæ, cap.* vii. *ſect.* 10. *Annot.* 8.

Ver. 24. *But my Servant Caleb,*] He alone is here particularly mentioned, becauſe this is the firſt Proof we read of his Sincerity and Reſolution. But *Joſhua* is as much concerned in this Character and Promiſe; whoſe Faith and Courage were tried, as ſoon as they came out of *Egypt,* by fighting with the *Amalekites.* And therefore there was no need to ſpeak here of his Integrity: tho' afterward it is expreſly remembered in the very ſame words uſed in this place concerning *Caleb, ch.* xxxii. 12. And here below in this *Chapter, ver.* 30. he is aſſured of coming into the Land of Promiſe as well as *Caleb*; with whom he joined in oppoſing the mutinous Multitude, *ver.* 6. where he is named firſt in that heroick Action.

*Becauſe he had another Spirit with him,*] Was otherways affected (as we now ſpeak) truſting in the Power and Promiſe of God; and not at all afraid of the Strength of their Enemies.

*And hath followed me fully*;] The *Hebrew* Phraſe is, *hath fulfilled after me*; i. e. compleated his Obedience to me; or fulfilled my will and commands in every thing: being not only full of Courage himſelf, but endeavouring to put it into others, *Deut.* i. 36.

*Him will I bring into the Land, whereunto he went*;] Into *Canaan*; particularly to *Hebron,* and the Parts about it; which were beſtowed upon him by the Order of *Moſes* himſelf, *Joſh.* xiv. 9, 13, &c. ſee *ch.* xiii. of this Book, *ver.* 22.

*And his Seed ſhall poſſeſs it.*] Or, as ſome tranſlate it, *ſhall expel it*; i. e. drive out the Inhabitants of that Place, and the Parts adjacent; as we read he and his Brother did, *Joſh.* xv. 13, 14, 15, &c.

Ver. 25. *Now the Amalekites and the Canaanites dwelt in the Valley.*] Theſe words being read without a *Parentheſis,* in conjunction with thoſe that follow, are very plain, being thus tranſlated;

ted; *Both the Amalekites and the Canaanites dwell in the Valley:* That is, at preſent lie in wait for you, at the bottom of the other ſide of the Mountain. For they were not far from one another, *ch.* xiii. 29. and the *Hebrews* uſe the word *Jaſhab* for any *abode* in any place; tho' it be not a Settlement, but for a ſhort Time. See *ver.* 45.

*To morrow turn you,*] Therefore do not go forward, as I formerly commanded you, leſt you fall into their Ambuſhes; but face about, and return from whence you came, *&c.* This he bid them do *to morrow*, i. e. hereafter; at their next removal: for they did remain ſome days in *Kadeſh* before they turned about, (*Deut.* i. *ult.*) And ſo the word *to morrow* is uſed in *Exod.* xiii. 14. for the *time to come.*

*And get you into the Wilderneſs, by the way of the Red Sea.*] Into that Wilderneſs which led to the Red Sea, and ſo to *Egypt*, whither they deſired to return, *ver.* 3, 4. This Command was ſo grievous to them, that it ſet them, as I take it, into a new fit of Murmuring: which is the occaſion of what follows in the next *verſes*, 26, 27.

Ver. 26. *And the* Lord *ſpake unto Moſes, and unto Aaron, ſaying,*] He now ſpeaks unto *Aaron*, what he only ſpake to *Moſes* before, *ver.* 11.

Ver. 27. *How long ſhall I bear with this evil Congregation,*] It is a ſhort imperfect ſort of Speech in the *Hebrew*, ſuch as Men uſe when they are very angry; *how long to this evil Congregation*, i. e. ſhall I ſhew Mercy: Which is the ſame with *bear with them*, as we tranſlate it, to ſupply the ſenſe.

*Which murmur againſt me?*] Whom nothing will pleaſe, unleſs they have their own will in every thing.

*I have heard the murmurings of the Children of Iſrael, which they murmur againſt me.*] This ſeems to ſignify that there was a new Diſcontent; which, in all likelihood, aroſe, becauſe God would not conduct them forward to *Canaan*; but bad them go back from whence they came: Which order he tells them in the following words, he would never revoke.

Ver. 28. *Say unto them, as truly as I live, ſaith the* Lord,] This Oath made what he had reſolved, unalterable.

*As ye have ſpoken in mine Ears,*] *Chap.* v. 2.

*So will I do unto you.*] Give you your own wiſhes, to die in the Wilderneſs; which was exactly fulfilled, *ch.* xxvi. 65.

Ver. 29. *Your Carcaſes ſhall fall in this Wilderneſs,*] He repeats their own deſire.

*And all that were numbered of you,*] Which number was taken about half a year ago; as we read in the firſt *Chapter* of this Book, *ver.* 3, 18, &c.

*According to your whole number, from twenty years old and upward.*] Which amounted in all to ſix hundred and three thouſand, five hundred and fifty, *ver.* 46. beſides the *Levites*, who were not numbered at this time, as we read in the next *ver.* 47. And when they were numbered, their number was not taken from *twenty* years old; but from a *month* old and upward, *ch.* iii. 15. And therefore the *Levites* are not comprehended in the heavy Sentence here denounced, no more than the Children under *twenty* years old, or the Wives of the Men that murmured; but only the Men of War, who were above *twenty* years old. And accordingly we find *Eleazar*, who is mentioned at the numbering of the *Levites*, *ch.* iii. 32. alive at the dividing of the Land of *Canaan*, *Joſh.* xiv. 1.

Ver. 30. *Doubtleſs ye ſhall not come into the Land*] He would not have them retain the leaſt hope of having this Sentence reverſed; being eſtabliſhed by God's Oath.

*Concerning which I ſware to make you dwell in,*] Not to make theſe particular Men, but the Seed of *Abraham* inhabit it; as *Grotius* rightly obſerves, *lib.* ii. *de Jure Belli & Pacis*, *cap.* 13. *ſect.* 3. The Land was promiſed by Oath, *non perſonis, ſed populo*, not to Perſons, but to the People, *viz.* to the Poſterity of thoſe unto whom God ſware to give it, *ver.* 23. Now ſuch a Promiſe, as he obſerves, may be performed at any time; becauſe it is not tied to certain Perſons.

*Save Caleb the Son of Jephunneh, and Joſhua the Son of Nun.*] They are excepted, becauſe they had diſtinguiſhed themſelves from the reſt, by their eminent Faith and Courage, in the midſt of a perverſe Generation.

Ver. 31. *But your little Ones,*] All under *twenty* years old.

*Which ye ſaid ſhould be a prey,*] He upbraids them with their diſcontented and diſtruſtful Language, *ver.* 3.

*Them will I bring in, and they ſhall know the Land*] That is, enjoy it.

*Which ye have deſpiſed.*] *Chap.* xiii. 32.

Ver. 32. *But as for you, your Carcaſes they ſhall fall in this Wilderneſs.*] He repeats it again, to make them ſenſible of the certainty of it; and in their own words (*ver.* 2.) to humble and put them to confuſion.

Ver. 33. *And your Children ſhall wander*] So the *Chaldee* interpret what in the *Hebrew* is *ſhall feed*, or graze, as Sheep do in the Deſarts. Or rather, after the manner of the *Arabian* Shepherds, who could not ſtay long in one place, but were forced to remove their Tents to another, that they might find Paſture for their Flocks. So *R. Solomon* interprets it.

*Forty Years,*] Reckoning from their firſt coming out of *Egypt*; from whence they were brought into the Wilderneſs a Year and a half ago; and now are condemned to make up their time of wandering in it, full *forty* Years.

*And bear your Whoredoms,*] That is, the Puniſhment of their Whoredoms; as Idolatry is peculiarly called, *ch.* xv. 39. *Exod.* xxxiv. 15. *Jerem.* iii. 14. Of which they had been guilty preſently after they came out of *Egypt*, when they made the golden Calf and worſhipped it; and continued other Idolatrous Practices, *Lev.* xvii. 5, 7. Which God puniſhes now that he viſits their preſent Rebellion. For it was not that alone to which he threatens this Puniſhment; but he reckons with them for all the reſt of their Iniquities, (*Deut.* ix. 18, 24.) eſpecially for the greateſt of them all; which he declared he would not forget to puniſh upon any new occaſion, (ſee *Exod.* xxxii. 34.) which they now gave him. It muſt be acknowledged alſo, that other heinous Sins are called by this Name of *Whoredoms* in Scripture, as well as Idolatry, *Pſalm* lxxiii. 26. See Mr. *Selden*, *l.* iii. *Uxor. Hebr. cap.* 23. *p.* 489.

*Until your Carcaſes be waſted in the Wilderneſs.*] This is the third time he reflects upon their fooliſh wiſh, *ver.* 29, 32.

Ver. 34. *After the number of the days in which ye ſearched the Land, even forty days*] *Ch.* xiii. 25.

(*Each day for a year*) *ſhall ye bear your Iniquities, even forty years,*] Reckoning the time paſt, ſince they came into the Wilderneſs, which was a Year and an half: So that the meaning is, they ſhould wander *forty* Years in the Wilderneſs, before they got out of it. Which is not to be underſtood ſo preciſely, as to want nothing at all of it: For they came out of *Egypt* on the *fifteenth* Day of the firſt Month, on the morrow after the Paſſover, *ch.* xxxiii. 3. and they came into *Canaan* and pitched in *Gilgal*, upon the *tenth* Day of the firſt Month of the *one and fortieth* Year after their departure from *Egypt*, *Joſh.* iv. 19. and conſequently there wanted *five* Days of full *forty* Years.

*And ye ſhall know my breach of Promiſe.*] In the *Hebrew* the words are no more than theſe, *Ye ſhall know my breach:* Which the Ancients underſtand of GOD's breaking in upon them, to take vengeance of them for their Sin. So the LXX. γνώσεσθε τὸν θυμὸν τῆς ὀργῆς μȣ, *Ye ſhall know the fury of my Anger*; and the *Vulgar* tranſlates it, *ultionem meam*, my Vengeance: That is, you ſhall find that I am the Avenger of Iniquity. And it is the ſame, if we underſtand *my breach* to ſignify, GOD's departure from them, who had ſo ſhamefully departed from him. Or, according to our Tranſlation, it ſignifies, *a Revocation of the Bleſſing promiſed to them:* Which was ſo nullified, that they were left without any hope of having the like Promiſe of entering into *Canaan* renewed to them.

Ver. 35. *I the* LORD *have ſaid,*] Decreed and pronounced this Sentence.

*I will ſurely do it to all this evil Congregation,*] Break from them; or break in upon them, to conſume them, and utterly diſinherit this untoward Generation.

*That are gathered together againſt me.*] Whom they accuſed, as well as *Moſes* and *Aaron*, *ver.* 2, 3.

*In this Wilderneſs they ſhall be conſumed, and there ſhall they die.*] The repetition of this ſo frequently (*ver.* 29, 32, 33.) was to convince them, the Decree was peremptory and irreverſible.

Ver. 36. *And the Men which Moſes ſent to ſearch the Land,*] That is, Ten of them.

*Who returned,*] *Chap.* xiii. 25, 26.

*And made all the Congregation to murmur againſt him, by bringing up a ſlander upon the Land*;] *Chap.* xiii. 31, 32. *ch.* xiv. 2.

Ver. 37. *Even thoſe Men,* &c. *died by the Plague*] Either by the Peſtilence, threatened *ver.* 12. or by Lightning; or ſome other ſudden Death: About which there is a diſpute among the *Hebrew* Doctors, in the *Gemara* on *Sota*, *cap.* 7. *ſect.* 11. where ſome of them ſay, they died of a Quinſey, which choaked them; or, as others, their Tongues ſwelled, and hung out of their Mouths down to their Navels, and were full of Worms, &c. So that their Puniſhment was ſuitable to their Sin, (as they conclude) *with their Tongues they offended, and in their Tongues they ſuffered.*

*Before the* LORD.] Whoſe Glory appeared upon the Tabernacle, before them all, *ver.* 10. unto which I take theſe words to relate; ſignifying that they died in his Preſence (and perhaps by a flaſh of Fire from thence) on that very Day, upon which this Murmuring was raiſed by their falſe Report.

Ver. 38. *But Joſhua the Son of Nun, and Caleb the Son of Jephunneh, which were of the Men that went to ſearch the Land,*] Here *Joſhua* is mentioned with *Caleb*, and placed firſt, (as in the 6th *verſe*) as *Caleb* was in *ver.* 30. Which ſhows there was no difference made between them.

*Lived ſtill.*] This is ſet down to ſhow GOD's faithfulneſs in his promiſe to them: Who, I ſuppoſe, were now in the Company of the reſt of the Searchers of the Land, before the LORD, and had no hurt, when all the other Ten fell down dead on a ſudden; which made their Preſervation the more remarkable.

Ver. 39. *And Moſes told all theſe ſayings unto all the Children of Iſrael:*] Acquainted them with the Doom which GOD had paſſed upon them.

*And the People mourned greatly.*] Were extreamly afflicted at the news; but did not beſeech him to pray for them, (as at other times, *ch.* xi. 2.) becauſe he had told them the Doom was irreverſible.

Ver. 40. *And they roſe up early*] Or, *But they roſe up*, &c.

*In the Morning,*] The next Morning after they were told, what GOD had decreed againſt them.

*And gat them up into the top of the Mountain,*] They reſolved they would go up; or they prepared themſelves for it: for they did not yet actually go up; as appears by the following words.

*Saying, Lo, we be here,*] We are ready to do as *Joſhua* and *Caleb* exhorted us, *ch.* xiii. 30. xiv. 9. They ſeem now to be as forward, as before they were backward to go to poſſeſs the Land: which their riſing *early* ſignified.

*And we will go up to the place which the* LORD *hath promiſed:*] They pretend now to depend upon his Promiſe, and to truſt he will make it good.

*For we have ſinned.*] Are ſenſible of our Sin, and repent of it. Or, *though we have ſinned,* yet we hope he will make good his Promiſe.

Ver. 41. *And Moſes ſaid, wherefore now do you tranſgreſs the Commandment of the* LORD?] Why do you ſtill continue in your Diſobedience to GOD; who commands you to return, and not to go forward? *ver.* 25.

*But it ſhall not proſper.*] You ſhall not ſucceed in your Enterprize; which theſe words ſhow they ſtood ready to take in hand.

Ver. 42. *Go not up,*] Tho' they ſought the renewal of GOD's Promiſe with Tears, (*ver.* 39.)

39.) and now were ready to teſtify their Repentance with the hazard of their Lives, he would not recal the Sentence paſſed upon them.

*For the* LORD *is not among you*;] The Cloud did not ſtir to conduct them; by which they might have underſtood, that their Attempt was preſumptuous.

*That ye be not ſmitten before your Enemies.*] Who, without GOD's help, would be too ſtrong for them.

Ver. 43. *For the Amalekites and the Canaanites are there before you,*] Either they were removed out of the Valley where they were before, *ver.* 25. Or, their main Body being there below, they ſent a ſtrong Party to poſſeſs themſelves of the top of the Mountain, and to make good the Paſs againſt the *Iſraelites.*

*And ye ſhall fall by the Sword:*] Loſe your Lives in the Attempt.

*Becauſe ye are turned away from the* LORD, *therefore the* LORD *will not be with you.*] This was a powerful Reaſon to check their Motion, and to reſtrain them from their Attempt: But, after the manner of obſtinate Sinners, they go on ſtill in their Unbelief; as the next words inform us.

Ver. 44. *But they preſumed to go up to the Hill top.*] They audaciouſly endeavoured to aſcend the Mountain, againſt the Divine Command: Which is a ſtrange inſtance of hardened Infidelity.

*Nevertheleſs the Ark of the Covenant of the* LORD, *and Moſes departed not out of the Camp.*] The Cloud ſtood ſtill over the Tabernacle; and therefore *Moſes* and the *Levites* and the *Ark* (which went before them, when they firſt removed from *Sinai, ch.* x. 33.) did not ſtir out of the place where they were encamped, to conduct them. But this ſeems to ſignify that all the other Camps, except that of the *Levites, i. e.* the whole Body of armed Men, moved without the guidance of GOD; who would not favour them, becauſe they moved againſt his expreſs Command.

Ver. 45. *Then the Amalekites came down, and the Canaanites*] With whom the *Amorites* alſo joined, *Deut.* i. 44.

*Which dwelt in that Hill,*] Who had poſted themſelves there, and poſſeſſed themſelves of the top of the Mountain, *ver.* 43. and ſee *ver.* 25.

*And ſmote them,*] Having a great advantage of them that were climbing up the Hill: From whence they came pouring down upon them.

*And diſcomfited them,*] It is not ſaid how great a ſlaughter they made of them; but it is likely it was not ſmall, becauſe they chaſed them a good way. Thus began GOD's threatning to be immediately fulfilled (that their Carcaſes ſhould fall in that Wilderneſs, *ver.* 29.) by their own wilfulneſs.

*Even unto Hormah.*] A place in the Confines of *Canaan*, near the dead Sea: So called from the deſtruction that was here made of the *Iſraelites*, and afterward of the *Canaanites, ch.* xxi. 3. *Judg.* i. 17. And upon the occaſion of this Calamity which befel the *Iſraelites*, and the great Mortality which followed, while they ſtaid in the Wilderneſs, *Moſes* is thought to have penned the xcth *Pſalm*; in which he ſignifies the Life of Man was now ſhortened, and reduced to *Seventy* or *Eighty* Years, that is, made but half as long as the Lives of their Forefathers.

## CHAP. XV.

Ver. 1. AND *the* LORD *ſpake unto Moſes, ſaying,*] We read in *Deut.* i. *ult.* that *they abode in Kadeſh* (where the foregoing murmuring was) *many days:* During which time (and in the latter part of this ſecond Year after they came out of *Egypt*) it is very probable all that we read in this *Chapter*, and in the *four* following, was tranſacted.

Ver. 2. *Speak unto the Children of Iſrael, and ſay unto them,*] Theſe words were not directed to the whole Congregation, but to the younger ſort, who had not forfeited the favour of GOD, as their Fathers had done; ſeveral of which, it is likely, were already dead, according to the doom GOD had paſſed upon them; and the reſt lookt upon themſelves as diſinherited, (*ch.* xiv. 12.) and therefore theſe Precepts were not delivered to them.

*When ye come into the Land of your Habitations, which I give unto you,*] This ſhows he ſpeaks to the Children of the Murmurers, whom he promiſed to bring into the Land of *Canaan, ch.* xiv. 31. and would therefore have well inſtructed in the manner of Sacrificing, wherein GOD's Worſhip and Service very much conſiſted; which is the reaſon why he further explains what he had heretoſore ſaid about this matter. But hence it appears that they were not bound to obſerve theſe Laws till they came to *Canaan.*

Ver. 3. *And will make an offering by fire unto the* LORD,] This comprehends all the Sacrifices which were burnt upon the Altar, either in whole or in part.

*A Burnt-offering*] This was the principal, and moſt ancient Sacrifice of all other; which was wholly burnt upon the Altar, every Morning and every Evening, (*Exod.* xxix. 40.) of which he treats in the *firſt* of *Leviticus.*

*Or a Sacrifice,*] This undoubtedly ſignifies *Peace-offerings*, as appears from *ver.* 8. and from the words here following; and likewiſe from the uſe of the word *Sacrifice* in other places, *Exod.* xviii. 12. *Levit.* xvii. 5, 8. and from this conſideration alſo, that *Sin-offerings* had no *Meat-offerings* attending on them, but only in the Caſe of a Leper, *Lev.* xiv. 10.

*In performing a Vow, or in a Free-will-offering,*] Theſe words explain what he means by *a Sacrifice*, viz. *Peace-offerings*; which were offered in performance of ſome Vow, or freely of their own accord, (*Lev.* vii. 16. xxii. 21.) or by GOD's command upon their Solemn Feaſts; as it here follows.

*And in your ſolemn Feaſts,*] Mentioned *Levit.* xxiii. See there *ver.* 37. and *Numb.* xxix. 39.

*To make a ſweet ſavour unto the* LORD,] *Levit.* i. 9.

*Of the Herd or of the Flock.*] Under the word *Flock* is comprehended both *Kids* and *Lambs:* For the *Hebrew* words *tſon* and *ſeh* ſignify both; as many have obſerved, particularly *Bochart* in his *Hierozoicon, P.* i. *lib.* 2. *cap.* 42.

Ver. 4. *Then ſhall he that offereth his Offering unto the* Lord,] Of any of the fore-named ſorts.

*Bring a Meat-offering*] As a neceſſary Appurtenance to ſuch Sacrifices.

*Of a tenth deal of flour*] That is, the tenth part of an *Ephah*, (as is expreſsly declared, *ch.* xxviii. 5.) which was an *Omer:* ſee *Exod.* xvi. 36.

*Mingled with the fourth part of an hin of Oil.*] See *Exod.* xxix. 40. In this, ſuch *Meat-offerings* as were Acceſſories to other Offerings, and a part of the Sacrifice, which went before, differed from thoſe *Meat-offerings* which were not dependant upon a foregoing Sacrifice; but offered alone by themſelves: For in theſe latter the Oil was only poured upon the *Meat-offering*, (*Lev.* ii. 1, &c.) and not mingled and macerated with the flour; as it is here ordered: And there was this further difference between them, that thoſe *Meat-offerings* which were acceſſory to other Sacrifices, were all burnt on the Altar, in honour of God, as *Joſephus* obſerves, *lib.* iii. *cap.* 10. but when a *Meat-offering* was ſolitary, (as we may call it) as the principal Offering which a Man then made, a little part of it only was burnt upon the Altar, and the Prieſt had the reſt; as appears from the *ſecond* Chapter of *Leviticus*.

Ver. 5. *And a fourth of a hin of Wine for a Drink-offering ſhalt thou prepare,*] See *Exod.* xxix. 40.

*With the Burnt-offering or Sacrifice,*] Whether it were a whole *Burnt-offering*, or a *Peace-offering, ver.* 3. This Wine was wholly poured upon the Altar; and the Prieſt had none of it.

*For one Lamb.*] It was the ſame *for one Kid.* If there were more than one, the *Drink-offering*, as well as the *Meat-offering*, was increaſed; particularly upon the Sabbath, *ch.* xxviii. 9. And the true reaſon why *Meat-offerings* and *Drink-offerings* are required to attend upon the *Burnt-offerings* and *Peace-offerings*, was, becauſe theſe Sacrifices were a Feaſt, and are called the *Bread* or Food *of* God, *ch.* xxviii. 2. And therefore as Bread and Wine, as well as Fleſh, are our Refection; ſo God required them at his Table. And *Salt*, tho' not here named, was alſo added, (becauſe it was to be omitted in no Sacrifice, *Lev.* ii. 13.) as alſo *Frankincenſe*; becauſe it is ſaid both *ver.* 7. and *ver.* 10. this *Drink-offering* was for *a ſweet ſavour unto the* Lord; which ſeems to allude to the Fragrancy of Frankincenſe.

This was a thing ſo well known, that the Heathen imitated this Practice, in all their Sacrifices, which were ever accompanied with a *Meat-offering:* Inſomuch that *Pliny* ſaith, without this *mola ſalſa*, no Sacrifice was thought to be good: *Nullum Sacrificium ratum fieri exiſtimant, lib.* xxx. *cap.* 5. And long before him we meet with it in *Homer*, in thoſe known words of his,

——Οὐλοχύτας προβάλοντο.

And as for Wine, *Brentius*, in his Paraphraſe to *Leviticus*, takes notice of that Phraſe in him, no leſs obvious,

——ἐπὶ δ' αἴθοπον οἶνον
Λεῖβε——

which they not only poured upon the Sacrifice, as it ſtood at the Altar ready to be offered, but upon its Fleſh, when it was burning there: as we find in *Virgil, Georg.* iv.

*Ter liquido ardentem perfudit Nectare flammam.*

and in many other Places. See *Dilherrus* in his *Diſſert. Specialis de Cacozelia Gentilium, cap.* 10.

Ver. 6. *Or for a Ram, thou ſhalt prepare for a Meat-offering, two tenth Deals,* &c.] This being a nobler Sacrifice than a *Lamb*, a larger *Meat-offering* (and *Drink-offering* alſo, as appears by the next *Verſe*) is required to attend it.

Ver. 7. *And for a Drink-offering, thou ſhalt offer a third part of a hin of Wine,* &c.] Whereas for a *Lamb* a fourth part was ſufficient, *ver.* 5.

Ver. 8. *And when thou prepareſt a Bullock*] This is a Sacrifice of the *Herd*, as the former of the *Flock*, mentioned *ver.* 3.

*For a Burnt-offering, or for a Sacrifice in performing a Vow, or Peace-offerings unto the* Lord.] That is, Free-will-offerings; which were one ſort of *Peace-offerings*, as thoſe for performance of a Vow were the other: ſee *ver.* 3. But Free-will-offerings are peculiarly called by the name of *Peace-offerings*, becauſe they were the moſt acceptable of this ſort; being offered purely out of Love and Affection to God, and not as a Payment which was due upon a Vow.

Ver. 9. *Then ſhall he bring with the Bullock, a Meat-offering of three tenth deals of Flour,* &c.] *The Meat-offerings* increaſed proportionably to the Sacrifices upon which they attended: one tenth Deal, with a fourth Part of a Hin of Oil, being ſufficieut for a Lamb, *ver.* 4. and two tenth Deals, with a third part of a Hin of Oil, for a Ram, *ver.* 6. but three tenth Deals of Flour, and half a Hin of Oil, is here required to accompany the Sacrifice of a Bullock.

Ver. 10. *And thou ſhalt bring for a Drink-offering half a hin of Wine,* &c.] The ſame was to be obſerved in the *Drink-offering*; which is larger, in this Sacrifice, than in the two former, *ver.* 5, 7.

Ver. 11. *Thus ſhall it be done for one Bullock, or for one Ram, or for a Lamb, or a Kid.*] He repeats what he had ſaid more diſtinctly, proceeding from the Sacrifice laſt mentioned, unto the firſt: which, *ver.* 5. is ſaid to be *one Lamb*; but here explained to comprehend alſo *a Kid.* For ſo the laſt Part of this *Verſe* runs in the *Hebrew*; *for a young one* (which he calls *Seh*) *either of the Sheep, or of the Goats.*

Ver. 12. *According to the number that ye ſhall prepare, ſo ſhall ye do to every one, according to their number.*] This I take to be a general Rule, by which theſe Offerings were to be governed; that proportionable to the number of Bullocks, Rams, Sheep, or Goats that were offered, ſhould be the quantity of the *Meat-offering* and *Drink-*

*Drink-offering:* for Bread and Wine muſt bear proportion to the Meat ſet on the Table.

Ver. 13. *All that are born in the Country, ſhall do theſe things after this manner*;] i. e. all *Iſraelites.*

*In offering an Offering made by fire*, &c.] When they offer any of the fore-named Sacrifices, *ver.* 3.

Ver. 14. *And if a Stranger ſojourn with you,*] There were two Sorts of Strangers, it is vulgarly known, among the *Iſraelites:* ſome that intirely embraced and profeſſed the *Jewiſh* Religion, into which they were admitted by Circumciſion, *&c.* Others that were permitted to live among them, having renounced all Idolatry, but did not ſubmit to their whole Religion. The *Talmudiſts* expound this place of the former ſort.

*Or whoſoever be among you in your Generations,*] One would think this ſhould ſignify the other ſort of Strangers; but they make it only an Explication of the former: Whether he was a Proſelyte that ſojourned for a time, or were ſettled among them.

*And will offer an offering made by fire, of a ſweet ſavour unto the* LORD:] Any of the fore-mentioned Offerings, which could be offered, as is here directed, by none but one that was ſubject to their Law. For tho' another Proſelyte, who worſhipped the true GOD, but was not circumciſed, might bring a *Burnt-offering*; yet they ſay it was without a *Meat-offering* and *Drink-offering*; and no *Peace-offerings* were accepted from him.

*As ye do, ſo he ſhall do.*] Offer according to the Rules above given; which is farther explained in the following *Verſes.*

Ver. 15. *One Ordinance*] *viz.* About Sacrifices.

*Shall be both for you of the Congregation,*] *i. e.* for you *Iſraelites.*

*And alſo for the Stranger that ſojourneth with you,*] Here the LXX tranſlate it, Προσηλύτοις προσκειμένοις ἐν ὑμῖν, Proſelytes that are added, or joined to you; or are *juris veſtri participes*, as Mr. *Selden* expounds it, *L.* ii. *Jure Nat. & Gent. cap.* 2. *p.* 147.

*An Ordinance for ever,* &c.] Never to be repealed as long as your Religion laſts.

*As ye are, ſo ſhall the Stranger be before the* LORD.] In Matters of Religion and Divine Worſhip, tho' not in all Civil Things: for no Proſelyte, they think, could be choſen a Member of the *Sanhedrim*, or great Council at *Jeruſalem.* The *Jews* extend theſe Words to the way and manner of being made Proſelytes, by Circumciſion, Baptiſm, and Sprinkling of Blood; as the *Jews* were originally, they ſay, initiated into their Religion. *Selden, lib.* i. *de Syned. cap.* 3. *p.* 34.

Ver. 16. *One Law, and one manner ſhall be for you, and for the Stranger that ſojourneth with you.*] This general Rule was made, to invite and incourage Strangers to become Proſelytes to the Jewiſh Religion; and to engage the *Jews* to be kind to them; they being admitted to an ἰσοτιμία, as *Philo* calls it, an equal Privilege with thoſe who were born *Jews.* Yet this, the *Jews* ſay, is to be received with ſome diſtinctions; for the Laws of *Moſes*, either concerning the Duties they owed to GOD, and one to another; or concerning Magiſtracy and Marriages; they ſay, thoſe of the firſt ſort belonged to Proſelytes, as much as to original *Jews*, yet with ſome temperament (as Mr. *Selden* obſerves, *lib.* ii. *de Jure Nat. & Gent. cap.* 4.) But in thoſe of the ſecond ſort they had not an equal Privilege; for they were not to have any ſort of Command, either Civil or Military; and tho' they might marry with the *Jews*, yet not with the *Prieſts*; and ſome Marriages were permitted to them, which were forbidden to the *Iſraelites:* ſee there, *p.* 167.

Ver. 17. *And the* LORD *ſpake unto Moſes, ſaying,*] Theſe Commands were given, in all likelihood, at the ſame time with the foregoing.

Ver. 18. *Speak unto the Children of Iſrael, and ſay unto them,*] See *ver.* 2.

*When ye come into the Land whither I bring you,*] See there alſo; only add this, That the *Jews* acknowledge ſuch kind of Offerings, as here follow, and Firſt-fruits, were due by the Law, only from the Corn, *&c.* that grew in the Land of *Canaan*; but by the Decree of their wiſe Men, they were to bring them out of *Syria*, and out of the Land of *Og* and *Sihon*; as *Maimonides* ſaith in his Treatiſe called *Biccurim, cap.* 2.

Ver. 19. *When ye eat*] *i. e.* When it is ready to be eaten; for they offered it before they eat of it.

*Of the Bread of the Land,*] So Corn is called, *Pſalm* civ. 14. and the meaning ſeems to be, that when they made Bread of the new Corn of the Land, they ſhould out of the Dough firſt make a Cake, and offer it to the LORD, before they baked Bread for their own uſe.

*Ye ſhall offer up an Heave-offering unto the* LORD.] This is explained in the next *Verſe*, of offering a Cake out of the firſt Dough, whether it were of *Wheat*, or *Barley*, or *Rye*, or *Oats*, or that which they call *Cuſemim* (which they deſcribe to be a kind of Wheat, or Barley, different from that which is commonly known by thoſe names) for of theſe five kinds of Grain, the *Talmudiſts* ſay, this Cake was to be offered; and that out of the *Gleanings*, and the *Sheaf left in the Field*, and out of the *Corners of the Field.*

Ver. 20. *Ye ſhall offer up a Cake of the firſt of your Dough for an Heave-offering:*] Not upon the Altar; but it was given to the Prieſts, on whom GOD beſtowed all their *Heave-offerings, chap.* xviii. 8. yet they are ſaid to be *offered unto the* LORD, becauſe they were *heaved*, or lifted up to him, as the Creator of Heaven and of Earth; and then given to his Miniſters, who had it in his right.

*As ye do the Heave-offering of the Threſhing-floor, ſo ſhall ye heave it.*] That is, as the Firſt-fruits of the Harveſt were given to the Prieſts, and not offered upon the Altar, ſo ſhould this be given them, *Lev.* xxiii. 16, 17. and ſo was the Firſt-fruits of their Oil and their Wine, *&c. Numb.* xviii. 12, 13. All which the *Jews* call the *great Terumah*, or *Heave-offering.*

Ver. 21. *Of the firſt of your Dough ſhall ye give unto the* LORD, *an Heave-offering in your Generations.*] This being a new Law, not given before,

fore, he repeats it, that they might be the more obſervant of it: as we may ſee they were by this; that it was one of the things which rendered a Woman infamous (though not ſo as to give her the bitter Water) if ſhe did not ſeparate this Cake from the firſt Dough of the new Corn, to be preſented to God; but either made her Huſband believe ſhe had done it, when ſhe had not, or eat it her ſelf; as Mr. *Selden* obſerves, *L.* iii. *Uxor. Hebr. cap.* 17. and therefore at this very Day the *Jews* are ſo nice in this point, that they take enough to make a Cake, as ſoon as the Meal is mingled with Water. The proportion is not mentioned in the Law; but their wiſe Men ſay, it was to be the *forty fourth part* of the whole Dough: ſee *Buxtorf. Synagog. Jud. cap.* 34. The *Cabbaliſts* obſerving that this *Verſe* begins with the Letter *Mem*, and ends with *Mem*, conclude (after their way) that therefore they were to give the *fortieth* part, becauſe *Mem* is the numeral Letter for *forty*.

Ver. 22. *And if ye have erred, and not obſerved all theſe Commandments, which the* Lord *hath ſpoken unto Moſes,*] Which have been now given concerning Sacrifices; for to ſuch Commandments theſe words ſeem to have reſpect. *Maimonides* in his Treatiſe of the Worſhip of the Planets (and the *Jews* generally) ſaith this concerns Idolatry.

Ver. 23. *Even all that the* Lord *hath commanded you by the hand of Moſes,*] That is, all the Commandments in the Book of *Leviticus*, about ſuch Matters of God's Worſhip and Service.

*From the day that the* Lord *commanded Moſes,*] The Word *Moſes* is not in the Hebrew, and the ſenſe is plainer without it, as the Vulgar hath tranſlated theſe words, *from the day he began to command.*

*And henceforward*] Or rather, *thenceforward*, until now; or until he made an end of commanding. So this phraſe is uſed in *Lev.* xxii. 27. *From the eighth Day, and thenceforth*, Creatures were clean to be offered. See *Ezek.* xxxix. 22.

*Among your Generations.*] In the Hebrew, *to your Generations.* And ſo LXX εἰς τὰς γενεὰς, to be obſerved throughout all Generations.

Ver. 24. *Then it ſhall be, that if ought be committed by ignorance, without the knowledge of the Congregation;*] It is commonly ſaid, that *Moſes* here ſpeaks concerning ſins of *Omiſſion* (as we call them) as in *Lev.* iv. 13. he doth of ſins of *Commiſſion*, or doing that which ought not to be done; as here not doing that which ought to be done; for which different ſorts of Sacrifices are appointed. But others think that he ſpeaks in both places of the ſame Errors; only in that Law, *Lev.* iv. 14. concerning thoſe committed by the *whole Congregation*, here of ſuch as were committed by ſome leſſer number of them, called, *the Congregation*; ſuppoſe the LXX Elders, or the Rulers of Thouſands and Hundreds, &c. who are ſometimes called by this Name, *ch.* xxv. 7. xxxii. 12. *Joſh.* xxiv. 4. But the *Jews* generally think *Moſes* here ſpeaks of *ſtrange Worſhip*, which was to be expiated by this Sacrifice of a Goat for a Sin-offering. And therefore an excellent Perſon of our own, after long conſideration of this matter, comes to this concluſion, That in *Leviticus* he requires a young Bullock to be ſlain for a Sin-offering, when the whole Congregation, tho' adhering to the true Worſhip of God in every thing, were led ignorantly to do ſomething againſt ſome Negative Precept (as they call it) to practiſe, that is, what God had forbidden (ſo thoſe words ſeem to import, *Lev.* iv. 13, 14.) but this Kid of the Goats here mentioned for a Sin-offering, together with a young Bullock for a Burnt-offering, was to be ſacrificed, when all the People forgetting the holy Rites preſcribed by *Moſes* (which often happened under bad Kings) fell by a common Error into idolatrous Worſhip; which agrees very well with what is ſaid in the two *Verſes* before-going; where he ſpeaks, as I noted, of not obſerving theſe holy Rites about Sacrifices: See Dr. *Owtram, lib.* i. *de Sacrificiis, cap.* 14. *ſect.* 2.

*Then all the Congregation ſhall offer one young Bullock for a Burnt-offering,*] Having neglected theſe Laws ordained by *Moſes*, and worſhipped God in a wrong manner, according to the Rites uſed in other Countries (or at leaſt miſtaking the proper Sacrifices and Rites belonging to them, which they ought to have offered) this Burnt-offering, I ſuppoſe, is commanded to be offered, when they ſaw their Error, in token that they returned to God's true Religion, and that way of Worſhip which he had preſcribed.

*With his Meat-offering, and his Drink-offering,*] Preſcribed above, *ver.* 8, 9, 10. Which perhaps they had neglected to offer formerly with the Burnt-offering.

It is well obſerved by Mr. *Thorndike* out of *Maimonides*, That *all the Congregation* (if we underſtand thereby the whole Body of the People) could not poſſibly offer theſe Sacrifices; but the great Conſiſtory offered them as often as they occaſioned the Breach of the Law, by interpreting it erroneouſly. *Rights of the Church in a Chriſtian State*, p. 159.

*And one Kid of the Goats for a Sin-offering.*] To expiate for what had been done after the manner of the Heathen, contrary to the Laws of God's Worſhip here delivered by *Moſes*; or otherwiſe than he directed: from whence it was (which adds much probability to this) that when *Hezekiah* reſtored the true Worſhip of God, after the Temple had been ſhut up, and the daily Sacrifice omitted, and many idolatrous Rites there uſed, by the Ignorance of the People, in the days of his Father (2 *Chron.* xxviii. 24. *ch.* xxix. 3.) he cauſed ſeven Bullocks to be offered for a Burnt-offering; and as many Goats for a Sin-offering; and ſo *Ezra* did at the Reſtoration of the Divine Service after they came out of *Babylon*, *Ezra* viii. 35. And it makes no difference, that *Moſes* here requires only *one* of a ſort to be offered, whereas *Hezekiah* offered *ſeven*, and *Ezra* twelve; for this only proves that one was abſolutely neceſſary, but more than one was acceptable; eſpecially when exceeding great Errors had been committed in God's Worſhip.

Ver. 25. *And the Prieſt ſhall make an atonement for all the Congregation.*] Who had thus committed an Error in the Worſhip of God, out of Ignorance: being miſled by the great Interpreters of the Law; who therefore were to bring this Sacrifice in the name of them all. For it is apparent by this, as well as the former *verſe*, that *all the Congregation* were concerned in this Sacrifice, as much as in that *Lev.* iv. 13. And the ſame appears from the next *verſe*, where he ſaith, *All the People were in ignorance.*

*And it ſhall be forgiven them, for it is ignorance:*] Proceeding from an erroneous Interpretation of the Law, or ſome other miſtake; not from contempt of GOD and of his Laws: for then they were to be utterly cut off, *ver.* 30, 31.

*And they ſhall bring their Offering, a Sacrifice made by fire unto the* LORD,] That is, a Burnt-offering: which is not preſcribed in *Leviticus*, (as I obſerved before) and therefore was a different ſort of Offering, for a different Offence.

*And their Sin-offering before the* LORD,] Preſcribed in the foregoing *Verſe*.

*For their Ignorance.*] Which made them capable of a Pardon; tho' not without theſe Sacrifices.

Ver. 26. *And it ſhall be forgiven all the Congregation of the Children of Iſrael,*] He repeats it again, that they might not doubt of Reconciliation to him, when they repented as ſoon as they underſtood their Error, and acknowledg'd it, and begg'd his pardon by theſe Sacrifices.

*And the Stranger that ſojourneth among them*;] Who were obliged to the ſame Laws with the *Iſraelites*, and had the ſame Privileges, *ver.* 14, 15, 16.

*Seeing all the People were in ignorance.*] It was a common Error; and therefore no wonder Strangers were carried away with it.

Ver. 27. *And if any Soul*] *i. e.* Any particular Perſon.

*Sin through ignorance,*] Offend in Matters of Religion; by not obſerving the Rites here preſcribed, or by doing contray to them, thro' mere ignorance. To this, I think, theſe words are to be limited; wherein they differ from that Law, *Lev.* iv. 27. which ſpeaks of all manner of Offences thro' ignorance.

*Then he ſhall bring a She-goat of the firſt year, for a Sin-offering.*] This Sin-offering differs from that in *Leviticus*, (*ch.* iv. 28.) which was only a Female Kid of the Goats.

Ver. 28. *And the Prieſt ſhall make an Atonement for the Soul that ſinneth ignorantly,*] As he was to do for the whole Congregation, *ver.* 25.

*When he ſinneth by ignorance before the* LORD,] Theſe words, *before the* LORD, ſeem to me to import, that he ſpeaks of Sins committed about the Worſhip of GOD; and confirms what I have ſaid upon *ver.* 24. For in *Lev.* iv. both *ver.* 13. and *ver.* 27. he ſpeaks in general of Sins committed, either by the Congregation, or by particular Perſons, *againſt any of the Commandments of the* LORD; not *before the* LORD, i. e. (as I underſtand it) in his Worſhip and Service.

*To make an Atonement for him,* &c.] He repeats it again, to ſhow them that he would no more have a particular Perſon ſuffer for his Error, than the whole Body of the People.

Ver. 29. *You ſhall have one Law for him that ſinneth through Ignorance, both for him that is among the Children of Iſrael, and for the Stranger that ſojourneth among them.*] See *ver.* 15. This muſt neceſſarily be meant of *a Proſelyte of Juſtice*, as they called him that was circumciſed, and undertook to keep the whole Law; for he ſpeaks of ſuch, whether Natives or others, as erred in not obſerving *all his Commandments*, *ver.* 22, 23.

Ver. 30. *But the Soul that doth ought preſumptuouſly,*] Not merely knowingly, but wilfully and audaciouſly; in contempt of the Divine Majeſty and his Authority: For ſo the *Hebrew* Phraſe, *with an high hand*, ſignifies, as *Maimonides* obſerves in his *More Nevoch. P.* iii. *cap.* 41. where he ſaith, it imports a Sin, not only publickly and openly committed, but with Pride and Inſolence; it proceeding not merely from an ill Cuſtom a Man hath got of doing amiſs, but from an expreſs intention to contradict the Law of GOD, and to ſet himſelf in defiance of it: Which is the reaſon of what follows, *the ſame reproacheth the* LORD.

*Whether he be born in the Land, or a Stranger,*] Here the word *Stranger* is ſimply uſed, without the addition of, *that ſojourneth among them*, (as in the preceding *Verſe*) and therefore Mr. *Selden* well concludes, that even the *Proſelytes of the Gate* were concerned in this Law, (as it related to Idolatry and Blaſphemy) tho' not in the foregoing; and that they were liable to be *cut off* by the Hand of Heaven; but whether to be puniſhed by the Judges or no, it doth not appear, *lib.* ii. *de Jure Nat. & Gent. cap.* 11.

*The ſame reproacheth the* LORD;] 'No Man 'ſinned thus (ſaith *Maimonides* in the place fore-'named) but he who had a ſettled Opinion in 'his Mind, contrary to the Law of GOD; in 'which he diſſented from it. And the com-'mon received expoſition of this place is, that 'it ſpeaks of an Idolater; becauſe he oppoſed 'the chief and principal Foundation of the 'Law. For no Man worſhipped a Star, or a 'Planet, but he that believed its Eternity: 'which is the moſt repugnant of all other things 'to the Law of GOD; which in the very firſt 'words of it declares, that all the World had 'a beginning, and was made by him whom the '*Jews* worſhipped.' Thus he. But doing any thing *with an high hand* doth not ſignify any one certain kind of Sin, as the *Jews* generally fancy (who think he ſpeaks here only of an Idolater or Blaſphemer: ſee *Selden, lib.* i. *de Synedr. cap.* 6. *p.* 101.) but a certain manner of ſinning, with deſpite to the Commands of GOD, and Contempt of his Authority, in any kind of Sin whatſoever. And this *Maimonides* himſelf afterward acknowledges, in the words following: 'There ſeems to me to be the ſame 'reaſon in all other Tranſgreſſions, which are 'committed contemptuouſly againſt any Law 'of GOD; as, if an *Iſraelite* ſeethed a Kid in its 'Mother's Milk; or wore heterogeneous Gar-'ments, or rounded the Corners of his Head, 'or his Beard, in contempt of the Law. For 'the Conſequence of this is, that he believes 'this Law not to be true; which in my judg-'ment, ſaith he, is the meaning of theſe words, '*He reproacheth the* LORD.

*And that Soul ſhall be cut off from among his People.*] No Sacrifice could make an Atonement

ment for ſuch a Man; but he was to die, either by the Hand of Heaven, or of the Judges. Sometimes God ſaith, he will cut off Idolaters, and ſuch as conſulted familiar Spirits, *Lev.* xx. 5, 6. Sometimes he only ſaith certain Offenders ſhall be cut off; as here in this, and many other places. Of which Phraſe I have given an account, *Gen.* xvii. 14. where the Reader may ſee the ſeveral Opinions that have been about it; and that its meaning muſt be determined by the matter in hand. Accordingly *Maimonides* hath judiciouſly reſolved, that in this Place it ſignifies cutting off by the Hand of the Magiſtrates, as in the Caſe of Apoſtaſy to Idolatry, *Deut.* xiii. 13, *&c.* Not that all their Goods were to be deſtroyed, and nothing left to their Heirs, (as when they ſerved other Gods) but, tho' a whole Tribe had, *with an high hand*, tranſgreſſed any Precept of the Law, that is, denied it to be God's Law, he thinks they were only to be all killed. Juſt as all the People thought in the Caſe of the *Reubenites*, *Gadites*, and half Tribe of *Manaſſeh*, who only building an Altar on the other ſide of *Jordan*, contrary to God's Law, as was imagined, all the reſt of the Tribes of *Iſrael* gathered together, *to go up to War againſt them*, and cut them off, *Joſh.* xxii. 11, 12, *&c.* 22, 23. where they acknowledged they deſerved to periſh, if they had built an Altar for Worſhip, as their Brethren thought they had done.

Ver. 31. *Becauſe he hath deſpiſed the Word of the* Lord,] This ſhows the Nature of the Offence; which was ſetting at nought God's Laws, and denying them to be of divine Authority.

*And hath broken his Commandment*;] Not only by doing contrary to it, but, in effect, diſannulling it; by rejecting its Authority, and affirming he is not bound to obſerve that Precept.

*That Soul ſhall be utterly cut off*:] They ſhall have no Mercy upon him.

*His Iniquity ſhall be upon him.*] Not upon thoſe who put him to Death; but upon himſelf.

Ver. 32. *And while the Children of Iſrael were in the Wilderneſs*] In this part of the Wilderneſs, at *Kadeſh-Barnea*, it is very probable: ſee *ver.* 1.

*They found a Man*] The *Jews*, who would not be thought ignorant of any thing, ſay this Man was one of thoſe that preſumed to go up to the Mountain, when *Moſes* forbad them, *ch.* xiv. 44. And ſome of them ſay expreſsly, his name was *Zelophehad*; about the dividing of whoſe Eſtate a queſtion afterward aroſe, *ch.* xxvii. 1, *&c.* So the *Chaldee* Paraphraſe aſcribed to *Jonathan* and others: ſee *Selden*, *lib.* ii. *de Synedr. cap.* i. *n.* 9.

*That gathered Sticks*] Or was *binding up ſticks*, which he had gathered, and pluckt up by the Roots out of the Earth; as ſome of the *Jews* underſtand the *Hebrew* Word, (Mr. *Selden* there obſerves) from *Exod.* v. 7.

*On the Sabbath-day.*] This the *Jewiſh* Doctors would have to be the very next Sabbath after its firſt Inſtitution in the Wilderneſs; which is to make this Hiſtory miſplaced, and the foregoing alſo, without any neceſſity.

Ver. 33. *And they that found him gathering ſticks,*] Admoniſhed him (as the *Jews* alſo ſay) of the unlawfulneſs of it, and wiſht him to deſiſt. But he would not hearken unto them; and therefore (as it here follows) *they brought him unto Moſes*, &c. as one that contemptuouſly, and with an high hand, had offended God. For they make this an inſtance of ſuch a preſumptuous Sin as is mentioned before *ver.* 30, 31. which is not improbable. And it appears from hence, that they obſerved the Sabbath while they were in the Wilderneſs; and therefore did not bring him before *Moſes* on that Day, but the next after; or at leaſt he was not judged till the next Day.

*Brought him unto Moſes and Aaron, and unto all the Congregation.*] Who were now, they fancy, hearing a Sacred Lecture, when they brought the Man before *Moſes*. For he was the chief Judge, who was to determine ſuch Caſes: Tho' we may conceive the LXX Elders (who were conſtituted before this happened, *ch.* xi. 24, &c.) to have been now ſitting, and *Moſes* at the Head of them. But he being not deprived of any Authority by their Creation, who were added only to give him eaſe, it is more likely this Man was ſet before *Moſes*, as the ſole Judge of this Caſe. For God ſpeaks to him alone, *ver.* 35. when he directs what ſhould be done with him. Yet *Aaron*, and the Elders, it appears by theſe words, were preſent (and called here *all the Congregation*) when this Offender was brought before him.

Ver. 34. *And they put him in ward,*] By the order of *Moſes* (as they did the Man that blaſphemed, *Lev.* xxiv. 12.) to ſecure him, till the Mind of God was known, how he ſhould be puniſhed.

*Becauſe it was not declared what ſhould be done to him.*] They knew very well, that he was to die; for it had been declared, *Exod.* xxxi. 14. xxxv. 2. but they queſtioned what kind of Death he ſhould ſuffer, as the *Jews* interpret it. For they obſerve this difference between that Caſe of the Blaſphemer in *Leviticus*, and this here of the Sabbath-breaker, that there they doubted whether he ſhould be puniſhed by them, or by the Hand of Heaven; but here, what kind of Death they ſhould inflict upon him. Tho' there are ſome (as Mr. *Selden* there obſerves, *n.* 8.) who imagine, the queſtion here alſo was, Whether the ſenſe of the Law was, that they ſhould expect his Puniſhment from God, or he be put to Death by the Court of Judgment.

Ver. 35. *And the* Lord *ſaid unto Moſes,*] Who went, I ſuppoſe, into the Sanctuary to enquire what the Pleaſure of God was in this Matter; as he did in another Difficulty, *Numb.* ix. 8.

*The Man ſhall be ſurely put to death*:] By this Anſwer, it ſeems to me, the queſtion was not at firſt, What Death he ſhould die; but whether he ſhould be put to Death or no: That is, Whether the gathering and binding up Sticks into a Faggot, was ſuch a work as is forbidden in the Law, (*Exod.* xx.) unto which Death was afterwards threatened in the places before-mentioned. And the Reſolution was, that he ſhould be put to Death, as a Man that denied God, the Creator of the World; tho' not in words, yet in fact. For he who did any Work on the Sabbath, (as *Aben-Ezra* notes upon *Exod.* xx.) denied the Work of Creation; tho' he did not in down-right terms deny God himſelf. For the Sabbath being a *Sign* (as God calls it) that they were the Worſhippers of him, who made all things; the Contempt of that was a renouncing of their Religion, and therefore deſerved to be puniſhed with Death; the Belief of the Creation of the World being the very Foundation of the Jewiſh Religion; as the Belief of its Eternity was the Foundation of the Pagan. This made the breach of this Precept, of keeping the Sabbath ſtrictly, (which is more frequently repeated than any other, for the reaſon fore-mentioned) ſo heinous a Crime, and ſo ſeverely puniſhed; for by this a true Worſhipper of God was diſtinguiſhed from a prophane Perſon and an Idolater.

*All the Congregation ſhall ſtone him with ſtones, without the Camp.*] This was a Puniſhment inflicted for very enormous Crimes. See *Lev.* xx. 2. xxiv. 12. And this Man was condemned to ſuffer it, becauſe he was the firſt breaker of this Sacred Law. And he doing it preſumptuouſly (as is ſuppoſed from the connection of this Story, with *ver.* 30, 31.) in contempt of the Law; and not deſiſting from his Impiety, when he was admoniſhed to forbear, (as I ſaid *ver.* 33.) it highly aggravated his guilt; being no leſs than *a reproaching of the* Lord, *and a deſpiſing of his Word.* Whence the Vulgar ſaying of the *Talmudiſts*, *He that denies the Sabbath, is like to him that denies the whole Law.*

Ver. 36. *And all the Congregation brought him without the Camp, and ſtoned him,* &c.] Not on the Sabbath-day, as I ſaid before; for that was unlawful, (as *Philo* obſerves) but the next Day after; or as ſoon as *Moſes* had paſſed Sentence upon him.

Ver. 37. *And the* Lord *ſpake unto Moſes, ſaying,*] This was ſpoken, it is moſt likely, about the ſame time that the foregoing Paſſage happened, and the Commands mentioned in the beginning of this *Chapter* were delivered. For this that follows, is a Direction for the better obſervance of all the reſt of God's Commandments.

Ver. 38. *Speak unto the Children of Iſrael, and bid them that they make them Fringes*] This is the beſt word we have in our Language, to expreſs the *Hebrew* word *Tzitzith*, which imports ſomething of an Ornament reſembling a Flower, as the word *tzitz* ſignifies. Of how many threads they conſiſt, and after what faſhion they are made by the *Jews* at this Day, ſee *Buxtorf*'s *Synagoga Judaica*, *cap.* 9.

*In the Borders of their Garments,*] Or, (as it is in the *Hebrew*) *in the Wings of their Garments*; which had four Skirts, as appears by *Deut.* xxii. 12. at the bottom of each of which they were to have a Fringe: Which ſeem to have been only Threads left at the end of the Web unwoven; at the top whereof they put a Lace, as it here follows.

*Throughout their Generations,*] To be a perpetual Mark of their Religion, and put them in mind of their Duty.

*And that they put upon the Fringe of the Borders a Ribband*] Or a *Lace*; which both bound the Fringe faſt at the top, and alſo made it more conſpicuous and obſervable; which was the intention of it. For by this they were diſtinguiſhed from all other People who were not *Jews*; as well as put in mind of the Precepts of God, as it follows in the next *verſe*.

*Of blue.*] Or as ſome would have it tranſlated, of *Purple*. But the *Hebrew* Writers ſay *Theceleth* ſignifies that colour which we now call *Ultramarine*; as *Braunius* hath obſerved, *lib.* i. *de Veſtitu Sacerd. Hebr. cap.* 13. and *Bochart Hierozoic. P.* ii. *lib.* v. *cap.* 10, 11.

There is another very learned Perſon alſo, who hath more lately ſhown, out of an excellent MS. in his poſſeſſion, what the *Jews* deliver concerning the way and manner of dying this Colour: Which being not eaſy to compaſs, the *Jews* at this Day, inſtead of this Colour, are contented to uſe *White*. See *J. Wagenſeil* upon the *Gemara Sotæ*, *cap.* 2. *Annot.* 8.

Ver. 39. *And it ſhall be to you for a Fringe,*] Or rather, *it* (that is the Ribband) *ſhall be unto you upon the Fringe*; or, *to the Fringe*; added to it, to make it the more noted; being of a diſtinct Colour from the Fringe, which was of the ſame Colour. And the Garment, the *Jews* ſay, in the Selvedge of which theſe Fringes were, was their upper Garment, called *Talith*, being a kind of *Cloak*.

*That ye may look upon it, and remember all the Commandments of the* Lord,] *i. e.* When they looked down, this Fringe and Lace which they ſaw there, might put them in mind of the Duty they owed to God; who commanded this, not for it ſelf, but to remember them that they were a holy People, bound to God by peculiar Laws, which they ſhould be as careful to obſerve, as to wear theſe Fringes. Hence it was that they, who pretended to greater Sanctity than others, enlarged theſe Fringes (as our Saviour obſerves, *Matt.* xxiii. 5.) *i. e.* extended them to a greater length, ſo that they ſwept the Ground, which made them more obſervable, as *Braunius* notes out of the *Gemara* of *Gittim. lib.* i. *de Veſt. Sacerd. Hebr. cap.* 3. *n.* 16. Where he alſo obſerves, That their Superſtition grew ſo much, as with great Subtilty to contrive, that theſe Fringes might be ſo wrought, as to denote the 613 Precepts contained in the Law of *Moſes*; that ſo they might be put in mind *of ALL the Commandments of the* Lord. See *Buxtorf* alſo in the place before-named; and Biſhop *Montagu* in his *Apparatus*, *cap.* 7. *n.* 32.

*And do them:*] Which was the end of remembring them, as that was of their wearing them; tho' the *Jews* proved ſo fooliſh, as to pride themſelves in the bare uſe of their Ornaments; *i. e.* in their being a ſelect People, which ought to have made them more careful to do the whole Will of God.

*And that ye ſeek not after your own heart,*] Follow not your own Thoughts and Imaginations, (as *Maimonides* expounds it, *More Nevoch. P.* i. *cap.* 39.) or rather, *your own deſires*. Or the word *ſeek* may import, *inventing* other ways of ſerving God, according to their own fancies.

*And your own eyes*;] Nor follow the Example of others; as they were prone to do, it appears by their making the Golden Calf, that they might have ſuch a viſible Repreſentation of God, as other Nations were wont to have.

*After which ye uſe to go a whoring.*] It appears by this, that the foregoing words have a peculiar Regard to the Worſhip of God, (which he ſpeaks of in the beginning of this Chapter) from which when they departed, they are ſaid to go *a whoring from* God, unto whom they were eſpouſed.

Ver. 40. *That ye may remember, and do all my Commandments,*] He would not have them think there was any Sanctity to be placed merely in wearing theſe Fringes; but they were to be conſidered only as Inſtruments, to call their Duty to remembrance, and excite them to the performance of it. And ſo the *Jews* themſelves ſometimes call them, as *Buxtorf* obſerves in the place before-named, *Means and Inſtruments of obſerving the Precepts.*

*And be holy unto your* God.] By obſerving all his Commandments; eſpecially keeping themſelves from Idols.

Ver. 41. *I am the* Lord *your* God,] Their Sovereign and Benefactor.

*Which brought you out of the Land of Egypt,*] He remembers them of the moſt peculiar Obligation they had upon them, to obſerve this Law, and all the reſt of his Precepts.

*To be your* God;] They were redeemed by him on purpoſe, when none elſe could deliver them, that they might acknowledge no other God, but only him, to whom they owed their Liberty, to ſerve him.

*I am the* Lord *your* God.] This ſeems to be repeated, to encourage them to hope that he would ſtill continue good to them, notwithſtanding the Rebellion of their Fathers; for which he had condemned them to die in the Wilderneſs; where he would preſerve them, (their Children) and at laſt bring them into *Canaan*, if they would follow his Directions.

## CHAP. XVI.

WE have nothing here ſaid to direct us to the Time and Place, when and where this new Rebellion happened; but it is very probable (as I ſaid *ch.* xv. 1.) that it was in ſome part of the latter half of the ſecond Year after they came out of *Egypt*, before they removed from *Kadeſh-Barnea*.

• Ver. 1. *Now Korah the Son of Izhar, the Son of Kohath, the Son of Levi*;] By this it is evident that *Korah* was Coſin-German (as we ſpeak) to *Moſes* and *Aaron*; for *Izhar* (*Korah*'s Father) was the ſecond Son of *Kohath*, as *Amram* (the Father of *Moſes* and *Aaron*) was his eldeſt Son, *Exod.* vi. 18. 1 *Chron.* vi. 2.

*And Dathan and Abiram the Sons of Eliab,*] This *Eliab* was the Son of *Pallu*, the ſecond Son of *Reuben*, as appears from *ch.* xxvi. 5, 8, 9.

*And On the Son of Peleth,*] He alſo was deſcended from *Reuben*, as well as *Dathan* and *Abiram*, (as the next words tell us, *Sons of Reuben*) but of what Family it doth not appear. Nor is this Man any where again mentioned, no not in the Progreſs of this Conſpiracy: which inclines me to think, that tho' he entered into it, yet, he afterward withdrew himſelf, or was ſo inconſiderable, that no notice was taken of him.

*Took Men.*] The word *Men* is not in the *Hebrew*; but ſimply *Korah took.* Which word *took* being the firſt word in the *Hebrew* Text, the whole *verſe* may be thus tranſlated, *Korah the Son of Izhar,* &c. *took both Dathan and Abiram the Sons of Eliab, and On the Son of Peleth,* &c. That is, he drew theſe into a Conſpiracy with him. Or, *he betook himſelf to a Party*, as the *Chaldee* underſtands it, *he divided himſelf*; with an intention, that is, to make a Sedition. But the Senſe is the ſame, if we follow our Tranſlation, *he took Men*; that is, Complices or Aſſociates with him, in his Rebellion: By which we may underſtand *the two hundred and fifty*, mentioned in the next *verſe*.

Ver. 2. *And they roſe up*] Made an Inſurrection: In which *Korah* ſeems to have been the Ring-leader, having drawn the reſt into it; which he might the more eaſily do, becauſe the *Kohathites* and *Reubenites* lay encamped on the very ſame ſide of the Tabernacle, (*Numb.* ii. 10. compared with *ch.* iii. 29.) by which means they had opportunity often to conſpire together. Whence *R. Solomon* makes this Reflection, *Wo to the Wicked, and wo to his Neighbour.* The cauſe of the Inſurrection is generally thought both by *Jews* and *Chriſtians*, to have been, that *Korah* could not brook the Preferment of *Aaron* and his Family, ſo high above the reſt of the *Levites*, who were made only their Miniſters, *ch.* iii. 6, 9. viii. 19. For he thought this was too great a difference between the Children of two Brothers, who were of equal Deſerts. Nay, *Aben-Ezra* thinks, that he wholly diſliked the late Exchange of the Firſt-born for the *Levites*. And beſides, it may be thought that he ſtomach'd the late Preferment of *Elizaphan* the Son of *Uzziel*, who was the youngeſt Son of *Kohath*, to be chief of the Family of the *Kohathites*, (*ch.* iii. 30.) which he thought rather belonged to himſelf, who was the Son of the ſecond Son of *Kohath*. And finding himſelf too weak to make an Inſurrection alone, he perſwaded *Dathan* and *Abiram*, (of the Tribe of *Reuben*) and thoſe in whom they had an intereſt, to join with him, upon another pretence; that they were deſcended from the eldeſt Son of *Iſrael*, to whom the chief Authority in the Nation belonged, which *Moſes* had taken upon himſelf; and likewiſe preferred the Tribe of *Judah* to the principal Place in their Encampment, (*ch.* ii. 3.) and alſo the LXX Elders to be his Aſſiſtants, without their Advice, and leaving them out of the number.

Such as theſe may be thought to be the Grounds upon which they proceeded: *Korah* ſeeking the Prieſthood, and the Sons of *Reuben* the civil Dignity. But it ſeems to me that the Ground of the Quarrel was wholly upon the account of the Prieſthood, (as I ſhall ſhow upon the next *Verſe*) and that they ſtruck at *Moſes* only as advancing his Brother and his Family, by his own Authority, and not (as they pretended) by God's direction. For as *Dathan* and *Abiram* did not appear openly, when they had formed this Faction, (for we find them in their Tents, *ver.* 12. and refuſing to come to *Moſes* when he ſent for them) ſo in the next *Verſe*, they ſeem to ſpeak of nothing but the Prieſthood: And ſo *Moſes* underſtood their meaning, *ver.* 5, 10, 15.

*Before Moſes,*] In an open defiance of his Authority; who, they pretended, had no Power to make ſuch Alterations as he had done.

*With certain of the Children of Iſrael,*] It is not ſaid out of what Tribe; but it is likely out of ſeveral; if not ſome out of every Tribe, in whom they had any Intereſt.

*Two hundred and fifty Princes of the Aſſembly,* &c.] The LXX divide their Character into *three* Parts. Firſt, That they were *Princes of the Aſſembly*, ἀρχηγοὺς συναγωγῆς, Rulers of Thouſands, and Rulers of Hundreds, *&c.* And *Secondly*,

*Famous in the Congregation,*] Which they tranſlate συγκλητοὺς βουλῆς, who uſed to be called to publick Conſultations, when they were to deliberate about weighty Affairs. And ſo ſeveral, both ancient and modern Tranſlations, as Mr. *Selden* hath ſhown, *lib.* ii. *de Synedriis*, *cap.* 4. *n.* 10. where he ſaith, they were called *maxime puto, ſi non ſolum, deliberandi cauſa*, chiefly, if not only to have their Advice. And then laſtly,

*Men of renown.*] Such who had got a great Name (that is, Fame and Credit) among the People, upon theſe, or other accounts. This made the Inſurrection the more dangerous, that ſuch great Perſons were engaged and appeared in it.

Ver. 3. *And they gathered themſelves together*] The fore-named Company came in a Body.

*Againſt Moſes,*] As an arbitrary Diſpoſer of all Preferment.

*And againſt Aaron;*] Who was promoted by *Moſes* to the Office of High-Prieſt; which he himſelf had diſcharged before *Aaron*'s Conſecration; which, perhaps, they made a ground of their Quarrel.

*And ſaid unto them, Ye take too much upon you,*] In the *Hebrew* the words are *Rab-lachem*, it is ſufficient for you: That is, you have domineered long enough; reſign your Places to others: for all of us, nay, every Man in *Iſrael*, is as good as you.

*Seeing all the Congregation are holy, every one of them,*] Here ſeems to be the Root of the Quarrel. Before *Moſes*'s time every one might offer Sacrifice in his own Family, (as I have often obſerved) which Cuſtom theſe Men would have had ſtill continued; being angry that this high Office was confined to one Family alone, who were to enjoy all the Benefits of it; which were exceeding great. For the Prieſts had a large ſhare in moſt Offerings; and ſome things wholly to themſelves. This is the more probable, becauſe it was ſo very hard to convince the People, that God had ſettled this Dignity, and all the Profits belonging to it, in *Aaron*'s Family. For tho' God did a new thing never heard of before, to demonſtrate theſe People that roſe againſt *Moſes* and *Aaron*, to be ſeditious, yet it was neceſſary ſtill to do more. For after the Earth had ſwallowed up *Dathan* and *Abiram*, and Fire conſumed *Korah* and his Company, and a Plague deſtroyed many more of them; the Lord did another Miracle, *ch.* xvii. 8. in making *Aaron*'s Rod bloſſom and bud, and bring forth Almonds in one Night's time; when all the reſt of the Rods remained dry Sticks: Which makes it probable, as I ſaid before, there were ſome in all the Tribes, who were engaged in this Sedition; and were ſo deeply infected with the falſe Notions of *Korah*, that it was neceſſary to give them all this Satisfaction.

*And the* Lord *is among them:*] The People need no other Governor but him, who dwells among them in his Tabernacle; where they can preſent their Sacrifices to him themſelves, without your Aſſiſtance.

*Wherefore then lift you up your ſelves above the Congregation of the* Lord?] Since God owns us all for his ſpecial and peculiar People, why do you take upon you ſuch high Places and Dignity above us all? For *Moſes* diſpoſed and ordered all things: and *Aaron*, by his order, took upon him to be ſolely God's chief Miniſter in his Sanctuary.

Ver. 4. *And when Moſes heard it, he fell upon his face.*] With *Aaron* alſo, it is likely; as they did lately, *ch.* xiv. 5. And for the ſame end, (ſee there) to deprecate God's Diſpleaſure, (which they might juſtly think would now riſe higher than ever) and to beg his direction, what to do, in ſuch a dangerous ſtate of things.

Ver. 5. *And he ſpake unto Korah, and unto all his Company,*] This ſhows that *Korah* was the Head of this Faction, and *Dathan* and *Abiram* did not at the firſt, (I gueſs from hence) appear with him.

*Saying,*] Being riſen up from Prayer, he made this Anſwer to the ſeditious People, by order from God; who, no doubt, directed him to this way of ſuppreſſing them.

*Even to morrow the* Lord *will ſhew,* &c.] In the *Hebrew* the words are, *To morrow,* (or, *in the Morning) and the* Lord *will ſhow,* &c. That is, ſtay but till to morrow, and it ſhall appear, without any further delay, whether you or we be in the right. He would keep them in ſuſpenſe no longer; and yet gave them ſo much time to conſider better, and repent. Some obſerve that the Morning was the time of executing Juſtice, and therefore here appointed.

*Will the* Lord *ſhow*] By ſome viſible Token.

*Who are his,*] Or, *Who appertain to him:* viz. As his Miniſters.

*And who is holy;*] Separated and ſolemnly conſecrated, by his appointment, to the ſacred Office of Prieſthood.

*And will cauſe him to come near unto him;*] Make it appear that they are the Perſons who ought to burn Incenſe, and to offer Sacrifice. For *to come near*, is to perform theſe Offices, as may be learnt from *Lev.* xix. 22. but eſpecially from *Lev.* x. 3. And the very word *Cohen* denotes it; for it ſignifies *a Miniſter next to the King.*

*And him whom he hath choſen, will he cauſe to come near unto him.*] They ſhall diſcharge the Office of Prieſthood, whom GOD himſelf hath choſen to it; and no Body elſe.

Ver. 6. *This do*:] I put you to this Trial.

*Take your Cenſers,*] Perform the Office of Prieſts, unto which you pretend a Right.

*Korah and all his Company*;] All the two hundred and fifty Men, and whoſoever elſe were in the Faction of *Korah*; whom he orders, no doubt, by GOD's Direction, to execute the Office to which they aſpired.

Ver. 7. *Put Fire therein, and put Incenſe in them*] As the Prieſts were wont to do.

*Before the* LORD *to morrow*:] At the Altar of the Incenſe, as ſome conceive, before the moſt Holy Place. So *Menochius*. But this is contrary to *ver.* 18. where we read, they *ſtood in the door of the Tabernacle*, with their Cenſers, Fire, and Incenſe. Nor would the Sanctuary contain ſuch a Company; or, if it had been large enough, the People could not have ſeen, either their Offering, or their Puniſhment from the LORD for their Sin. Therefore theſe words *before the* LORD ſignify, with their Faces towards the Sanctuary, at the Gate of which they ſtood: for what was done there is ſaid to be *before the* LORD, *Exod.* xxix. 42.

*And it ſhall be, that the Man whom the* LORD *doth chooſe, he ſhall be holy*:] This comprehends both the Man and all his Family: ſo the meaning is, the LORD would declare whether *Aaron* and his Sons ſhould execute the Prieſthood alone; or *Korah* and his Company be admitted to it.

*Ye take too much upon you, ye Sons of Levi.*] It is the ſame Phraſe which we had before, *ver.* 3. *Rablachem*; you are high enough already; let the ſtation wherein you are ſuffice you, and aſpire not after greater Dignity. The following words juſtify this Interpretation.

Ver. 8. *And Moſes ſaid unto Korah, Hear, I pray you, ye Sons of Levi*;] By this, and by the foregoing *Verſe*, it appears, not only that there were ſome of the *Levites* in this Sedition, together with *Korah*, at the Head of them; but that they were the chief Incendiaries, (tho' others, as I ſaid before, were drawn in to join with them) becauſe *Moſes* addreſſes himſelf only to them.

Ver. 9. *Seemeth it a ſmall thing unto you,*] Do you take it to be no Honour to you.

*That the* GOD *of Iſrael hath ſeparated you from the Congregation of Iſrael,*] Made choice of you above all other *Iſraelites*, to wait upon him in his Family, as his domeſtick Servants, *Numb.* iii. 12. viii. 6, 14.

*To bring you near to himſelf,*] Tho' not ſo near as the Prieſts; yet nearer than all other Men: being the ſole Attendants upon the Prieſts, *ch.* iii. 6. viii. 10, 11.

*To do the Service of the Tabernacle of the* LORD,] *ch.* iii. 7, 8. particularly the *Kohathites* were choſen to do the Service of the Tabernacle, *about the moſt holy things*, *ch.* iv. 4, 19.

*And to ſtand before the Congregation, to miniſter unto them?*] *ch.* viii. 11, 19.

Ver. 10. *And he hath brought thee near to him, and all thy Brethren, the Sons of Levi, with thee?*] Or, *Though he hath brought thee* (ſpeaking unto *Korah*) thus near to him; and all the reſt of the *Levites* thy Brethren: ſee *ch.* viii. 10, 11, 15, 19.

*And ſeek ye the Prieſthood alſo?*] Will it not content you, that you alone are choſen to miniſter unto the Prieſts, *ch.* iii. 6. but you muſt be advanced to miniſter unto GOD in their Office?

Ver. 11. *For which cauſe both thou, and all thy Company are gathered together againſt the* LORD:] By whoſe Order *Aaron* and his Sons were appointed to ſerve him in the Office of Prieſts; as was declared when the *Levites* were taken to miniſter unto them, *ch.* iii. 3. iv. 15, 19, 20. And therefore to riſe up againſt them, was to riſe up *againſt the* LORD, and oppoſe his Authority, who made them his Prieſts.

*And what is Aaron,*] Or, *And Aaron, what hath he done?*] Wherein is he faulty?

*That ye murmur againſt him?*] For taking upon him the Office of Prieſthood; into which he did not intrude himſelf, but was choſen and appointed by GOD to do him that Service; who would have been angry with him, if he had refuſed it.

Ver. 12. *And Moſes ſent to call Dathan and Abiram the Sons of Eliab*:] To ſummon them to the place where *Moſes* now was; which the *Jews* ſay was the Court of Judgment. This ſhows that either theſe Men (as I ſaid, *ver.* 2.) did not openly appear with *Korah* and his Company againſt *Moſes*, *ver.* 3. Or, if they did, they retired to their Tents, before he roſe up from his Prayer, to give them an Anſwer.

What became of *On*, we are not informed: for he is neither mentioned here, nor in the following part of this Narrative, concerning their Sedition; nor any where elſe in the Holy Scripture.

*Which ſaid, we will not come up.*] They bad the Meſſenger, who ſummoned them to appear before *Moſes*, to tell him plainly that they denied his Authority. For that's the meaning of this Language, *He hath no Authority to command us, who are none of his Subjects; and therefore will not obey him.*

Ver. 13. *Is it a ſmall thing with thee, that thou haſt brought us up out of a Land flowing with Milk and Honey, to kill us in the Wilderneſs?*] Tho' they would not come to him, yet they returned him this Meſſage; Have we not ſuffered enough, by being brought out of a rich and plentiful Country, abounding with all good things, into a barren Wilderneſs, where we are ready to ſtarve? Nothing could be more inſolent and ungrateful, than to deſcribe *Egypt* in the very ſame Language wherein GOD himſelf had often ſpoken of the Land of Promiſe; particularly when he ſent *Moſes* to tell them, he would *bring them up out of the Affliction of Egypt*, under which they groaned, *Exod.* iii. 16, 17.

*Except thou make thy ſelf altogether a Prince over us?*] Unleſs we allow thee to make what Laws thou thinkeſt good, and impoſe what thou pleaſeſt upon us? A moſt rude and inſolent Speech; ſignifying that they had not ſhaken off the Yoke of Bondage, but only exchanged it; and inſtead of the rich and wealthy Oppreſſion of *Pharaoh*, were come under the poor and hungry Tyranny of *Moſes*. For ſo the next *verſe* imports.

Ver. 14. *Moreover, thou haſt not brought us into a Land that floweth with Milk and Honey,* &c.] Or, certainly, this is not the good Land into which thou didſt promiſe to conduct us. It ſeems to be a *Sarcaſtical* Speech; upbraiding him, as if he had put a Cheat upon them, and fed them only with good Words; to which they would no longer truſt.

*Or given us Inheritance of Fields and Vineyards*:] But told us it ſhall be beſtowed forty Years hence, when we are all dead. This ſtill ſhows they took him for a Deluder of them with deceitful Promiſes.

*Wilt thou put out the Eyes of theſe Men?*] Some of them ſpake this in the name of the reſt, who were now with *Dathan* and *Abiram*; and the meaning is, Doſt thou think to blind us ſo, that none of us ſhall diſcern this Impoſture? Or, ſhall we ſuffer thee to lead us about like blind Men, whither thou pleaſeſt; ſometimes towards *Canaan*, and now back again towards the Red Sea, and *Egypt?*

*We will not come up.*] A peremptory Reſolution, not to own his Authority; which they denied at the firſt, *ver.* 12.

Ver. 15. *And Moſes was very wroth,*] For ſuch Behaviour and Language was ſo provoking, that it was no wonder it incenſed the meekeſt Man upon Earth, *ch.* xii. 3. Yet the LXX. tranſlate the words, as if he only *took it very heavily*, ἐβαρυθύμησε σφόδρα, it made him exceeding ſad.

*And ſaid unto the* LORD, *Reſpect not their Offering*;] He calls the Incenſe, which they were about to offer, by the Name of *Mincha*, which commonly ſignifies a *Meat-offering*; but ſometimes any inanimate thing that was conſumed in honour of GOD, as Incenſe was; and muſt ſo ſignify in this place, for they offered nothing elſe. And when *Moſes* deſires it may not be accepted, he means a great deal more; that GOD would give ſome Sign of his diſlike to it. Hence it ſeems plain to me, that *Dathan* and *Abiram*, as well as *Korah*, quarrelled at the confining the Prieſthood unto *Aaron*'s Family; for *Moſes* calls this *their Offering*; by the Acceptance or Rejection of which, this Controverſy was to be decided.

*I have not taken one Aſs from them,*] This ſeems to be an Appeal to GOD, againſt their unjuſt Charge, that he acted arbitrarily, and did with them what he liſt, *ver.* 13. From which he was ſo far, that he declares before GOD he had not *taken*, i. e. received by way of Gift or Reward, (ſo the LXX. and the *Vulgar* underſtand it) the ſmalleſt thing, (for ſuch a ſingle *Aſs* was) much leſs extorted any thing from them.

*Nor have I hurt any one of them.*] None can ſay that I have done any kind of Evil to them; but contrarily, all good Offices. For that he did not ſeek himſelf, appeared in this, That he had not advanced his own Family to the Prieſthood, but left them in the number of the other *Levites*, upon the ſame level with *Korah* and his Company.

Ver. 16. *And Moſes ſaid unto Korah, Be thou and all thy Company before the* LORD, &c.] He repeats what he had ſaid to him before, *ver.* 6, 7. only adding, that he would have *Aaron* alſo there, together with them. So it follows, *Thou and they, and Aaron to morrow.*

*Before the* LORD.] *i. e.* In the Court of the Tabernacle, (See *ver.* 7.) where, by an extraordinary Commiſſion from the Divine Majeſty, this Trial was to be made. And therefore *Aaron* himſelf did not now go into the Sanctuary to offer Incenſe (which was the proper and only place allowed by the Law) but ſtood with them without: As in another great neceſſity he offered Incenſe in *the midſt of the Congregation*, *ver.* 46, 47. Both which was done by a Diſpenſation from him that made the Law.

Ver. 17. *Take every Man his Cenſer, and put Incenſe in them, and bring ye before the* LORD *every Man his Cenſer,*] Let every Man of them ſtand before the LORD, at the Door of the Tabernacle, to do the Office of Prieſts; to which they pretended as good a Right as *Aaron* and his Sons.

*Two hundred and fifty Cenſers*:] This ſhows that the Incenſe being offered by ſo great a number (as it appears it was, *ver.* 35.) they did not offer it in the Sanctuary; which would not contain ſo many Perſons.

*Thou alſo and Aaron, each of you his Cenſer.*] This ſeems to ſignify, as if *Korah* was commanded to ſtand by *Aaron*, ſince he pretended to be his equal; which made the Hand of GOD the more remarkable upon him, when he was ſtruck with Lightning, and no harm came to *Aaron*, who ſtood by him. But it may be doubted, what way *Korah* periſhed.

Ver. 18. *And they took every Man his Cenſer,*] That is, the two hundred and fifty Men did as they were commanded; but *Korah* went firſt to muſter up as many as he could get together againſt *Moſes*, *ver.* 19. and then ſeems to have gone to his Tent, *ver.* 24. Herein theſe Men ſubmitted to the way of deciſion which *Moſes* propounded, tho' they had ſo boldly denied his Authority. For they could not but think, that GOD, whom they owned to be among them, *ver.* 3. would approve of them, if they were in the right, and make good their Allegation, That *all the Congregation were holy*, by accepting their Incenſe, as much as *Aaron*'s: To whom they did not deny an equality with themſelves; but only a Superiority.

*And put fire in them*;] From the Altar of Burnt-offering, which ſtood in the Court, at the Door of which they were placed, (*Lev.* i. 5.) for *Aaron* durſt not take it from any other place; his Sons having loſt their Lives for offering with ſtrange Fire: The remembrance of which, it is likely, deterred theſe Men from doing otherwiſe; who did not as yet put in the Fire, but only took their Cenſers, and put Incenſe in them, (which is all that is ordered in the preceding Verſe) and put Fire in afterwards.

*And ſtood in the door of the Tabernacle of the Congregation with Moſes and Aaron.*] As if they were nothing inferior to them.

Ver. 19. *And Korah gathered all the Congregation againſt them,*] The LXX. tranſlates it, *Korah gathered all his Congregation*, i. e. all the Men of his Faction. But the *Hebrew* words import that he gathered all the Congregation of *Iſrael*, at leaſt all the great Men; who are ſometimes called by the Name of *all the Congregation*, *ch.* xiv. 1. whom he got together, that they might be Witneſſes, at leaſt, of the iſſue of this Trial; tho' their coming together with *Korah* and his Company, rather than with *Moſes* and *Aaron*, is too plain an Indication that they were inclined, if not to throw off, yet to doubt of their Authority.

*Unto the door of the Tabernacle of the Congregation:*] Where they themſelves ſtood, *ver.* 18. And ſo did *Moſes* and *Aaron*; but the *Iſraelites*, that *Korah* had gathered together, ſtood on his ſide, as appears from the foregoing words, and from *ver.* 24.

*And the Glory of the* LORD] The SCHECHINAH, or Divine Majeſty, came forth out of the moſt Holy Place, where it uſually reſided.

*Appeared unto all the Congregation.*] Openly ſhewed it ſelf in the ſight of all the People; and, it is likely, in ſuch an amazing manner, as it had done before, *ch.* xiv. 10. But where it appeared, we are not told: I ſuppoſe in the Cloud, which was juſt over the Ark of the Teſtimony, *ch.* ix. 15. not in the Door of the Tabernacle, for there *Korah* and his Company ſtood. See *Exod.* xvi. 10. And the end of the LORD's appearing was to give Sentence in this caſe; and to declare, by a viſible Token, whom he accepted as his Prieſts. Thus the Glory of the LORD appeared the firſt time that *Aaron* and his Sons offered Sacrifice, *Lev.* ix. 6, 23.

Ver. 20. *And the* LORD *ſpake unto Moſes and Aaron, ſaying,*] A little before they put Fire in their Cenſers.

Ver. 21. *Separate your ſelves from this Congregation,*] *Viz.* From *Korah* and his Company, and the People they brought along with them; who ſeemed to favour them, *ver.* 19.

*That I may conſume them in a moment.*] As he did *Korah* and his Companions.

Ver. 22. *And they fell on their Faces, and ſaid,*] To pray to GOD, as they had done before, *ver.* 4.

O GOD!] The moſt mighty.

*The* GOD *of the Spirits of all Fleſh,*] Who haſt created the Souls of all Mankind, (ſo Fleſh often ſignifies *all Men*, *Gen.* vi. 13.) and therefore ſearcheſt into their moſt ſecret Thoughts and Inclinations. So theſe words ſignify, *ch.* xxvii. 16.

*Shall one Man ſin,*] *Korah*, who was the chief Incendiary and Contriver of this Sedition.

*And wilt thou be wroth with all the Congregation?*] Many of which he thought might, through weakneſs, be ſeduced into this Faction, having no Malice at all in their hearts: Which GOD knew perfectly; and therefore he begs of him that he would make a diſtinction between ſuch as theſe, and the Men that miſled them.

Ver. 23. *And the* LORD *ſpake unto Moſes, ſaying,*] He bad him riſe up, having granted his Petition.

Ver. 24. *Speak unto the Congregation,*] Whom *Korah* had gathered together, and brought along with him to the Door of the Tabernacle, *ver.* 19.

*Get ye up from about the Tabernacle of Korah, Dathan,* and *Abiram.*] Which, it ſeems, was not far off; or whereſoever it was, there a great Number of People was gathered together, to ſee what would be the Concluſion of this Conteſt. The word *Tabernacle* is in the Singular Number; but includes all the Tents belonging to theſe Men, as appears from *ver.* 26. Or, perhaps, they had ſet up one great Tabernacle (for the word here is *Miſchcan*, which may be thought to ſignify more than *Ohel*, a *Tent*, *ver.* 26.) unto which abundance of People reſorted, as the place that *Korah* and the reſt had appointed for the general *Rendevouz* (as we now ſpeak) of all their Party. For here *Dathan* and *Abiram*, it is evident, (*ver.* 27.) were with him; but there is no mention at all of *On*; which makes it probable he had forſaken them, as *Moſes* wiſh'd all the People to do; on which Condition GOD promiſed to pardon them.

Ver. 25. *And Moſes roſe up and went unto Dathan and Abiram,*] To try, I ſuppoſe, if he could reduce them to their Obedience, and prevent their Ruin. He ſeems to have had no hopes of *Korah*; but look'd upon him as incorrigible.

*And the Elders of Iſrael followed him.*] Either the LXX Elders, who were lately choſen out of the reſt, (*ch.* xi. 16.) or the whole Body of thoſe who were called by that Name, and were Men of Authority, attended upon him, to make this Action more ſolemn, and to let *Dathan* and *Abiram* ſee how much *Moſes* was reverenced by better Men than themſelves, who refuſed to come to him, *ver.* 12, 14.

Ver. 26. *And ſpake unto the Congregation, ſaying,*] It ſeems *Dathan* and *Abiram* refuſed to hear him, as they did to come to him; for here is no mention of any thing he ſpake to them; but only to the *Congregation*, who were gathered about their Tents.

*Depart, I pray you, from the Tents of theſe wicked Men,*] I ſuppoſe now they were gone to their own Tents, where their Families were; from which he beſeeches the People to remove with all ſpeed. And he doth not mean merely that they ſhould remove their Perſons from them, but their Tents, and their Goods, and Cattle.

*And touch nothing of theirs,*] Becauſe all belonging unto them was under an *Anathema* which GOD had paſſed upon them; That is, was devoted to deſtruction, and therefore not to be touched, *Deut.* xiii. 17.

*Leſt ye be conſumed in all their ſins.*] Deſtroyed with them; who had ſinned ſo grievouſly, as to fall under the Curſe before-mentioned.

Ver. 27. *So they gat up from the Tabernacle of Korah, Dathan, and Abiram,*] Where the greateſt number of People were gathered together, as I obſerved, *ver.* 24. For here is the ſame word *Miſchcan* again, in the Singular number; denoting ſome ſpacious Habitation, where perhaps they held their Conſultations; and unto which there was the greateſt reſort.

*On every ſide*:] From which we may conclude, that the People had come from all quarters of the Camp to theſe Rebels; either to join with them, or out of Curioſity to ſee how things would go.

*And Dathan and Abiram*] With *Korah* alſo, it may be thought, becauſe he is mentioned in the beginning of the Verſe. Yet this Concluſion cannot be drawn from thence, for it is not ſaid he was now there; but that it was *the Tabernacle of Korah, Dathan and Abiram*; where they uſed, I ſuppoſe, to meet.

*Came out*,] From the Tabernacle before-mentioned.

*And ſtood in the door of their Tents*,] Of their own Tents, where they commonly dwelt.

*And their Wives, and their Sons, and their Children*.] With their whole Families. This was the higheſt degree of audacious and hardened Infidelity; whereby they declared that they feared not what *Moſes* (who had given the greateſt proof he was a Man of GOD) could do unto them.

Ver. 28. *And Moſes ſaid*,] Unto all the People of *Iſrael*; or to the Elders, and as many as could hear him.

*Hereby you ſhall know*] I will now give you an evident Demonſtration.

*That the* LORD *hath ſent me to do all theſe works*;] That I have been commiſſioned by GOD to do all the things with which thoſe Men find fault; particularly to take upon me the Government of them, and to put *Aaron* and his Family into the Prieſthood, and make the *Levites* only their Miniſters, &c. See *ver.* 2, 3, 13, 14.

*For I have not done them of my own mind*.] In the *Hebrew* the words are, *And that not out of my heart*. It was none of my own device or contrivance: I did it not out of an ambitious deſire to be great my ſelf, or out of private affection to my Brother.

Ver. 29. *If theſe Men die the common death of all Men*,] In the *Hebrew* it is, *As die all Mankind*: that is, a Natural Death, as we now ſpeak.

*Or if they be viſited after the viſitation of all Men*;] *i. e.* Such Judgments of GOD come upon them, as are uſual and common in the World, *viz.* a Peſtilence, the Sword, or Famine.

*The* LORD *hath not ſent me*.] Then look upon me as an Impoſtor.

Ver. 30. *But if the* LORD *make a new thing*,] In the *Hebrew* the words are, *If the* LORD *create a Creature*, i. e. do ſomething that was never ſeen, nor heard of in the World before. The *Jews*, in ſeveral of their Books, (particularly in *Pirke Avoth*) ſay, there are *ten* things which GOD created after the World was perfected: and they mention *the Mouth of the Earth* for one of them; that is, the gaping of the Ground, to ſwallow up theſe wicked People: Which is ſaid to be *created*, as *Aben-Ezra* well obſerves, becauſe by this Miracle GOD altered the Courſe of Nature, and did a thing extraordinary.

*And the Earth open her mouth, and ſwallow them up with all that appertain unto them*,] *i. e.* On a ſudden; when there is no Earthquake, but all is calm and ſtill; and it ſwallow up none but them alone.

*And they go down quick into the Pit*;] Be buried alive; when they are in perfect health. By this place it is apparent that the *Hebrew* word *Sheol* doth often ſignify the *Grave*; which *Bellarmine* and others moſt earneſtly contend never ſignifies ſo, but *Hell*; which from hence he aſſerts to be in the Center of the Earth, *lib.* iv. *de Chriſto*, *cap.* 10. not obſerving, that if it ſignify *Hell* in this *verſe*, and *ver.* 33. then the Houſes of theſe Men, and their Houſhold-ſtuff, and all that appertained to them, went down thither; which is very abſurd. It is hard alſo to think that all their little Children went down into *Hell* for their Fathers ſin, tho' they did into the *Grave*.

*Then ye ſhall underſtand that theſe Men have provoked the* LORD.] You ſhall be ſufficiently convinced, that they have unjuſtly accuſed me, and brought this deſtruction upon themſelves.

Ver. 31. *And it came to paſs, that as he had made an end of ſpeaking all theſe words, that the Ground clave aſunder that was under them*:] He had no ſooner done ſpeaking, but immediately what he ſaid was verified; which made it the more remarkable.

Ver. 32. *And the Earth opened her mouth, and ſwallowed them up*,] *Viz. Dathan* and *Abiram* before-mentioned, (*ver.* 27.) who ſtood in the Door of their Tents, outfacing *Moſes*.

*And their Houſes*,] *i. e.* All their Family; or, as *Moſes* himſelf hath explained it, *Deut.* xi. 6. *Their Houſholds, and their Tents, and all the Subſtance that was in their poſſeſſion*.

*And all the Men that appertained unto Korah*,] We are not told what became of *Korah* himſelf: for it is not ſaid he was ſwallowed up; but all that appertained to him; *i. e.* all that were at that time in his Tent: His whole Family, except his Sons, who eſcaped, *ch.* xxvi. 11. taking warning, I ſuppoſe, from what *Moſes* ſaid, *ver.* 26. which hath made ſome think that *Korah* was at the Head of his two hundred and fifty Men, who were the great Abetters of his faction: who, if he had forſaken them at this Trial that was made who were in the right, we may well think would have withdrawn themſelves alſo, and not have ſtood to it without their Chieftain, as we find they did, *ver.* 35. Yet he is not mentioned there, as periſhing with them, by Fire from the LORD: and *Moſes* ſeems to ſay, *ch.* xxvi. 10. that *Dathan* and *Abiram* were ſwallowed up *together with Korah*: who had as much reaſon, or more perhaps, to think it neceſſary to be with that other Company which he had gathered againſt *Moſes*, (*ver.* 19.) and to incourage them to perſiſt in their Reſolution, than to be with the Two hundred and fifty Men, who were Men of ſuch Authority, (*ver.* 2.) that they may be thought to have needed none to ſupport them. It may be added alſo, that the word *appertaineth* is not here in the *Hebrew*, (which makes theſe words ſound as if the meaning were only thoſe that were of *Korah*'s Family) but ſimply, *all the Men* that were to *Korah*, i. e. were gathered to him, and were at that time with him: Which ſeems to be an Indication that they and he were ſwallowed up together. How many there were that ſtaid with him there, is not certain: but the generality left him, *ver.* 27. where it is expreſly ſaid, they gat up from the Tabernacle of *Korah*, *Dathan*, and *Abiram*, as *Moſes* had commanded, *ver.* 24. Which may be taken for a further Indication, that he was ſwallowed up in the Tabernacle where he was; or in his own Tent after he came out of that Tabernacle. But thoſe Places, I obſerved before, may be otherwiſe underſtood: that Place alſo, which is the main foundation of this Opinion, *ch.* xxvi. 10. may likewiſe receive another Interpretation, as I ſhall ſhow when I come thither. And they that are of the other Opinion, think his Tabernacle, and his Family, and all his Houſhold-ſtuff might be ſwallowed up, tho' he himſelf was not with them; but was burnt by Fire, with the two hundred and fifty Men that offered Incenſe; for *Moſes* bad him take his Cenſer, as well as they, *ver.* 17. Which ſince they did, and put Fire and Incenſe therein, why ſhould it be thought he did not do the ſame? It ſeems to me highly probable that he did, otherwiſe he would have ſeemed to diſtruſt his Cauſe: but it muſt be confeſſed that it is obſcure which way he periſhed; and therefore it is not fit to contend about it.

*And all their Goods.*] All their Houſhold-ſtuff, and Cattle; and whatſoever was in, or about their Tents.

Ver. 33. *They and all that appertained to them,*] See *Deut.* xi. 6.

*Went down alive into the Pit,*] As *Moſes* had foretold, *ver.* 30.

*And the Earth cloſed upon them;*] This made it the more wonderful, that the Earth, having ſwallowed them all up, had no Cleft remaining in it; but cloſed up again, and was as firm as before.

*And they periſhed from among the Congregation.*] Were never more ſeen.

Ver. 34. *And all Iſrael that were round about them, fled at the cry of them:*] Tho' they were at a diſtance from their Tents, (whence they had removed on all ſides, *ver.* 27.) yet they heard them ſhriek ſo loudly, as they ſunk down into the Ground, that it put them into a great fright, and made them fly ſtill further off.

*For they ſaid, leſt the Earth ſwallow us up alſo.*] Some of them were conſcious to themſelves, that they had favoured this wicked Faction; and all of them knew how highly they had lately offended God, by their Unbelief and Murmuring, (*chap.* xiv.) which might make them juſtly fear the ſame Fate with their Brethren.

Ver. 35. *And there came out a Fire from the* Lord,] From the Glory of the Lord, which appeared unto all the Congregation, (*ver.* 19.) as ready to decide the Controverſy: This fell out either at the ſame time the Earth ſwallowed up *Dathan* and *Abiram*, or immediately after it.

*And conſumed the two hundred and fifty Men that offered Incenſe.*] Which was a plain Declaration that they uſurped the Office of Prieſts; and therefore were thus puniſhed by God himſelf for their Preſumption. It is not certain whether they were devoured by the Fire, or only ſtruck dead, as Men are ſometimes on a ſudden by Lightning; and perhaps ſcorched, as they likewiſe ſometimes are. The latter ſeems moſt probable from what follows, *ver.* 37. and from the like Puniſhment *by Fire from the* Lord, which is ſaid to devour *Nadab* and *Abihu*, and yet their Bodies remained intire, *Lev.* x. 2, 4. This was the more aſtoniſhing, becauſe *Moſes* and *Aaron*, who ſtood with them at the Door of the Tabernacle (*ver.* 18.) had no hurt.

Ver. 36. *And the* Lord *ſpake unto Moſes, ſaying,*] Immediately after the Death of thoſe Men.

Ver. 37. *Speak unto Eleazar the Son of Aaron the Prieſt,*] Who it is likely ſtood by them, as next Succeſſor to *Aaron*, in the Office which was diſputed; and therefore, perhaps, employed in what follows rather than *Aaron*, that his Succeſſion might be confirmed. Tho' others will have it, that it was below the Dignity of *Aaron* to perform ſuch a mean Office: and beſides, he might have been in danger to be polluted by the dead Bodies of the Men that were burnt.

*That he take the Cenſers out of the Burning,*] Out of the Place where the Men were burnt, as ſome underſtand it: Or (which differs not much) from among the dead Bodies, which were burnt: *Burning* being put for *Bodies burnt*; as *Captivity*, *ch.* xxi. 1. for thoſe that were *carried Captive*, or *made Priſoners*, as we there tranſlate it. But there is no need of either of theſe Additions; *burning* ſignifying the Fire which burnt in them, which he orders *Eleazar* to throw out, that the Cenſers might be brought away.

*And ſcatter thou the Fire yonder;*] The Men were burnt as ſoon as ever they put fire to the Incenſe in their Cenſers, (*ver.* 18.) which flaming at the Door of the Tabernacle where they ſtood, (near the Altar from whence they took the Fire) God commanded to be thrown away without the Camp; into that Place, I ſuppoſe, where they were wont to throw the Aſhes (*Lev.* vi. 11.) or rather, into ſome unclean Place, where they threw the Duſt ſcraped from the Walls of leprous Houſes, *Lev.* xiv. 41. For it was to ſhow that God abhorred their Offering.

*For they are hallowed.*] Or had Fire from the Altar put into them; which ſome think ſanctified them. But the plain reaſon is given in the next *Verſe*, becauſe *they offered them before the* Lord; *i. e.* they had been employed to an holy uſe, and that by God's Command, (*ver.* 6, 17.) and therefore God would not have them hereafter ſerve for any other.

Ver. 38. *The Cenſers of theſe Sinners againſt their own Souls,*] Who have brought deſtruction upon themſelves, by their Preſumption.

*Let them make of them*] Either *Aaron*, or *Eleazar* were to cauſe them to be beaten into ſuch Plates as here follow.

*Broad Plates for a covering of the Altar.*] Of *Burnt-offering*; which was covered with Braſs, (*Exod.* xxvii. 12.) but theſe Plates were to be laid upon that Covering which it had already, for the end mentioned in the Concluſion of this *verſe.* And hereby alſo the proper covering of the Altar laſted the longer.

*For they offered them before the* Lord,] Preſented them before the Lord, when they offered Incenſe in them, *ver.* 35.

*Therefore they are hallowed:*] Or holy; that is, I will have them ſeparated, for this reaſon, to my uſe alone, and no other. It is a thing worthy to be taken ſpecial notice of, that the Impiety of the Men that offered Incenſe, did not diſcharge their Cenſers of the diſcriminative Reſpect (as our famous Mr. *Mede* ſpeaks) due unto things ſacred; as theſe in ſome ſort were, by being preſented to the Lord, which made it unlawful to imploy them to common uſes. For as the Lord himſelf is that ſingular, incommunicable, and abſolutely *Holy One*, and his Service and Worſhip therefore incommunicable to any other; ſo ſhould that alſo which is conſecrated to his Service, be in ſome proportion incommunicably uſed, and not promiſcuouſly and commonly, as other things are. See *Book* i. *Diſcourſe* 2. *p.* 18.

*And they ſhall be a Sign unto the Children of Iſrael.*] That God accepts no Sacrifice, which is not preſented by the Hands of the Sons of *Aaron.* This the *Levites* were to remember, who attended upon the Prieſt, when they ſaw theſe Plates laid upon the Altar of *Burnt-offering* every Day.

Ver. 39. *And Eleazar the Prieſt took the brazen Cenſers,* &c.] By this it appears theſe Cenſers were made of the ſame Metal (tho' it was not ſaid before) that *Aaron*'s Cenſer was of, and wherewith the Altar was overlaid. He took them up out of the burning, no doubt, immediately upon the foregoing Commands; and as ſoon as the Mutiny was quite quelled, they were employed as *Moſes* had directed.

Ver. 40. *To be a Memorial unto the Children of Iſrael,*] This explains what is meant by a *Sign, ver.* 38. *viz.* to put them in mind; or rather, to keep in their memory.

*That no Stranger*] Tho' he were an *Iſraelite*, nay a *Levite*, if he were not (as it here follows) *of the Seed of Aaron*, he was reputed a *Stranger* to this Office.

*Come near to offer Incenſe before the* Lord;] Preſume to execute the Office of a Prieſt in the Sanctuary.

*That he be not as Korah and his Company;*] Deſtroyed in a dreadful manner. By this it appears that *Korah* periſhed as well as the two hundred and fifty Men; and it is likely, as they did, by Fire from the Lord.

*As the* Lord *ſaid unto him*] *i. e.* To *Eleazar.*

*By the hand of Moſes.*] Ver. 36, 37.

Ver. 41. *But on the morrow,*] An aſtoniſhing Inſtance of the incurable hardneſs and inſenſibility of ſome Mens hearts; which were not in the leaſt altered by God's terrible Judgments, and ſingular Mercies; but inſtantly forgat both.

*All the Congregation of the Children of Iſrael*] Not merely the Rulers of the People, (as this Phraſe ſometimes ſignifies) but all the People in general, (*ver.* 47.) who were incited, it is probable, by that lewd Rout which *Korah* had gathered together againſt *Moſes* and *Aaron, ver.* 19. ſome of which were ſwallowed up, but moſt of them remained ſtill alive, to do more Miſchief.

*Murmured againſt Moſes and againſt Aaron,*] In ſuch a mutinous and threatening manner, as demonſtrated the contagious Nature of a ſeditious Humour, beyond all Example: For from a diſcontented Party, who grumbled that they were not preferred, ſuitably to the Opinion they had of themſelves, it ſpread it ſelf into the whole Body of the People; and ſo infected them, as to kindle a new Flame, as ſoon as the former had been extinguiſhed, by ſuch a terrible Vengeance, as one would have expected ſhould not have left the ſmalleſt Spark of this mutinous Humour in them.

*Saying, Ye have killed the People of the* Lord.] So they impudently call thoſe Men, whom God himſelf had declared, by a viſible Token, to be preſumptuous Sinners againſt their own Souls. Some imagine they quarrelled with *Moſes* and *Aaron*, becauſe they had not prevailed with God to pardon them; which they could as well have done, as procured this Judgment upon them. But the Diſpleaſure which God here expreſſes againſt this new Murmuring, ſhows this not to be a true Excuſe for them.

Ver. 42. *And it came to paſs when the Congregation was gathered againſt Moſes and againſt Aaron,*] Their Murmuring preſently proceeded to an Inſurrection.

*That they looked toward the Tabernacle of the Congregation:*] *i. e. Moſes* and *Aaron* implored help from God; which is implied in their looking toward his Dwelling-place.

*And behold, the Cloud covered it,*] One would think by this, that it had, for ſome time, withdrawn it ſelf from the Tabernacle, when the dead Bodies of *Korah*'s Company lay at the Door of it.

*And the Glory of the* Lord *appeared.*] To comfort them in this Diſtreſs; and to ſhow he was ready to ſupport and vindicate them.

Ver. 43. *And Moſes and Aaron came before the Tabernacle of the Congregation.*] Perhaps for Safety and Security; or, to hear what Directions God would give them.

Ver. 44. *And the* Lord *ſpake unto Moſes, ſaying,*] Out of the Tabernacle; before which he ſtood, waiting for the Lord's Orders.

Ver. 45. *Get ye up from among this Congregation,*] He ſpeaks to *Aaron* and *Eleazar*, I ſuppoſe, as well as unto *Moſes.*

*That I may conſume them as in a Moment:*] As he was inclined to do before, (*ver.* 21.) and now had a greater reaſon.

*And they fell on their faces.*] To beſeech God not to puniſh the People as they deſerved, *ver.* 22.

Ver. 46. *And Moſes ſaid unto Aaron,*] By God's Direction.

*Take a Cenſer, and put Fire therein from off the Altar,*] Near to which they now were, *ver.* 43.

*And put on Incenſe,*] Upon the Fire; but not till he came into the midſt of the Congregation, *ver.* 47.

*And go quickly unto the Congregation,*] With the Incenſe; which regularly was to be offered only at the golden Altar, within the Sanctuary; but now in this extraordinary Caſe, by God's ſpecial Order, *Aaron* is ſent with it into the Camp; that they might all be Witneſſes of his Power with God, and that, by his Authority, he was ſettled in the Prieſthood.

*And make an Atonement for them:*] Which was uſually performed by the Blood of a Sacrifice: but there was not time for that; and therefore now it was made by the Incenſe, wherewith their daily Sacrifices, Morning and Evening, were concluded; and was accompanied by the Prayers of the People, while the Prieſt, as he offered it, made Interceſſion for them, *Pſalm* cxli. 2. Thus as St. *Hierom* gloſſes, *Currens ira Dei, Sacerdotis voce prohibebatur;* the Divine Anger, coming with full ſpeed upon them, was ſtopped by the Voice of the Prieſt: Which was a notable Type of the Power of our great High Prieſt and Interceſſor with God, the Lord Jeſus.

*For there is Wrath gone out from the* Lord;] Who would not wholly grant their Prayer for a Pardon, (*ver.* 45.) but inflicted ſome Puniſhment pon them.

*The Plague is begun.*] A Peſtilence, in all probability; of which ſeveral immediately died.

Ver. 47. *And Aaron took as Moſes commanded,*] A Cenſer, and Fire from the Altar; with Incenſe ready to be put upon it, *ver.* 46.

*And ran*] According to the Command of *Moſes,* (*ver.* 46.) who bad him *go quickly.*

*Into the midſt of the Congregation;*] Perhaps into the midſt of each of the *four* Camps, of *Judah, Reuben, Ephraim,* and *Dan* (mentioned in the *ſecond* Chapter) it being broke out every where.

*And behold, the Plague was begun among the People:*] He ſaw People die on all ſides of him.

*And he put on Incenſe,*] Whereupon he put Incenſe upon the Fire, which he brought along with him from the Altar, *ver.* 46.

*And made an Atonement for the People.*] Interceded with God for them; and obtained what he deſired.

Ver. 48. *And he ſtood between the dead and the living,*] This ſeems to intimate that the Plague began in the Skirts of their Camps, and was proceeding into the heart of them; where *Aaron* ſtood, as a Mediator for thoſe who were not yet ſmitten.

*And the Plague was ſtayed.*] A ſtop was put to its progreſs: Which was a further Evidence of *Aaron*'s right to the Prieſthood, by God's appointment; who not only preſerved him when he offered Incenſe together with *Korah*'s Company, (*ver.* 17.) but now makes him an Inſtrument of preſerving others from deſtruction.

Ver. 49. *Now they that died in the Plague were Fourteen thouſand and ſeven hundred,*] Who, it is likely, were of the forwardeſt Men to aſſociate themſelves with *Korah, ver.* 19.

*Beſides them that died about the matter of Korah*] Whoſe juſt number is not known; for beſides the Two hundred and fifty Men, mentioned, *ver.* 25. the whole Families of *Korah, Dathan,* and *Abiram* were ſwallowed up.

Ver. 50. *And Aaron returned unto Moſes unto the door of the Tabernacle of the Congregation:*] To carry back his Cenſer.

*And the Plague was ſtayed.*] Or rather, *For the Plague was ſtayed;* and ſo, having done his buſineſs, he returned to the Tabernacle.

## CHAP. XVII.

Ver. 1. AND *the* Lord *ſpake unto Moſes, ſaying,*] Not long after the Plague was ſtayed. For tho' there had been enough done to ſatisfy the People, that *Aaron* was advanced to the Prieſthood by God's appointment, and not by *Moſes*'s Affection to his Kindred; yet their Minds had been ſo poiſoned by *Korah* and his Complices, with the contrary Opinion, that it was neceſſary to do ſtill more to root it out. Which was the occaſion of what follows.

Ver. 2. *Speak unto the Children of Iſrael,*] Order them to bring what I require thee to take of them.

*And take of every one of them*] *i. e.* Of every Tribe.

*A Rod*] Or a *Staff,* as the *Hebrew* word *Matteh* is often tranſlated: Which ſome take for an ordinary Walking-ſtaff, or for the Staff which was the Badge of their Authority, as Princes of the ſeveral Tribes; neither of which ſeems to me to be true. For what reaſon have we to think that every Man's Staff, which he commonly uſed, was made of the Wood of an Almond Tree? as theſe were, one may probably conclude from the 8th *verſe.* And therefore, I take it, they were all now cut off from ſome Tree of that kind, and it is likely from one and the ſame Tree, that none might fancy there was any difference between them. For the Miracle was great enough (which here follows) without ſuppoſing, as ſome do, that theſe Rods were all of ſome other common Wood; and yet *Aaron*'s Rod produced Almonds, which were not the proper Fruit of it: Tho' it muſt be confeſſed, that if they were not of the Wood of an Almond Tree, the wonder was greater that his Rod ſhould bring forth Almonds; and ſtruck their Minds more ſtrongly.

*According to the Houſe of their Fathers,*] In the *Hebrew* it is *Father,* in the Singular Number; denoting the principal Perſon or *Patriarch* (as we call them) of whoſe Houſe or Family he was to take one Rod.

*Of all their Princes, according to the Houſe of their Fathers,*] This explains the meaning more fully, that the Prince of every Tribe, who was the Head of the Houſe of their Fathers, ſhould bring theſe Rods. Their Names we have in the *firſt* Chapter of this Book, *ver.* 5, 6. and *ch.* vii. 2, 12, &c.

*Twelve Rods:*] Beſides *Aaron*'s; for ſo many Tribes there were beſides that of *Levi.* And too great a number of every Tribe, in all likelihood, had joined with *Korah* in their diſcontented Murmurings, at the confinement of the Prieſthood unto *Aaron*'s Family alone; to which they all fancied they had as much right as he. Which is the reaſon of taking a Rod from every Tribe; that they might all be convinced, that none of them but he and his Family alone, were owned by GOD for his Prieſts: ſee *chap.* xvi. 3.

*Write thou every Man's name upon his Rod.*] Either by an Inciſion into the very Wood; or with ſuch Ink as they wrote withal in thoſe days, *v.* 22. This he did in the Preſence of the Princes; that they might not afterward ſuſpect any Fraud, when they came to take their Rods again; but be ſatisfied they were the very ſame which they ſaw noted with their Names.

Ver. 3. *And thou ſhalt write Aaron's name upon the Rod of Levi;*] Becauſe GOD had made him the Prince of that Tribe, by giving him the High-Prieſthood. And he would have them ſee, that as no other Perſon in any of the *Twelve* Tribes, ſo no other *Levite* ought to pretend unto that high Office, which he had inveſted him withal, and him alone.

*For one Rod ſhall be for the Head of the Houſe of their Fathers.*] One Rod was ſufficient, becauſe the Head of the Tribe comprehended the whole Tribe, who were all excluded from the Prieſthood, by the Excluſion of him who repreſented them.

Ver. 4. *And thou ſhalt lay them up in the Tabernacle*] In the moſt Holy Place.

*Before the Teſtimony,*] *i. e.* Before the Ark; called in many Places *the Ark of the Teſtimony*, *Exod.* xl. 3. becauſe therein *Moſes* put the Teſtimony, (or, two Tables of Stone) and the Mercy-Seat above it, *ver.* 20, 21. where the Divine Glory reſided. Therefore to lay the Rods *before the Teſtimony*, was to lay them before the Divine Majeſty; who intended by them finally to determine the preſent Controverſy.

*Where I will meet with you.*] There he promiſed to meet with *Moſes*, *Exod.* xxv. 22. by whom he communicated his Mind unto the People. For he neither met with them, nor with *Aaron* there, any other way, but by *Moſes*. And therefore the *Vulgar* Latin here tranſlates it, minding the ſenſe rather than the words, *Where I will ſpeak to them.* And ſo the LXX. *By which I will be made known to thee there.* And indeed *meeting with them* here, is nothing but declaring, or making known his Mind to them all, by what was done there upon *Aaron*'s Rod. So it follows in the next *Verſe*. And for this reaſon the Tabernacle of the LORD is called *Ohel Moed*, the *Tabernacle of Meeting*; not of Mens meeting there (as is commonly ſuppoſed, by our tranſlating it, *The Tabernacle of the Congregation)* but of GOD's meeting there with Men: For ſo the LORD himſelf gives the reaſon of the Name, both here, and in *Exod.* xxix. 42. xxx. 36. where I have noted the ſame out of Mr. *Mede*.

Ver. 5. *And it ſhall come to paſs, that the Man's Rod whom I ſhall chooſe, ſhall bloſſom.*] The Rods being laid before me, I will tell you whom I have choſen to miniſter to me in the Prieſthood, by making the Rod upon which his Name is written, to bloſſom, when all the reſt remain as they were before, without any Alteration. This was a kind of new Choice (as the words import) whereby GOD confirmed the Choice he had formerly made of *Aaron* to be High-Prieſt.

*And I will make to ceaſe from me the Murmurings of the Children of Iſrael, whereby they murmur againſt you.*] And hereby ſtop all their Mouths from murmuring any more about this matter; unleſs they will oppoſe me directly, who declare before-hand, how I intend to give Judgment in this Caſe, and put an end to this Diſpute.

Ver. 6. *And Moſes ſpake unto the Children of Iſrael,*] Told them what GOD had ſaid, that they might be all conſenting to this way of Deciſion.

*And every one of their Princes gave him a Rod apiece,*] For they could not refuſe ſuch a fair Propoſal.

*For each Prince one, according to their Fathers Houſes, even twelve Rods;*] Obſerving herein the Commands of *Moſes*; who wrote, no doubt, every Man's *Name upon his Rod*, as he was alſo commanded, *ver.* 2.

*And the Rod of Aaron was among their Rods.*] Not one of the *twelve*, as the *Jews* fancy; but beſides the twelve Rods for the twelve Tribes, (as was directed, *ver.* 2. and obeyed by them, as the foregoing words tell us) his Rod was put among them with his Name upon it, as their Names were upon their Rods. And therefore the *Vulgar* tranſlates it, having regard to the ſenſe only, *There were twelve Rods beſides the Rod of Aaron:* Which the LXX intended in their Tranſlation, Καὶ ἡ ῥάβδος Ἀαρὼν ἀναμέσον τῶν ῥάβδων αὐτῶν; *and the Rod of Aaron in the midſt of their Rods.* And if it were cut from the very ſame Tree with theirs, the Miracle became the more remarkable.

Ver. 7. *And Moſes laid up the Rods before the* LORD,] Who was by them to declare his Choice, *ver.* 5.

*In the Tabernacle of Witneſs.*] In that part of the Tabernacle where the Ark was, which had in it the *Witneſs* or Teſtimony which GOD gave *Moſes*, (*Exod.* xxv. 21.) who alone could go into that Place.

Ver. 8. *And it came to paſs that on the morrow*] It is likely GOD told him, he would forthwith ſhow whom he had choſen.

*Moſes went into the Tabernacle of Witneſs;*] The moſt Holy Place, where the Rods were laid up by GOD's order.

*And behold the Rod of Aaron*] Which had his Name written on it.

*For the Houſe of Levi,*] Or, *To the Houſe of Levi*, i. e. whom GOD had made Head of the *Levites*.

*Was budded, and brought forth Buds, and bloſſomed Bloſſoms, and yielded Almonds.*] In ſome Places of the Rod, I ſuppoſe, there was an appearance of Buds coming forth; in others, the Buds were fully thruſt out; and in others, they were opened and ſhot forth into Bloſſoms; and thoſe Bloſſoms, in other parts, knotted and grown into Almonds. Μέγιστον καὶ τοῖς ἀπίστοις θαῦμα, &c. as *Gregory Nyſſen* ſpeaks in the Life of *Moſes*, *p.* 185. The greateſt Miracle, even in the judgment of Unbelievers; who now acknowledged, that which before they oppoſed, *ver.* 12, 13. For that in one Night, a dry Stick (as ſome ſuppoſe them all to have been) ſhould produce Buds, and Flowers, and Fruit, when all the reſt, which perhaps were cut from the ſame Tree, were as dry as they were before, could not but be very amazing; and, unleſs they would ſhut their eyes, make them ſee the diſtinction which the LORD made between *Aaron*, whoſe Name that Rod bore, and all the reſt of the Children of *Iſrael*, whom the other Rods repreſented.

The Heathen did not think ſuch things incredible, as *Huetius* hath ſhown in his *Quæſtiones Alnetanæ*, *l.* i. *cap.* 12. *n.* 24.

Ver. 9. *And Moſes brought out all the Rods from before the* LORD *unto all the Children of Iſrael:*] Before whom they were expoſed to open view, that they might ſee the difference GOD had made.

*And they looked and took every Man his Rod.*] Viewed them, and taking them into their Hands, examined them; and found they were the very ſame Rods, which they had delivered unto *Moſes* with their Names on them, without any alteration.

Ver. 10. *And the* LORD *ſaid unto Moſes, Bring Aaron's Rod again*] Which either *Moſes* held in his Hand, or delivered it to *Aaron* (as he did the reſt to the ſeveral Princes of the Tribes) who ſhowed it to the Children of *Iſrael*, with the Buds, Bloſſoms, and Almonds upon it: After which GOD commanded it to be returned unto him.

*Before the Teſtimony,*] To be laid up in the place, where it was before it was thus changed, *ver.* 4, 7.

*To be kept for a Token againſt the Rebels;*] That it might be produced as a ſufficient Conviction of their Impiety, if any preſumed hereafter to rebel againſt *Aaron*'s Authority: Or, rather, that it might prevent all Inſurrections againſt it for the future. For it remained, we find, in the moſt Holy Place for ſome time; as appears both from the Apoſtle, *Heb.* ix. 4. and from the reaſon of its being put here, that it might be preſerved as a Sign or Proof of *Aaron*'s Authority, and ſuppreſs all oppoſition to it. But how long it continued, we cannot tell, (for it is not mentioned, when the Ark was brought into the Temple of *Solomon*, 1 *Kings* viii. 9.) nor is it certain whether it continued in that verdure wherein it now appeared, with the Buds, Bloſſoms, and Fruit; tho' it is highly probable it did; becauſe it was to be a Teſtimony that the Honour of the Prieſthood ſhould continue to *Aaron*'s Family alone, thro' all Generations.

There are thoſe who take this Rod which bloſſomed, and was laid up in the moſt Holy Place, to have been the Rod of *Moſes*, wherewith he wrought ſo many Miracles in *Egypt*, and at the *Red Sea*: Concerning which the *Jews* tell very many incredible things; as that it came from a Branch of the *Tree of Life*, which an Angel gave to *Seth*, who planted it in the Wilderneſs, where *Moſes* found it grown to a Tree, and cut this Rod from it. For when they came to *Marah*, and could not drink the Waters, becauſe they were bitter, GOD ſhowed them this Tree, that with it he might make them ſweet. Upon which Tree he afterward placed the brazen Serpent, by looking on which the People were healed, *&c.* Thus the *Cabbaliſts* generally tell this Tale; but ſome of them much otherwiſe; who ſay it was given to *Adam*, and by him to *Enoch*, and ſo on till it came to *Joſeph*, in whoſe Houſe the *Egyptians* found it when he died, and brought it to *Pharaoh*; from whom *Jethro* ſtole it, *&c.* with a great deal of ſuch like ſtuff: Which *Abarbinel* ſaith is to be underſtood myſtically. But all the ground they have for this Fancy, of the Rod here laid up being *Moſes*'s Rod, is from *ch.* xx. 8, 9. where it is ſaid, That *Moſes took the Rod from before the* LORD, wherewith he brought Water out of the Rock; and this Rod is ſaid *ver.* 11. to be *Moſes* his Rod. Dr. *Owen*, upon the Epiſtle to the *Hebrews*, follows this Conceit, and endeavours to find many Myſteries in it. But it is evidently falſe: for as there is not the leaſt intimation here that it was the Rod of *Moſes*, but quite contrary, it is called *the Rod of Aaron*, *ver.* 6. ſo it had not been a ſufficient Argument to convince the Infidelity of the *Iſraelites*, if *Aaron*'s Rod had not been of the ſame kind with all the reſt. For they might have aſcribed what came to paſs to the ſingular quality or virtue of that Rod, eſpecially if it were *Moſes* his Rod (wherewith Wonders uſed to be wrought) and not to a ſpecial Hand of GOD appearing to eſtabliſh the Authority of *Aaron*. And beſides, a Rod full of Bloſſoms and Fruit had been very unfit to be uſed to ſmite the Rock withal; for which purpoſe that Rod (which ſeems to have been his Paſtoral Staff) wherewith he ſmote the Rock in *Horeb* was moſt proper, *Exod.* xvii. 5, 6.

*And thou ſhalt quite take away their Murmurings from me,*] *i. e.* Silence all their Cavils againſt *Aaron* and his Family; which the LORD here declares he would no longer bear, if they continued in them after this demonſtration of his Will and Pleaſure. For here were a great many miraculous things concurred together to convince them, that to oppoſe *Aaron*, was to oppoſe GOD himſelf. The *Jews* reckon up *eight*. *Firſt*, That *Aaron*'s Rod ſhould bring forth Buds, Bloſſoms, and Fruit, all in one Night, when the other Rods, which were of the ſame nature, brought forth nothing. And then *ſecondly*, That the Buds brought forth Leaves; for ſo they interpret thoſe words, *ver.* 8. the Rod of *Aaron was budded*, i. e. brought forth Leaves; for the next words ſpeak of its *budding*, which followed after. And *thirdly*, That it thruſt out Leaves before the Bloſſoms, which is contrary to the nature of the Almond Tree. And next, that it put forth Bloſſoms all the Rod over; as they interpret thoſe words, *bloomed Bloſſoms*. And then that a dry Stick (as they underſtand it) ſhould produce Fruit, and this Fruit *Almonds*, which ſuch Trees (they think) as that Rod was taken from, did not bear. And further, That it produced *ripe Almonds*, as the *Hebrew* word *Schekedim* imports. And *laſtly*, That *Moſes* ſhowed the People all theſe at one view, the Leaves, Buds, Bloſſoms, and Fruit in perfection. By which multiplicity of Miracles the Dignity of *Aaron* was ſo demonſtrated, that we do not find they at any time hereafter adventured to riſe up againſt him. For beſides all thoſe Wonders now mentioned, it may be, that it was not the Seaſon of the Year for Almonds, nor ſo much as for the budding of that Tree; which made it the more aſtoniſhing. But the greateſt thing of all was, the continuing of this Miracle to future Ages; which might well make them afraid to open their Mouths again in Murmurings againſt *Aaron*.

*That they die not.*] Be not conſumed in a moment, as God had more than once formerly threatened (*ch.* xvi. 21, 45.) and now declared, if they did not mend their Manners, and ceaſe their Murmurings about this Matter, he would inſtantly execute.

Ver. 11. *And Moſes did ſo, as the* Lord *commanded ſo did he.*] Both brought the Rod again to him, and laid it up before him; and told the Children of *Iſrael* the reaſon of it; which occaſioned what follows.

Ver. 12. *And the Children of Iſrael ſpake unto Moſes, ſaying, Behold, we die, we periſh,* &c.] *Moſes* having told them, that he laid up the Rod for this end, to be a Witneſs againſt them, that (if they murmured any more) they deſerved to be all cut off, as they ſhould certainly be; it moved them to make this doleful Complaint; wherein they ſeem to be convinced of their Guilt, and to bewail their miſerable State. For the Senſe of theſe two *Verſes* is, *Some of us died before, and now lately more have periſhed, and we are all in the ſame danger; ſurely, we ſhall never have done dying, till we be all conſumed.*

*Behold, we die,*] This ſeems to relate to thoſe Judgments, which had paſſed upon them heretofore.

*We periſh,*] And this to what had very lately happened to *Korah*, *Dathan* and *Abiram*, with their Company; and to thoſe that murmured the next day after, *ch.* xvi. 49.

*We all periſh.*] This will be the Fate of the whole Congregation.

Ver. 13. *Whoſoever cometh any thing near unto the Tabernacle of the* Lord,] Who was not a Prieſt; and yet approached nearer than God allowed.

*Shall die,*] So *Moſes* had threatened; and they now believed him, and were afraid withal, they ſhould ſome time or other incur God's Diſpleaſure by their Raſhneſs.

*Shall we be conſumed with dying?*] They ſeem to be afraid, leſt for their late Murmurings and Inſurrection, after ſuch a heavy Puniſhment for that Sin (*ch.* xvi. 41, 42.) God ſhould further plague them, as by this new Sign he convinced them, they juſtly deſerved: And therefore beg of *Moſes* to intreat God to ſpare them, and not to go on utterly to deſtroy them.

## CHAP. XVIII.

Ver. 1. AND *the* Lord *ſaid unto Aaron,*] By the Hand of *Moſes*, it is moſt likely, unto whom God was wont to communicate all that he would have delivered, either to *Aaron*, or to the People, *ch.* xvii. 4. And having done more Miracles than one, to eſtabliſh *Aaron* in the Prieſthood; he now lets him know that the Honour he had done him, was an Office of great Weight and Burden; wherein he was to behave himſelf with great Care and Circumſpection: And withal, he again declares what the Duty of the *Levites* was, together with the *Prieſts*; from *ver.* 1. unto *ver.* 8. And from thence he proceeds to tell them, what Maintenance he had ſettled upon both, for their Encouragement in doing their Duty; as I ſhall obſerve in the proper Places.

*Thou and thy Sons, and thy Father's Houſe with thee,*] You and the *Levites*, (whom he calls his *Father's Houſe*) who had the Charge of the Sanctuary.

*Shall bear the Iniquity of the Sanctuary;*] If the Sanctuary were prophaned, thro' the Negligence of the *Levites*, who were to keep Strangers, and People in their Uncleanneſs, from entering into it; and if the Prieſts were remiſs, and did not take care to ſee the *Levites* do their Duty; the Puniſhment of ſuch Prophanation, he tells them, ſhould fall upon them.

*And thou and thy Sons with thee,*] i. e. *Aaron* and the Prieſts alone.

*Shall bear the Iniquity of the Prieſthood.*] Suffer the Puniſhment of it; if they permitted any Perſon, who was not of the Line of *Aaron* to offer Incenſe, or perform any Part of the Prieſt's Office; or if they themſelves ſhould miniſter in their Uncleanneſs, or having any Blemiſh, or did any thing contrary to the Rules of their Office.

This was ſome Comfort to the People, who were afraid they ſhould die for every Error committed in their Approaches to the Sanctuary, (*ch.* xvii. 12, 13.) for which he aſſures them he would puniſh the Prieſts and the Levites, and not them. And it alſo ſerved to remove the Peoples Envy to the Prieſt, whoſe Dignity they ſaw accompanied with ſuch great Danger.

Ver. 2. *And thy brethren alſo of the Tribe of Levi, the Tribe of thy Father,*] This alſo was a Comfort to the *Levites*, and deſigned to make them more contented than they had been, in their inferior Offices, that the *Prieſts* were to look upon them as their Brethren.

*Bring thou with thee,*] Into the Tabernacle.

*That they may be joined with thee,*] As Aſſiſtants to thee there.

*And miniſter unto thee:*] In ſuch things as I have mentioned: See upon *ch.* iii. 6.

*But thou and thy Sons with thee ſhall miniſter before the Tabernacle of Witneſs.*] The words, *ſhall miniſter*, not being in the *Hebrew*, ſome think he ſtill ſpeaks of the *Levites*, and tranſlate the words thus, *Both to thee, and to thy Sons with thee* (they ſhall miniſter, as was ſaid before) *before the Tabernacle of Witneſs.* But they that are of this Opinion, do not conſider what is meant by *the Tabernacle of Witneſs*, which ſignifies the moſt Holy Place, (ſee *ch.* ix. 15. & x. 11.) before which the *Levites* did not miniſter; but before the *Tabernacle of the Congregation*, as *Moſes* expreſly ſpeaks, *ch.* iii. 7. (ſee there) where they attended upon the Prieſts in the Court of the Sanctuary; in which the Prieſts only could miniſter; as *Aaron* alone did, upon one certain Day only, in the moſt Holy Place.

Ver. 3. *And they ſhall keep thy Charge, and the Charge of all the Tabernacle:*] Of the outward part of it; ſee *ch.* iii. 7, 8. and carry the Veſſels belonging to the inward part, *viz.* the Sanctuary, *ch.* iv. 15.

*Only they ſhall not come nigh the Veſſels of the Sanctuary*] They were not to touch them when they carried them, *ch.* iv. 15. nor to ſee, when they were covered by the Prieſts, *ch.* iv. 19, 20.

*And the Altar,*] I take this to be meant, not only of the *Altar of Incenſe*, but alſo of the *Burnt-offering*; unto which they were not to approach, nor touch it, while they attended upon the Prieſts; who only could miniſter there. This is juſtified from *Exod.* xxix. 37. where this Altar is ſaid to be *moſt holy*, and whoſoever touched it, is required to *be holy*.

*That neither they, nor you alſo die.*] They for preſuming to go beyond the Bounds of their Office, and the Prieſt for permitting them.

Ver. 4. *And they ſhall be joined unto thee,*] He would have the Prieſts look upon the *Levites* as part of that ſacred body of Men, that waited upon GOD in the Tabernacle, tho' in an inferior Office. And indeed, the very Name of *Levi* imported as much; and denoted them to be Adjuncts to ſome other Perſons. Accordingly we find, in after-times, that as the *Levites* were a guard on the outſide of the Temple, ſo the Prieſts watched within it.

*And keep the charge of the Tabernacle of the Congregation, for all the Service of the Tabernacle:*] See *ch.* iii. 7, 8. The heavieſt part of their Service, which is called their Burden, is mentioned particularly *ch.* iv. 3, 4. and the reſt of that Chapter.

*A Stranger ſhall not come nigh unto you.*] This ſeems to relate both to the Prieſts, and to the inferior Miniſters; that none ſhould preſume to perform the Office of the former, but only the Family of *Aaron*; nor of the latter, who were not of the Tribe of *Levi*. But the *Hebrew* Doctors, particularly *Maimonides*, by *Zar*, (a Stranger) underſtand in this Place, every one that was not of the Seed-male of *Aaron*; ſo that the Sons of his Daughters ſhould not miniſter. For the *Sons* of *Aaron*, ſaith he, (*Riath Hammikdaſh, cap.* ix.) are appointed, and none other, to lay things in order for Sacrifice, *Lev.* i. 5. and to burn the Fat of the *Peace-offerings* upon the Altar, *Lev.* iii. 8. His Daughters were uncapable of it; and ſo were all thoſe that deſcended from them. The ſame may be ſaid of the *Levites*.

Ver. 5. *And ye ſhall keep*] That is, the Prieſts were bound to do what follows.

*The Charge of the Sanctuary;*] Where, as they alone were to miniſter, ſo they were to take care of all the holy Things therein contained, (the Shew-bread, Lamps, &c.) and to cover them when they were to be removed, *ch.* iv. 5, 6, &c.

*And the charge of the Altar,*] Of *Burnt-offering*; where they only were to offer Sacrifice, and to take care of every thing belonging to it, *ch.* iv. 3, 14.

*That there be no Wrath any more upon the Children of Iſrael.*] That you may by your Care and conſtant Admonitions, prevent the Children of *Iſrael* from running into ſuch Prophanations, much more from ſuch Intruſions into the ſacred Offices, as may bring GOD's moſt high Diſpleaſure again upon them.

Ver. 6. *And I, behold, I have taken your Brethren the Levites, from among the Children of Iſrael:*] *ch.* iii. 12, 41, 45. & viii. 6, 16, 18. The *Levites* are again called their *Brethren*, that the Prieſts might not deſpiſe them, becauſe they ſerved in a lower Condition; but treat them with Kindneſs and brotherly Affection.

*To you are they given as a Gift*] See *ch.* iii. 9. but eſpecially *ch.* viii. 19.

*For the* LORD,] To aſſiſt you in your Miniſtry to the LORD.

*To do the Service of the Tabernacle of the Congregation.*] This hath been repeated very often, *ch.* iii. 7, 8. & iv. 3, 4, 23, &c. *ch.* viii. 19, 22, 24. and here is mentioned again, that the *Levites* might be poſſeſſed with this Opinion, that they were but Miniſters to the Prieſts; and therefore ought not to preſume hereafter to aſpire, as *Korah* did, to the Office of Prieſthood.

Ver. 7. *Therefore thou and thy Sons with thee, ſhall keep your Prieſts Office*] Preſerve it to your ſelves, and ſuffer no other Perſon to invade it.

*For every thing of the Altar,*) Theſe Words, and the following, briefly declare what is meant by the Prieſts Office. *Firſt*, to offer Sacrifice at the Altar of *Burnt-offering*, and ſprinkle the Blood, &c.

*And within the Veil,*] Next to perform all the Service of GOD within the Sanctuary. For in the *Hebrew* the words are, *and for within the Veil*; which is a ſhort form of Speech, importing both all that was to be done in the Sanctuary, by the Sons of *Aaron*, (as burning Incenſe, putting on the Shew-bread, and lighting the Lamps) and likewiſe all that was to be done in the moſt holy Place, by *Aaron* himſelf, on the Day of Atonement. For the word *Paroceth* always ſignifies the *inner Veil* before the moſt Holy Place; the *outward Veil* being conſtantly called *Maſack:* And therefore the exacteſt Tranſlation of the *Hebrew* words *lemibbeth laparoceth*, is this, *for within the Houſe* (*i. e.* the Holy Place) *for the Veil*; i. e. within the Veil, in the moſt Holy Place.

*And ye ſhall ſerve:*] In theſe Places ye alone ſhall ſerve; and employ no Body elſe.

*I have given your Prieſts Office unto you, as a Service of gift,*] He would have the *Levites* to know, that *Aaron* and his Sons had not arrogantly uſurped this Office of miniſtring alone at both the Altars; but he had freely beſtowed it upon them, and appropriated it unto them.

*And the Stranger*] Tho' a *Levite*, if he be not of the Family of *Aaron*.

*That cometh nigh,*] Preſumes to offer Sacrifices at the Altar of *Burnt-offering*; or Incenſe at the golden Altar.

*Shall be put to death.*] This is repeated by reaſon of the late Rebellion of *Korah* and his Complices; who, aſpiring to the Prieſthood, came to a fearful end, ſee *ch.* iii. 10.

Ver. 8. *And the* LORD *ſpake unto Aaron, ſaying,*] Having told him in the foregoing part of the *Chapter* (particularly in the foregoing *Verſe*) what ſhould be the Work of him and his Sons, he proceeds to tell him what Recompence he ſhould have for his Service at the Altar of *Burnt-offerings*, and in the *Sanctuary*. Of which he gives him a large Account, (from this *Verſe* to the 20th) that he might want no Encouragement to Care and Diligence in his Employment.

*Behold, I alſo, I have given thee the charge*] He bids him obſerve the large Grant which he now makes him, as well as the Work he had laid upon him: For by *giving him the charge* of what follows, he means beſtowing them upon him for his own uſe; with a Charge to let none have them but himſelf.

*Of my Heave-offerings, of all the hallowed things of the Children of Iſrael*;] See *Lev.* vii. 34. and below, *ver.* 11. of this *Chapter*.

*Unto thee have I given them, by reaſon of the anointing*,] Becauſe thou art conſecrated, by being anointed with the Holy Oil to the Office of a Prieſt, *Lev.* viii. 12.

*And to thy Sons by an Ordinance for ever.*] See *Lev.* vii. 34.

Ver. 9. *This ſhall be thine of the moſt holy things*,] He begins with thoſe things which might be eaten only by the Prieſts themſelves.

*Reſerved from the fire*:] From the Altar of Burnt-offering: for there were ſome things called *moſt holy*, which were their Portion, that came not from thence, but out of the Sanctuary; *viz.* the *twelve Cakes*, which were taken off the Table, and given to *Aaron* and his Sons every Sabbath-day, *Lev.* xxiv. 5, 6, 7, 8, 9.

*Every Oblation of theirs*,] In the *Hebrew*, *all their Korbans*: which is a larger word than *Zebach*; comprehending not only ſuch Sacrifices as were killed at the Altar, (which are properly called Zebachim) but all the *Mincha's* or *Meat-offerings* (as we tranſlate it) which were of things inanimate; and the Sacrifices of Birds alſo, whoſe Blood was never poured out at the Altar. And therefore *Korban* ſeems here to be a general word, comprehending all the Particulars which follow; eſpecially if all be tranſlated exactly, as the words are in the *Hebrew*.

*Every Meat-offering of theirs*, &c.] In the *Hebrew* the words are, *For all their Meat-offerings*: Which makes the ſenſe plainer, if the whole be thus tranſlated, *All their Korbans* (or Oblations) *for all their Meat-offerings, and for all their Sin-offerings, and for all their Treſpaſs-offerings*; of all which the Prieſt had a part. Concerning the *Meat-offerings*, or rather the *Bread-offerings*, (for ſo *Mincha* may moſt fitly be tranſlated, the Sacrifices being Fleſh, which were not eaten without *Bread* and *Drink*, that were their Concomitants) ſee *Lev.* ii. 3, 10. vi. 15, 16. Where the Fleſh of the *Sin-offerings*, except thoſe whoſe Blood was brought into the moſt Holy Place, is given alſo unto them, *ver.* 26. And ſo are the *Treſpaſs-offerings* alſo, in the next Chapter, *Lev.* vii. 6, 7. As for *Burnt-offerings*, they were wholly the LORD's; and *Peace-offerings* were not accounted things *moſt holy*, but reckoned among the *leſs holy*; as appears from *ver.* 11. of this preſent Chapter.

*Which they ſhall render unto me*,] Theſe words relate only to the *Treſpaſs-offerings*, immediately before-named; which were attended with a recompence of the Wrongs done, either unto the LORD, *Lev.* v. 15, 16. or unto their Neighbours, *Lev.* vi. 5. *Numb.* v. 8, 9.

*Shall be moſt holy for thee, and for thy Sons.*] To be uſed by none elſe; as it follows in the next *Verſe*.

Ver. 10. *In the moſt holy place ſhalt thou eat it*;] *i. e.* In the Place where they performed their ſacred Office, (in that part of the Tabernacle next the Sanctuary) which is called *moſt holy*, in compariſon with the reſt, which were further off; becauſe none might enter into it but the Prieſts alone: ſee Note upon *Lev.* vi. 16. where it is ſaid expreſsly, *It ſhall be eaten in the holy place, in the Court of the Tabernacle of the Congregation.* And ſee *ver.* 26. and *ch.* x. 12, 13.

*Every Male ſhall eat it*:] And none elſe, as the Places before-mentioned expreſsly limit it, *Lev.* ii. 3, 10. vi. 18, 29. vii. 6.

*It ſhall be holy unto thee.*] Peculiarly ſeparated from the uſe of all other Perſons, but only *Aaron* and his Sons.

Ver. 11. *And this is thine*;] Now he mentions the *leſs holy* things, as before the *moſt holy*: which he beſtowed upon him and his whole Family.

*The Heave-offerings of their Gift, with all the Wave-offerings of the Children of Iſrael*:] That is, the Breaſt of their *Peace-offerings*, (which are here called their *Gift*) which was *waved* before the LORD; and the right Shoulder *heaved*; and then given to the Prieſt for his Portion, *Lev.* vii. 30, 31, 32, 33, 34. And ſo was the right Shoulder of the Ram, which was offered for the *Nazarite*, *Numb.* vi. 19, 20.

*I have given them unto thee, and unto thy Sons, and to thy Daughters with thee*, &c.] Theſe were not confined to the Males only, but might be eaten by their Daughters alſo, *Lev.* x. 14.

*Every one that is clean in thy Houſe, ſhall eat of it.*] Not only their Wives, and their Daughters that were not married, but thoſe who were divorced, or Widows, and returned to their Fathers Houſe, without Children; or had Children begotten by a Prieſt, (ſee *Lev.* xxii. 13.) together with their Servants alſo, whether bought with their Money, or born in their Houſe; tho' not hired Servants, or mere Sojourners, *Lev.* xxii. 10, 11. But theſe things were to be eaten in a clean place, (*Lev.* x. 14.) ſomewhere within the Camp, as afterward in *Jeruſalem*, (*Deut.* xii. 6, 7, 17, 18.) And no unclean Perſon permitted to eat of them, *Lev.* vii. 20, 21. xxii. 4. And beſides, when any *Iſraelite* killed an Ox, a Sheep, or a Goat for his own uſe, he was bound to give the Prieſt the Shoulder, the two Cheeks, and the Maw; as the *Jews* underſtand, *Deut.* xviii. 3.

Ver. 12. *All the beſt of the Oil, and all the beſt of the Wine*, &c.] The *Greek* tranſlates the *Hebrew* word *Cheleb* (*fat*) by μυελὸς, *marrow*, *Gen.* xlv. 18. but here ἀπαρχὴ, *the Firſt-fruits* of the Oil, *&c.* ſignifying theſe Firſt-fruits were to be of the very beſt of all the things here mentioned; which were to be brought in the beginning of the Vintage, and of the Harveſt: The preciſe quantity of which is no where determined; but, they ſay it was at leaſt the *ſix-*

*tieth* part of the whole: ſee *Exod.* xxii. 29. xxiii. 19. *Deut.* xviii. 4. where he ſpeaks of the Firſt-fruits, which every private Man was to offer; beſide which there was a Firſt-fruits offered in the Name of the whole Congregation, *Lev.* xxiii. 10, 17. All which belonged to the Prieſts as a Reward of their Service.

*The Firſt-fruits of them, which they ſhall offer unto the* LORD, *them have I given thee.*] Our Mr. *Thorndike* thus diſtinguiſhes the two ſorts of Firſt-fruits, mentioned here, and in other places: The one was to be taken by the Prieſts at the Barn and Wine-Preſs, as he thinks that here ſpoken of was: The other was to be brought to the Sanctuary, *viz.* thoſe mentioned *Exod.* xxii and xxiii. and *Deut.* xxvi. 1, 2. The quantity of either of them being in the moderate account, a *fiftieth* Part, as St. *Hierom* determines upon *Ezek.* xlv. which is agreeable to the *Jewiſh* Conſtitutions in *Maimonides*, of *Firſt-fruits*, *cap.* 2. and of *Separations*, *cap.* 3. But the Scripture, *Ezek.* xlv. 13. requires only the *ſixtieth* Part. See *Rights of the Church in a Chriſtian State*, *p.* 210.

Ver. 13. *And whatſoever is firſt ripe in the Land which they ſhall bring unto the* LORD, *ſhall be thine*;] Some take this to ſignify the *Firſt-fruits* of all other things beſides Corn, Wine and Oil, mentioned in the foregoing *Verſe*. But it being a different word from that which we traſlate *Firſt-fruits*, (viz. *Biccurim*, not *Reſhith*) it is moſt likely he here intends, either the things *firſt ripe* (as we tranſlate it) before the reſt of the Harveſt and Vintage; or thoſe voluntary Offerings of this ſort, which any one pleaſed to make; which ſeem to be intended in theſe words, *which they ſhall bring unto the* LORD; i. e. of their own good will, over and above the ordinary Firſt-fruits.

The *Jews* generally underſtand by *Biccurim* ſuch things as are ripe before the reſt, either in the Field or elſewhere; whether they were Wheat, Barley, or any other ſort of Grain; or Figs, Grapes, Pomegranates, Olives or Dates; which they bound about with a Ruſh, and ſaid, *Let this be for the Firſt-fruits*: Which every Man might bring in what meaſure he pleaſed, none being appointed by the Law.

*Every one that is clean in thy Houſe ſhall eat of it.*] The whole Family of the Prieſts, if they were under no pollution: See *ver.* 11.

Ver. 14. *Every thing devoted in Iſrael, ſhall be thine.*] Of thoſe things which the *Hebrews* call *Cherem* (a thing devoted) *Moſes* ſpeaks in *Lev.* xxvii. 21, 28. And they were either ſimply devoted, in ſuch words as theſe, *Let this thing be a Cherem*: Or with an addition (determining it to a certain uſe) *Let this be a Cherem offered by me, for holy uſes.* The firſt ſort were wholly the Prieſts; but the latter were employed about the Temple, or the Veſſels of it, or the Prieſts Garments. And theſe devoted things, which became the Prieſts Portion, differed in this from *Free-will-offerings*, that every thing which was offered as a *Cherem*, might be eaten only by the Prieſts in the Holy Place; but other *Free-will-offerings* by the whole Family in any clean place.

Ver. 15. *Every thing that openeth the Matrix in all fleſh which they bring unto the* LORD, *whether it be of Men or Beaſts, ſhall be thine*:] That which firſt came out of the Womb of any Creature was to be the Prieſts, if it were a Male. If a Female were the Firſt-born, and a Male followed next, that was not the Prieſts, becauſe it did not open the Womb, as the *Hebrews* expound it. See *Exod.* xiii. 2.

*Nevertheleſs the Firſt-born of Man ſhalt thou ſurely redeem, and the Firſtling of unclean Beaſts ſhalt thou redeem.*] See *Exod.* xiii. 13. xxxiv. 20.

Ver. 16. *And thoſe that are to be redeemed,*] *Viz.* Of the Firſt-born of Men mentioned before, (not of unclean Creatures which were to be redeemed by a Lamb, *Exod.* xiii. 13.) and that after they were *eight* Days old, *Exod.* xxii. 30.

*From a Month old ſhalt thou redeem*] Then the Money was due, but they commonly ſtaid till the *fortieth* Day, when the Woman was purified.

*According to thy eſtimation,*] Some think this relates not to what follows, that the Prieſt ſhould ſet a value upon them, (for that was a ſet rate, *five Shekels* for every one) but to what goes before, that after a Child was a Month old, the Prieſt ſhould appoint a Day for the Payment of the Redemption-money; either immediately after the Woman had lain in a Month, or on the *fortieth* Day, that ſhe might be purified, and the Child redeemed, both together. But it rather refers to what follows; for tho' the Price be determined, yet ſo it is in another caſe, *Lev.* xxvii. 3, 4. and notwithſtanding is ſaid to be by the eſtimation of the Prieſt; becauſe he was to take this Money, not according to the quality of the Perſon, but as much of a poor Man as of a rich, and not more of a rich Man than of a poor.

*For the Money of five Shekels*, &c.] Which was the Price ſet upon the Firſt-born, when they were exchanged for the *Levites*, *ch.* iii. 46, 47. This Redemption of every Firſt-born was a matter of great importance, and therefore ſo often mentioned, as a very learned Friend of mine, Dr. *Alix*, obſerves in his *Reflections on the four laſt Books of* Moſes, *chap.* 3. For as the Separation of the Tribe of *Levi* to GOD's Service inſtead of the Firſt-born, whom GOD ſpared and preſerved in *Egypt*, (of which we read in the *third* Chapter of this Book) made every *Levite* become a living Memorial of that great Miracle wrought at the *Iſraelites* going out of *Egypt*; ſo this Law concerning the Redemption of the Firſt-born, made a further impreſſion upon their Minds, of that mighty Hand of GOD which compelled *Pharaoh* to let the *Iſraelites* depart out of his Country.

Ver. 17. *But the firſtling of a Cow, or of a Sheep, or a Goat, thou ſhalt not redeem,*] For they were clean Creatures; and only unclean Beaſts were to be redeemed, *ver.* 15.

*They are holy*:] Separated by my appointment for an holy uſe; *viz.* to be offered in Sacrifice; not redeemed, or put to any other uſe.

*Thou ſhalt ſprinkle their Blood upon the Altar, and burn their Fat,* &c.] Juſt as they did with their *Peace-offerings*, *Lev.* vii. 31, 33.

Ver. 18. *And the Fleſh of them ſhall be thine,*] The whole Body of the Beaſts, (not merely ſome part of them) after the Fat was burnt, became the Prieſts intirely.

*As the Wave-breaſt and the Right-ſhoulder are thine.*] As theſe parts of the *Peace-offerings* were the Prieſts, (ſee *ver.* 11.) ſo that all their Family, who were clean, might eat of the Fleſh of theſe Firſtlings, as they did of thoſe Parts of the *Peace-offerings.*

Ver. 19. *All the Heave-offerings of the holy things, which the Children of Iſrael offer unto the* LORD,] He repeats what he had ſaid in the beginning of this Diſcourſe, *ver.* 8. that he had given him all the Heave-offerings; which comprehend thoſe mentioned, *ch.* vi. 19, 20.

*Have I given thee, and thy Sons and thy Daughters with thee, by a Statute for ever.*] Settled upon the Prieſts and their whole Family for their Support, by an unalterable Law. See *ver.* 11.

*It is a Covenant of Salt for ever before the* LORD, *unto thee,* &c.] *i. e.* An everlaſting Covenant, never to be revoked: See upon *Lev.* ii. 13. And theſe Things being to be eaten *before the* LORD, there was a Place in the Court of the Women, where they feaſted upon them; as *L'Empereur* obſerves upon *Middoth, cap.* 2. *ſect.* 6.

Ver. 20. *And the* LORD *ſpake unto Aaron, ſaying,*] See *ver.* 1.

*Thou ſhalt have no Inheritance in their Land,*] *i. e.* In the Land of the *Children of Iſrael*, whom he ſpeaks of in the foregoing *verſe:* Where having told him what Reward he and his Family ſhould have for his Service, he bids them be ſatisfied therewith, and not expect any more. And indeed it was ſo very liberal a Proviſion, that their Deſires could not reaſonably extend any further. For as they had two ſorts of Firſt-fruits (as I obſerved *ver.* 12.) ſo after a Tithe of that which was given to the *Levites*, there was another Tithe of what remained to be ſpent in ſacrificing at *Jeruſalem*; that is, for the moſt Part, upon the Prieſts and *Levites*, unto whom, and unto the Poor, it wholly belonged every third Year, *Deut.* xiv. 22, 28. *Exod.* xxiii. 19. xxxiv. 20. Add hereunto the Firſt-born, all the *Sin-offerings*, and their Share in the *Peace-offerings*, and the Skins of the Sacrifices (which alone, as *Philo* obſerves, was a great Revenue) and it will appear, it could not be ſo little as a *fifth* Part of the Fruit of the Country that came to the Prieſts for their Maintenance, as Mr. *Thorndike* obſerves in *the Rights of the Church in a Chriſtian State, p.* 211.

*Neither ſhalt thou have any Part among them:*] When the Land was divided, no Fields, or Vineyards, &c. were to be given to the Prieſts, or to any of the Tribe of *Levi*. And as the *Jewiſh* Doctors ſay, they were to have no Part among their Brethren in the Spoil. So *Jarchi* upon this Place, and *Maimonides*, and others, who endeavour to anſwer the Objection which may be raiſed againſt this from the 31ſt Chapter of this very Book, *ver.* 28, 29. Where a Tribute was taken of the Prey they got from the *Midianites*, and given to *Eleazar* and the *Levites*. This Tribute, ſay they, was offered becauſe the Spoil came by executing GOD's Vengeance upon a Land that was not theirs, *ch.* xxv. 17. But of the Land of *Sihon* and *Og*, (which GOD beſtowed upon them, as he did the Land of *Canaan*) nothing was given to the Prieſts and Levites; for they were admoniſhed to the contrary (as they underſtand them) by theſe Words, *Neither ſhalt thou have any Part among them*; no not of the Spoil.

Certain it is, that of the Land of the Country they were to have no Part, GOD having otherwiſe provided for them; that they might attend wholly to his Service, and not ſpend their Time in tilling the Ground, or feeding Cattle; which would have taken up their Thoughts very much from their Sacred Employment. Yet the *Levites* had certain Cities and their Suburbs aſſigned to them, *ch.* xxxv. 2, &c. (which was executed by *Joſhua*, as GOD commanded, *Joſh* xxi. 2, 3.) whereby they were diſperſed among the Tribes of *Iſrael*, that they might the better inſtruct the People in the Divine Law, *Deut.* xxxiii. 10. 2 *Chron.* xxx. 22. *Malachi* ii. 4, 5, &c. By accident alſo the Prieſts came to have ſome Land. See *Lev.* xxvii. 20, &c. and my Notes there.

*I am thy Part, and thine Inheritance among the Children of Iſrael.*] For they were maintained in his Houſe, and lived upon his Altar, and fed from his Table; as it is explained in *Joſh.* xiii. 14. *The Sacrifices of the* LORD GOD *of Iſrael made by Fire, are their Inheritance, as he ſaid unto them:* Which is given as the Reaſon why *Joſhua* gave them no Inheritance. And ſee *ver.* 33. of that Chapter, where the LORD GOD *of Iſrael is ſaid to be their Inheritance:* Who, it appears by the foregoing Part of this Chapter, and other Places, made ſuch an ample Proviſion for them, that if he had given them any Part of the Land of *Canaan* together with it, there had been too great an inequality between them and the reſt of the Tribes of *Iſrael*. For without any Share in the Land, their Portion was far richer than that of any other Perſons whatſoever. I have ſaid enough to prove this already; but it may not be amiſs to ſet it before the Reader again, a little more diſtinctly. As they had yearly the Firſt-fruits of the whole Country, which was at leaſt the *ſixtieth* Part of the Fruits it produced; and the *tenth* Part of the Tithe given to the *Levites*, (as it follows below, *ver.* 26.) and all Free-will-offerings; together with the Money which aroſe out of Perſons and Things devoted unto GOD; and all the Firſtlings of Cows, Sheep and Goats; and the Redemption-Money for the Firſtlings of ſuch Creatures as were unclean; ſo they had all the Meat-offerings, Offerings for Sin and Treſpaſs-offerings; together with the Breaſt and Shoulder of all Peace-offerings, and the Skins of all Burnt-offerings; and the Loaves made of the firſt Dough, and the Shew-bread, and (as *Joſephus* and others expound *Deut.* xviii. 3.) a conſiderable Part of every Beaſt that was killed for private Uſe; beſides the Cities and Land about them which were aſſigned to the *Levites:* Which, if well weighed, there will appear a vaſt difference between the Prieſts and the reſt of the People. For the Firſt-fruits alone, if they were not leſs than the *ſixtieth* part of the Product of the Country, might ſeem ſufficient, eſpecially if the Firſtlings be added; the Prieſts not being the *ſixtieth* part of the People; no, nor the *hundredth* part, as learned Men have computed. See *Bonfrerius.*

Ver. 21. *And behold,*] Now he gives the *Levites* notice of the Recompence he would make them for their Service, as he had told the Prieſts what they ſhould have for theirs. And *Aaron* hath the delivery of this Grant made to them from God, that they might ſee he did not mind himſelf, and the Intereſt of his own Family only.

*I have given the Children of Levi all the tenth in Iſrael,*] See *Lev.* xxvii. 30. and 2 *Chron.* xxxi. 5, 6. where they are diſtinctly mentioned. *Aben-Ezra* thinks the *tenth* rather than any other part was aſſigned, becauſe it was a perfect Number; *Ten* being in ſimple Numbers the higheſt to which we can ariſe, without repeating the Numbers under it. For it is (as he ſpeaks) the beginning of the ſecond Combination, and the end of the firſt, whereupon all Numbers do depend: Which our Mr. *Mede* hath expreſſed, in my Judgment, far better; who looks upon it as God's favourable dealing with Men, in requiring but *the Tenth;* which is in truth *the leaſt part* of their Goods, according to the firſt Diviſion. For when we proceed beyond *Ten*, we begin to make a new Diviſion, as *Eleven* is ten and one, &c. But we need not have recourſe to ſuch Niceties. See upon *Geneſis* xxviii. 22.

*For an Inheritance,*] Inſtead of a Share in the Land of *Canaan*, which other Tribes had divided among them. And a larger Inheritance this was than any other Tribe poſſeſſed; for this was the ſmalleſt Tribe of all, as appears by comparing the Account which is given of them in the beginning of this Book. For all the Males of this Tribe, from a Month old and upward, were but two and twenty Thouſand, *ch.* iii. 29. Whereas in the Tribe of *Judah* alone there were above threeſcore and fourteen Thouſand Men of War, *ch.* i. 26, 27. And yet the *Levites* had a tenth part of the Product of the whole Country; and the *twelve* Tribes had only the other nine parts among them. Such a care had God of thoſe who were peculiarly devoted to his Service.

*For the Service which they ſerve,* &c.] As a Reward of their Service; of which ſee *chap.* iv.

Ver. 22. *Neither muſt the Children of Iſrael henceforth come nigh the Tabernacle of the Congregation,*] Or rather, *Therefore the Children of Iſrael muſt not come nigh,* ſo as to perform any of the Offices belonging to the Prieſts and Levites; who were appointed to do every thing belonging to the Service of God there; and had their Reward for it alſo appointed.

*Leſt they bear Sin, and die.*] Be puniſhed with Death; which is often threatned to ſuch Preſumption.

Ver. 23. *But the Levites ſhall do the Service of the Tabernacle of the Congregation,*] It was their work, and no Bodies elſe; and therefore no other Perſons were to meddle with it: That is, they alone guarded the Tabernacle, and afterwards the Temple; opened the Gates of it; kept out all Strangers, (*i. e.* all but *Prieſts* and *Levites*) carried the Tabernacle, and its Veſſels, when they were to be removed, &c.

*And they ſhall bear their Iniquity.*] They ſhall die for it, if they permit any one elſe to come there and do their work; ſee *ver.* 1.

*It ſhall be a Statute for ever throughout their Generations, that among the Children of Iſrael they have no Inheritance.*] As all other Perſons were excluded from ſerving in the Tabernacle, ſo they who ſerved there were ſhut out from having any Inheritance among their Brethren. This was made an unalterable Law, which provided another ſeparate Maintenance for them, by the Tithes of all the Land; as here it again follows.

Ver. 24. *But the Tithes of the Children of Iſrael, which they offer as an Heave-offering unto the* Lord,] That the People might not grudge to pay them the Tithes for their Service, he repreſents them as an Heave-offering which they offered to God, in Gratitude to him, of whom, as the ſupreme Landlord, they held their Land. Not that they were heaved up or waved before the Lord; but they were of the ſame Nature with thoſe things that were ſo offered to him, *i. e.* Holy Things, ſeparate to his Uſes; all which are called by this Name of *Terumah, ver.* 8. And particularly all the Offerings which God required to be freely brought, for the building him a Sanctuary, are called by this Name of *Terumah,* or Heave-offering, *Exod.* xxv. 2. See there.

*I have given to the Levites to inherit.*] The *Iſraelites* gave them to God; and he gave them to the *Levites* for their Inheritance; who had as much Right to them, as the other Tribes had to their Land. Which was the reaſon he ordered they ſhould have no Portion of the Land of *Canaan* with the other Tribes, as it here follows; *therefore have I ſaid unto them, Among the Children of Iſrael ſhall they have no Inheritance:* For he had given them the Tithes *to inherit.* But *R. Solomon Jarchi* obſerves alſo, that the *Levites* themſelves had no right to them, till they had taken out the tenth part from their Tenth, and given it to the Prieſts; as is here immediately directed.

Ver. 25. *And the* Lord *ſpake unto Moſes, ſaying,*] In all the foregoing part of the Chapter, (*ver.* 1, 8, 20.) the Lord ſpake unto *Aaron* (tho' by *Moſes*) but here his Order is particularly directed to *Moſes*; becauſe that which follows would better come from him, than from *Aaron;* who was employed in acquainting the *Levites* with the Donation God had made of the Tithes to them, *ver.* 21. but it would not have been ſo proper for him to tell them, what was to be given out of the Tithes to himſelf, and to the Prieſts.

Ver. 26. *Thus ſpeak unto the Levites, and ſay unto them, When ye take of the Children of Iſrael the Tithes, which I have given you from them for* *your Inheritance,*] In theſe Words *Moſes* confirms the Report which *Aaron* had made to them, that the Tithes of the Land ſhould be theirs, and their Brethren the Children of *Iſrael* have no right to them.

*Then ſhall ye offer up an Heave-offering for the* LORD,] As the *Iſraelites* made their grateful Acknowledgments to GOD by offering their Tithes to him, for the uſe of his Servants the *Levites*, (*ver.* 24.) ſo it was but fit that the *Levites* ſhould be ſo grateful as to offer to him the Tithe of their Tithes (as it here follows) for ſuch Uſes as he ſhould appoint.

*Even a tenth part of the Tithe.*] For the tenth part which GOD reſerved to himſelf out of the Land which he gave the Children of *Iſrael*, was a kind of Rent paid to him their Supreme LORD: And he aſſigning this Rent over to the *Levites* for their Maintenance, thought good notwithſtanding to reſerve a Tithe of this tenth part to himſelf; that thereby he might, as it were, hold his Poſſeſſion, and keep *Seiſin* (as the Lawyers ſpeak) of his own Inheritance.

Ver. 27. *And this your Heave-offering ſhall be reckoned unto you*] Be accepted by GOD, as the Offerings heaved up to him in the Sanctuary are, (*ver.* 24.) tho' it be but the *hundredth* part of the whole Fruit of the Land.

*As though it were the Corn of the Threſhing-floor, and as the fulneſs of the Wine-preſs.*] As if you paid ſuch a Tithe, as the *Iſraelites* do to you, out of all their own Fields and Vineyards: That is, they were to believe their Offering of this ſmall part to be as acceptable to GOD, as that of all the Tribes of *Iſrael*; and that they ſhould have the ſame right to what remained, when they had done this, as the People had to all the reſt of the Fruits of the Earth, when they had paid the tenth part to the *Levites*.

Ver. 28. *Thus you alſo ſhall offer an Heave-offering unto the* LORD, *of all your Tithes which ye receive of the Children of Iſrael:*] He would have them know that he ordered this, becauſe he would not have the *Levites* alone offer nothing to him, from whom they received ſo much; but they alſo ſhould make him a grateful Acknowledgment as well as others.

*And ye ſhall give thereof the* LORD'*s Heave-offering*] It is called ſo often the LORD'*s Heave-offering*, that they might the more willingly pay it, out of a thankful Senſe of what they owed to him, the Donor of all.

*To Aaron the Prieſt.*] This Tithe is thought by ſome to have been deſigned for the High-Prieſt alone. Two great Men in their Time were of this Opinion, *viz. Nicolaus Lyra*, and the famous *Alphonſus Toſtatus*. And another very learned Perſon of our own (Biſhop *R. Montagu*) thinks it not altogether improbable, that ſuch a Proviſion as this might be made for the High-Prieſt and his Family, State and Dignity; he being a Man of great Power and Might, only leſs than the Kings of *Iſrael*; and the inferior Prieſts having a noble Maintenance, without this, from the Firſt-fruits and Offerings of the People.

But there is nothing to ſupport this, but the mere Letter of the Text: for *Joſephus* expreſsly ſays the contrary, (*lib.* vi. *Archæolog. cap.* 4.) and ſo do the generality of the *Jewiſh* Writers, and St. *Hierom* alſo; that all the Prieſts had their ſhare in this Tenth paid by the *Levites*: Which till it was paid, the *Levites* might not ſpend, to their own Uſe, any part of their Tithe. And to ſecure this, *the Prieſt was to be with the Levites, when they took Tithes,* (as we read *Nehem.* x. 37, 38.) to take care that they ſet out a tenth part of them for the Prieſts. Where by *the Prieſt the Son of Aaron*, I cannot think is meant the High-Prieſt himſelf, (for that had been below his Dignity) but ſome Prieſt, I ſuppoſe, appointed by him, who took care of the Concerns of the whole Order of Prieſthood, and particularly of the High-Prieſt's Intereſt; who, it is probable, had a principal Share among the reſt in this Revenue; perhaps a tenth part out of their Tenth. But for this I have no Authority: tho' I take it for certain, that when he ſaith this Tenth ſhould be given *to Aaron the Prieſt*, the meaning is, that, as it was not for himſelf alone, but all his Sons had a Share in it, ſo he himſelf was not excluded from an honourable portion of it.

It may ſeem ſtrange perhaps that there is no particular Portion ſet out for the High-Prieſt by himſelf, if this be not it. But it is to be conſidered, that all the fore-named Proviſion (from *ver.* 8. to *ver.* 20.) was made for him, in the firſt place; and for the Prieſts together with him. For ſo the Words run, *Unto thee have I given them, and to thy Sons, ver.* 8, 9, *&c.* And he had this Privilege alſo, that he did not miniſter by Lot, as the other Prieſts did in their ſeveral Courſes, but when he pleaſed; and might take to himſelf what Sacrifices he thought good to offer, (*ver.* 9, 10.) as *Maimonides* tells us, in *Cele Mikdaſch, cap.* 5. where he ſpeaks concerning the High-Prieſt's Prerogatives.

Ver. 29. *Out of all your Gifts*] Not only out of their Tithes, but out of all their other Poſſeſſions, which GOD gave them; their Fields, for inſtance, which were in the Suburbs of their Cities.

*Ye ſhall offer*] Make a Preſent to the Prieſts.

*Every Heave-Offering*] Some Portion of every thing GOD gives you to poſſeſs.

*Of the* LORD,] As a thankful Acknowledgment of the Divine Bounty to you, upon whom he hath beſtowed ſo many good things. See *ver.* 28.

*Of all the beſt thereof,*] And that not of the Refuſe, but of the beſt of the Tithe, and other Things that were given them: By which is not to be underſtood, that they were bound to pick out the very beſt, Wheat ſuppoſe, and ſeparate it from the worſe (which would have been to have given them more than a tenth part) but they were to give the Prieſts as good as they left for themſelves. For that was the Rule, *Lev.* xxvii. 32, 33. And it was but reaſon the Prieſts ſhould have this honourable Proviſion made for them above the *Levites*, their Vocation being more honourable, and their Service more noble, in the very Sanctuary it ſelf: For which Cauſe this Tenth of the Tithe of the Land was aſſigned them; which, they being but few in Compariſon with the *Levites*, made the Allowance to every one of them much greater than to any of the *Levites.* And yet, as an Augmentation to it, they had the Firſt-fruits, and their Fees, as I ſaid before, out of the Sacrifices, and other Things, wholly to their own Uſe.

*Even the hallowed part thereof, out of it.*] The ſacred part was the Tenth part, which they might not uſe; it being taken by GOD for his part, *Lev.* xxvii. 30. By which all the reſt was *ſanctified* to the uſe of the Owner, when this part was taken out of it; which may poſſibly be here alſo intended.

Ver. 30. *Therefore thou ſhalt ſay unto them,*] Tell them the reaſon why this tenth part muſt be ſeparated from the reſt.

*When ye have heaved the beſt thereof from it,*] Taken out the tenth Part, as an Offering to the LORD.

*Then it ſhall be counted to the Levites, as the increaſe of the Threſhing-floor, and as the increaſe of the Wine-preſs.*] Then the Remainder may be as freely uſed by them, as the Corn or the Wine of any Man's Land in *Iſrael,* when he had paid his Tithe. But till then, it was unlawful for him to enjoy it, becauſe GOD was firſt to be ſerved. This is made more plain in the next *Verſe.*

Ver. 31. *And ye ſhall eat it*] After the hallowed part was taken out (*ver.* 29.) all the reſt was theirs, to be enjoyed as Men do that which is their own.

*In every place,*] This ſeems to be ſaid to diſtinguiſh theſe from the *holy things* given by GOD to the Prieſts; which being offered at the Altar, were to be eaten only in the Holy Place; but the Tithes, tho' they were a kind of Offering to the LORD, yet not being preſented at the Altar, might be eaten any where, after the tenth part was given to the Prieſts.

*And your Houſholds:*] All their Family, Servants as well as others, might eat of them; whether they were clean or no. And more than this, they might ſell them to Strangers, to buy other Neceſſaries with the Money they yielded, or exchange them for other Commodities.

*For it is your Reward for your Service in the Tabernacle of the Congregation.*] See *ver.* 21.

Ver. 32. *And ye ſhall bear no ſin*] Suffer no puniſhment.

*By reaſon of it,*] For eating it, with your Houſholds.

*When ye have heaved from it the beſt of it:*] When they had taken out the tenth Part as ſacred to GOD's uſes, (*ver.* 28.) they might ſafely uſe the reſt themſelves, as they pleaſed: For GOD had given it to them for their Support, and therefore would not puniſh them for eating it, as he did thoſe that did eat holy Things which did not belong to them.

*Neither ſhall ye pollute the holy things of the Children of Iſrael,*] Nor would there be any danger of polluting the holy Things (which GOD had reſerved to himſelf) by turning them to a common Uſe; as there would have been if they had eaten the Tithes, or other Gifts, before the tenth Part, which was GOD's, was taken out of them.

*Leſt ye die.*] In the *Hebrew* it is, *Nor ſhall ye die;* as thoſe did, who meddled with the holy Things which GOD reſerved for his Miniſters alone.

## CHAP. XIX.

Ver. 1. AND *the* LORD *ſpake unto Moſes, and unto Aaron, ſaying,*] They were both concerned in what follows; *Moſes* to deliver the Command, and *Aaron* to ſee it executed.

Ver. 2. *This is the Ordinance*] Or, *the Conſtitution.*

*Of the Law which the* LORD *hath commanded:*] Which is now paſſed into a Law by GOD's Command; who had ordered this Water of Purification to be made ſome time before, as appears from *ch.* viii. 7. but now ſets down a Rule for all Poſterity to obſerve, in the making of it. It is the rather mentioned now after the foregoing Hiſtory, to free the People from that great Fear they were in of periſhing in their Uncleanneſs, (*ch.* xvii. 12, 13.) by ſhowing them a way, how to be purified from the greateſt Pollution, before they approached to the Tabernacle.

*Speak unto the Children of Iſrael, that they bring thee*] At the common Charge of the People, becauſe it was for their common Benefit.

*A red Heifer*] The *Hebrew* Word *Parah,* which we tranſlate *Heifer,* ſignifies a *young Cow;* as *Par* ſignifies a *young Bullock,* not above two or three years old at moſt, as *Kimchi* and others obſerve.

*Without ſpot*] This the *Jews* refer to the Word *red,* which goes before, and take it to ſignify *perfectly red,* without the Mixture of any other Colour: for as to any other Imperfections, they are provided againſt in the next Words, *without blemiſh:* Inſomuch that *Maimonides,* in his Treatiſe on this Subject, ſaith, That if this Cow had two Hairs black or white, it was unfit for this Uſe. From whence other Nations, particularly the *Egyptians,* derived the Cuſtom of ſacrificing red Oxen, as *Plutarch* tells us in his Book *de Iſide & Oſiride,* τῶν βοῶν τοὺς πυῤῥοὺς καθιερεύουσιν, &c. And he ſaith they ſearch'd them ſo very narrowly, that if they found one Hair black or white, they counted it ἄθυτον, unfit to be ſacrificed: See *Bochartus, P.* i. *Hierozoic. lib.* 2. *cap.* 39. where he ſhows, this was the moſt common Colour, among that ſort of Creatures, in ſome Countries.

*Wherein is no blemiſh,*] See *Lev.* xxii. 20, 21, 22.

*And upon which never came yoke.*] Had never been employed in ploughing the Ground, or any other Work: for according to the common Senſe of all Mankind, thoſe Creatures which had been made to ſerve other Uſes, became unfit to be offered to GOD. Whence *Diomedes* promiſes *Pallas* a Cow of a year old,

> ——— ἣν οὔπω ὑπὸ ζυγόν ἤγαγεν ἀνήρ.

*Which no Man hitherto had brought under the yoke.* *Iliad.* K. And ſo doth *Neſtor, Odyſſ.* 1. and the like *Bochartus* obſerves out of *Virgil, Ovid,* and others, in his *Hierozoicon, P.* i. *lib.* 2. *cap.* 33.

All this is very plain; but why a young Cow, rather that a *Bullock*, (which is commonly appointed in Sacrifices) and why one perfectly red, is not ſo eaſy to underſtand. If we had any reaſon to believe that thoſe Superſtitions were among the *Egyptians* in the Days of *Moſes*, which were when *Plutarch* or *Herodotus* lived, we might very probably ſay, (as ſome Men of Learning have) that this Precept was given to preſerve the *Iſraelites* from their Religion. For they abhorred to offer a Cow, whom they honoured, as ſacred to *Iſis*. So *Herodotus*; they ſacrificed Males, both old and young, τὰς δὲ θηλέας οὐ σφιν ἔξεστι θύειν· *but it is not lawful for them to offer Females*, *lib.* ii. *cap.* 41. And therefore God, it might be thought, ordered a Cow to be burnt rather than a Bullock. And for the ſame Cauſe one perfectly red, becauſe that was a Colour odious and abominable to the *Egyptians*; who fancied *Typhon*, (the Author of all Evil in their Account) to be of that Colour; and therefore offered him red Oxen, as hateful to them, as red Men and Aſſes were. Thus *Plutarch* and *Diodorus Siculus*. In Oppoſition to which, it may be thought that a Cow of this Colour was acceptable to God, becauſe hated and abhorred by thoſe Idolaters. But I look upon what ſuch late Writers ſay, as of no Authority in this Matter. And as there is no Proof of any ſuch Cuſtoms among the *Egyptians* in *Moſes* his Time, ſo there is an high Probability that the whole Fable of *Typhon* was framed out of the Story of *Moſes*, as *Bochartus* hath moſt ingeniouſly endeavoured to make out, by many Obſervations out of that Book of *Plutarch* and other Authors, *Hierozoic. P.* i. *lib.* 2. *cap.* 34. *p.* 340, 341, &c.

But ſuppoſing the Antiquity of thoſe Superſtitions among the *Egyptians*, to have been as great as ſome fancy them, I cannot think that if *Moſes* had had any reſpect to them, he would have ordered ſuch a great Number of Sacrifices, as we read of in his Law, without the leaſt Conſideration of the Colour of any one of them, and only mention the Colour of this Cow, which was no Sacrifice. I rather think this perfect red Colour was choſen, becauſe of its Rarity; it being hard to find a Cow without any the leaſt Mixture of other Hair. And tho' it were not a Sacrifice, yet being deſigned to the ſame end, there was a reſpect herein to that great Expiation which was made by the Sacrifice of Chriſt: With whoſe Blood tho' the Apoſtle doth not compare the Blood of this Heifer (becauſe it was not offered) yet he doth compare it with the Aſhes of this burnt Heifer, put into the Water of Purification. See *Heb.* ix. 13. Where after the Blood of Bulls and Goats, he mentions the *Aſhes of this Heifer ſprinkling the unclean.* For they were a more extraordinary ſort of Purification than any under the Law; of which we no where read, but in this Place; nor of any Command for the repeated burning of ſuch an Heifer to Aſhes, (as there is for the anniverſary Sacrifice on the Day of Atonement) but only of the uſe of the Water made of theſe Aſhes, as oft as there was Occaſion. But of this it will be more fit to treat in the following part of the Chapter.

Ver. 3. *And ye ſhall give her*] They who brought her in the Name of the whole Congregation, were to bring her to *Moſes*, as the foregoing *Verſe* directs: and he and *Aaron* were to deliver her to *Eleazar*.

*Unto Eleazar the Prieſt,*] It is commonly thought that *Aaron* might not be employed in the following Work, becauſe it would have defiled him, and made him unfit to miniſter before God for a ſeaſon; which he was bound to avoid, even when natural Affection ſeemed to require it, *Lev.* xxi. 11, 12, yet a vulgar Prieſt was not entruſted with this Service, but it was committed unto the very next Perſon to *Aaron*, who was to be his Succeſſor; becauſe it was of very great Weight and Importance.

*That he may bring her forth without the Camp,*] As a thing exceeding unclean; more impure than any common Offering for Sin. For the greater the Impurity was, that was laid upon any Sacrifice, the further ſtill off from the Sanctuary it was carried. The Bullock, for inſtance, which was offered for a Sin committed by the Prieſt, or the whole Congregation, was in part offered at the Altar, but the far greater part was to be burnt without the Camp, *Lev.* iv. 12, 20. And ſo was the Bullock and Goat, offered for all the Sins of the People, on the Great Day of Expiation, *Lev.* xvi. 27. And the Scape-Goat, which was deſigned for the ſame Purpoſe, was not ſo much as burnt, but baniſhed into a Land not inhabited, no Body knows whither. All which more particularly repreſented Chriſt in his Sufferings, as the Apoſtle obſerves, *Heb.* xiii. 11, 12. and ſo did this in part; having ſomething of the Nature of a Sacrifice in it. For tho' it was not a Sacrifice brought to be ſlain at the Altar, yet it was intended to be uſed to the ſame Purpoſe, for the cleanſing of the People from the greateſt legal Defilement.

*And one ſhall ſlay her before his face.*] Some Perſon appointed by *Eleazar* (for it was not neceſſary a Prieſt ſhould do it) was to kill her without the Camp. Where it is plain from *ver.* 5, 8, 9. there were more than one concerned in this Office. But it could not be ſlain unleſs *Eleazar* was there; and it was to be done in his Preſence, who was the chief of the Prieſts, to ſhow that it was intended for God's Service, tho' not offered as Sacrifices were at the Tabernacle, before the Lord. And this is the reaſon, perhaps, why the Care of this Heifer is committed to *Eleazar*, and not to *Aaron*, becauſe he officiated only at the Tabernacle.

Ver. 4. *And Eleazar the Prieſt ſhall take of her Blood with his finger,*] As they did in expiatory Sacrifices, *Lev.* iv. 6.

*And ſprinkle of her Blood*] In the ſprinkling of the Blood, as the *Jews* obſerve, conſiſted the very Eſſence of an expiatory Sacrifice. Therefore, tho' this was not a Sacrifice, yet it had ſomething of that Nature in it, and may be called a *Piaculum*, an expiatory Thing; tho' nothing was called Korban, *a Sacrifice*, but what was offered at the Altar, as our Dr. *Outram* hath moſt judiciouſly obſerved againſt *Abarbinel*, who calls this red Cow *an offering for Sin.*

*Directly before the Tabernacle of the Congregation*] This Rite of *ſprinkling the Blood* was never uſed but in Sacrifices ſlain at the Altar, in the Preſence of God; and in this red Cow, which was ſlain in the Proſpect of the Sanctuary; towards which the Prieſt was to look ſtedfaſtly while he ſprinkled it; otherwiſe, the Jews ſay, it was in vain: Which ſhows that the Validity of this Act, and of the Purification to be made by it, was to be expected from the Sanctuary. For the Blood of that Heifer, whoſe Head was cut off to cleanſe a City, near to which a Man was found ſlain by an unknown Perſon, was not ſprinkled; being ſlain, not in ſight of the Sanctuary, but in a Valley near that City, *Deut.* xxi. 3, 4, &c. And in this the *Jews* were ſo curious, that after the Temple was built, this Blood being to be ſprinkled directly before the Porch of it, they took care the Gate *Shuſhan*, which was before it, ſhould have lower Battlements than any other Gate of the Temple had, that the Prieſt might ſee the Face of the Porch of the Houſe of God.

*Seven times.*] This ſignifies the Perfection of the Expiation that was to be made by this red Cow, on whoſe Aſhes the *Jews* thought ſo much depended, that they took care the Prieſt, who was to ſee her burnt, ſhould be put apart in a Chamber of the Temple (called *the Houſe of Stone*) that they might be certain he was free from all Pollution by a Grave, or a dead Corps. For the Aſhes of this burnt Cow, being the great and only Cleanſer for that Defilement, they took ſuitable care that he ſhould not be defiled who went to burn her. See Dr. *Lightfoot's Temple Service, chap.* 17. *ſect.* 2. where he deſcribes out of *Maimonides* and others, how ſolemnly the Prieſt was attended, when he went about this Work. And the Apoſtle had reaſon to mention the Aſhes of this Heifer, wherewith the Water was made for ſprinkling the Unclean, as the principal Thing that *ſanctified to the purifying of the Fleſh*, i. e. taking away bodily Defilements: With which he compares the Blood of Chriſt, as infinitely more powerful for the *purifying of the Conſcience from dead works*, *Heb.* ix. 13, 14. In which Words, *dead works*, there is a reſpect (as our Dr. *Jackſon* obſerves) to the main Intention of theſe Aſhes, which were for the Purification of thoſe defiled by dead Bodies. And he ſeems to me alſo not to be lead by Fancy, but by a ſolid Judgment, when he conſidered theſe Aſhes alſo as a notable Figure of the everlaſting Efficacy of Chriſt's Blood, of which the Apoſtle there diſcourſes. For if the frequent Occaſion for the uſe of the Water of Purification, had not ſpent all the Aſhes of this Heifer now ſlain and burnt by *Eleazar*, they might have been preſerved for this Purpoſe without any danger of Putrefaction, for a longer time than the Law of Ceremonies laſted. For Aſhes being well kept, never periſh; and therefore are an Emblem of Immortality. But it muſt be conſidered that the frequent uſe of theſe Aſhes might exhauſt the whole Stock of them made at this Time, and make it neceſſary the Prieſts ſhould burn another Heifer for the ſame End; as the *Jews* ſay they did, tho' ſo rarely (as I ſhall note below) that this burning of a red Heifer was not reiterated, if we may believe them, till the Deſtruction of *Solomon*'s Temple. Which makes them a more notable Figure, tho' not a perfect one (for no ſuch can be found) of the Power of Chriſt's Blood to purify us for ever, without the Repetition of it continually; which was the Imperfection of the Legal Sacrifices, that they muſt be often offered.

Ver. 5. *And one ſhall burn the Heifer in his ſight; her Skin, and her Fleſh, and her Blood, with her Dung, ſhall be burn.*] There was a great Pile of Wood (to which they ſet fire immediately after he had done ſprinkling) in which this Heifer was more intirely burnt than any publick Expiatory Sacrifice before-mentioned, *ver.* 2. (for here the Remainder of the Blood is ordered to be burnt) becauſe this was of all other Things the moſt unclean, and to be utterly conſumed at a Diſtance from the Sanctuary.

Ver. 6. *And the Prieſt ſhall take Cedar-wood, and Hyſſop, and Scarlet,*] Theſe *three* Things compoſed that Inſtrument which the Prieſt made uſe of for ſprinkling of *leprous* Perſons, or Houſes, when they were to be cleanſed, *Lev.* xiv. 6, 7, 49, 50, &c. (where ſee what I have noted) And the Apoſtle mentions *two* of them, as uſed by *Moſes* himſelf, when he ſprinkled the Book of the Covenant, and all the People with the Blood of the Sacrifice, *Heb.* ix. 19. Which tho' not mentioned in *Exodus*, yet the Apoſtle knew was the ancient way of Sprinkling. And therefore theſe Things which were uſed of old as Cleanſers, either of inward or outward Filth, are ordered here to be thrown into the Fire, while the Heifer was burning in it, whoſe Aſhes were to be the great Means of Mens Purification from the higheſt Pollutions.

*And caſt it*] He ſpeaks as if theſe three Things being bound together, became one.

*Into the midſt of the burning of the Heifer.*] To denote the great Vertue which the Water made of the Aſhes of all theſe Things ſhould have, to cleanſe thoſe who were ſprinkled with it; one of theſe Things (viz. *Hyſſop*) being ordered to be dipt into the Water for that Purpoſe, *ver.* 18.

Ver. 7. *The Prieſt ſhall waſh his Cloaths, and ſhall bathe his Fleſh in Water, and afterward he ſhall come into the Camp,*] Tho' we do not find that *Eleazar* was employed, either in killing or in burning this Heifer; which was only to be done in his Preſence; yet having touched her Blood, he became unclean; and therefore was to uſe theſe Ceremonies for his Cleanſing, before he returned to the Camp; as *Aaron* did when he had offered the great Sacrifice of Expiation, on the Day of General Atonement, *Lev.* xvi. 24.

*And ſhall be unclean until the Even.*] So as not to come into the Camp, I ſuppoſe, much leſs to the Sanctuary until Sun-ſet; which was but a ſhort time, conſidering the Greatneſs of this Heifer's Impurity; this being the common time of remaining unclean for the ſmalleſt Defilements, *Lev.* xi. 24, 25, 27, *&c.*

Ver. 8. *And he that burneth her ſhall waſh his Cloaths in Water*, &c.] This was a general Maxim among the *Jews*, that the Bodies of thoſe Beaſts, whoſe Blood was carried into the Holy Place, polluted thoſe that touched them : Which is juſtified by *Lev.* xvi. 28. And therefore he that burnt this Heifer, whoſe Blood was ſprinkled towards it, was to do the ſame, as he that carried the Scape-Goat into the Wilderneſs, was alſo bound to do, *Lev.* xvi. 26.

Ver. 9. *And a Man that is clean,*] Free from any Legal Defilement.

*Shall gather up the Aſhes of the Heifer,*] They were the principal Aſhes, tho' the Aſhes of the Cedar-wood, Hyſſop, and Scarlet-wool, were alſo mingled with them ; which being taken up, were pounded and ſifted, as the *Jews* tell us.

*And lay them up without the Camp in a clean place,*] The *Jews* ſay that the Heifer, in after times, being burnt on the pitch of Mount *Olivet*, which was over againſt the Temple, they laid up ſome part of the Aſhes in a place near that Mount, for the Sprinkling of the People ; and another part was delivered to the 24 Courſes, for the Sprinkling of the Prieſts ; and another third part laid up for a Memorial in the Incloſure of the Court of the Temple. See Dr. *Lightfoot* in the place before named. But there is no certainty of this, and it contradicts in part, what is here commanded, that they ſhould be laid up without the Camp. See *ver.* 12.

*And it ſhall be kept,*] Laid up, εἰς διατήρησιν, as the LXX tranſlate it, *to be reſerved* and kept, for the uſe of thoſe who had defiled themſelves by the dead ; unto whom it was delivered when they had occaſion for it. And this word *reſerved*, or *kept*, imports, that theſe Aſhes were not for the uſe of that Generation only, but for all Poſterity. And as *Manna* (which was commanded in the ſame form of Speech to be *kept* or *reſerved* in the Ark) was a Type of Chriſt, as he was the Food of Life, or the Bread that came down from Heaven : So were theſe Aſhes kept, as an Emblem of the everlaſting Efficacy of his Sacrifice. For there is no bodily Subſtance under Heaven (as Dr. *Jackſon* ſpeaks, *Book* x. *chap.* 55.) which can be ſo true an Emblem or Model of Incorruption, as Aſhes are ; for being the remainder of Bodies perfectly diſſolved or corrupted, they are not capable of a ſecond Corruption.

*For the Congregation of the Children of Iſrael,*] This one Heifer, being ſlain, and its Blood ſprinkled, and Body burnt, afforded Aſhes enough to ſeaſon as many Veſſels of Water, as the whole People of *Iſrael* ſhould need. Wherein it was a notable Repreſentation of Chriſt's Blood, ſhed for the whole World, *to cleanſe us from all unrighteouſneſs.* Yea, they were ſufficient for all the People, for many Generations, tho' they had frequent occaſion to uſe them for Legal Purification ; wherein ſtill they more lively repreſented the Virtue of Chriſt's one Sacrifice, which continues for ever. For the *Jews* ſay, this red Heifer was killed but *nine* times, while their State laſted. *Firſt*, By *Eleazar* here in the Wilderneſs ; which was not repeated till after the Deſtruction of *Solomon*'s Temple, *i. e.* not during the ſpace of more than a Thouſand Years. The *ſecond* time it was burnt by *Ezra*, after their return from the Captivity of *Babylon* ; and but *ſeven* times more, till the Deſtruction of the ſecond Temple. Since which they have not adventured to make theſe Aſhes, but expect it to be done the *tenth* time by the King *Meſſias*, who indeed came to put an end to this, and all other Legal Rites ; not after the Legal manner, but by offering himſelf *once for all*, inſtead of all other Sacrifices or ways of Purification.

*For a Water of Separation ;*] To be put into Spring-water, (which was always accounted more pure than other) by which thoſe *Perſons* were to be cleanſed, who for their Pollutions were ſeparated from the Congregation ; and thoſe *things* alſo which had been defiled, were reſtored to their common uſe. Aſhes, all know, are of great uſe in ſcouring things polluted ; and the ancient Gentiles uſed them much in their Luſtrations, as appears from *Virgil*, *Ovid*, and many other Authors. But the Water into which they put them was prepared with Magical Rites ; and, for the moſt part, was drawn out of ſome pretended Sacred Fountain ; and ſometimes it had a burning Torch taken from the Altar, quenched in it ; and in ſome places they put Sulphur, and Spittle, and other cleanſing things into it. In which, I ſuppoſe, at firſt they imitated this Rite preſcribed by *Moſes* ; but in proceſs of time added many Superſtitions of their own to it.

*It is a Purification for Sin.*] In the *Hebrew* the words are, *It is ſin* ; and we add *a purification*, to explain the ſenſe. For it was not a proper Sacrifice for Sin, (as this Phraſe *for ſin* ſometimes imports, *Lev.* iv. 24.) but had ſomething of that Nature in it, (as I obſerved before) and may be properly ſaid to purify, or cleanſe Men from their Sin ; *i. e.* from ſuch Legal Defilements as are mentioned afterwards. And it may, in a leſs proper ſenſe, have the Name of a *Sin-offering*, inaſmuch as the Body of it was burnt without the Camp, (as the great Sin-offering was on the Day of Atonement) and its Blood ſprinkled ſeven times towards the Sanctuary ; tho' not ſhed at the Altar : Whereby it became a more compleat Repreſentation of the Sacrifice of Chriſt ; eſpecially if we conſider that this *Purification* here mentioned, doth not ſignify only one, or a few Acts of Purification, but a *continued Purification* ; the Aſhes being to be laid up as a Treaſure or Store-houſe (to uſe Dr. *Jackſon*'s words) for making as many Purifications, or Waters of Sprinkling, as the *Iſraelites* ſhould have occaſion to uſe. For therein conſiſted the Excellence of this *Purification*, that the Aſhes were not to be made by burning a Heifer every time the People had occaſion for them, but the Aſhes of this one Sacrifice (as we may call it) was ſufficient for the uſe of many Generations. Accordingly the Apoſtle ſaith our Lord Chriſt, καθαρισμὸν ποιησάμενος, *having made a purification of our ſins*, (Heb. i. 3.) *ſat down at* God's *right hand:* Which word *purification* in that place, doth not ſignify one Act or Operation, but implies that by this one Act of Sacrificing himſelf, he was conſecrated to be a perpetual Fountain of Purification; being ſtill *the propitiation for our ſins.*

Ver. 10. *And he that gathereth the Aſhes of the Heifer, ſhall waſh his Cloaths, and be unclean until the Even:*] This is one of the ſtrange things, which the *Jews* ſay *Solomon* himſelf did not underſtand, (and *Maimonides* profeſſes he could find no reaſon of, *More Nevochim, P.* iii. *cap.* 47. and the Author of *Sepher Coſri* alſo aſcribes purely to the Will and Pleaſure of GOD, of which he could give no account, *P.* iii. *ſect.* 53.) that the ſame thing ſhould both cleanſe and pollute; as theſe Aſhes did, which polluted him that gathered them, and made thoſe that uſed them clean from the higheſt Legal Pollutions. But this is not ſtrange to thoſe who conſider, that all thoſe great Sacrifices which were offered for Sin, (which I mentioned *ver.* 7.) tho' they purified thoſe for whom they were offered, were very impure themſelves, becauſe the Sins of Men were laid upon them; as all our Sins were upon Chriſt; who therefore is ſaid to be *made ſin for us* (2 *Corinth.* v. 21.) *that we might be made the Righteouſneſs of* GOD, *i.e.* freed from all Sin.

*And it ſhall be unto the Children of Iſrael. and unto the Stranger,* &c.] All Proſelytes to their Religion were to have the benefit of this Purification, as well as the *Jews*, by an unalterable Law: By which was figured the Propitiation Chriſt made for the Sins of the whole World.

Ver. 11. *He that toucheth the Body of any dead Man ſhall be unclean ſeven days.*] This long Uncleanneſs by touching a dead Body, was the ground of thoſe ſtrict Injunctions to the Prieſts, about mourning for their dead Relations; which is forbidden, leſt they ſhould be hindered too long in their Miniſtration. See *Lev.* xxi. He that touched the Carcaſe of any unclean Creature, was defiled only till the Even, *Lev.* xi. 24. nor was he longer who touched the Bed of him that had an Iſſue, or his Seat, &c. *Lev.* xv. 5, 6, 7, 8, &c.

Ver. 12. *He ſhall purify himſelf with it,*] With the *Water of Separation* mentioned *ver.* 9. Which ſeems here to be deſigned chiefly, if not only, for the purging of this great Impurity, by touching any Man's dead Body.

*On the third day,*] Then he was to begin his Purification, by being ſprinkled with it: Which makes it probable that theſe Aſhes were kept in more places than the *Jews* mention *without the Camp,* (as afterwards near *Jeruſalem*) and it is moſt likely, in all the Cities of the Country. For it had been too hard for all the People, nay impoſſible for thoſe who were remote, to go to *Jeruſalem* the third Day after they were defiled, to fetch theſe Aſhes; which therefore were kept in ſeveral clean places, where every Body might eaſily have them to put into Water, and be ſprinkled with it. For as there was no Sacrifice, ſo no Prieſt required to make this Purification; but any clean Perſon might ſprinkle the Water, *ver.* 18, 19.

*And on the ſeventh day he ſhall be clean:*] Then his Purification was perfected; but not without a new ſprinkling on this Day, *ver.* 19.

*But if he purified not himſelf the third day, then the ſeventh day he ſhall not be clean.*] If he did not begin his Purification on the third Day, his ſprinkling on the ſeventh would not make him clean. But it is very probable, that tho' he omitted it on the *third* Day, yet if he purified himſelf on the *fourth* or *fifth*, or any Day following, that being reckoned as if it had been the *third*, when he had made up the number *ſeven*, his cleanſing might be compleated.

Ver. 13. *Whoſoever toucheth the dead Body of any Man that is dead, and purifieth not himſelf,*] With the Water of Separation, in the manner before preſcribed, *ver.* 12.

*Defileth the Tabernacle of the* LORD;] If he approach unto it, without this Purification.

*And that Soul ſhall be cut off from Iſrael;*] He was to die for it, if he did it preſumptuouſly.

*Becauſe the Water of Separation was not ſprinkled upon him,*] Becauſe he neglected the Means of his Purification.

*He ſhall be unclean,*] Remain in his Uncleanneſs.

*His uncleanneſs is yet upon him.*] Not to be purified now by this Water of Separation, but cut off from the Body of the People. This ſtill concerns thoſe that came to the Tabernacle preſumptuouſly, being unpurified. If they did it ignorantly, a Sacrifice was admitted for their Atonement, *Lev.* v. 3, 6, 17, 18.

Ver. 14. *This is the Law,*] Concerning ſuch Defilements as theſe, by the dead Bodies of Men.

*When a Man dieth in a Tent,*] Wherein they now lived during their ſtay in the Wilderneſs; and the ſame Law obliged them, when they came to dwell in Houſes, in the Land of *Canaan.*

*All that come into the Tent, and all that is in the Tent, ſhall be unclean ſeven days.*] The meaning ſeems to be, that every Perſon who came into the Tent while the dead Body lay there, (or before the Tent was purified) as well as they who were in it when the Perſon died, ſhould be unclean. For all the Goods of the Houſe were not made unclean; but only all open Veſſels.

Ver. 15. *And every open Veſſel which hath no covering bound upon it, is unclean.*] Becauſe the Air in the Houſe which was ſuppoſed to be tainted by the dead Body, came as freely into ſuch Veſſels as it did to the dead Body. *Tho. Aquinas* fancies that this Law was made to prevent Idolatry: for the ancient Idolaters thought that if a Mouſe or a Lizzard, or ſuch like thing, which was dedicated unto their Idols, fell into a Veſſel, or into Water, they became thereby very acceptable to their Gods. And he ſaith this Superſtition continued till his Days; in which ſome Women were wont to leave their Veſſels uncovered on purpoſe, in obſervance of the Nocturnal Deities, whom they called *Janos.* See *Prima & Secunda Quæſt.* 102. *Artic.* 5. To aboliſh which Superſtition GOD required, he thinks, all Veſſels left uncovered, where the dead lay, ſhould be polluted; *i. e.* not acceptable unto God, nor imployed to holy, no nor common Uſes. If ſuch Cuſtoms had been in *Moſes* his Days, this might be better applied to what we read in *Lev.* xi. 32, 33.

Ver. 16. *Whoſoever toucheth one that is ſlain with the Sword in the open Fields,*] Or killed any other way, it appears by the Words following.

*Or a dead Body,*] Of a Man that falls down dead of a ſudden, or is executed for his Crimes.

*Or a Bone of a Man,*] Taken out of a Grave, or *the Grave* it ſelf where the dead Body lies; as the next Words are.

*Shall be unclean ſeven days.*] As long as if he had touched the dead Body it ſelf.

Ver. 17. *And for an unclean perſon,*] *i. e.* For the cleanſing of one defiled any of theſe ways.

*They ſhall take of the Aſhes of the burnt Heifer of Purification for Sin,*] It is not ſaid what Quantity, therefore I ſuppoſe, whether it were little or great, it would ſerve the turn. It is obſervable that the Aſhes of the burnt Heifer are here called *Chattah* (*Sin*) which ſhows they had the Virtue of a *Sin-offering* in them. See *ver.* 9.

*And running Water ſhall be put thereto in a Veſſel:*] The Aſhes being put into a Veſſel, they were to put pure Spring, or at leaſt River-water, upon them; which became the *Water of Separation.*

Ver. 18. *And a clean perſon,*] It is not ſaid a Prieſt; and therefore I ſuppoſe any other Perſon, who was not unclean, might do this: as any ſuch Perſon might ſlay the Heifer and burn her, *ver.* 3, 5. But in this the *Jews* were ſo curious, that their Tradition made this extend, not only to a Perſon that was at preſent clean, but that never had been defiled by a dead Corps in all his Life; and therefore tell us, what Devices they had to keep Perſons thus clean, for this very End and Purpoſe. See Dr. *Lightfoot* in his *Temple Service, chap.* 17. *ſect.* 2.

*Shall take Hyſſop,*] When the Prieſt ſprinkled the Lepers or their Houſes, with the Blood of a Bird killed over running Water, he dipt *Hyſſop, Cedar-wood,* and *Scarlet-wool* in them, *Lev.* xiv. 4, 6, 7, 49, 50, *&c.* But here the ſprinkling being made by ſome Neighbour, *Hyſſop* alone ſufficed; which every one knows was a cleanſing Herb, and eaſily procured: Inſtead of which the Gentiles, in their Superſtition, uſed Branches of *Laurel,* or of *Olive;* as we learn from *Juvenal* and *Virgil.*

*And ſprinkle it upon the Tent, and upon all the Veſſels, and upon the Perſons that were there,* &c.] For the purifying of all the Things, and all the Perſons above-mentioned, *ver.* 14, 15, 16.

Ver. 19. *And the clean perſon ſhall ſprinkle upon the unclean, on the third day, and on the ſeventh day:*] Here he explains what was not ſo diſtinctly delivered, *ver.* 12. And I ſuppoſe both Perſons and Things were to be ſprinkled on both Days, becauſe he ſaith in general, *upon the unclean;* which ſeems to relate to all that is mentioned in the foregoing *verſe.*

*And on the ſeventh day he ſhall purify himſelf,* &c.] This ſeems to be meant of the clean Perſon who ſprinkled the unclean, and by coming near them, was in ſome ſort defiled. But he was not to be purified by the *Water of Separation;* but only *by waſhing his Cloaths, and bathing himſelf in Water;* and his Uncleanneſs laſted but till *the Even,* as it here follows in the reſt of this *verſe.* See *ver.* 21.

Ver. 20. *But the Man that ſhall be unclean,*] By a dead Body, a Bone, or a Grave, *&c.*

*And ſhall not purify himſelf,*] By the Water of Separation, appointed for that purpoſe.

*That Soul ſhall be cut off from among the Congregation:*] As a Contemner of this Law of God.

*Becauſe he hath defiled the Sanctuary of the* Lord, &c.] This and the following Words are only a Repetition of what was ſaid *ver.* 13. for the greater confirmation of it.

Ver. 21. *And it ſhall be a perpetual Statute unto them, that he that ſprinkleth the Water of Separation, ſhall waſh his Cloaths,*] Be reputed unclean, until he hath waſhed his Cloaths; which I ſuppoſe comprehends his Body alſo, *ver.* 19.

*And he that toucheth the Water of Separation,*] As a Man might chance to do, when he mingled the Water and Aſhes together, *ver.* 17.

*Shall be unclean until Even.*] And waſh his Cloaths, it muſt be ſuppoſed from the foregoing Words. For mere ſtaying *till Even* purified no Body, without ſome Rite of Cleanſing. And there was more reaſon for him that touched the Water, immediately to waſh his Cloaths, than for him who only ſprinkled with it.

Ver. 22. *And whatſoever*] Or *whomſoever.*

*The unclean perſon toucheth, ſhall be unclean:*] He doth not mean by *the unclean Perſon,* him who was made unclean by touching the Water of Separation, (for his Uncleanneſs was ſo ſlight, that any one would think he ſhould make no Body unclean by his touch) but the unclean Perſon ſpoken of all along in this Chapter; who was defiled by touching a dead Body. He whom ſuch a Perſon touched was made unclean, and therefore was to waſh his Cloaths, and not be thought clean until the Even.

*And the Soul that toucheth it,*] Or toucheth him.

*Shall be unclean until the Even,*] Not only he whom the unclean Perſon touched, but he who touched the unclean Perſon, or any unclean thing, was to be unclean till the Even, and waſh his Cloaths (as I ſaid before) for his Cleanſing. No other Cleanſing was neceſſary for ſuch kinds of Uncleanneſs as theſe. For Sacrifices were required only for the Uncleanneſs of Lepers, and of a Childbed-woman, and of a Flux of Blood, or Seed: All others were purged without Sacrifice.

By this nice Care, which is here taken, about the ſmalleſt bodily Defilements, God intended (I make no doubt) to make them ſenſible how neceſſary it was to preſerve inward Purity; without which they could not be acceptable to God, tho' they approached to his Sanctuary. For theſe Laws extending to what was done at home, as well as abroad, were a plain Inſtruction, both that it was not ſufficient to be pure in the Eyes of Men, and that nothing could be concealed from the Divine Majeſty, who ſees what paſſeth in ſecret.

## CHAP. XX.

Ver. 1. T*HEN came the Children of Iſrael, even the whole Congregation, into the Wilderneſs of* Zin,] From *Rithmah*, or *Kadeſh-barnea*, they came at laſt into this Wilderneſs, after many Removals to other Stations, of which *Moſes* gives an Account in the thirty-third *Chapter*, from *ver.* 19, to *ver.* 36. For God led them, by the Cloud, quite back again to the Red Sea, (*ch.* xiv. 25.) and from thence brought them into this Wilderneſs of *Tzin*; which is quite different from that mentioned *Exod.* xvi. call'd *Sin:* for this lay on the Confines of *Idumea*, as appears from *ver.* 14, 15.

*In the firſt Month:*] Of the *fortieth* Year after they came out of the Land of *Egypt*. For *Moſes* gives an Account of the Tranſactions only of the two firſt Years after they came from thence, and of the laſt: the reſt he paſſeth over in Silence, being ſpent in tireſome Journies; whereby all above twenty Years old were conſumed, by one Diſeaſe or other. In thoſe Travels he ſhows how, at ſeveral Removals (mentioned *Chapter* xxxiii.) they were led back from *Kadeſh-barnea* unto *Ezion-Geber*, (that is, from the *North* to the *South* of the Shore of the *Red Sea)* in which Journey they compaſſed the Land of *Edom* many Days, (*Deut.* ii. 1.) that is, many Years. For from the time they left *Kadeſh-barnea* till they returned back again, was *thirty eight* Years, *Deut.* ii. 14.

*And the People abode in Kadeſh;*] Not in *Kadeſh-barnea*, which was their *fifteenth* Station, and in the Confines of the *South* part of *Canaan*, *ch.* xxxiv. 4. *Joſh.* xv. 3. but another *Kadeſh* on the Confines of the Land of *Edom*, towards the Red Sea, *ch.* xxxiii. 36. *Deut.* ii. 3. *Judges* xi. 17.

*And Miriam died there,*] Four Months before her Brother *Aaron*, (*ch.* xxxiii. 38.) and eleven Months before *Moſes;* being elder than either of them. For ſhe was near an hundred and thirty Years old, as may be gathered from *Exod.* ii. 4, 7. where it appears ſhe was not a Child, when *Moſes* was born.

*And was buried there.*] In *Kadeſh*, where ſhe died. But we read of no Mourning for her, as there was for *Aaron* a little after, *ver.* 29.

Ver. 2. *And there was no Water for the Congregation:*] The Water that hitherto followed them, from the Rock in *Horeb*, now failed. Which happening juſt at the Death of *Miriam*, the *Jews* have a fooliſh Conceit, that as her Piety procured it for them, ſo ſhe being dead, it was taken from them, and was reſtored again for the Piety of *Moſes* and *Aaron*. It is more reaſonable to think, that God ſuffered the Water to be diſcontinued for a time, that he might try the Faith of this new Generation, whether they were any better than their rebellious Fathers, and withal, to convince them that the Water out of the former Rock, was not contained in it, if he had not produced it, who could bring forth Water out of any other Place, as well as that. Or, they being now going towards *Canaan*, and near a Country where Water might be had for Money, (or they might have found it by digging for it) God thought fit to let the Miracle ceaſe; that they might ſee he would ſhortly provide for them otherways. For it is very likely, that in their laſt Station, where they were before this, at *Ezion-Geber*, (*ch.* xxxiii. 36.) the Water that had followed them in all their Journies thither, fell there into the Red Sea, and ſo was ſwallowed up; they being, as I ſaid, to return towards *Canaan*, by Places where Water might be procured without a Miracle. For being upon the edge of the Land of *Edom*, when *Aaron* died in their next Removal, (*ver.* 28. *ch.* xxxiii. 37.) we read expreſsly that they preſently after came to a *Land of Rivers of Water*, *Deut.* x. 7. And indeed not long after they removed from Mount *Hor*, when *Aaron* died, we find in the next *Chapter* to this, that they came to *Oboth*, *ch.* xxi. 10. which ſignifying *Bottles*, it is no unreaſonable Conjecture, that here they met with Water, with which they filled their empty Bottles. And next to that Station, they came to *Jie-Abarim*, *ver.* 11. *heaps of Fords;* or, as the *Chaldee* expounds it, *the Ford of thoſe that paſs over:* And then to the Valley of *Zared*, *ver.* 12. or *to the Brook Zered*, as it is in *Deut.* ii. 13, 14. And then to the River *Arnon*, *ver.* 13. and thence to *Beer*, where they digged a famous Well, *ch.* xxi. 16, 17, 18. which, perhaps, they might have done before in other Places, if they had made Experiment; for *Kadeſh*, where they now were, was in the Border of a Country inhabited.

*And they gathered themſelves together againſt Moſes, and againſt Aaron.*] Juſt as their Fathers had many times done; particularly upon ſuch an Occaſion as this, *Exod.* xvii. 2, 3.

Ver. 3. *And the People chode with Moſes,*] Inſtead of condoling with him, and comforting him, for the Death of *his* Siſter and *their* Propheteſs, (as *Abarbinel* obſerves) they came in a rude manner to ſcold at him.

*And ſpake, ſaying, Would* God *that we had died, when our Brethren died before the* Lord.] By a ſudden Death, rather than linger away by Thirſt. They allude to the Strokes upon their Brethren, *ch.* xi. 1, 33. xiv. 37. xvi. 32, 35, 46. Which one would have thought ſhould have affrighted them from uttering ſuch very diſcontented Language, *ch.* xix. 2. But nothing will alter thoſe, who will not lay to Heart, and preſerve in Mind God's Mercies and Judgments.

Ver. 4. *And why have ye brought the Congregation of the* Lord *into this Wilderneſs, that we and our Cattle ſhould die there?*] The very Words of their Fathers, preſently after they came out of *Egypt*, *Exod.* xvii. 3.

Ver. 5. *And wherefore have ye made us to come up out of Egypt,*] They ſpeak as if it had not been their own Deſire; but that they were perſwaded to it by *Moſes* to leave *Egypt;* who was ſent to tell them God heard their Sighing, Groans and Cries, and would deliver them, *Exod.* ii. 23, 24. iii. 17. But in a diſcontented fit, nothing of this was remembered.

*To bring us unto this evil place?*] They do not ſpeak of returning to *Egypt*, as their Fathers did, *ch.* xiv. 3, 4. but they repented that they were come out of it. So ſhamefully forgetful they were of all God's Benefits, who had in a wonderful manner redeemed them from the heavieſt Slavery, and hitherto provided for them miraculouſly in the Wilderneſs, which was a better Place than ſuch an ungrateful People deſerved.

*It is no place of Seed,*] *i. e.* Of Corn.

*Or of Figs, or of Vines, or Pomegranates,* &c.) Now they complain for want of other Things, as well as Water: wherein they ſtill imitate their unbelieving Fathers, *ch.* xvi. 14.

Ver. 6. *And Moſes and Aaron went from the preſence of the Aſſembly, unto the Door of the Tabernacle of the Congregation,*] To pray to God to pardon their Sin, and to ſupply their Wants.

*And they fell upon their Faces:*] As they had often done before, on other ſuch like Occaſions; particularly *ch.* xiv. 5.

*And the Glory of the* Lord *appeared unto them.*] Unto all the People, it is likely; as it had done ſeveral times, to ſilence their Murmurings: ſee *ch.* xiv. 10. xvi. 19, 42.

Ver. 7. *And the* Lord *ſpake unto Moſes,*] From that Glory which appeared upon the Tabernacle.

Ver. 8. *Take the Rod,*] That famous Rod wherewith *Moſes* had wrought ſo many Miracles in *Egypt*, and at the Red Sea, *&c.*

*And gather thou the Aſſembly together,*] This Word *Edah* ſignifying ſometimes only the Aſſembly of the Elders, not of the whole People, it would be uncertain which of them he is bid to gather together, (for it is a different Word from that which we tranſlate *Aſſembly*, *ver.* 6.) if the *tenth* Verſe had not determined, that it was the *Kahal*, or Congregation of the People, as the Word *Edah* alſo ſignifies juſt before, *ver.* 8.

*Thou and Aaron thy Brother,*] For the People were gathered together againſt *Aaron*, in a mutinous manner, as well as againſt *Moſes*, *ver.* 2.

*And ſpeak ye unto the Rock before their eyes,*] To the firſt Rock you meet withal, (ſaith *Nachmanides*) and that is within their ſight. For this is not the ſame Rock out of which the former Water flowed, as the *Jews* fancy; but quite different. Their very Names are different; that being called *Tzur*, this *Selah*. That was in *Rephidim*, this in *Kadeſh*; two very diſtant Places. Thus *Chaskuni*; ſome think this the ſame with that in *Exodus*; *but it is not the ſame Hiſtory. For the former was in Horeb, this in Kadeſh; which is in the Extremity of the Land of* Edom. But whether God pointed him to a Rock, which was then in their ſight (as he did at *Horeb*, *Exod.* xvii. 5, 6.) or left him to chuſe any ſtony Place, is not certain. But it is a mere fancy of ſome of the *Jews*, that becauſe God here bad them *ſpeak* to the Rock, *Moſes* offended God in *ſmiting it.* For to what Purpoſe ſhould he take *the Rod*, if he was not to ſmite the Rock with it, as he had done formerly. Juſt ſuch another Conceit there is in *Schalſchelet Hakkabala*; where *R. Gedaliah* ſaith, That he had given an Account of this Sin in another Book, which he gathered out of various Writers, and found there were 28 different Opinions about it: But he preferred this before any of them; that whereas God bad *Moſes* gather the *Edah* together, that is, the Aſſembly of the People, *ver.* 8. he gathered the *Kahal*, i. e. the Congregation of the Princes and Elders (as he will have it) whoſe Faith needed no Confirmation: See *Hottinger* in his *Smegma Orientale*, *cap.* viii. *p.* 451.

*And it ſhall give forth his Water,*] The *Jews* puzzle themſelves about this Expreſſion, which ſounds, they think, as if the Water was contained in the Rock; and *Moſes* only made a Gap for it to guſh out: But it ſeems to be ſpoken in Oppoſition to the Waters iſſuing out of the former Rock, which had ſupplied them hitherto, but now ceaſed to flow; it being as much as if he had ſaid, This ſhall give forth Water, as that did before: Now it ſhall be called the Water of this Rock; not that of *Horeb*.

*And thou ſhalt bring forth to them Water out of the Rock:*] Renew the former Miracle.

*So thou ſhalt give the Congregation and their Beaſts drink.*] So that they and their Cattle (which they fear will periſh, *ver* 24) ſhall be as plentifully provided for as ever.

Ver. 9. *And Moſes took the Rod from before the* Lord, *as he commanded him.*] From hence ſome conclude, that this was the Rod of *Aaron* which bloſſomed; becauſe he is ſaid to take it *from before the* Lord, where *Aaron*'s Rod was laid up, *ch.* xvii. 10. But this Rod is ſo expreſsly called *Moſes his Rod*, *ver.* 11. which was the Inſtrument of bringing the former Water out of the Rock in *Horeb*, that I cannot but think this was the very ſame Rod; which being there called *the Rod of* God, (*Exod.* xvii. 9.) as it is at the firſt mention of it, *Exod.* iv. 20. it is very probable, that by God's Order it was laid up ſomewhere before him in the Sanctuary; tho' not before the Ark of the Teſtimony. For having been employed in doing ſo many Wonders, it was not ſeemly it ſhould lie in his own Tent, as a common Staff; but in the Houſe of God, as a ſacred Wand. This indeed is no where mentioned, no more than many other things, which notwithſtanding are plainly intimated.

Ver. 10. *And Moſes and Aaron gathered the Congregation before the Rock,*] As God had commanded, *ver.* 8.

*And he ſaid unto them,*] *Moſes*, who was the chief Actor, ſaid unto them.

*Hear ye now, ye Rebels,*] The *Talmudiſts* fancy that this is the great Sin for which *Moſes* and *Aaron* were denied to go into *Canaan*, becauſe he called God's People *Rebels:* From whence they have framed this Maxim, *He that treats the Church contemptuouſly, which ought to be honoured, is as if he blaſphemed the Name of* God. But they ſubvert the Truth, who build it upon no better Foundations. For *Moſes*, the great Miniſter of God, only uſes God's own Language to their Fathers, *ch.* xvii. 10. where he bids him lay up *Aaron*'s Rod, *as a Token againſt the Rebels.* And if this were a Sin, *Moſes* committed it again, not long after this, and in an higher ſtrain, (which no Body can think he would have done, if it had coſt him ſo dear) when he ſaith, *Deut.* ix. 24. *Ye have been rebellious againſt the* LORD *ever ſince I knew you.*

*Muſt we fetch you Water out of this Rock?*] In theſe Words alſo ſome of the *Jews* (particularly *Nachman*) think they find the Sin of *Moſes* and *Aaron*; who here (they fancy) aſcribe to themſelves that which they ought to have acknowledged the Work of GOD alone. But this is without any Ground; for the plain meaning of the Words is quite contrary; *Is it in our power to bring Water out of a Rock?* So the *Vulgar Latin* tranſlates it; it being a Speech of thoſe that wonder, like that 1 *Kings* xxi. 19. *Haſt thou killed, and alſo taken poſſeſſion?* As if *Moſes* had ſaid, *Strange! that you ſhould think it poſſible for us to bring you Water out of a Rock, which is the work only of an omnipotent Power.*

Ver. 11. *And Moſes lift up his hand, and with his Rod he ſmote the Rock twice:*] It ſeems the Water did not guſh out at the firſt ſtroke; which made him repeat it.

*And the Water came out abundantly, and the Congregation drank, and their Beaſts alſo.*] So that their preſent Neceſſity was ſupplied; and they alſo filled their Veſſels when they left this Place, to ſerve them till they met with the Convenience of Water; as they did, I ſhowed upon *ver.* 2.

Ver. 12. *And the* LORD *ſpake unto Moſes and Aaron, Becauſe ye believed me not,*] Here Interpreters have been much troubled to find what it was for which GOD was offended at *Moſes* and *Aaron*: For tho' the Text tells us expreſly it was for their unbelief, (whereby they gave great Scandal, and did not *ſanctify him* as they did formerly, before the *Iſraelites*) yet it doth not clearly appear wherein this Unbelief declared it ſelf. *Abarbinel* hath collected ſeveral Opinions of the *Jewiſh* Doctors about this matter, which are no leſs than *ten*; after which he delivers his own, which ſeems to *me* as unſatisfactory as the reſt were to *him*; for it is far fetched, with too much Nicety and Subtilty, and relies alſo upon Uncertainties. The plaineſt Account of it, I think, is this, which none of them take Notice of; That the Water now ceaſing at the ſame time that *Miriam* died, *Moſes* was very ſad both for her Death, and perhaps for the ceaſing of the Water; and being unexpectedly aſſaulted by the People, who ought to have had a greater Reverence for him, in a time of Mourning eſpecially, it was the Occaſion of a greater Commotion of Anger and Indignation, than was uſually in him: Which gave him ſuch a Diſturbance in his Mind, and ſo diſordered his Thoughts, that when GOD bad him take his Rod, and go and ſpeak to the Rock, he fell into ſome Doubt, whether GOD would grant them the Favour he had done before; either, becauſe they were ſo wretched a People, that it was not fit GOD ſhould do any thing for them; or becauſe he thought, perhaps, Water might be other ways procured for them. And becauſe of this doubting, I ſuppoſe, it might be, that upon the firſt ſtriking of the Rock, no Water came forth; (GOD alſo, perhaps, ſo ordering it, that he might try him) and hereupon his Diffidence increaſed into Unbelief, and a ſettled Perſwaſion they ſhould have no Water. His Anger alſo at ſuch a rebellious Generation, it is likely, made him the more diſtruſtful, that GOD would do nothing for them. For both theſe are mentioned by the Divine Writers that touch upon this Hiſtory, that he *did not believe*; and that his Spirit was ſo provoked, that *he ſpake unadviſedly with his lips,* (*Pſal.* cvi. 32, 33.) which was when he ſpake thoſe Words, *ver.* 10. *Muſt we fetch you Water out of this Rock?* i. e. *is that a likely matter?* They being Words of the ſame ſort with thoſe of *Sarah*, *Gen.* xviii. 13. *Shall I of a ſurety have a Child, who am old?* that is, *I cannot believe it.* And when he ſaw the Water did not come out at the firſt ſtroke, he might be ſo raſh as to ſay, *Now it is plain* GOD *will give you none, but let you periſh*: or Words to that Effect.

I know nothing more probable than this; unleſs the Reader likes the Opinion of *Joſeph Albo* better, which is the *ninth* Opinion mentioned by *Abarbinel*: That *Moſes* and *Aaron* having had ſuch long Experience of GOD's Goodneſs to this People, and of his Readineſs to help them, ought not to have gone and made their Complaints to GOD about the want of Water, (*ver.* 6.) but immediately, of themſelves, gone to the Rock, (being confident of GOD's Power and Mercy, which had never failed them) and called for Water to come out of it. For now the Tabernacle was built, and they had GOD dwelling among them, (which they had not when he ſmote the Rock at firſt) which ought to have bred in them the higheſt Aſſurance that GOD would ſupply them. Dr. *Lightfoot* hath another Conjecture, (which I ſhall propound, that the Reader may judge which is moſt likely) That *Moſes* and *Aaron* began to diſtruſt GOD's Promiſe of entering into the promiſed Land, at the end of *forty* Years; imagining that if they brought Water again out of the Rock, it muſt follow them, as long as the other had done. For this he makes the Senſe of their Words, *What ye Rebels! muſt we bring Water out of a Rock, as we did at* Horeb? *Are all our Hopes and Expectations of getting out of the Wilderneſs come to this? We never fetch'd you Water out of a Rock but once; and that was becauſe ye were to ſtay a long time in the Wilderneſs,* &c. *Now that is gone, muſt we fetch Water out of another Rock? O ye Rebels, have ye brought it to this paſs by your Murmurings, that we muſt have a new ſtay in the Wilderneſs? Are we to begin our Abode here again, when we thought we had been at the end of our Travels? At this rate we ſhall never get out!* Whereupon he preſently ſmote the Rock twice in a Fume; whereas GOD bad him only ſpeak to it, *ver.* 8.

*To ſanctify me in the Eyes of the Children of Iſrael.*] *i. e.* Openly to aſſert me to be *the holy One of Iſrael*, faithful to my Promiſes, (as well as infinite in Power) of which they had given the *Iſraelites* occaſion to doubt, by declaring ſome diſtruſt of what GOD ſaid to them, *ver.* 8. For theſe Words plainly ſhow that their Sin did not conſiſt only in an inward Diffidence, but in ſuch outward Expreſſions of it in their Anger and Impatience, as might be apt to breed Unbelief in the *Iſraelites*; who were already too prone thereunto. And it is no improbable Conjecture of a *Jewiſh* Doctor, (in his Book *of the Death of* Moſes) that the Divine Glory not appearing now upon this Rock, as it did at *Horeb*, (*Exod.* xvii. 6.) which perhaps they expected; it gave ſome occaſion to their Unbelief: Which, he thinks, was not ſo great a Sin in it ſelf, as to have deſerved the following Puniſhment, had not GOD, in paſſing this Sentence, had a reſpect to the Excellency and Dignity of their Perſons; in whom a Fault of this Nature was far more grievous than in an ordinary Man.

*Therefore ye ſhall not bring this Congregation into the Land which I have given them.*] They brought them into the Land of *Sihon*, and of *Og*; but not into *Canaan*, which was properly the Land promiſed to them.

Ver. 13. *This is the Water of Meribah,*] Called *Meribah-kadeſh*, *Deut.* xxxii. 51. to diſtinguiſh it from that *Meribah* mentioned *Exod.* xvii. 7. where the *Iſraelites* are guilty of the ſame Crime.

*Becauſe the Children of Iſrael ſtrove with the* LORD;] Expoſtulated with him moſt undutifully; and accuſed him of unkindneſs to them, *ver.* 3, 4.

*And he was ſanctified in them.*] The *Hebrew* Doctors differ very much in their Opinions about this alſo, Whether he was ſanctified in the Waters, or in the People of *Iſrael*, or in *Moſes* and *Aaron*. Some fancy it is meant of the Waters, *viz.* that GOD did himſelf great Honour in bringing Waters again out of a Rock; and therefore the Name of the Place was called *Kadeſh*, from his being ſanctified there. Thus *Chaskuni*. But it ſeems to have been called ſo before this; being a Place well known to the *Edomites*, *ver.* 16. The common Opinion is, that he ſpeaks of *Moſes* and *Aaron*: for GOD's Name, ſaith *R. Solomon*, is much revered, when he doth not ſpare even his holy Ones, *Lev.* x. 3. But *Nachmanides* expounds it of the *Iſraelites*, before *whoſe Face* (as he expounds ſanctified *in them*) GOD's Power, and Faithfulneſs, and Goodneſs appeared: and who alone are mentioned in this *Verſe*; not *Moſes* and *Aaron*. But all three Opinions in the Iſſue, concur in this one; that GOD made his Power, *&c.* appear in the Eyes of all the *Iſraelites*, by bringing Water out of a Rock; and at the ſame time demonſtrated his Holineſs and impartial Juſtice, in puniſhing his greateſt Friends for their Unbelief.

Ver. 14. *And Moſes ſent Meſſengers*] By GOD's Order, as his Words ſeem to import, in *Deut.* ii. 2, 3, 4.

*From Kadeſh,*] On the Confines of the King of *Edom*'s Country.

*Unto the King of Edom,*] When the *Iſraelites* came out of *Egypt*, *Moſes* ſpeaks of *Edom* as governed by *Dukes*, *Exod.* xv. 17. for the Succeſſors of *Eſau* at firſt had no higher Title, *Gen.* xxxvi. 15, *&c.* Not long after, it ſeems, their Poſterity became Kings; and now (nine and thirty Years after the *Iſraelites* coming out of *Egypt*) they were ſtill under kingly Government. And this King, to whom *Moſes* now ſends Meſſengers, the great *Primate of Ireland* takes to have been *Hadar*, the laſt of thoſe that *Moſes* mentions, *Gen.* xxxvi. 39. who for his Inhumanity to the Children of *Iſrael*, was ſhortly after puniſhed with Death; and the Kingdom turned again into the Government by *Dukes*. For *Moſes*, (as he thinks) writing the *Book of Geneſis* in the latter end of his Life, (or then adding what was neceſſary to what he had written before) reckons immediately after *Hadar*, ſeveral Dukes reigning all at one time, in ſeveral parts of the Country, which they had ſhared among them: See *Uſſer. Chronolog. Sacra*, *cap.* 11.

*Thus ſaith thy Brother Iſrael,*] In the Language of thoſe times, all that were near of Kin called one another Brethren: and theſe two Nations deſcended from two twin Brothers.

*Thou knoweſt*] For they could not but have received Intelligence before this time of ſuch publick things.

*All the Travel that hath befallen us.*] How we, and our Fathers before us, have travelled from Place to Place, without any certain Habitation: See *Pſal.* cv. 13.

Ver. 15. *How our Fathers*] After ſeveral Removals from one part of *Canaan* to another.

*Went down into Egypt,*] Which was ſo publick a thing (they being invited by *Pharaoh*, who ſent Carriages for them) that the *Edomites* could not be ignorant of it.

*And we have dwelt in Egypt a long time:*] See *Exod.* xii. 40, 41. and what I have obſerved there.

*And the Egyptians vexed us and our Fathers.*] See *Exod.* i. 11, 12, 13, &c.

Ver. 16. *And when we cried unto the* LORD, *he heard our voice,*] *Exod.* ii. 23, 24, 25. iii. 7, 8.

*And ſent an Angel,*] See *Exod.* iii. 2, &c. *Maimonides* here by *Angel* underſtands *Moſes* himſelf; for the Prophets are ſometimes called *Angels*, i. e. Meſſengers ſent from GOD, *Judg.* ii. 1. This he aſſerts in the firſt Part, and more than once in the ſecond Part of *More Nevochim*. But it is very unreaſonable to think, that *Moſes* would thus magnify himſelf to the King of *Edom*, who underſtood not ſuch *Language*; and could not but be the more moved to hearken to his Embaſſy, if he believed the *Iſraelites* were under the Conduct of a heavenly Miniſter; who, as other *Jews* think, was *Michael* the Prince of the heavenly Hoſt; whom they commonly underſtand by the Angel here mentioned. But many great Men, particularly *Maſius*, thinks this is ſhort of the Truth, unleſs we underſtand by *Michael*, the eternal Son of GOD; who was, as he ſpeaks, *the perpetual Prince and Director of the People of* GOD. For tho' he was then properly made the *Meſſenger* of the Father, when he took on him our Fleſh, and dwelt here among us; yet from the beginning it was his conſtant care to reconcile Men to GOD, and preſerve Religion among them. So that he might be called *the Angel of* GOD before he became a Man, becauſe GOD the

Father by him communicated with Men about all things neceſſary for their Good. And the *Jews* ſeem to have had ſome obſcure Notion of this: For what elſe could *Moſes Gerundenſis* mean, when he ſaith the Angel whom *Moſes* ſaw in the Buſh, was the ſame whom *Jacob* calls *the* GOD *of Bethel*, and whom he calls *the Angel Redeemer*: of whom *Moſes*, he ſaith, ſpeaks in this Place, and in *Deut.* vi. 12. *The* LORD *brought us out of Egypt*. Certain it is, that thus the ancient Chriſtians underſtood ſuch Places, taking the *Angel* here ſpoken of to be the eternal *Logos*, or WORD, as St. *John* calls the eternal Son of GOD: Whoſe Senſe no Man, I think, hath better explained than our Mr. *Thorndike*; who, tho' he confeſſes it to be plain by the Scriptures, that it was always an Angel that appeared under the Old Teſtament, who is ſometimes called by the proper Name of GOD (JEHOVAH) yet this is no Prejudice to what the Fathers of the Church teach, concerning the appearing of the eternal WORD; who was that LORD who then aſſumed ſome Angelical Nature, wherein he might appear, to deal with Men for a ſhort time; after which he diſmiſſed it, when he had done that Buſineſs for which he aſſumed it.

*And hath brought us forth out of Egypt*;] *Exod.* xiii. 22. xiv. 19.

*And behold, we are in Kadeſh*,] Near to *Kadeſh*; for it is not likely they were admitted into the City it ſelf, which gave its Name to the adjacent Country.

*A City*] Or Town; for it doth not ſeem to have been a walled Place.

*In the uttermoſt of thy Borders.*] In the Confines of the King of *Edom*'s Country; and belonging, it is likely, to his Dominion.

Ver. 17. *Let us paſs, I pray thee, through thy Country*:] In our way to the Land of *Canaan*; which GOD hath promiſed to give us.

*We will not paſs through the Fields, or through the Vineyards*,] They engaged not to turn aſide, as they went along, into any private Man's Grounds. See *ch.* xxi. 22.

*Neither will we drink of the Water of the Wells*:] Which any private Perſon had digged for his own uſe; but only of the Rivers, which are common to all Creatures.

*We will go by the King's Highway*,] Keep in the common Road, which is made for all Paſſengers, by the King's Allowance.

*We will not turn to the right hand or to the left*,] Out of the Road; but go ſtrait on.

*Until we have paſſed thy Borders.*] Got to the other ſide of the Country of *Edom*.

Ver. 18. *And Edom ſaid unto him*,] This ſounds as if the whole Country had joined in the following Anſwer.

*Thou ſhalt not paſs by me*,] Go thro' our Country, *ver.* 20.

*Leſt I come out againſt thee with the Sword.*] The King bids them not attempt it; for he would oppoſe their Paſſage with all his Forces. He was afraid, no doubt, leſt they ſhould ſeize his Country, or ſpoil it; and therefore would not truſt their Declarations which they made to the contrary.

Ver. 19. *And the Children of Iſrael*] Who were ſent upon this Meſſage, *ver* 14. Or elſe ſome new Ambaſſadors, whom *Moſes* diſpatched with new Intreaties, after he underſtood his Denial.

*Said unto him*,] Gave him new Aſſurances of their honeſt Intentions.

*We will go by the Highway*,] Believe us, we will not ſtep out of the common Road.

*And if I and my Cattle drink of thy Water*,] Out of the Wells before-mentioned, *ver.* 17. which private Men had digged; and therefore had a Propriety in them.

*Then will I pay for it*;] For Water was commonly ſold in thoſe dry Countries; where it was very ſcarce.

*I will only, without doing any thing elſe*,] The *Hebrew* Words *ein dabar* (which we tranſlate, *without doing any thing elſe*) literally ſignifies in our Language, *it is no Word*, i. e. not mere fair Promiſes; but we will perform what we ſay.

*Go through on my Feet.*] Go thro', as faſt as we can travel on Foot.

Ver. 20. *And he ſaid, Thou ſhalt not go through*] He perſiſted in his Reſolution; and would not rely on their moſt ſolemn Aſſeverations. Yet he conſented (as appears by *Deut.* ii. 28, 29.) to furniſh them with neceſſary Proviſions, both of Meat and Drink, for their Money.

*And Edom came out againſt him with much People, and with a ſtrong hand.*] For fear they ſhould preſs into his Country, he raiſed a great and powerful Army to oppoſe them; and ſhowed himſelf ready to fight them if they moved that way.

Ver. 21. *Thus Edom refuſed to give Iſrael paſſage through his Border*:] Which *Grotius* cenſures in his ſecond Book *de Jure Belli & Pacis*, *cap.* 2. *ſect.* 13. as contrary to the Law of Nations; by which the Highways, as well as the Sea, and the Rivers of all Countries, ought to be free for all that have a Mind to paſs thro' them, upon juſt Occaſions. And he gives many Examples of ſuch Permiſſion, out of Heathen Story; and therefore looks upon the denial of this, as a juſt ground of War with *Sihon* and *Og*, (mentioned in the next Chapter, where I ſhall conſider it) as it might have been with *Edom* and *Moab*, had not GOD prohibited it. Nor doth the fear, he thinks, which the *Edomites*, it is likely, had of letting ſuch a vaſt Number of People paſs thro' their Country, alter the caſe; *for no Man's fear is to take away another Man's right*: And there might have been Means contrived to remove this Fear, by letting them paſs thro' in ſmall Companies at a time, or unarmed. He had better have ſaid, in my Opinion, by giving Hoſtages on both ſides, for the Performance of Conditions: For it might have put the *Iſraelites* in as great Fear, to have gone thro' in ſmall Parties; or if they ſhould have diſarmed themſelves. But when all is ſaid, it ſeems not clear, that all Men have ſuch a right, as that great Man thinks they may claim. For no Man can challenge a Paſſage through a private Man's Ground, without his leave; and every Prince hath the ſame Dominion in all his Territories, that a private Man hath in his Land. There are many Examples alſo, as *Gronovius* hath obſerved, of Countries which have ſuffered extreamly by granting this Liberty, (which ſhow that Princes have reaſon to deny it, for their Peoples Security) and the Examples of thoſe who have granted it, are Examples of *Fact*, rather than of *Right*; and of ſuch as were not in a Condition to refuſe what was demanded. See *Selden*'s *Mare Clauſum, Lib.* 1. *cap.* 20.

*Wherefore Iſrael turned away from him.*] By God's Command; who ordered them alſo to buy what they wanted of the *Edomites*, *Deut.* ii. 5, 6. For they ſtayed ſome time in *Kadeſh*, by their conſent, before they removed; that they might furniſh themſelves, as they offered, with Neceſſaries, *Judges* xi. 17.

Ver. 22. *And the Children of Iſrael, even the whole Congregation,*] For they might not divide into ſeveral Bodies, lying in ſeveral Places; but all march together, when the Cloud moved, in the order God appointed, *ch.* x. 13, 14, &c.

*Journeyed from Kadeſh, and came to Mount Hor.*] Another Place upon the edge of the *Edomites* Country, *ch.* xxxiii. 37. where they pitched in a part of that Mountain which was called *Moſera*, *Deut.* x. 6. Whether Mount *Hor* gave the Name of *Hori* to him, who was the Anceſtor of *Seir*, and the firſt Planter of the Country, which was afterwards conquered by *Eſau*, (*Gen.* xxxvi. 20, 30. *Deut.* ii. 12.) or had its name from him, cannot be determined. But *Hori* we are ſure was the firſt Poſſeſſor (of whom there is any memory) of this Mountain *Hor*; which was afterwards called *Seir* (from one deſcended from him) and afterward *Edom*.

Ver. 23. *And the* Lord *ſpake unto Moſes and Aaron in Mount Hor,*] At the Foot of the Mount, as appears from *ver.* 25.

*By the Coaſt of the Land of Edom.*] *ch.* xxxiii. 37.

Ver. 24. *Aaron ſhall be gathered unto his People:*] Shall die, *ver.* 26.

*For he ſhall not enter into the Land which I have given unto the Children of Iſrael,*] *ver.* 12. A manifeſt Token that the earthly *Canaan* was not the utmoſt Felicity at which God's Promiſes aimed; becauſe the beſt Men among them were ſhut out of it.

*Becauſe ye rebelled againſt my Word at the Water of Meribah.*] By this Word *rebelled*, it appears there was ſomething of Obſtinacy in their Unbelief, mentioned *ver.* 12.

Ver. 25. *Take Aaron and Eleazar his Son,*] Speak to them in my Name. For it is expreſly ſaid, *ch.* xxxiii. 38. that they went up *at the Commandment of the* Lord.

*And bring them up unto Mount Hor:*] This ſhows that they pitched their Tents at the bottom of it, in a Place called *Moſera*. See *Deut.* x. 6. where this ſeems alſo to have been the Name of the whole Hill, as well as *Hor*.

Ver. 26. *And ſtrip Aaron of his Garments,*] *i. e.* Of his Prieſtly Robes, (as *Joſephus* rightly expounds it, τὴν ἀρχιερατικὴν στολήν) mentioned *Exod.* xxviii. 2, 3, &c. wherewith he was cloathed when he was anointed to the Office of High-Prieſt, *Lev.* viii. 7, 8, 9. which he put on, I ſuppoſe, in the Camp, and went up in them to Mount *Hor*, that he might die gloriouſly; not in his Robes, but immediately after he put them off, to be put upon his Son. For this ſtripping him of his Robes was in effect the diveſting *Aaron* of his Office, that it might be conferred upon his Son; which was done as follows.

*And put them upon Eleazar his Son:*] Which was the inveſting him with the Office of High-Prieſt, in which he now ſucceeded, in his Father's ſtead; and was by this Ceremony admitted to it. The Talmudiſts ſay, the manner was, firſt to put on the *Breeches*, then the *Coat*; which being bound about with the *Girdle*, then the *Robe*, upon which was the *Ephod*, and then the *Miter* and *golden Crown*. See *Selden de Succeſſion. in Pontif. Lib.* ii. *cap.* 8.

*And Aaron ſhall be gathered unto his People, and die there.*] This was ſaid before, in ſhort, *ver.* 24. but now the time of his Death is expreſly declared, (immediately after he laid down his Office, and had the Satisfaction to ſee his Son inaugurated in his Room) and the Place of it, upon Mount *Hor*. Of this Phraſe, *Gathered to his People*, ſee *Gen.* xxv. 8, 17.

Ver. 27. *And Moſes did as the* Lord *commanded: and they went up into Mount Hor, in the ſight of all the Congregation.*] That they might all be Witneſſes of the Succeſſion of *Eleazar* to the Office of his Father.

Ver. 28. *And Moſes ſtripped Aaron of his Garments, and put them upon Eleazar his Son;*] This *Moſes* did as the Miniſter of God; who now tranſlated the Prieſthood to another.

*And Aaron died there in the top of the Mount:*] And was buried alſo there, *Deut.* x. 6. For great and heroick Perſons were in ancient Days uſually buried in high Places. So *Joſhua* was, *ch.* xxiv. 30, 33. and *Eleazar*, *Judges* ii. 9. and *Cadmus* and *Harmonia*; who lived near the time of *Joſhua*, as *Bochartus* obſerves in his *Canaan*, *Lib.* 1. *cap.* 23.

*And Moſes and Eleazar came down from the Mount.*] After they had ſeen him laid in his Grave, by thoſe that attended them.

This fell out in the *fortieth* Year after they came out of *Egypt*, on the *firſt* Day of the *fifth* Month; when *Aaron* was an Hundred and three and twenty Years old, as we read *ch.* xxxiii. 38, 39. in the new Moon of the Month, which the *Athenians* called *Hecatombæon*, the *Macedonians*, *Lous*, and the *Hebrews* called *Sabba*, as *Joſephus* gloſſes. But that laſt Word ſhould be *Ab*, not *Sabba*, as *Jacobus Capellus* obſerves (in his *Hiſtor. Sacra & Exotica ad An.* 2542.) which anſwers, he thinks, to the *nineteenth* of our *July*. And ſo the *Hebrews* ſay in *Seder Olam*, *Aaron died on the firſt day of the Month Ab*; upon which there is a Faſt, in their Rituals, in memory of it.

Ver. 29. *And when all the Congregation ſaw that Aaron was dead,*] *i. e.* Underſtood (as the Word *See* is uſed *Gen.* xlii. 1.) that God had taken him out of the World, as *Moſes* and *Eleazar* told them; who alſo came down from the Mount with him.

*They mourned for Aaron thirty Days,*] Till the end of the Month. For ſo long their Mourning ſeems, in thoſe Days, to have been continued

tinued for great Perſons, (as it was for *Moſes*, *Deut.* xxxiv. 8.) tho' a Week ſufficed for private Perſons.

*Even all the Houſe of Iſrael.*] Both Men and Women.

## CHAP. XXI.

Ver. 1. AND *when King Arad the Canaanite,*] In the *Hebrew* the Words are thus placed, *When the Canaanite King Arad:* And ſo they are in the LXX. and the *Vulgar:* And *Arad* may as well ſignify a Place, as a Perſon: Nay, there ſeems more reaſon to tranſlate the Words thus, *The Canaanitiſh King of Arad:* Becauſe there was ſuch a City in *Canaan*, mentioned *Joſh*, xii. 14. and *Judges* i. 16. One of the Sons of *Canaan* being called *Arad*, (as both the LXX. and the *Vulgar* tranſlate the *Hebrew* Word *Arvad*, *Gen.* x. 18.) who it is likely gave his Name to this part of the Country; the chief City of which was alſo called after him.

*Which dwelt in the South,*] In the South part of the Land of *Canaan*, towards the Eaſtern Angle of it, near the Dead Sea. See *ch.* xxxiii. 40.

*Heard that Iſrael came by the way of the Spies;*] Which were ſent by the King *Arad* (as many ſuppoſe) to bring him Intelligence which way the *Iſraelites* marched. For it being *Eight and thirty* Years ſince the Spies ſent by *Moſes* went that way; or rather, they going ſo ſecretly, that it was not known which way they went, it is thought not probable that *Moſes* ſpeaks of them in this Place. But there is no neceſſity of taking the *Hebrew* Word *Atharim* to ſignify *Spies;* but it may as well be the Name of a Place, as the LXX. underſtood it, by whom it is tranſlated Αθαρεὶμ. And, if the Situation would agree to it, one might probably conjecture, the Place was ſo called from the *Spies* that went from thence by *Moſes* his Order to ſurvey the Country. For that was a thing ſo memorable, that as it could not well ſlip out of the Minds of the People of *Canaan*, ſo they found, I make no queſtion, after they were gone, which way they came into their Country, (tho' for the preſent they paſſed unobſerved) and ever after called it *the way of the Spies.*

*Then he fought againſt Iſrael,*] He marched out of his Country with an Army; and fell upon the *Iſraelites* as they paſſed that way.

*And took ſome of them Priſoners.*] He attacked, it's likely, at firſt only the Skirts of their Camp, where he ſurpriſed ſome of them, and carried them away *captive*, as the Words are in the *Hebrew.*

Ver. 2. *And Iſrael vowed a vow unto the* LORD,] It was reſolved, it ſeems, that they ſhould engage them; but the *Iſraelites* being afraid of them, becauſe they were unexperienced in War, implore the Divine Aid by this ſolemn Vow.

*If thou wilt indeed deliver this People into my hand,*] Give us the Victory over them.

*Then will I utterly deſtroy their Cities.*] They vow to reſerve none of the Spoil to their own Uſe; but devote it all to Deſtruction. For ſuch was the Nature of this Vow, called *Cherem.* See *Lev.* xxvii. 29.

Ver. 3. *And the* LORD *hearkned to the voice of Iſrael,*] He approved their Vow.

*And delivered up the Canaanites:*] The *Iſraelites* vanquiſhed their Army.

*And they utterly deſtroyed them and their Cities:*] Utterly devoted them to Deſtruction, according to their Vow. For they did not now actually deſtroy them, they remaining when *Joſhua* came to *Canaan*, who executed this *Cherem*, or Curſe upon them, *ch.* xii. 14. which, if it had been executed now, they muſt have entered into the Land of *Canaan* at this time; from whence we cannot imagine they would have returned, to march further about before they got into it; but have gone on to proſecute their Victory, by ſubduing the Country, as they had begun.

*And he called the name of the place Hormah.*] From the *Cherem* (or *Herem* as ſome write it) which was pronounced againſt it: which when it was put in execution, this Name became more proper to it, *Judges* i. 17.

Ver. 4. *And they journeyed from Mount Hor,*] Where their Camp was pitched, when the King of *Arad* aſſaulted them; and whither they returned, after they had overthrown him.

*By the way of the Red Sea,*] Towards *Ezion-Gaber*, as we read *Deut.* ii. 8.

*To compaſs the Land of Edom:*] Which extended it ſelf unto the Red Sea.

*And the Soul of the People was much diſcouraged becauſe of the way.*] The Word we tranſlate *diſcouraged*, ſignifies two things; to *faint*, and to *breathe ſhort*, thro' the anguiſh and bitterneſs of one's Spirit, *Exod.* vi. 9. And *ſecondly*, to be angry at, or at leaſt impatient, by reaſon of ſome trouble. And ſo it may be beſt taken in this Place, (as *Buxtorfius* obſerves in *Hiſtor. Serp. Ænei, cap.* 1.) not ſimply for their being tired, with a tedious, long, and troubleſome March; but that accompanied with no ſmall Indignation and Wrath: Which did not only burn within, but broke out into Words of great Impatience; as appears by what follows. Whence the *Hebrew* Words *Ketzar-Ruach* (*ſhort of Spirit*) ſignifies Angry or Haſty, *Prov.* xiv. 29. and in *Job* xxi. 4. we tranſlate it *troubled*, and Zach. xi. 8. *loathed;* where it had better been tranſlated, *I was angry with them.* Now that which made the People thus *fret*, or *faint*, (if we will have it ſo interpreted) was the way wherein they were now led; which was about the Land of *Edom.* For when they were come towards *Canaan*, in the middle of the *fortieth* Year, (at the end of which they were promiſed to enter in and poſſeſs it) they are carried back again towards the *Red Sea*, whither GOD had ſent their Fathers, after they had brought a falſe Report upon the Land, *ch.* xiv. 25. This made them think, perhaps, that they ſhould never come to *Canaan;* or, at leaſt, it was tedious to march ſuch a great way about, after they had been kept ſo long from their Inheritance, and were lately in ſuch hopes of it, when *Moſes* demanded a Paſſage into it thro' the Country of *Edom.*

Ver. 5. *And the People ſpake againſt* GOD, *and againſt Moſes,*] This ſhows they were in a very great Rage; which made them ſo forgetful of their Duty, as to charge God himſelf with ill Conduct: Whereas their Fathers were wont only to murmur againſt *Moſes* and *Aaron*.

*Wherefore have ye brought us out of Egypt,*] The *Hebrew* Word *heelithunu* (*made us to go up*) is a *ſtrange word*, (as Dr. *Lightfoot* calls it) in this Language; declaring the great Fume they were in when they uttered it.

*To die in the Wilderneſs?*] As if they had ſaid (ſo *Abarbinel* explains it) what can we expect or hope for but Death, from this long Stay in the Wilderneſs?

*For there is no Bread, neither is there any Water,*] For we want the moſt neceſſary things for the ſupport of Life (as he alſo well explains it) which they ſpake in a Rage; for they had both, by a miraculous Providence over them. They themſelves immediately confeſs they had *Manna*; and that they lately received Water out of a Rock. But nothing would ſatisfy, unleſs they were brought to a Country, where Bread and Water was to be had without a Miracle. For the meaning of their Complaint was, that God did not deal with them as he did with other People, who (to ſpeak in our Phraſe) do not live from Hand to Mouth, as the *Iſraelites* did, who had Bread given them only to ſuffice for one Day, and no more; and that ſuch Bread as they deſpiſed. It is likely alſo they began now to want Water again, which did not follow them, as formerly, out of the Rock: and what they had in their Veſſels, perhaps, was near ſpent.

*And our Soul loatheth this light Bread.*] As for the Bread God beſtowed upon them, they were ſo far from being ſatisfied with it, that they loath it, and call it by the ſcornful Name of *light Bread*. So we tranſlate the *Hebrew* Word *Hakkilkel*: which, being the doubling of a Word which ſignifies *light* or vile in that Language, imports as much as very deſpicable, exceeding vile; or as the LXX. tranſlate it, very empty; having no Subſtance in it to fill their Stomachs. So *Abarbinel* expounds this Paſſage, *We are tired with long Journies, which require more ſolid Bread than this to ſupport us.*

Ver. 6. *And the* Lord *ſent fiery Serpents among the People;*] So moſt of the *Jews* tranſlate this Place; taking *Seraphim* for an Adjective (as Grammarians ſpeak) and conſequently rightly tranſlated *fiery*. But there are thoſe who take it to ſignify a peculiar ſort of Serpents; being added to *Nechaſhim* (*Serpents*) by way of Appoſition (as they ſpeak) and ſignifying ſuch Serpents as the *Greeks* call Πρηστῆρες and Καύσωνες, whom *Pliny* reckons among the *Sceleratiſſimi Serpentes*, moſt pernicious Serpents, *lib.* xxiv. *cap.* 13. Or, as others will have it, thoſe called Δίπσαδες, becauſe they made great Inflammations in Mens Bodies, and an unquenchable Thirſt, being alſo of a flame Colour. But the famous *Bochartus* hath alledged a great many Arguments to prove, that they were a ſort of Serpents, called *Hydrus*, becauſe in Winter they lived in Fens and Marſhes; which being dried up in Summer, they were called *Cherſydrus*, becauſe then they lived in dry Places, and in the hot Seaſon had a moſt ſharp, ſtinging Poiſon, which, as *Nicander* ſaith, made ſuch Inflammations, as brought upon him that was ſtung by them, ἄλγεα μυρία, *innumerable Griefs.* See *Hierozoicon*, *P.* ii. *lib.* 3. *cap.* 13. where he ſhows alſo they were *flying* Serpents, of which the Prophet *Iſaiah* ſpeaks, *ch.* xix. 29. xxx. 6. and that now was a hot Seaſon, wherein they were wont to be moſt venomous. For *Aaron* dying the *firſt* Day of the *fifth* Month, (which anſwers to the *nineteenth* of our *July*) and they mourning for him *thirty* Days; after which followed their encounter with the *Canaanites*, and then this Murmuring, and this Puniſhment; it muſt fall out in the latter end of *Auguſt*, when the Dog-days were going out. See *Voſſius de Orig. & Progreſſu Idolol. lib.* iv. *cap.* 56.

*And they bit the People,*] This *Eben-Ezra*, and others, think was a Puniſhment ſuitable to their Sin; which was evil ſpeaking againſt the Lord, by calumniating his Providence. For *Solomon* compares a Calumniator to a Serpent which bites if it be not charmed, *Eccleſ.* x. 11.

It is a ſtrange fancy of *Fortunatus Licetus*, that *Moſes* here ſpeaks of a Diſeaſe bred in the Body, which in Children is called *Dracunculus*; and not of the biting of Serpents from without, *lib. de Ortu Spontaneo viventium, cap.* 51. For which there is no ground at all; and on the contrary, nothing more certain than that in *Arabia*, and *Egypt*, and other Countries of *Africa*, there are ſuch Serpents as are here deſcribed. Yet *Bartholinus* ſeems to think that his Opinion may be defended againſt *Ezekiel de Caſtro*, who confuted it: See *Epiſtol. Medic. Centur.* i. *Epiſt.* 32.

*And much People of Iſrael died.*] The whole Wilderneſs through which the *Iſraelites* marched ſo many Years, was full of fiery Serpents, and Scorpions, as *Moſes* his Words import, *Deut.* viii. 15. which makes it the more wonderful, that we never hear of their being bitten and killed by them, until now. But it is to be conſidered, that they were protected by the Cloud from this, and from all other Dangers, (as the *Hebrews* well obſerve) which now withdrew its Shadow from them, and let in the Serpents upon them. Or rather (as *Moſes* here expreſly ſaith) God, who had hitherto kept them off, now *ſent* them; and, perhaps, brought them from remote parts of the Wilderneſs, to infeſt the whole Congregation.

Ver. 7. *Wherefore the People came to Moſes, and ſaid, we have ſinned,*] It doth not appear, whether they were immediately ſenſible of their Sin, and confeſſed it, upon the biting of the Serpents, and the direful Effects of it; or ſtaid till there had been a great Mortality among them. It is likely they inſtantly made their Addreſſes to him; but before a Remedy was found out, by erecting the brazen Serpent, many of them periſhed.

*For we have ſinned againſt the* Lord, *and againſt thee;*] They make a particular Acknowledgment of their Guilt, as a Token of the Sincerity of their Repentance.

*Pray unto the* Lord, *that he take away the Serpents from us:*] In the *Hebrew* the Words are, *take away the Serpent*, in the ſingular Number; about which the *Jews* make a great many curious Obſervations, as if there was one evil Angel that governed them all. And if there be any Truth in this Obſervation, we Chriſtians cannot but think theſe Words point *to the old Serpent, the Devil,* who loſt his Sting by the lifting up of Chriſt on the Croſs; as the brazen Serpent, it here follows, was lifted up for the Cure of the biting of thoſe Serpents. But the ſimple Truth is, that in this Language the ſingular Number is often uſed *collectively* for the plural. As in *Exod.* viii. 6. *The Frog came up and covered the Land,* i. e. a vaſt multitude of Frogs. And ſo *Moſes* ſpeaks in the place juſt now named, *Deut.* viii. 15. where he calls this Wilderneſs wherein they travelled, *a place of a fiery Serpent and Scorpion,* i. e. ſaith *Jonathan,* full of ſuch Creatures.

*And Moſes prayed for the People.*] Here *R. Bechai,* and others, obſerve the great Meekneſs and Charity of *Moſes*; and thence draw this Inſtruction, That *he of whom any one asks pardon for an Offence, ought not to be hard-hearted, but ready to forgive.* Thus *Abraham* prayed for *Abimelech, Gen.* xx. 17. *Job* for his Friends, *ch.* xlii. 10. It would be a Sin to do otherwiſe, 1 *Sam.* xii. 19, 20, 23.

Ver. 8. *And the* Lord *ſaid unto Moſes,*] In anſwer to his Prayer.

*Make thee a fiery Serpent,*] The Figure of one of thoſe Serpents which bite the People. *Abarbinel* thinks, that upon *Moſes* his Prayer, the Serpents were removed; but ſtill there remained many among the People ſorely afflicted by the venomous Effects of their biting; for whoſe Cure God graciouſly gave this Direction.

It is ſomething ſtrange that any learned Chriſtian ſhould ſo much admire the *Egyptian* Learning, as not to forbear the mention of their *incantations* of Serpents, when they ſpeak of this relation which *Moſes* makes, concerning the brazen Serpent which God ordered him to ſet up. Yet Sir *John Marſham* (in his *Chronicon, ſect.* 9.) when he comes to treat of this Station of the *Iſraelites* at *Tſalmona,* hath a long Diſcourſe to ſhow how famous the *Egyptians,* and other Nations were in this ſort of Magick; and thus concludes it, that *Moſes* putting this brazen Serpent upon a Perch, *non tam Serpentes igneos incantabat ne nocerent, quàm eorum venenum extinguebat,* did not ſo much charm theſe Serpents that they ſhould not hurt, as extinguiſh their Venom. This ſeems to me a ſcurvy Intimation, that *Moſes* had their Practices in his Mind; but went beyond them. He ſhould have ſaid *Moſes* abominated their wicked Arts, (if they had any ſuch in thoſe Days) and directed the *Iſraelites* to look up to God for healing. So the *Jews* themſelves, particularly *Aben-Ezra*; who takes Notice that ſome ſuperſtitious People fancied that this Serpent was a *Taliſman,* made to receive I know not what Influence from the Stars. But God forbid, ſaith he, God forbid, we ſhould have any ſuch Thought. This was made by the Divine Order; the reaſon of which let us not ſcrupulouſly ſearch: They thought, that is, there was ſomething extraordinary in it, as *Jonathan* plainly declares in his Paraphraſe of the laſt Words of this *verſe*; *he ſhall be healed if he direct his heart to the Name of the WORD of the* Lord: Where no Chriſtian can forbear to think of our Bleſſed Saviour, the Eternal Word, who was prefigured (as I ſhall ſhow in the following *verſe*) by the erecting of this Serpent here mentioned, upon a Pole, that all might look upon him, and live.

*And ſet it upon a Pole.*] So high, that every one in the Camp might ſee it. For the Word ſignifies ſuch a *Pole* as made their *Enſign* or *Banner,* to which all the Army was to reſort. Concerning this Word *Nes,* ſee *Bootius, lib.* ii. *cap.* 4.

*And it ſhall come to paſs that every one that is bitten, when he looketh upon it*] The *Jews* generally have ſo much Underſtanding as to ſay, that the mere beholding of it did not cure them; but that they were to look up to God (as the Scripture ſpeaks) when they beheld it, and expect a Cure from him. So the Author of the Book of *Wiſdom, ch.* xvi. 7. *He that turned himſelf towards it, was not healed by the thing which he ſaw, but by thee that art the Saviour of all.* And therefore he calls it, in the foregoing Verſe, *A Sign of Salvation, to put them in remembrance of the Commandment of the Law.*

*Shall live.*] Be cured, and reſtored to perfect Health: Which the *Jews* think the greater Miracle, becauſe naturally it would have made the Inflammation greater. So *Nachmanides*: This rather would have increaſed the Diſeaſe; for they who are bit by venomous Beaſts (according to the Preſcriptions of Phyſicians) muſt not ſee the Image of the Beaſt by whom they are bitten: But this was commanded by God, that the *Iſraelites* might know, both their Diſeaſe and their Medicine came from God, who made that whoſe Aſpect was hurtful, to be the Means of their Cure.

Ver. 9. *And Moſes made a Serpent*] Whence this Place ſeems to have been called *Zalmonah, ch.* xxxiii. 41. which imports an *Image,* Similitude, or Reſemblance of a Thing repreſented by it. And another Place thereabouts, as Dr. *Lightfoot* obſerves, called *Maaleh Akrabbim,* ſeems to have had its Name from the ſame thing, it ſignifying *the going up of Scorpions, Joſh.* xv. 3.

*Of Braſs,*] Poliſh'd; that it might reſemble a Serpent of a flaming Colour; and being very glittering, might be the better ſeen far and near. So ſeveral of the *Hebrew* Writers, particularly *Nachmanides* and *Abarbinel,* who obſerve that God did not bid him make a Serpent of Braſs, but only *a Saraph, ver.* 8. *i. e.* a Reſemblance of a *Flaming Serpent*: which could not be made ſo well of any other Metal as of Braſs; thoſe *Saraphs* (which we render *fiery Serpents*) being fiery Red, like *Copper* or Braſs: Of which there was good ſtore not far off from this Place; for the next Station to *Zalmonah,* where they now were, was *Punon,* or *Pinon,* as *Moſes* tells us, *ch.* xxxiii. 42. a Place belonging to the *Edomites,* (who had an ancient Duke of this Name, *Gen.* xxxvi. 41. 1 *Chron.* i. 52.) famous for Mines of Braſs, as *Bochartus* ſhows out of ſeveral of the Fathers; who ſpeak of Καλκȣ̃ μέταλλα ἐν φαινοῖ. From whence *Moſes* perhaps had this Braſs, *Hierozoicon, P.* ii. *L.* iii. *cap.* 13.

*And put it upon a Pole.*] As he had been directed in the foregoing *verſe.*

*And it came to paſs, that if a Serpent had bitten any Man,*] Which was not preſent Death, but made an Inflammation, and ſuch Ulcers (as ſome conceive) as were incurable.

*When he beheld the Serpent of Braſs, he lived.*] Tho' Naturaliſts ſay the ſight of Braſs was hurtful to thoſe who were bitten; yet hence they received their Cure: as the ſight of CHRIST crucified naturally filled his Crucifiers only with Anguiſh, when they beheld him whom they had pierced, and were convinced he was their MESSIAH; but by the Grace of GOD, became their only Salvation thro' Faith in him.

The *Hebrews* cannot but acknowledge a *Myſtery* in this brazen Serpent, as *Moſes Gerundenſis* calls it; which our LORD CHRIST himſelf hath explained in his Diſcourſe with *Nicodemus*, *John* iii. 14. *As Moſes lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of Man be lifted up; that whoſoever believeth in him, ſhould not periſh*, &c. Where he doth not compare himſelf to the Brazen Serpent, (for what likeneſs can there be found between the Serpent and the Seed of the Woman; or how ſhould Light be fore-ſhadowed by Darkneſs, as Dr. *Jackſon* ſpeaks) but he compares the lifting up of this Serpent on the Pole, with his Lifting up, or Crucifixion on the Croſs; for ſo he himſelf expreſſes his Death, and the manner of it, *John* xii. 32. *And I, if I be lifted up from the Earth, will draw all Men unto me.* And their looking on the Serpent in the Wilderneſs, as evidently repreſented Mens believing on CHRIST; and their Cure, the powerful Virtue of CHRIST's Death to preſerve all thoſe that believe on him *from periſhing*, (as he ſpeaks in the place named before) and procure for them *everlaſting Life.* For by his Death, our Saviour *deſtroyed him that had the power of death, that is, the Devil*, (as the Apoſtle's words are, *Hebr.* ii. 14.) which was notably repreſented in this Brazen Serpent put upon a Pole; which was not a Figure of CHRIST, but of the old Serpent himſelf (the Devil) as wounded, bruiſed, and dead, by the lifting up of CHRIST upon the Croſs; where he intirely diſarmed him of all his Power to hurt us.

I cannot tell whence *Juſtin Martyr* concluded this Brazen Serpent to have been made in the form of a Croſs, as he ſaith it was in his *Second Apology*; unleſs we conceive it to have been made with Wings at the bottom of its Neck, which might give it that Figure. But his Obſervation in his Book againſt *Trypho* (*p.* 322, 338.) ſeems very conſiderable; that there muſt be ſome Myſtery in it, that GOD, who forbad all manner of Images, ſhould now command one to be made: of which, he ſaith, one of the *Jews* confeſſed he could never hear a Reaſon from their Doctors; who cannot underſtand it, till they believe in CHRIST and him crucified; whoſe Victory over the Devil, by his Croſs and Paſſion, was herein moſt lively repreſented. I ſhall only add, that this *Lifting up the Brazen Serpent*, was a thing ſo publick, and ſo well known to all Neighbouring Nations, that the fame of it, in all likelihood, went into *India*; where they ſtill ſet up an *Idol* in form of a wreathed Serpent, upon a Perch ſix or ſeven Foot high, which they ſolemnly worſhip; and carrying it along with them in their Travels, ſet it up every Morning for the Company to pay their Adorations to it. So *Taverneir* relates in his Travels to that Country, *p.* 28. And ſee the preſent Lord Archbiſhop of *Canterbury's* excellent Treatiſe of *Idolatry*, *p.* 351, &c. *with Huetius* his *Demonſtr. Evang. p.* 96. and his *Quæſtiones Alnetanæ*, *cap.* 12. *n.* 25. where he ſhows the *Taliſmans*, in all likelihood, were an imitation of this Serpent: Of which the *Jews* were ſo fond, that they *burnt Incenſe to it* in the days of *Hezekiah*, and had done ſo we know not how long, 2 *Kings* xviii. 4. Which may make it the leſs wonder, that the poor *Indians* ſhould worſhip a *Serpent* upon a Pole, when they that ſhould have underſtood better, committed ſuch a foul Idolatry, as to do Divine Honour to the Figure of the greateſt Enemy of GOD and of Mankind.

Ver. 10. *And the Children of Iſrael ſet forward,*] After they had been at two other Places; which *Moſes* now omits for brevity's ſake, becauſe he intended hereafter to give an exact Account of all their Removals, at one view; which he doth in the xxxiiid *Chapter* of this Book: See *ver.* 41, 42.

*And pitched in Oboth* ] Where, it is probable, they found Water; of the want of which they complained: See *ch.* xx. 2.

Ver 11. *And they journeyed from Oboth, and pitched in Jie-Abarim,*] Not that Mount *Abarim* where *Moſes* died, (*ch.* xxvii. 12.) but another Place in the Confines of *Moab*, as it here follows: See what I have obſerved *ch.* xx. 2.

*In the Wilderneſs which is before Moab,*] Called the Wilderneſs of *Moab*, *Deut.* ii. 8.

*Towards the Sun-riſing.*] On the *Eaſt* part of it, as *Jephthah* obſerves a great many Years after this, That *they came by the Eaſt ſide of the Land of Moab*, *Judges* xi. 18.

Ver. 12. *And from thence they removed,*] As they were about to remove from this laſt Place, they received a Command from GOD, not to meddle with the Country of *Moab*, *Deut.* ii. 9: which is the Reaſon (as *Abarbinel* obſerves) that *Moſes* here ſets down briefly, whence and whither they went, and where they pitched; that it might appear they did not tranſgreſs that Command.

*And pitched in the Valley of Zared.*] Or, as ſome tranſlate it, in *Nachal-Zared*; which is called *Dibon-Gad*, *ch.* xxxiii. 45. For this place had two Names, (as the ſame Author obſerves) and it was juſt *eight and thirty* Years ſince the Spies went up to ſurvey the Country, from *Kadeſh-barnea*, till their paſſing this *Brook*, as we tranſlate it, *Deut.* ii. 14. But I take *Dibon-Gad* rather to have been a place which lay upon the *Brook Zered.*

Ver. 13. *And from thence they removed, and pitched on the other ſide of Arnon,*] The *Hebrew* word *meheber*, may be tranſlated *on this ſide*, or *on the other ſide*. And ſome think they were now on this ſide of the River, and not yet gone over it. Nor did they immediately come hither from their former Station; but firſt to *Almon-Diblathaim*, *ch.* xxxiii. 46. which is alſo called *Beth-Diblathaim* in the Wilderneſs of *Moab*, *Jerem.* xlviii. 22. and *Diblah*, *Ezek.* vi. 13. And then, paſſing by *Ar* in the Confines of *Moab*, and approaching to the Country of the Children of *Ammon*, God commanded them not to invade the *Ammonites*, being Deſcendants from *Lot*, as well as the *Moabites*, *Deut.* ii. 18, 19, 37. but to paſs over the River *Arnon*, (*Deut.* ii. 24.) to that ſide of it which belonged to the *Amorites*. For this River, at that time, divided the *Moabites* from the *Amorites*, as it here follows.

*Which is in the Wilderneſs, that cometh out of the Coaſts of the Amorites:*] Runs by the Wilderneſs of *Kedemoth*, unto which the *Amorites* extended their Dominion, *Deut.* ii. 26.

*For Arnon is the Border of Moab, between Moab and the Amorites.*] This River flowed from the Mountains of *Arabia*, where it had its riſe, and fell into the Dead Sea, (as *Joſephus* ſaith, *lib.* iv. *Antiq.*) ὁρίζων τήν τε Μωαβίτην καὶ Ἀμορείτιν, bounding the Country of the *Moabites*, and of the *Amorites*; the Country of *Moab* lying on one ſide of it, and that of the *Amorites* on the other. For tho' the *Moabites* formerly poſſeſſed the Country on both ſides of *Arnon*, as far as *Heſhbon*, yet the *Amorites* had driven them out of that part of it which lay next to them; and made the River the Boundary of their two Kingdoms, *ver.* 26, 27. This *Moſes* recites the more exactly, that it might appear the *Iſraelites* invaded none of the *Moabites* Poſſeſſions, but what was now poſſeſſed by the *Amorites*: By which *Jephthah* defended the Right of the Children of *Iſrael*, in future Times, againſt the *Ammonites*, who pretended this Country belonged to them, *Judges* xi. 13, 14, 15, *&c.*

Ver. 14. *Wherefore it is ſaid in the Book of the Wars of the* Lord,] A Proof of this *Moſes* thought good to alledge out of an Authentick Record in thoſe Countries, containing the Hiſtory of all the Wars that had been in thoſe Parts; which are here called *the Wars of the* Lord, becauſe he is the great Governour of the World, (as *Abarbinel* interprets it) *from whom and by whom are all things*, who *putteth down one, and ſetteth up another* (as the *Pſalmiſt* ſpeaks) *at his good Pleaſure*. This Book, he thinks, was written by ſome of the Wiſe Men of thoſe Nations, (and ſo thinks *Nachmanides*) who looking upon this Conqueſt made by *Sihon*, as a very memorable thing, put it down in their *Annals*; which, after the Way of thoſe Countries, were written, he thinks, in a Poetical Manner. There are thoſe who are of opinion, that this Book was written by *Moſes* himſelf; who left in it directions to *Joſhua*, how to proceed in the *Wars of the* Lord, when he conquered *Canaan*. So Dr. *Lightfoot* conjectures; and *Bonfrerius* doth not much differ from him. But I take the former Account to be the more probable, that *Moſes* juſtifies what he writes concerning this Conqueſt, out of their own Books; which he quotes, juſt as St. *Paul*, in the New Teſtament, doth one of the *Greek* Poets.

*What he did in the Red Sea,*] Theſe are the Words of the Book, out of which he quotes a ſmall Fragment: And the Marginal Tranſlation of them is moſt proper, *Vaheb in Supheh*, only the Word *eth* is omitted; which makes the Senſe to be this, *againſt Vaheb in Supheh*; that is, he came (ſome ſuch Word muſt be underſtood) againſt *Vaheb* (a King of the *Moabites*) and overthrew him in *Supheh*, a Place in the Frontiers of *Moab*. See *Deut.* i. 1. Others underſtand by *Vaheb*, the Place where *Sihon* gave the *Moabites* this Blow; which he did by falling upon them on a ſudden, with a terrible Fury. So *Nachmanides* underſtands theſe Words *beſuphah*; he ſtormed the City, and made a furious Aſſault, when they thought not of it: For *Supheh* ſignifies a *Whirlwind*, or *ſtormy Tempeſt*, *Iſai.* v. 28.

*And in the Brooks of Arnon.*] The ſame *Nachmanides* takes the Word *veeth*, which we tranſlate *and in*, to ſignify rather *and with*; and, theſe being ſtill the Words of the Book beforementioned, the Senſe is this: In the ſame manner he ſmote the Brooks or Torrents of *Arnon*; upon which he fell like a Tempeſt, and carried all before him.

Ver. 15. *And at the Streams of the Brooks*] None, I think, hath given a better account of theſe Words, than the ſame *Nachman*, who by *Eſched hannechalim*, (which we tranſlate the *Streams of the Brooks*) underſtands either a Cliff from whence the Torrents flowed, (as *Aſchdod* and *Happiſgah*, *Deut.* iii. 17. are the Hills from whence the Springs guſhed) or the Valley through which the Torrents ran; where they made a great broad Water, which is here called an *Effuſion of Torrents*, as *R. Levi ben Gerſom* interprets the *Hebrew* Words, *Eſched hannechalim*.

*That goeth down to the Dwelling of Ar,*] Which extends it ſelf as far as *Ar*, a City of *Moab*, *ver.* 28. *R. Levi ben Gerſom* takes the Word *Schebet* (which we tranſlate *Dwelling*) to ſignify a Place as well as *Ar*, towards which theſe Torrents bent their Courſe.

*And lieth upon the Borders of Moab.*] Which leaneth or belongeth unto *Moab*, being in the Border of that Country.

Thus far are the Words of the *Book of the Wars of the* Lord: And the Meaning of them is, That the King of the *Amorites* took all theſe Places by a ſudden, furious Invaſion; which *Moſes* therefore punctually recites, to ſhow that the Country of the *Moabites* now reached no further than *Arnon*: All the Brooks, or Torrents, and all the Effuſions of Water as far as *Arnon*, (*i. e.* all the Country about them) being taken from them by the *Amorites*, in whoſe poſſeſſion it now was, and, perhaps, had been a long time. And therefore the *Iſraelites* took nothing from the *Moabites* when they conquered this Country, (as was ſaid before) nor from the *Ammonites* neither; part of whoſe Country the *Amorites* alſo had got from them, (*Deut.* iii. 11.) and the *Iſraelites* took from the *Amorites*, when they conquered *Sihon* and *Og*; and it fell to the Share of the *Gadites*, *Joſh.* xiii. 25.

Ver. 16. *And from thence they went to Beer:*] A Place which took its Name from the *Pit* or *Well*, which was here digged by God's Order, as the next Words tell us.

*That is the Well whereof the* Lord *ſpake unto Moſes,*] That is, ſaith *Abarbinel*, that Place was remarkable for the Well that God gave us, of his own Accord, without our Petition; which he prevented by bidding *Moſes* dig it for us.

*Gather the People together, and I will give them Water.*] Which they now again wanted, being removed from the River *Arnon*; but did not murmur about it, as they had done formerly: and therefore God moſt graciouſly, when he ſaw their Diſtreſs, provided it for them.

Ver. 17. *Then Iſrael ſang this Song,*] This extraordinary Kindneſs of God, which prevented their Prayers, and gave them Water out of his own good Pleaſure alone, (as *Abarbinel* ſpeaks) tranſported them with ſuch Joy, that it made them expreſs their Thankfulneſs in this Song.

*Spring up, O Well,*] As ſoon as they ſaw *Moſes*, and the Princes, thruſt their Staves into the Earth, and the Water began to bubble up, they ſaid with a loud Voice, *Come up, O Well*; that is, let Waters flow abundantly to ſatisfy us all.

*Sing ye unto it.*] Or, as it is in the Margin, *Anſwer unto it.* The manner of the *Hebrews* was anciently to ſing their Songs of Praiſe alternately, as appears from *Exod.* xv. 20. And ſo one Company having ſaid, *Spring up, O Well*, (which it's likely they repeated often) they called to the reſt to anſwer to them; which they did, I ſuppoſe, in the following Words.

Ver. 18. *The Princes*] *i.e.* The LXX Elders, and Heads of the Tribes.

*Digged the Well,*] Very eaſily, only turning up the Earth with their Staves.

*The Nobles of the People digged it,*] The other ſide of the Choir, perhaps, took up the Song again, repeating the Senſe of what the former Company had ſaid.

*By the direction of the Law-giver,*] Or, *Together with the Law-giver*, who began the Work, and whoſe Example they followed.

*With their Staves.*] With no more labour but only thruſting their Staves into the Ground, and turning up the Earth. For, as *R. Levi ben Gerſom* takes it, the Ground here being ſandy and very ſoft, was eaſily penetrated; tho' they were not likely to find Water in it. But they believing *Moſes*, and following his Direction, God ſent it copiouſly unto them; and with no more Pains, than a Scribe takes when he writes with his Pen. For ſo he tranſlates the *Hebrew* Word *Mechokek* (which we render *Law-giver*) a *Scribe*, or *Doctor of the Law.*

*And from the Wilderneſs*] Mentioned *ver.* 13.

*They went to Mattanah:*] This, and the Place following, are otherwiſe named in the thirty-third *Chapter*, as the fore-named *ben Gerſom* underſtands it. But others think theſe were no Stations (which alone *Moſes* gives an Account of in the thirty-third *Chapter*) where the *Iſraelites* pitched their Tents, but Places thro' which they paſſed, till they came to the Station, from whence they ſent to *Sihon* for leave to paſs thro' his Country.

Ver. 19. *And from Mattanah to Nahael,* &c.] This, as well as the Place next mentioned in this *Verſe*, ſeems to have been on the Borders of *Moab.*

Ver. 20. *And from Bamoth in the Valley*] Rather *From Bamoth* (which ſignifies a very high Place) *to the Valley.* Or, as it may be tranſlated, *from Bamoth a Valley* (that is, there is a Valley) *in the Field of Moab,* &c. unto which they came next; for ſome ſuch thing muſt be underſtood.

*That is in the Country of Moab,*] Or near to it.

*To the Top of Piſgah,*] Or, *To the beginning* (as the *Hebrew* Word *Roſch* may be interpreted) of the high Mount *Piſgah*: That is, they pitched at the Foot of it, where the Mountain began: Which Mountain was a part of the Mountains of *Abarim*, as appears from *Deut.* xxxii. 49. xxxiv. 1.

*Which looks towards Jeſhimon.*] Or, *Towards the Wilderneſs.* For ſo *R. Levi ben Gerſom* interprets it; to a Land that was *ſhemumah*, untilled and deſolate, *viz.* to the Wilderneſs of *Kedemoth*: where they pitched and ſettled their Camp; and from thence ſent Meſſengers to *Sihon.*

Ver. 21. *And Iſrael ſent Meſſengers to Sihon King of the Amorites,*] Theſe Meſſengers were ſent from the Wilderneſs of *Kedemoth*, which was in the Skirts of his Country, (*Deut.* ii. 26.) or lay juſt upon it: For there was a City of this Name in that Country, which was given to *Reuben*, in the Diviſion of the Land, *Joſh.* xiii. 18.

Ver. 22. *Let me paſs through thy Land,*] They do not ſeem to deſire a Paſſage thro' the midſt of his Country, but only the extream Parts of it; which would have much ſhortned their Journey to the Fords of *Jordan.*

*We will not turn into the Fields, or into the Vineyards, we will not drink of the Waters of the Well,* &c.] This is the very ſame civil Meſſage which they ſent to *Edom, ch.* xx. 17. By whoſe Example they preſſed *Sihon* to grant them, at leaſt, as much as the *Edomites* and *Moabites* had done: See *Deut.* ii. 28, 29.

Ver. 23. *And Sihon would not ſuffer Iſrael to paſs through his Border:*] This ſhows that they ask'd only to paſs thro' the Skirts of his Country: See *Deut.* ii. 30.

*But Sihon gathered all his People together,*] He not only refuſed to grant their Requeſt; but came in an hoſtile manner, with all the Forces he could raiſe, to oppoſe their Paſſage over *Arnon.*

*And went out againſt Iſrael into the Wilderneſs:*] From whence they ſent their friendly Meſſage to him, *ver.* 21. which *Moſes* in *Deut.* ii. 26. calls, *Words of Peace.*

*And he came to Jahaz,*] A City, it is probable, belonging to the *Moabites*; whither the *Iſraelites*, perhaps, retreated when *Sihon* denied them a Paſſage thro' his Country. For *Iſaiah* plainly mentions *Jahaz*, as a Place either in the Country of *Moab*, or near it, *ch.* xv. 4. and *Jeremiah* alſo, calling it *Jahazah*, *ch.* xlviii. 21.

*And fought againſt Iſrael.*] Who had Orders from God, not to decline the Battle (as they did with the *Edomites* and the *Moabites*) and were aſſured of Victory, *Deut.* ii. 31. For they were *Amorites*, whoſe Country God promiſed to *Abraham* (*Gen.* xv. 21.) being part of the *Canaanites*, whom they were commanded to deſtroy; for they were deſcended from one of the Sons of *Canaan*, *Gen.* x. 16. Which made this War with them to have a juſt Ground; not becauſe they denied the *Iſraelites* a Paſſage thro' their Country, againſt the Right of Nations, as *Grotius* thinks, (which was but the Occaſion, not the Ground of the War) but becauſe they were one of the *Seven Nations* condemned by God to deſtruction, (whoſe Land he beſtowed upon the *Iſraelites*, *Joſh.* iii. 10.) and becauſe *Sihon* came

out

but armed againſt them, beyond the Bounds of his own Dominions; and fell upon them, when they had given him no Provocation.

Ver. 24. *And Iſrael ſmote him with the edge of the Sword,*] Utterly overthrew his Army; and, putting them all to the Sword, made themſelves Maſters of his Country.

*And poſſeſſed his Land*] For they deſtroyed all the Inhabitants, Men, Women and Children, *Deut.* ii. 33, 34.

*From Arnon unto Jabbok, even unto the Children of Ammon:*] This is a brief Deſcription of the Extent of *Sihon*'s Country; which reached from the River *Arnon*, the bound of the *Moabites* Country on the *South* (*ch.* xxii. 36.) unto *Jabbok*, which was the bound of the *Ammonites* Country on the *North*, *Deut.* iii. 16. *Joſh.* xii. 2. xiii. 10. But they meddled with no Place that lay upon the River *Jabbok*, which belonged to the *Ammonites*; for that GOD had forbidden, *Deut.* ii. 37. By which *Jephthah* (as I obſerved) two hundred and ſixty Years after this, juſtified the Title of the *Iſraelites* to all the Country here mentioned; which they took not from the *Ammonites*, or *Moabites*, but from the *Amorites*, who were the Owners of it, when they conquer'd it, *Judges* xi. 13, 15, 22, 23. For *Sihon* had got half of their Country, as well as part of the Country of *Moab*, as appears from *Deut.* iii: 11. and from *Joſh.* xiii. 25. Where it is plain, *Joſhua* gave the *Gadites* half of the Country of the Children of *Ammon*, which was now taken from the *Amorites*, who had diſpoſſeſſed them. *Joſephus* deſcribes it as lying between three Rivers, like an *Iſland*: for the Banks of *Arnon* were the bounds of this Region on the *South* ſide; and *Jabbok* on the *North*, which running into *Jordan*, loſt its Name; and the *Weſtern* Tract of it was waſhed by *Jordan* itſelf: and on the *Eaſt* part it was ſurrounded with the Mountains of *Arabia*.

*For the Border of the Children of Ammon was ſtrong.*] This is not mentioned here as a Reaſon why the *Iſraelites* did not ſet upon their Country, (for they were expreſsly forbidden to do it, *Deut.* ii. 19.) but why *Sihon* conquered none of the *Ammonites* Country beyond *Jabbok*, (as he did all from *Arnon* thither) becauſe their Frontiers on that ſide of their Country were very ſtrong, by the Fortifications, which it is likely they had made upon the River.

Ver. 25. *And Iſrael took all theſe Cities,*] All the Cities of that Country, which lay between *Arnon* and *Jabbok*: Some of which are named *ver.* 30.

*And Iſrael dwelt in all the Cities of the Amorites,*] Having deſtroyed the former Inhabitants, as I noted before, *Deut.* ii. 34.

*In Heſhbon,*] Even in their Royal City.

*And in all the Villages thereof.*] In Hebrew *the Daughters*; as Villages and Caſtles are called, which depend upon the *Metropolis*, as Daughters on their Mother.

Ver. 26. *For Heſhbon was the City of Sihon the King of the Amorites.*] He had made this the Seat of his Kingdom, after his Conqueſt of this Country: Which *Moſes* obſerves (together with what follows) that it might appear to Poſterity, they invaded no part of the *Moabites* Territories, or of the *Ammonites*, but what was in the quiet Poſſeſſion of the *Amorites*, who had taken this Country from them, and perhaps in a juſt War, and long enjoyed it.

*Who had fought againſt the former King of Moab,* &c.] It is not certain that this *Sihon*, whom the *Iſraelites* now vanquiſhed, had diſpoſſeſſed the *Moabites* of this Country; but more likely ſome of his Anceſtors, who were all called by the Name of *Sihon*, (as the Kings of *Paleſtine* were all called *Abimelech*, *Gen.* xx. 2. xxvi. 1. and the Kings of *Egypt* called *Pharaoh*) who had fought, not with the preſent King of *Moab*, but with one of his Predeceſſors, and conquered him and his Country.

*The former King of Moab.*] Theſe words are not to be underſtood, as if he fought with the King of *Moab*, who immediately reigned before *Balak*; but, as I ſaid, with ſome of his Predeceſſors. So the LXX. τό πρότερον, *that heretofore was* King of *Moab*: and in the *Hebrew* the words are literally, *The King of Moab, the firſt*; perhaps, of the preſent Race.

Ver. 27. *Wherefore they that ſpeak in Proverbs,*] In the *Hebrew* the words are, *wherefore the Proverbialiſts*: that is, the Poets, whoſe Compoſures in thoſe Days, were very ſententious.

*Say,*] Have this Song in their Mouths: which ſeems to have been compoſed by ſome of the *Amorites*, upon the Victory which *Sihon* got over the *Moabites*; particularly upon the taking of *Heſhbon*; which, I ſuppoſe, he beſieged immediately upon the routing of their Army. This *Moſes* thought good to inſert in his Hiſtory, as an Evidence that this Country belonged to the *Amorites*, when the *Iſraelites* ſubdued it. Thus he quotes a common Saying about *Nimrod*, to juſtify what he writes of his Greatneſs: See *Gen.* x. 9.

*Come into Heſhbon,*] The words either of *Sihon* calling to his People; or of the *Amorites* exhorting one another, to go to *Heſhbon*, and help to repair the Ruins that had been in it by the War, that it might become the Royal City of their Country. For that's the meaning of the following Words.

*Let the City of Sihon be built and prepared.*] Let that Place which *Sihon* hath choſe for his Seat, be built up again, and made fit for his Reception.

Ver. 28. *For there is a Fire gone out of Heſhbon,*] Now the Poet riſes into a Rapture, and propheſies the Conqueſt of the whole Country, by the Army of *Sihon* marching out of *Heſhbon*. For in the prophetical Language, the Deſolations made by War are compared to *Fire*, and to the *Flames*, which conſume all they come near, *Amos* i. 7, 10, 12, 14. ii. 2, 5.

*A Flame from the City of Sihon:*] This is but a Repetition (as the manner is) of what was now ſaid in other Words; expreſſing the Certainty of this Preſage.

*It hath conſumed Ar of Moab,*] He ſpeaks as if he already ſaw the thing done which he foretold; tho' it never came to paſs. For they did not conquer *Ar*, which remained in the Poſſeſſion of *Moab* in *Moſes* his time; as appears from *Deut.* ii. 9, 18, 29. But in his poetical Heat, (or Fury, as they ſpeak) he inſults, as if they had actually taken the capital City of *Moab*. For ſo

*Ar* was; and afterwards called *Rabbath*, and *Rabbath-moba*, *i. e.* the great City of *Moab*; to diſtinguiſh it from *Rabbah-Ammon*, *i. e.* the great City of the *Ammonites*. For ſo we find in *Stephanus* (*de Urbibus*) Ραββάθμωμα (it ſhould be Ραββάθμωβα, as *Bochartus* hath truly corrected it, in his Preface to his *Phaleg*) which he calls Πόλις τρίτης Παλαιστίνης ἡ νῦν Ἀρεόπολις· For *Ar*, as I ſaid, was the old Name of it, *Deut.* ii. 29. *Iſa.* xvi. 1. from whence came the Name of Ἀρεόπολις, which it retained in later Ages.

*And the Lords of the High-places of Arnon.*] The *Maſters*, or *Owners* (as the Word *Baale* may be tranſlated) *of the High-places*, &c. *i. e.* thoſe that dwell in the ſtrongeſt Forts of the Country: Or, as ſome fancy, the Prieſts of the Places are here meant; or, rather their Temple where *Baal* was worſhipped. For we find a Place in this Country called *Bamoth-Baal*, *Joſh.* xiii. 17. *The High-places of Baal.* And it is evident, this Poet triumphs in this Ἐπινίκιον over their Gods and their Religion, as well as over them.

Ver. 29. *Wo unto thee, Moab*;] He goes on to foretel the Calamity of the whole Country.

*Thou art undone, O People of Chemoſh*:] So he calls the *Moabites*, who ſerved (as the *Chaldee* tranſlates it) or worſhipped *Chemoſh* as their God: For ſo we read he was, *Jerem.* xlviii. 7, 13. 1 *Kings* xi. 7. *Judges* xi. 24. which St. *Hierom* thinks differs from *Baal-Peor* only in Name. See *Voſſius de Orig. & Progr. Idolol. Lib.* ii. *cap.* 8. Some take *Chemoſh* to be *Saturn*; particularly *Scharaſtanius*: the Manner of whoſe Worſhip ſee in Dr. *Pocock*'s excellent Annotations in *Specim. Hiſt. Arab. p.* 316. I ſhall only add, That as the *Moabites* are called *the People of Chemoſh*, becauſe they worſhipped him as their God, ſo the *Iſraelites* are called *the People of the* LORD, and *the People of* GOD, becauſe they worſhipped the LORD alone, *Judges* v. 11. 1 *Sam.* xiv. 13. For in the Days of Paganiſm, as Mr. *Mede* obſerves, every Country, nay every City, had their proper and peculiar Gods, which were deemed as their Guardians and Protectors: From whence the Nations themſelves are expreſſed by the Name of their Gods. That is evident from this Place; but it is not ſo plain, that when GOD threatens to deliver up *Iſrael* to *ſerve other Gods*, he means giving them up into the Hands of the People of ſtrange Countries; which he takes to be intended in *Deut.* iv. 28 xxviii. 64. *Jerem.* xvi. 16, *&c.* See *Book* iv. *p.* 977. And ſo he thinks the Words of *David* may be expounded, 1 *Sam.* xxvi. 19. *They have driven me out this Day from abiding in the Inheritance of the* LORD, *ſaying, Go ſerve other Gods*; *i. e.* baniſhed me into the Country of Idolaters. See *Book* iii. *p.* 823. where this is more largely explained.

*He hath given his Sons that eſcaped, and his Daughters into Captivity, unto Sihon King of the Amorites.*] This is a manifeſt Triumph over their God *Chemoſh*, who was not able to ſave his Worſhippers (whom he calls his *Sons* and his *Daughters*, i. e. his Children) who were under his Protection. No, he could not ſo much as preſerve thoſe that eſcaped the Fury of the Sword, but they were afterward taken Captive, to make up part of the Triumph of *Sihon* King of the *Amorites*.

Ver. 30. *We have ſhot at them; Heſhbon is periſhed even unto Dibon,*] The *Hebrew* Words, *vanniram abad Heſhbon ath Dibon*, may as well, if not better, be tranſlated *their Light is periſhed* (or taken away) *from Heſhbon unto Dibon*. So *Forſterus* in his *Lexicon*, and the *Tigurin* Verſion, and others. That is, their Glory is gone, from one end of the Country to the other: For *Heſhbon* and *Dibon* were two famous Places in this Territory, *Joſh.* xiii. 17. And ſome think this is the Place called *Dibon-Gad*, *ch.* xxxiii. 45. which was the more noted, becauſe there *Nebo*, one of their Gods, was worſhipped: For in *Iſai.* xv. 2. *Dibon* is mentioned as one of their High-places; and there *Nebo* is lamented, *i. e.* their God which was there worſhipped; whence *Heſychius* ſaith, Δεηβῶν (which no doubt is this *Dibon*) τόπος ἔνθα ἵδρυται ἱερὸν Μοαβιτῶν, a Place where the *Moabites* had a Temple. See *Selden de diis Syris*, *Syntagm.* 2. *cap.* 12.

*We have laid them waſte even unto Nophah,*] Another Place in that Country, as appears by the Words following.

*Which reacheth unto Medeba.*] That is, the Territories of *Nophah* extended as far as *Medeba*, which was certainly a Place in the Country of *Moab*, *Iſai.* xv. 2. But the Word *reacheth* is not in the *Hebrew*; and the Words without it may be thus truly tranſlated, *and as far as Medeba*. For ſo the *Hebrew* Particle *aſcher* is ſometimes uſed to ſignify ſimply *and*, as *Eccleſ.* vi. 12. *aſcher mi*, *and who* can tell, *&c.* So here *aſcher ad*, *and unto*, &c.

And here I think fit to note, That it is likely theſe Verſes were ſome part of the Hiſtory of thoſe Countries: For a Poetical Way of Writing was in uſe before Proſe, as *Strabo* tells us, *lib.* i. *Geograph. p.* 18. where he ſaith, ὁ πεζὸς λόγος ὅ γε κατεσκευασμένος μίμημα τοῦ ποιητικοῦ. Πρώτιστα γὰρ ἡ ποιητικὴ, *&c.* All ſet or artificial Speech, (whether Hiſtorical or Rhetorical) was but an imitation of Poetical Compoſitions; the Ancients knowing no other: *Cadmus*, and *Pherecydes*, and *Hecatæus*, being the firſt who brought in this Form of Writing now in uſe. See *Salmaſius in Solinum*, *p.* 841. and *Cuperus* in his *Apotheoſis Homeri*, *p.* 55. However, this is certain, that they who would inſtruct the People, put their Leſſons into Verſe, as *Strabo* there ſhows; where he ſays, *p.* 15. Οἱ Παλαιοὶ φιλοσοφίαν τινὰ λέγουσι πρώτην τὴν ποιητικὴν εἰσάγουσαν, &c. *The Ancients call Poetry the firſt Philoſophy, forming our Lives from tender Years, teaching good Manners, governing the Paſſions and Actions with pleaſure*: For which cauſe the *Greeks* inſtituted their Children in their Cities by Poetry, Ου ψυχαγωγίας χαρίν δήπουθεν ψιλῆς, ἀλλὰ σωφρονισμοῦ, *not merely for the ſake of bare Delectation, but to form them to Sobriety.*

Ver. 31. *Thus Iſrael dwelt in the Land of the Amorites.*] This he mentions again, to make it the more obſerved, that this was the Country of the *Amorites*, into which the Children of *Iſrael* entred, not of the *Moabites*; who had been expelled out of it, as was notoriouſly known; there being a Song in every Body's Mouth, which continued the Memory of it.

Ver. 32. *And Moſes ſent to ſpy out Jaazer,*] Another City formerly belonging to *Moab*, but now in the Poſſeſſion of the *Amorites*; which the *Iſralites* did not take at the firſt; but after they had conquered all the Country before-mentioned, they ſent ſome Men to bring them Intelligence, which way it was beſt to attack that City alſo, and the Country about it. It was not far from Mount *Gilead*, 2 *Sam.* xxiv. 5, 6. 1 *Chron.* xxvi. 31. and both of them were famous for good Paſture, and therefore given to the Tribe of *Reuben* and *Gad*, who had much Cattle, *chap.* xxxii of this *Book*, 1, 3, 4, 35, 36. After the ten Tribes were carried Captive from their own Land, it fell into the Hands of the *Moabites* again; as may be gathered from *Jerem.* xlviii. 32.

*And they took the Villages thereof,*] As well as the City it ſelf.

*And drove out the Amorites that dwelt there.*] If it had not been poſſeſſed by them, they would not have meddled with it.

Ver. 33. *And they turned*] Or *returned* (as the LXX have it) from *Jaazer*.

*And went up by the way of Baſhan:*] A famous Mountain (*Pſal.* lxviii. 15.) lying more Northerly than the Country of *Sihon*, and belonging alſo to the *Amorites*; where was very rich Paſture, and an excellent Breed of Cattle, *Deut.* xxxii. 14. *Pſal.* xxii. 12. and ſtately Oaks, *Ezek.* xxvii. 6.

*And Og the King of Baſhan*] The whole Country of which he was King, had its Name from that Mountain, and was called *the Kingdom of Og in Baſhan*, *Deut.* iii. 10. where he is ſaid, as well as *Sihon*, to be *a King of the Amorites*, *ver.* 8. and *ver.* 11. that he was *of the Remnant of the Giants*, or of the *Rephaim*; who were a mighty People in that Country of *Baſhan*, (ſee *Gen.* xiv. 5.) which in after Ages was called *Batanæa*.

*Went out againſt them,*] To oppoſe their Paſſage.

*He, and all his People,*] With all the Men of War in his Country.

*To the Battle at Edrei.*] A City near that Country, afterward called *Adara*, as St. *Hierom* tells us in his Book *de Locis Hebraicis*. He offered the *Iſraelites* Battle; which by GOD's Order they accepted.

Ver. 34. *And the* LORD *ſaid unto Moſes,*] That he might report it to the People.

*Fear him not:*] They had reaſon to be courageous, (and not affrighted, becauſe he was a Giant) having lately overcome a mightier King than he; of which GOD puts them in mind in the end of this *Verſe*.

*For I have delivered him into thy Hand, and all his People,* &c.] For their greater Encouragement, he adds his Promiſe, on which he bids them rely, as if they ſaw it already done, that he would give them the Victory over *Og*, and all his Forces, and beſtow upon them his Country. This Hiſtory *Moſes* reports more at large, *Deut.* iii. 1, 2, 3, &c.

Ver. 35. *So they ſmote him, and his Sons, and all his People, until there was none left him alive:*] After they had overthrown him and his Army, they purſued the Victory, till they had deſtroyed all the People of the Country; ſome part of which held out longer than the reſt, (as appears from *ch.* xxxii. 39, &c.) but at length was wholly ſubdued by *Jair*, the Son of *Manaſſeh*, who had all the Region of *Argob* given him for his pains, *ch.* xxxii. 41. *Deut.* iii. 14.

*And they poſſeſſed his Land.*] Wherein were *ſixty* walled Cities, beſides a great many ſmall Towns, *Deut.* iii. 4, 5. *Joſh.* xiii 30. All which was given to the half Tribe of *Manaſſeh*, *Deut.* iii. 13. *Joſh.* xiii. 29, 30. 1 *Kings* iv. 13.

## CHAP. XXII.

Ver. 1. AND *the Children of Iſrael ſet forward,*] In what Month of the *fortieth* Year this which follows fell out, we cannot tell, but it is likely in the *ſeventh*; when they removed from the Mountains of *Abarim*, *ch.* xxi. 20. xxxiii. 48.

*And pitched in the plains of Moab,*] Which had formerly belonged to the *Moabites*, from whom it took its Name: But had been taken from them by the *Amorites*; and now was in the Poſſeſſion of the *Iſraelites*.

*On this ſide Jordan*] Unto which River this Plain extended: And they pitched near to it, from *Beth-Jeſimoth* unto *Abel-Shittim*, *ch.* xxxiii. 49. where they ſtaid, till under the Conduct of *Joſhua* they came to *Jordan*, and paſſed over it, *Joſh.* iii. 1.

*By Jericho.*] Rather *againſt Jericho*, as the LXX. tranſlate it: For *Jericho* was on the other ſide of *Jordan*, directly oppoſite to the Place where they now pitched. And therefore the *Vulgar Latin* tranſlates, or rather paraphraſes it, *Where Jericho is ſituated beyond Jordan*: i. e. paſſing the Ford, they came directly to *Jericho*.

Ver. 2. *And Balak the Son of Zippor*] Who was King of the *Moabites* at this time; and deſcended, it is likely, from the ancient Kings of that Country, *ch.* xxi. 26.

*Saw all that Iſrael had done to the Amorites.*] To *Sihon* and *Og*, the *two Kings of the Amorites*, (as they are called *Deut.* iii. 8.) who were ſuch near Neighbours to *Balak*, that he not only *ſaw*, but conſidered (as the Word implies) what a ſpeedy Conqueſt the *Iſraelites* had made of their Country.

Ver. 3. *And Moab was ſore afraid of the People,*] Leſt they ſhould expel them out of their Country, as they had done the *Amorites*: For they knew nothing of GOD's Command to the *Iſraelites*, not to diſturb them in their Poſſeſſions. Some imagine, but I ſee no good ground for it, that they were afraid the *Iſraelites* ſhould get Poſſeſſion of the Land of *Canaan*, unto which they thought themſelves perhaps to have a better Title; being deſcended from the eldeſt Daughter of *Lot*, who was the Son of *Abraham*'s elder Brother; for *Abraham* was the youngeſt Son of *Terah*. But no Body can ſee any Right that this Deſcent gave *Lot* or his Children; there being no Promiſe made of it by GOD to any Perſon, but *Abraham* and his Poſterity.

*Becauſe they were many;*] Too ſtrong for the *Moabites* to deal withal; having conquered thoſe who had been too hard for them, and taken a great Territory from them, *ch.* xxi. 26.

*And Moab was diſtreſſed becauſe of the Children of Iſrael.*] As *Moſes* in his Song, after they had paſſed the Red Sea, foretold they would be, *Exod.* xv. 15.

Ver. 4. *And Moab ſaid*] By Meſſengers, which were ſent (it is moſt likely) by the King, and the Princes of the Country.

*Unto the Elders of Midian,*] Who were their Neighbours and Confederates. The Title of *Elders*, it appears by this, was given in other Nations, as well as among the *Iſraelites*, to the greateſt Perſons in their Countries: Or the *Iſraelites*, after their manner, ſo called Men every where, who were in high Authority. For theſe Perſons who are here called *Elders*, are called *Kings* (*ch.* xxxi. 8.) and *Princes*, *Joſh.* xiii. 21. In like manner they, who in the *ſeventh verſe* of this *Chapter* are called *the Elders of Moab*, are in the next *verſe* called *the Princes of Moab.* Which, it is evident, was the ancient Language among the *Egyptians*, *Gen.* l. 7. (unleſs we ſuppoſe *Moſes*, as I ſaid, to have ſpoken in the Language of the *Jews*) and, it is very likely, was alſo the ancient Language of *Phœnicia*, and the Countries thereabouts; and perhaps in much remoter parts. For it is a known Story, that when the *Phœnicians* fled before *Joſhua*, and forſook the Land of *Canaan*, they fixed in *Africk*; where they left this name of *Elders* among the *Carthaginians*. See Mr. *Selden*, *Lib.* i. *de Synedr. cap.* 14. *p.* 587, &c.

*Midian.*] This is not the Country wherein *Jethro* was a Prince; for that was not far from Mount *Sinai*, as appears from *Exod.* iii. 1. whereas this was remote from that place, adjoining to the *Moabites*, and near to *Paleſtine*: Tho' it is very probable, the People of both theſe Countries were deſcended from *Abraham*, by one of the Sons he had by *Keturah*, *Gen.* xxv. 2.

*Now ſhall this Company*] The Army of *Iſrael* encamped in the Plains of *Moab*, *ver.* 1.

*Lick up all round about us,*] *i. e.* Devour us and all our Neighbours, (or our whole Country) unleſs we join together to oppoſe them.

*As the Ox licketh up the Graſs of the Field.*] They uſe this Metaphor, to ſignify how eaſily the *Iſraelites* would conquer them, without a timely, reſolute, and unanimous Oppoſition; and likewiſe what an Univerſal Deſolation they would make. For the Words are in the *Hebrew*, *the green of the Field*, i. e. not only the *Graſs*, but the Leaves of Trees, which Oxen eat, as *Bochartus* obſerves out of the Scripture, as well as other Authors, *Iſa.* xxvii. 20. And to *lick up* is not lightly to touch with the Tongue, but to eat and conſume. See *Hierozoicon*, *P.* i. *Lib.* ii. *cap.* 31.

*And Balak the Son of* Zippor *was King of the Moabites at that time.*] He was mentioned before (*ver.* 2.) but here recorded to have been King of the Country; who endeavoured to ſecure himſelf, by the aſſiſtance of his Neighbours and Allies; unto whom he ſent this Embaſſy, to adviſe with them what courſe it was beſt for them to take for their common Safety.

Ver. 5. *He ſent Meſſengers therefore*] The Reſult of the Treaty with *Midian* was, that with joint conſent they ſhould ſend Ambaſſadors, of each Nation, and of the ſame Quality, on the following Meſſage, *ver.* 7. And this counſel, it is likely, was given by the *Midianites*; for *Balak* ſaith nothing of it by his Meſſengers: But it was reſolved on when they came there, as the moſt effectual Means for their Security. This, I think, the word *therefore* imports.

*Unto Balaam,*] A famous Sooth-ſayer, or Diviner, as he is called in *Joſh.* xiii. 22. That is, one who pretended to foretel future Things, and diſcover Secrets, *&c.* tho' not by good and allowable Arts, but ſuch as were abſolutely prohibited to GOD's People, *Deut.* xviii. 10. He had been formerly a good Man, and a true Prophet, till loving the *wages of Unrighteouſneſs*, he apoſtatized from GOD, and became a *Koſem*, which we tranſlate a *Diviner*: That is, ſaith *Aben-Ezra*, an Aſtrologer; who obſerving when Men were under a bad Aſpect of the Stars, pronounced a Curſe upon them; which ſometimes coming to paſs, gained him a great Reputation. But this is not the import of that word, as I ſhall ſhow in its proper place. Let it ſuffice now to obſerve, that the *Jews* are ſo much of this Opinion, that he had been a better Man than he was now, that they take him, as St. *Hierom* obſerves, to be the ſame Perſon, who in the Book of *Job* is called *Elihu*. But *Origen*, and ſome others think he was no Prophet, but only one of the Devil's Sorcerers, of whom he went to enquire; but GOD was pleaſed to put the Devil by, and give what Anſwer he thought fit: Which *Balaam* himſelf plainly diſcerned, and therefore calls himſelf, *He who heard the words of* GOD, &c. On which ſide the Truth lies, we ſhall be able to judge, when we come to conſider what paſſed between GOD and him, in the following Hiſtory.

*The Son of Beor,*] Who was alſo called *Boſor*, as ſome gather from 2 *Pet.* ii. 15. tho' that place may have another Interpretation.

*To Pethor,*] A city in *Aram*, or *Meſopotamia*, *ch.* xxiii. 7. *Deut.* xxiii. 4. This was the ancient Name of the place; which in after times the *Syrians* called *Boſor*, by an eaſy change of two Letters, which is very uſual. So *Grotius* underſtands thoſe words, 2 *Pet.* ii. 15. Βαλαὰμ τȣ̃ Βοσόρ, *Balaam* (not the *Son*, but) *of the City of Boſor.*

*Which is by the River of the Land of the Children of his People,*] *i. e.* Near to *Euphrates*; which is commonly in theſe Books called by the Name of *the River*, *Gen.* xv. 18. and many other places. This determines *Aram* (which was the Name of ſeveral Countries thereabouts) to ſignify that which is called in Scripture *Aram Naharaim*; that is, the *Aram* which lay between the two famous Rivers of *Euphrates* and *Tygris*. The former of which was called, by way of Eminence, *the River*, (tho' the other alſo was eminent) becauſe it was neareſt, and beſt known to the *Iſraelites*. And *Ptolemy* mentions a City called *Pachoria* in his time, upon this River, which ſome take to be *Pethor*. And it is very probable that *Abraham*, before he came into *Canaan*, lived hereabout, *Gen.* xxiv. 4, 10. *Joſh.* xxiv. 2. And here *Jacob* alſo ſerved for his Wife, and begat all the Patriarchs, except *Benjamin*, (whence the *Iſraelites* acknowledged their Father to have been a poor *Aramite* or *Syrian*, as we tranſlate it, *Deut.* xxvi. 5.) by which means ſome Relicks of true Religion ſtill remained in this Country, tho' mixed with a great deal of Superſtition.

*To call him,*] To invite him to come to them.

*Saying, there is a people come out of Egypt*:] Which all the Power of *Pharaoh* could not hinder.

*They cover the face of the earth,*] Are exceeding numerous.

*And they abide over againſt me.*] Lie incamped not far from me, and are ready to invade my Country.

Ver. 6. *Come now therefore, I pray thee,*] They were to ſpeak in the Name of the King of *Moab*, (whoſe words theſe are ſaid to be, *ver.* 7.) there being no King, perhaps, at this time in *Midian*, but ſeveral little Princes, who are called Kings, *ch.* xxxi. 8.

*And curſe me this people,*] It ſeems they had an Opinion in thoſe days, which prevailed much in after-times, That ſome Men had a Power, by the help of their Gods, to blaſt, not only particular Perſons, but whole Armies; ſo that they ſhould not be able to effect their Deſigns. This they are ſaid to have done, ſometimes only by bare words of Imprecation; of which there was a ſet Form among ſome People, which *Æſchines* calls διωριζομένην ἀρὰν, *the determinate curſe.* Sometimes they alſo offered Sacrifices, and uſed certain Rites and Ceremonies, with ſolemn Charms: A famous inſtance of which we find in the Life of *Craſſus*; where *Plutarch* tells us, That *Attejus*, Tribune of the People, made a Fire at the Gate, out of which *Craſſus* was to march unto the War againſt the *Parthians*; into which he threw certain things to make a Fume, and offered Sacrifices to the moſt angry Gods, with horrid Imprecations upon him; which, he ſaith, according to ancient Tradition, had ſuch a Power, that no Man, who was loaded with them, could avoid being undone.

*For they are too mighty for me:*] I am not able to deal with them without thy help.

*Peradventure*] But I hope, *&c.* For the *Hebrew* word אולי is not a Particle of Doubting, but of Hoping: *Non eſt particula dubitantis, ſed benè ominantis & ſperantis*; as *Forſterus* obſerves, *Iſa.* xxxvii. 4. *Zephan.* ii. 3.

*I ſhall prevail, that I may ſmite them, and that I may drive them out of the Land:*] I hope, by the conjunction of thy Curſes with my Sword, I may be able to deſtroy them; or at leaſt to drive them out of this Country.

*For I wot that he whom thou bleſſeſt, is bleſſed; and he whom thou curſeſt, is curſed.*] The ancient Prophets had ſuch Power with God to obtain great Bleſſings from him, for others, as appears by the Story of *Abraham* and *Abimelech*, *Gen.* xx. 10. and of *Jacob*, who bleſſed *Pharaoh*, *Gen.* xlvii. 7. and afterward all his own Sons. And no doubt their Imprecations were as powerful, when there was a juſt cauſe for them; according to what we read, 2 *Kings* ii. 24. And it is likely, while *Balaam* (who was a Prophet, as appears by what follows, and is ſo called by St. *Peter*) continued a good Man, he bleſſed and curſed no other way, but by Prayer to God, and by Imprecations in his Name: Which was imitated by other great Men, particularly by King *Cambyſes* in his Speech to the *Perſians*, recorded by *Herodotus* in *Thalia*, *cap.* 65. where he ſaith, *If you do what I require, then let your Land bring forth plentifully; and your Wives and your Flocks be fruitful, and your ſelves enjoy your liberty: but if ye do not,* τὰ ἐναντία τουτοῖσι ἀρέομαι ὑμῖν γενέσθαι, *I imprecate the quite contrary things to theſe to fall upon you.* But when *Balaam* degenerated into a falſe Prophet, and became a Diviner, then he uſed Spells and Inchantments (as is plain by this Hiſtory) and ſuch Rites and Ceremonies as were the invention of wicked Spirits; which *Pharaoh*'s Magicians, the Jews fancy, made uſe of to ſtop the *Iſraelites* at the Red Sea: See *Exod.* xiv. 2.

Ver. 7. *And the elders of Moab, and the elders of Midian*] I take theſe two Nations to have been ancient Confederates; but the Jewiſh Tradition is, that they had been always at Enmity, and now reconciled by a common danger: Juſt as two Maſtiffs (ſo they explain it) who are continually fighting, when they ſee the Wolf ſet upon one of them, join together for their defence; becauſe, if he devour the one, the other will not long ſurvive him.

*Departed, with the Rewards of Divination in their hand,*] It was the cuſtom among God's People, when they came to conſult with a Prophet, to bring him a Preſent; as appears from 1 *Sam.* ix. 7, 8. And indeed, from ancient time, Men were not wont to approach great Perſons without one: See *Gen.* xliii. 11, 25, 26.

*And they came unto Balaam, and ſpake unto him the words of Balak.*] Delivered their Meſſage; having firſt, as the manner was, made him the Preſent.

Ver. 8. *And he ſaid unto them, Lodge with me this night,*] That was the time, it ſeems, wherein he was wont to receive Anſwers to his Enquiries; either in a Dream, or by Apparitions, or ſome other way. There are thoſe, who think he now began to betray the naughtineſs of his Heart, in taking time to adviſe about this Matter; which, if he had been a faithful Servant of God, he would inſtantly have rejected with diſdain. And it is likely enough, by what follows, that he was as deſirous of their Money, as they were of his Imprecations.

*And I will bring you word again, as the Lord ſhall ſpeak unto me.*] You ſhall have my Anſwer, according to the Directions which the Lord ſhall give me. By this I take it to be evident, that he was not a Stranger to the true God, with whoſe Name it is certain he was acquainted; and it is probable, had received Revelations from him, till he became a covetous mercenary Prophet, and addicted himſelf to ſuperſtitious Rites and Ceremonies; making uſe of *Teraphim* perhaps, which had been of ancient practice in his Country, and worſhipping God, perhaps, by other Images. See *Gen.* xxxi. 19, 24, 30, 49. where, it is evident that *Laban* had ſtill communication with the Lord, tho' he uſed *Teraphim*, and calls them his Gods. Which perhaps put that idle conceit into the Head of ſome of the *Jews*, that it was one and the ſame Perſon, who is there called *Laban*, and here *Balaam*: Who falling, as I ſaid, into Idolatrous Practices, was forſaken by God, and delivered up to the Impoſtures of Evil Spirits; tho' he ſtill continued to enquire of the Lord, who was pleaſed, at this time, to make his Mind known to him, for the Preſervation of his People *Iſrael*.

*And the Princes of Moab abode with Balaam.*] As did thoſe of *Midian* alſo; who are mentioned in the foregoing *verſe*. Tho' ſome of the *Jews* have a fancy that the Elders of *Midian* went away (which they give as the reaſon that they are not here mentioned) as ſoon as they heard *Balaam* ſay, he would addreſs himſelf for Advice unto the LORD; who they knew would be favourable to *Iſrael.* And on the other ſide, ſome Chriſtians have been of Opinion, that he addreſſed himſelf to the LORD, only to try if he could draw him by his charms, to take part with the *Moabites:* Juſt as the *Romans*, when they laid Siege to a city, endeavoured by all means they could invent, to perſwade the Tutelar Gods of that place to forſake it, and come over to their ſide: which Rite is deſcribed by *Macrobius.*

Ver. 9. *And* GOD *came unto Balaam,*] As he is ſaid to have done unto *Abimelech* in a Dream, *Gen.* xx. 3. where I obſerved that *Maimonides* makes a diſtinction between GOD's *coming* to a Perſon, and his *ſpeaking* to him: But that cannot be made uſe of here; for GOD did both *come* and *ſpeak* to *Balaam*, as appears from *ver.* 32, 35. where we read, the Angel of the LORD ſpake to him. And here it will be fit to note, That all Nations, of whom we have any knowledge, have been poſſeſſed with this Opinion, that GOD was wont to appear frequently unto Men; eſpecially, *cum recentes à Deo eſſent*, (as *Seneca* ſpeaks in *Epiſt.* xc.) when they were newly come out of his hand: and that he alſo was pleaſed to reveal his Mind and Will unto them, by ſome means or other; particularly by his Angels, whom he ſent on Meſſages to them, as long as there was any Goodneſs left among them. This is moſt admirably expreſſed by *Catullus*,

*Præſentes namque ante domos inviſere caſtas*
*Sæpius, & ſeſe mortali oſtendere cœtu*
*Cœlicolæ, nondum ſpreta pietate, ſolebant.*

See *Huetius* in his *Quæſtiones Alnetanæ, lib.* ii. *cap.* 12. *n.* 1, 2. And indeed no account can be given, how it came into the Head of *Homer*, and other Poets, to bring in the Gods appearing ſo oft, as they do, upon every occaſion, if GOD had not been wont, in ancient time, to manifeſt himſelf, not only to the *Iſraelites*, but to other Nations alſo, eſpecially before the diſtinction of this People from them. So he did to *Abimelech*, *Laban*, &c. as well as to *Abraham*, *Iſaac* and *Jacob.* For, as Dr. *Jackſon* hath well obſerved (in his *firſt* Book upon the *Creed*, *chap.* 11.) if they had never heard nor read of any ſuch thing, all the Wits in the World, had they beat their Brains never ſo much, could not have thought of bringing the Gods in a viſible ſhape upon the Stage, or interlacing their Poems with their frequent Apparitions: Nor can any other account be given, how this came to be the common Belief of the World, from one end of it to the other, that the Gods revealed their Mind to Men; the Philoſophers, as well as ordinary People, in the *Eaſt*, *Weſt*, *North* and *South*, making no doubt of it: For *Abaris Hyperboreus*, and *Zamolxis Geta*, were no leſs famous in the *North*, than the *Egyptian* Prophets were in the *South.*

But when Mankind degenerated, and corrupted themſelves by all manner of Wickedneſs, then GOD forſook them, and permitted evil Angels to take the place of the good, and plunge Mankind further into all manner of Filthineſs; eſpecially into abominable Idolatries. So that *Balaam*, who, I queſtion not, had at firſt familiarity with GOD, and his holy Angels, abuſing this Honour GOD had done him, in making him a Prophet, by imploying it to ſerve his vile Covetouſneſs, GOD gave him up to the Deluſion of evil Spirits; of whom he learnt Inchantments. But at this time GOD was pleaſed again to appear to him himſelf, for the good of his People *Iſrael*; and to over-rule all his bad Inclinations: Inſomuch that *Moſes* ſays at laſt he did not go, as he had done, to *ſeek Inchantments*, (*chap.* xxiv. 1.) but gave up himſelf wholly, for the preſent, to the conduct of GOD's Spirit; as I ſhall there obſerve.

*And ſaid unto him,*] By an Angel, as *Maimonides* interprets it, *More Nevoch. P.* ii. *cap.* 41.

*What Men are theſe with thee?*] He asks this queſtion, partly to prove *Balaam*, whether he would tell him the truth of their Buſineſs; and partly to make way for the following Direction.

Ver. 10. *And Balaam ſaid unto* GOD,] To whom (it appears by this) and to the way wherein GOD communicated himſelf, he was not a Stranger.

*Balak the Son of Zippor, King of Moab, hath ſent unto me, ſaying,*] This ſhows the Embaſſy was ſent principally in his Name; the *Midianites* only joining in it, *ver.* 5.

Ver. 11. *Behold, there is a People come out of Egypt,* &c.] This *verſe* contains only a brief Report of the Meſſage that was ſent him; to which he deſired GOD would tell him what Anſwer he ſhould return.

Ver. 12. *And* GOD *ſaid unto Balaam,*] By an Angel, *ver.* 9. and *ver.* 35.

*Thou ſhalt not go with them, thou ſhalt not curſe this People: for they are bleſſed.*] He not only forbids him to comply with *Balak*'s deſire, but gives him ſuch a reaſon as was likely to prevail with him, if his Prohibition was not ſufficient; that it was impoſſible, with all his Inchantments, to reverſe the Bleſſing which GOD had beſtowed upon this People.

Ver. 13. *And Balaam roſe up in the morning, and ſaid to the Princes of Balak, get ye to your own Land:*] He ſeems reſolved to obey GOD, rather than comply with them; and therefore diſpatcht them, as ſoon as he could, with the following Anſwer.

*For the* LORD *refuſeth to give me leave to go with you.*] He acquaints them only with half of GOD's Anſwer; for he omits the reaſon, which was the principal thing: Tho' it may be thought to be implied; that if the LORD, on whoſe Pleaſure he pretended to depend, refuſed to let him go, it was in vain to attempt to curſe them.

Ver. 14. *And the Princes of Moab roſe up,*] They did not ſtand to diſpute the Matter with him, or to importune him; which ſhows, that he had given them a peremptory Denial.

*And they went unto Balak, and ſaid, Balaam refuſeth to come with us.*] They report his Anſwer as imperfectly, as he did GOD's; ſaying not a word, that the LORD refuſed to let him come. They were loth perhaps (as the manner of ſuch

Perſons is) to deliver unwelcome News to their Maſter.

Ver 15. *And Balak ſent yet again Princes, more, and more honourable than they.*] He being ignorant of the true Cauſe of his Refuſal, imagined that *Balaam* thought himſelf ſlighted; and expected a greater number of Perſons, and of greater quality, ſhould have been ſent to him. For Prophets, in ancient time, were Men highly eſteemed; as not only Sacred Perſons, but who had a great Intereſt in God; of whom they could obtain whatſoever they deſired. God himſelf thought this ſufficient to keep *Abimelech* from injuring *Abraham*, to acquaint him that he was *a Prophet*, *Gen.* xx. 3. And therefore they were called *Men of* God; being thought, by the very *Gentiles*, to be full of ſome *Numen* or other; whereby they became *Interpreters of the Gods*, (as they called them) who miniſtred ἐν μέσω θεῶν ϗ ἀνθρώπων, between the *Gods* and Men: Inſomuch that Women, when they became Propheteſſes, had very great Authority; as we find in *Deborah*, who calls her ſelf *a Mother in Iſrael*, *Judges* v. 7. and therefore all ſuch Perſons were under the ſpecial Protection of Heaven, *Pſal.* cv. 15.

Ver. 16. *And they came unto Balaam, and ſaid, Thus ſaith Balak the Son of Zippor,*] They ſeem to ſpeak of their Maſter in an higher ſtyle than the former Ambaſſadors did, *ver.* 7. where it is only ſaid, *they ſpake unto him the words of Balak.*

*Let nothing, I pray thee, hinder thee from coming to me:*] Yet they ſubmiſſively beſeech him, in their Maſter's name, not to ſuffer any thing to keep him from coming to him; for he thought, perhaps, that *Balaam* might be detained by other more profitable Employments.

Ver. 17 *For I will promote thee to very great honour,*] He imagined, it is probable, that *Balaam* lookt upon the *Rewards of Divination*, which he ſent him, as not ſufficient Encouragement; and therefore he promiſes him to advance him to ſome high Preferment in his Court.

*And I will do whatſoever thou ſayeſt unto me:*] And moreover, he promiſes to beſtow an Eſtate, as great as he would deſire, to ſupport his new Dignity.

*Come therefore, I pray thee,*] They add Importunity to their earneſt Requeſt.

*Curſe me this People.*] Having heard (as *David Chytræus* underſtands this) that the *Iſraelites* conquered their Oppoſers by Prayers, rather than by Arms, (as they had done *Pharaoh* and the *Amalekites*) the King of *Moab* thought he might prevail againſt them by the ſame means.

Ver. 18. *And Balaam anſwered, and ſaid to the Servants of Balak,*] To the Meſſengers whom he had ſent, who, it appears by this, were principal Officers in his Court, *ver.* 15. For the Servants of *Pharaoh* are called *the Elders of his Houſe*, *Gen* l. 7.

*If Balak would give me his Houſe full of Silver and Gold, I cannot go beyond the word of the* Lord *my* God, *to do more or leſs.*] This is not the Language of one that was a Stranger to the true God; for no Prophet in *Iſrael* ever ſpake of him in more familiar terms than theſe, *the* Lord *my* God. And for the preſent, the Command of God ſeems to have ſuppreſſed his covetous and ambitious Deſires, ſo that he durſt not yield to them; tho' it appears, by what follows, he was ſtrongly inclined to follow them.

Ver. 19. *Now therefore, I pray you, tarry you alſo here this night,*] Take a Lodging with me, as your Predeceſſors did, *ver.* 8.

*That I may know what the* Lord *will ſay unto me now.*] Whether the Lord will alter his Mind, as he hoped he might; otherwiſe he would have reſted in the firſt Anſwer he received from God, and not tried again if he could prevail by his Importunity to get leave to go; as theſe great Promiſes of Riches and Honour made him deſire.

Ver. 20. *And* God *came unto Balaam at night,*] Notwithſtanding which God was pleaſed again to viſit him with his Preſence; at leaſt by one of his Angelical Miniſters.

*And ſaid unto him, If the Men come to call thee,*] Preſs thee again to comply with them.

*Riſe up, and go with them;*] Since thou haſt ſuch a Mind to go, follow thy Inclinations. Theſe words ſeem to be ſpoken angrily, tho' not ſarcaſtically, as ſome would have them, like thoſe 1 *Kings* xxii. 15.

*But yet the word which I ſhall ſay unto thee, that ſhalt thou do.*] Some take theſe words to be not ſo much a Command, as a Prediction; that he ſhould not be able to ſay a word but what he was ordered by God.

Ver. 21. *And Balaam roſe up in the morning, and ſaddled his Aſs,*] Commanded his Aſs to be made ready; for he had Servants to wait upon him, *ver.* 22. And great Perſons, in thoſe countries, were wont to ride upon Aſſes; of which we find Examples before this, in *Abraham*, *Gen.* xxii. 1. and in *Moſes*, *Exod.* iv. 20. and, in after times, the Judges of *Iſrael* were thus mounted, *Judges* v. 10. and their Children, *ch.* x. 4. xii. 14.

*And went with the Princes of Moab.*] They ſet out, perhaps, together; or he deſired them to go a little before, and he would follow them. For it appears by the following part of this Relation, that he did not make a part of their Train; but travelled, at leaſt ſome part of the way, with his two Servants alone.

Ver. 22. *And* God's *anger was kindled, becauſe he went:*] This may ſeem ſtrange, ſince he had a permiſſion to go along with them: But the meaning is not, that God was diſpleaſed becauſe he did as he was permitted; but becauſe he went ſo readily (without offering to ſtay at home, as he had been commanded at the firſt) and becauſe he carried along with him an evil Mind, deſirous to get the Money and the Honour that was proffer'd him; and conſequently with an Inclination to curſe *Iſrael*, and with hopes that he might, by ſome means or other, compaſs that wicked end. This is plainly ſignified by the Angel's words, *ver.* 35. where he permits him ſtill to go on, but with a Caution, not to attempt to ſpeak a word, otherwiſe than he bad him. This is more plainly evident from *Deut.* xxiii. 5.

*And the Angel of the* Lord] The ſame Angel, which is thought to have ſpoken to him, *ver.* 12, 20.

*Stood in the way*] In the very path wherein his Aſs was going.

*For an Adverſary againſt him:*] To ſtop his proceedings, that he might not go on in his Sin, and periſh; as *R. Solomon* gloſſes.

*Now he was riding upon his Aſs, and his two Servants were with him.*] He was in his Journey upon the Road, but ſeparated from the reſt of the company; having only his own two Servants with him, who waited on him.

Ver. 23. *And the Aſs ſaw the Angel of the* Lord *ſtanding in the way,*] The Lord, ſaith the ſame *R. Solomon*, let the Aſs ſee what his Maſter could not; his Mind being blinded by his converſe with *Dæmons:* or rather, God deprived him, for the preſent, of the power of ſeeing what ſtood juſt before him.

*And his Sword drawn in his Hand:*] Threatening to kill him if he went forward.

*And the Aſs turned aſide out of the way,*] Out of the Road wherein they were travelling.

*And went into the Field:*] Which lay on the ſide of the Highway.

*And Balaam ſmote the Aſs to turn her into the way.*] As the manner is ſtill, when ſuch Creatures are unruly.

Ver. 24. *And the Angel of the* Lord *ſtood in the path of the Vineyards,*] It is uncertain whether the Aſs turned into the way again, or went on in the Field, till they came to theſe Vineyards.

*A Wall being on this ſide, and a Wall on that ſide.*] In a very narrow Paſſage.

Ver. 25. *And when the Aſs ſaw the Angel of the* Lord,] Which oppoſed him here again, as he had done in the broad Highway.

*She thruſt herſelf unto the Wall,*] To avoid the Angel.

*And cruſht Balaam's foot againſt the Wall:*] The Angel and his drawn Sword, which it is likely he brandiſhed, took up ſo much of the way on both ſides, that there was not room for the Aſs to paſs, without going too cloſe to the Wall.

*And he ſmote her again.*] Being very angry at her untowardneſs.

Ver. 26. *And the Angel of the* Lord *went further, and ſtood in a narrow place,*] Thro' which *Balaam* was to paſs.

*Where there was no way to turn, either to the right-hand, or to the left.*] Where the Angel took up the whole Paſſage, and left no ſpace, on either ſide, for the Aſs to go.

Ver. 27. *And when the Aſs ſaw the Angel of the* Lord,] And no way to avoid him.

*She fell down under Balaam:*] Being unable either to turn back, the way was ſo narrow; or to go forward, becauſe the Angel filled up all the Paſſage.

*And Balaam's anger was kindled, and he ſmote the Aſs with a Staff.*] Harder than he had done before.

Ver. 28. *And the* Lord] By his *Angel*, as *Bochart* interprets it,

*Opened the Mouth of the Aſs,*] Which naturally is a dumb Creature, having no Organs of Speech; but, by an extraordinary power of God, who made Man's mouth, had her Tongue ſo moved to the Palate, Teeth and Lips, and the Air was ſo compreſſed within her Mouth, as to form words as plain as we ſpeak.

*And ſhe ſaid unto Balaam,*] That an Aſs ſhould, by the power of God, be made to ſpeak, one would think ſhould not ſeem incredible to Chriſtians, when Heathens did not disbelieve ſuch things, but received them as undoubted Truths. Witneſs what they ſay of the Aſs upon which *Bacchus* rode; and the Ram of *Phryxus*; and the Horſe of *Achilles* and *Adraſtus*; and the Bull of *Europa*; and the Lamb in *Egypt* when *Bocchoris* reigned there; and the Elephant of *Porus* in *India*; all which are reported to have ſpoken: and vaſt numbers of other Inſtances are heaped up by two eminently learned *Frenchmen*, *Bochartus* in his *Hierozoicon*, *P.* i. *Lib.* ii. *cap.* 14. and *Huetius* in his *Alnetanæ Quæſtiones*, *Lib.* ii. *cap.* 12. *n.* 26. which things are alledged out of their Books, not to prove all ſuch Stories to be true, but that they thought them true, and thought it did not exceed the power of their Gods to effect ſuch things. Nor could they except againſt the Bible, becauſe of the ſtrange things there reported, the like Wonders being commonly believed among themſelves; which if they were deviſed by the *Gentile* Writers, it was, in all likelihood, out of this Sacred Hiſtory; that they might not ſeem to come behind the *Jews* in any thing, which might give credit to their own Religion.

If *Maimonides* had been acquainted with ſuch things as theſe, he would not have ſaid, that all this which happened to *Balaam* in the way to *Balak*, was done in a *Prophetical Viſion*, *P.* ii. *More Nevochim*, *cap.* 42. which is the conceit of *R. Levi ben Gerſom* alſo, who compares this with what we read, *Hoſ.* i. 3, *&c.* concerning the Prophet's taking a Wife of Whoredoms, *&c.* and denies the literal ſenſe, merely becauſe he could not imagine how an Aſs ſhould be made to ſpeak: No, nor could he, or any Man elſe tell, how ſuch a repreſentation could be made to the Prophet's imagination in a Viſion, but by the Power of God; to whom the one was as eaſy as the other.

*What have I done unto thee, that thou haſt ſmote me theſe three times?*] There was ſome cauſe; for his Foot was cruſhed, and he fell with her: but the Aſs could not help it.

Ver. 29. *And Balaam ſaid unto the Aſs,*] One would have expected that he ſhould have been aſtoniſhed, and ſtruck as dumb as the Aſs naturally was, to hear her ſpeak ſo plain, and expoſtulate with him: But he was in a rage, or rather fury; ſo that for the preſent he did not conſider any thing, but her untoward croſſneſs. St. *Peter* obſerves ſo much, when he ſaith the dumb Aſs rebuked *the madneſs of the Prophet*; where the word Παραφρονία is unuſual in the *Greek* Language, ſignifying that he was *beſide himſelf*, not knowing what he ſaid or did; partly out of Anger; and partly becauſe he was poſſeſſed with an eager deſire and hope to ſerve *Balak*, and get the Riches and Honour he promiſed him, now that he had got leave of God to go to him.

*Becauſe thou haſt mocked me:*] Or, as the *Arabick* Verſion, printed at *Paris*, tranſlates it, *thrown me in the dirt*. But they ſeem to have read the word other ways than it is in the *Hebrew*; where it ſignifies either mocking, or expoſing to Scorn and Laughter.

*I would there were a Sword in my hand, for now would I kill thee.*] This ſhows the height of his rage, to be thus croſſed in his Deſigns; and, as the *Jewiſh* Doctors take it, the height of his folly alſo; that he ſhould pretend to be able to deſtroy the whole Congregation of *Iſrael* with his Inchantments, who needed a Sword to kill a poor Aſs.

Ver. 30. *And the Aſs ſaid unto Balaam, am not I thine Aſs,*] This does not prove that the Aſs underſtood what *Balaam* ſaid, and thereupon returned this pertinent Anſwer; but that the ſame power which made the Aſs ſpeak at firſt, continued to form ſuch an Anſwer as might convince *Balaam* of his Error.

*Upon which thou haſt ridden ever ſince I was thine, unto this day?*] The *Hebrew* words will not bear this ſenſe; but are exactly rendered in the Margin of our Bibles, *ever ſince thou waſt*, that is, a Rider; ever ſince thou began to ride, as *Aben-Ezra* expounds it. Whence many render it, from thy *Youth*; which may be ſuppoſed to be a long time; *Balaam*, in all likelihood, being now no young Man, but for many years a famous Prophet.

*Was I ever wont to do ſo unto thee?*] Haſt thou not had ſufficient Experience, in ſo many years as I have ſerved thee, of my ſure going? As much as to ſay, thou ſhouldſt have thought ſome unwonted Cauſe had forced me to do three times what I never did before.

*And he ſaid, Nay.*] He could not but allow the truth of what was ſpoken by the Aſs.

Ver. 31. *Then the* LORD *opened the Eyes of Balaam,*] He was not blind before; but his Eyes were held, as the Eyes of the Men of *Sodom* were, who could not ſee *Lot*'s door, tho' they found their way to their own home, *Gen.* xix. 1.

*And he ſaw the Angel of the* LORD *ſtanding in the way, and his Sword drawn in his hand:*] He underſtood the true Cauſe of the Aſs's turning aſide, and falling under him.

*And he bowed down his head, and fell flat upon his face.*] He firſt bowed his Head, and then his whole Body, in token of his moſt profound Reverence.

Ver. 32. *And the Angel of the* LORD *ſaid unto him, wherefore haſt thou ſmitten thy Aſs theſe three times?*] This ſerves to teach us, ſaith *Maimonides*, not to uſe cruelty towards Beaſts, but to treat them gently and mercifully, *More Nevochim, P.* iii. *cap.* 17. or rather, as another of them makes the Angel ſay to *Balaam*; if I am commanded to reprove thee for thy injuſtice to thy Aſs, how much more for thy wicked Intention to deſtroy a whole Nation. But the drift of this Speech ſeems to be, to reprehend the brutiſh ſtupidity of the Prophet, in not apprehending ſome extraordinary hand of GOD, which turned his Aſs aſide ſo oft, and at laſt made her ſpeak.

*Behold, I went out to withſtand thee,*] I was the cauſe of thy Aſs's turning out of the way, and falling down, by my ſtanding in the Path to oppoſe thee, and ſtop thy proceedings, *ver.* 22.

*Becauſe thy way is perverſe before me.*] His Intentions and Purpoſes were not ſincere and honeſt: for pretending to obey GOD, he deſigned, if he could, to ſerve *Balak*. The word we tranſlate *perverſe*, ſignifies *perplexed* and *intricate* in the *Arabian* Language: and ſo *Bochartus* thinks it ſhould be tranſlated here.

Ver. 33. *And the Aſs ſaw me, and turned away from me theſe three times:*] I was merciful unto thee, in letting the Aſs ſee me; which ſaved thy Life: as it here follows.

*Unleſs the Aſs had turned from me, ſurely now I had ſlain thee, and ſaved her alive.*] It had coſt thee thy Life, if the Aſs had gone forward; and thy Life alone: for I would not hawe done any hurt to her.

Ver. 34. *And Balaam ſaid unto the Angel of the* LORD, *I have ſinned;*] It is not certain that this refers to any ſenſe he had of the perverſe diſpoſition of his Heart; for it may have reſpect only to his outrageouſneſs againſt his Aſs, which he confeſſes was without cauſe.

*For I knew not that thou ſtoodeſt in the way againſt me:*] Or rather, *But I knew not*, &c. for this ſeems to be ſaid in excuſe of himſelf; from his ignorance, that the Aſs was turned out of the way by the Angel.

*Now therefore, if it diſpleaſe thee, I will get me back again.*] He would not underſtand the Angel right; who did not find fault with his going to *Balak*, but with his going with ſuch bad Intentions.

Ver. 35. *And the Angel of the* LORD *ſaid unto Balaam, Go with the Men:*] As GOD had before bidden him, *ver.* 20. and did not ſend the Angel to forbid what he had allowed.

*But the word that I ſhall ſpeak unto thee, that thou ſhall ſpeak:*] Theſe words are ſomething different from thoſe in *ver.* 20. importing both that he ſhould not preſume to ſpeak a word but what he ordered, and that he ſhould not forbear to ſpeak what he bad him.

*And Balaam went with the Princes of Balak.*] Whom he overtook after this ſtop, either at the place where they lodged, or where they ſtaid for him; but he did not tell them what he met withal in the way.

Ver. 36. *And when Balak heard that Balaam was come,*] By ſome Meſſenger ſent before, to acquaint him with his coming.

*He went out to meet him*] Partly out of joy; and partly out of reſpect to him.

*Unto a City of Moab, which is in the border of Arnon,*] This City ſeems to have been *Ar, ch.* xxi. 15.

*Which is in the utmoſt Coaſt.*] He did him the honour to meet him, at the very entrance of his Country; and did not think it ſufficient to ſend ſome of his Court to receive him.

Ver. 37. *And Balak ſaid unto Balaam, did not I earneſtly ſend unto thee to call thee?*] After this Compliment was paid to *Balaam*, the King could not forbear to let him know, he did not think himſelf well uſed by him; whom he had earneſtly intreated to come to him, and at the firſt he would not.

*Wherefore cameſt thou not unto me?*] As ſoon as I ſent for thee.

*Am I not able indeed to promote thee to honour?*] Doſt thou doubt of my power to make thee a great Man, if thou gratifieſt me in my deſire? And his readineſs he ſhowed by this honourable Reception of him.

Ver. 38. *And Balaam ſaid unto Balak, Lo, I am come unto thee.*] Say no more of that; but be ſatisfied that I am now come.

*Have I now any power at all to ſay any thing?*] Yet he would not have him expect, that he ſhould do all that *Balak* deſired, or he himſelf was inclined to do; for he was under an higher, over-ruling Power, which he could not gainſay.

*The word that* God *putteth in my mouth, that ſhall I ſpeak.*] He ſeems to acquaint him, that he had received ſuch a Command from God, *ver.* 35. and he muſt be obedient.

Ver. 39. *And Balaam went with Balak,*] This did not diſcourage the King of *Moab* from carrying *Balaam* along with him into his Country; where he hoped he might be perſuaded to do as he would have him.

*And they came unto Kirjath-huzoth.*] The royal City, it is likely; for it ſignifies in our Language the *City of Streets*; that is, a large City, which had many Streets and (conſequently) Inhabitants in it.

Ver. 40. *And Balak offered Oxen and Sheep,*] In thankfulneſs that he had procured *Balaam*'s Aſſiſtance, as he hoped, againſt his Enemies.

*And ſent to Balaam,*] They were ſuch Sacrifices as the *Jews called Peace-offerings*; of which the Offerers had a ſhare for themſelves and for their Friends: and the Sacrifice being over, *Balak* invited *Balaam* to come to the Feaſt he made thereupon.

*And to the Princes that were with him.*] The Princes, I ſuppoſe, of *Midian* and of *Moab*, who were ſent on the Embaſſy to him, and had ſucceeded in it, *ver.* 7, 15.

Ver. 41. *And it came to paſs that on the morrow,*] Having reſted one Night after his Journey, *Balak* would have him go about his buſineſs, and ſee what he could do for him.

*Balak took Balaam,*] Into his Chariot.

*And brought him up into the High-places of Baal,*] All Nations worſhipped their Gods in High-places; and *Baal* was the God of this Country; who was worſhipped in more High-places than one; unto all which he brought *Balaam*, that he might ſee where he could take the fulleſt view of the *Iſraelites*, and which of them would be fitteſt for his purpoſe. Theſe High-places were full of Trees and very ſhady, (as I obſerved *Lev.* xxvi. 30.) which made them the fitter both for the ſolemn Thoughts and Prayers of ſuch as were devout, and for the filthy Inclinations and Intentions of the wicked. *Baal* was the name of ſeveral Gods, both Male and Female, as our *Selden* ſhows in his *Syntagma* ii. *de Diis Syris, cap.* 1. And I ſuppoſe *Chemoſh*, the God of *Moab*, is here called by this name, (ſignifying *a Lord*) tho' that great Man ſeems to take it for *Baal-Peor, cap.* 2. of that Book.

*That thence he might ſee the utmoſt of the People.*] *i. e.* All their Armies, to the very skirts of their Camp.

## CHAP. XXIII.

Ver. 1. AND *Balaam ſaid unto Balak, build me here*] Upon one of the High-places; which *Balaam*, it is likely, pitched upon as fit for his purpoſe.

*Seven Altars,*] The number *Seven* was much obſerved we find among the *Hebrews*, by God's order, (See *Lev.* iv. 6.) but we never read of more than one Altar built by the *Patriarchs*, when they offered their Sacrifices; nor was more than one allowed by *Moſes*. Therefore in this there was ſomething of the Heathen Superſtition; who worſhipping the *Sun*, (who is principally meant by *Baal*) offered alſo to all the *ſeven* Planets: Unleſs we allow the conjecture of *Fortunatus Scachus*, who imagines that as *Moſes* erected *twelve* Pillars according to the number of the Children of *Iſrael*, when he entered them into the Covenant of God, (*Exod.* xxiv. 4.) ſo *Balaam* ordered *ſeven* Altars to be erected, according to the number of the principal Houſes of *Moab*, *Myrothec. Sacr. Elæochriſm. P.* ii. *cap.* 59. But there is no ground for the conceit of *Abarbinel*, who, in his Preface to *Leviticus*, *Sect.* 4. ſaith, *Balaam* ordered this in Emulation of the *ſeven* acceptable Altars to God, built by *ſeven* Men famous for Piety, *viz. Adam*, *Abel*, *Noah*, *Abraham*, *Iſaac*, *Jacob* and *Moſes*. There is more certainty in this, that theſe Altars were erected in honour either of the moſt High, or of the greateſt of their Gods: For according to the account, which both *Feſtus* and *Servius* have given us of the ancient times, they ſacrificed to the *Celeſtial* Gods only upon *Altars* (which were ſo called, becauſe they were *aræ altæ*, built high and lofty) whereas to the *Terreſtrial* they ſacrificed upon the Earth; and to the *Infernal* Gods, in Holes digged in the Earth.

*And prepare me here ſeven Oxen, and ſeven Rams.*] To offer one of each upon the ſeveral Altars, as it follows, *ver.* 2. This number was uſed by pious Perſons, both in theſe days, *Job* xlii. 8. and in after times, 1 *Chron.* xv. 26.

Ver. 2. *And Balak did as Balaam had ſpoken,*] Cauſed the Altars to be built (which was done, either of Stones, or of Turf) and the Sacrifices to be brought.

*And Balak and Balaam offered on every Altar a Bullock and a Ram.*] Kings, in ancient times, were Prieſts alſo; as appears by *Melchizedek*: But perhaps *Balak* only preſented the Sacrifices to be offered for him, and for his People; and *Balaam* performed the Office of a Prieſt. The only doubt is, to whom theſe Sacrifices were offered. I ſuppoſe each of them had their ſeveral Intentions: *Balak* ſupplicating *Baal* by them; and *Balaam* making his Prayer to the Lord, tho' with ſuch ſuperſtitious Ceremonies, it is likely, as were uſed by the Worſhippers of *Baal*; in one of whoſe High-places theſe Sacrifices were offered. But it may alſo be ſuppoſed, that *Balaam* telling *Balak* he could not effect any thing without the Lord, the God of *Iſrael*, perſuaded him to join with him at preſent in his Worſhip, that they might prevail with him to withdraw his Preſence from the *Iſraelites*: For there is no reaſon to think, that *Balaam* would go to enquire of the Lord, when he had ſacrificed to other Gods; and it appears evidently from *ver.* 4. that he pretended to ſacrifice unto God; and would not have preſumed ſurely to tell him ſo, if he meant otherwiſe.

Ver. 3. *And Balaam ſaid unto Balak,*] When he had laid the Pieces upon the Altars.

*Stand by the Burnt-offering,*] Attend thy Sacrifice, and pray to God to accept it. By this it appears that theſe Sacrifices were of a different nature from thoſe mentioned in *ch.* xxii. 40. being Burnt-offerings which were wholly conſumed. And one of them ſeems to have been offered particularly for *Balak*, which he calls *his Burnt-offering*; as the reſt were for the Princes of *Moab*, who, it is likely, ſtood by them repreſenting all the People.

And here it is to be obſerved, that in old time, before the Law of *Moſes* was given, *Burnt-offerings* ſerved for all Purpoſes in Divine Worſhip; whether they gave thanks for Bleſſings, or deprecated evil things, or prayed for good. Thus *Noah*, when he returned Thanks to God for his Preſervation in the Ark, *offered Burnt-offerings, Gen.* viii. 20. And when *Job* beſeeched God to pardon his Sons, *ch.* i. 5. and his Friends, *ch.* xlii. 8. he offered Sacrifices of this ſort: and ſo did *Balak* and *Balaam* here uſe them, to procure Bleſſings upon *Moab*, and a Curſe upon *Iſrael.*

*And I will go:*] By my ſelf, into ſome private place, to conſult with God, and to exerciſe his Inchantments (as may be gathered from *ch.* xxiv. 1.) whereby he thought he might prevail for ſuch a Power as he deſired, of curſing the People of *Iſrael.*

*Peradventure the* Lord *will come to meet me:*] He durſt not be confident, becauſe he had lately oppoſed his Proceeding (*ch.* xxii. 31.) in a frightful manner.

*And whatſoever he ſheweth me,*] Whatſoever he reveals to me, either by word or otherwiſe.

*I will tell thee.*] Deal faithfully with thee, and conceal nothing from thee.

*And he went to an High-place.*] Or rather, *into a Valley*; for he was now in an *High-place* when he ſacrificed, and did not go into another High-place, but down into the Plain (as the *Hebrew* word properly ſignifies) where he might in ſome ſolitary Retirement, addreſs himſelf to God, and expect his Preſence with him. So we tranſlate it in the Margin, *he went ſolitary.* Therefore, if we retain the other Tranſlation, it muſt be underſtood of ſome part of the *High-Place*, where he might be ſolitary, *viz.* into the *Grove*, which High-places ſeldom wanted. In theſe High-places they built their Temples, and had their Oracles: as we learn from *Juſtin, Lib.* xxiv. *cap. 6.* where he ſaith, the Temple of *Apollo poſitum eſt in monte Parnaſſo*, &c. was ſeated upon the Mountain *Parnaſſus*: and from *Pauſanias*, who ſpeaking of the Cave of *Trophonius* in *Bœotia*, ſaith, ἔστι δὲ τὸ μαντεῖον ὑπὲρ τὸ ἄλσος ἐπὶ τοῦ ὄρους, the Oracle is in a Grove upon a Mountain. The like might be obſerved of other Oracles; which may countenance this Conjecture, that ſome ſuch pretended Oracle might be in this High-place, where *Balaam* went for direction from God.

Ver. 4. *And* God *met Balaam;*] Appeared unto him, as he had been wont to do in other places, *ch* xxii. 9, 20. where the word *Elohim* is conſtantly uſed, as it is here, and every where elſe, till we come to *ver. 16.* which ſtrengthens the opinion, that the Lord hitherto ſpake to him only by an Angel.

*And he ſaid unto him,*] i. e. *Balaam* ſaid unto God, when he ſaw him appear.

*I have prepared ſeven Altars, and have offered upon every Altar a Bullock and a Ram.*] This ſhows he ſacrificed unto God, and not unto *Baal*: and he repreſents it to God, that he might be moved thereby to condeſcend to his deſire. For ſacrificing was a form of Supplication, as we find in other places; particularly 1 *Sam.* xiii. 12. and that which he begged of God, was, in all likelihood, that he would give him power to curſe *Iſrael.*

Ver. 5. *And he put a word into Balaam's mouth,*] Told him what he ſhould ſay. And therefore, ſaith *Maimonides*, he ſpake by the Spirit of God: which he makes account was the ſecond degree of Prophecy. Whence that deſcription *Balaam* gives of himſelf, *he hath ſaid, who heard the words of* God, *P.* ii. *More Nevochim, c.* 45.

*And ſaid, Return unto Balak, and thus ſhalt thou ſpeak.*] He commanded him to ſpeak unto *Balak*, at his return to him, as he was inſtructed, and no otherwiſe. The words he bad him ſpeak, are thoſe that we read below, *ver.* 7, 8, *&c.*

Ver. 6. *And he returned unto him, and lo he ſtood by his Burnt-ſacrifice,*] He found him in the very ſame poſture wherein he left him (*ver.* 3.) Which ſhows *Balaam* did not go far, nor ſtay long before he returned; and that *Balak* was earneſt in his Supplications.

*He, and all the Princes of Moab.*] Who were concerned in the good Succeſs of his Negotiation.

Ver. 7. *And he took up*] An *Hebrew* Phraſe for *ſpeaking aloud.*

*His Parable,*] Or, Prophetical Speech; which was ſometimes delivered in *Parables*, properly ſo called: that is, not in plain words, but in apt Figures and Reſemblances, (concerning which ſee *Maimonides, P.* ii. *cap.* 43.) But here the word *Parable* ſignifies, as it doth in the Book of *Job*, a weighty Speech, expreſſed in ſublime and majeſtick words, *Job* xxvii. 1. xxix. 1.

*And ſaid, Balak, the King of Moab hath brought me from Aram*] See *ch.* xxii. 5.

*From the Mountains of the Eaſt,*] The Country of *Meſopotamia* lay Eaſtward of *Moab*: and that part of it towards *Arabia*, was ſtony and mountainous. See *Bochartus* in his *Phaleg. Lib.* ii. *cap.* 6.

*Saying, Come, curſe me Jacob, and come, defy Iſrael.*] Two different Expreſſions for the ſame thing; only the latter word (which we tranſlate defy) imports ſomething of fury; becauſe he would have had him curſe them in ſuch a Prophetick Rage, as ſhould have the moſt direful Effects upon them.

Ver. 8. *How ſhall I curſe him whom* God *hath not curſed, &c.*] As much as if he had ſaid, *Balak* deſires of me that which is impoſſible. In the *Hieruſalem Targum* this *verſe* is thus paraphraſed, *How ſhall I curſe the Houſe of* Jacob, *when the* Word *of the* Lord *hath bleſſed them? or how ſhall I diminiſh the Family of* Iſrael, *when the* Word *of the* Lord *hath multiplied them?*

Ver. 9. *For from the top of the Rocks*] Upon which he then ſtood, when he ſpake theſe words.

*I ſee him,*] As *Balak* deſired he might, (*ch.* xxii. 41.) tho' for another purpoſe; that he might curſe them.

*And from the Hills I behold him:*] The ſame thing again, in other words, according to the manner of the *Eaſtern* People. And both theſe may relate, not only to the preſent view he had of the Camp of *Iſrael*, but to their future Settlement in their own Land; wherein they were repreſented to him as dwelling ſecurely, under the ſpecial Protection of the Almighty.

*Lo, the People ſhall dwell*] In the Land of *Canaan.*

*Alone,*] Not mingled with other Nations, but ſeparated from them by different Laws, Religion, and Manners. It ſeems alſo to import their Security and Safety, by the Situation of their Country, and GOD's care of them.

*And ſhall not be reckoned among the Nations.*] Be a peculiar People by themſelves; and therefore not liable to the power of my Curſes, like other Nations. All this came to paſs, partly by the natural Situation of their Country, which was ſurrounded with high Mountains, and rocky Precipices, ſo that the coming to it was very difficult; but more eſpecially by their Rites and Cuſtoms; and particularly by their Diet, which reſtrained them from common Converſation with other Nations, becauſe they could not eat of their Food (Swines Fleſh, for inſtance, which was a delicate Diſh among the *Gentiles*, was an Abomination to the *Iſraelites.*) By which means they were the better ſecured from learning the Religion of the *Gentiles*, having ſo little Communication with them, that they were called by *Diodorus Siculus*, and others, an *unſociable People*, and thought to have an Enmity to the reſt of the World.

Ver. 10. *Who can count the Duſt of Jacob,*] This may refer either to their preſent, or their future Increaſe; which was ſo great, that they might be compared to the Duſt of the Earth, or the Sand on the Sea-ſhore, which is without number. Hereby he confirmed the Promiſe made by GOD to *Abraham*, *Gen.* xiii. 16. and to *Iſrael*, *ch.* xxviii. 14. where he ſaith expreſsly, *Thy Seed ſhall be as the Duſt of the Earth.*

*And the number of the fourth part of Iſrael?*] Any one of their Camps, every one of which was grown to a vaſt number: For the whole Hoſt of *Iſrael* was divided into *four* Camps, under the Standard of *Judah*, *Reuben*, *Ephraim* and *Dan*, (as we read in the *ſecond Chapter* of this *Book*) one of which Camps lay more plainly before him than the reſt, *viz.* that on the *Weſt*, under the Standard of *Ephraim.*

*Let me die the death of the Righteous,*] By the *Righteous* he means *Iſrael*, who were now a People free from Idolatry, which was the great Crime of thoſe days: And he deſires either to be as happy as they in the other World; or that he might not die an immature and violent Death, but enjoy ſuch a long Life here, as was promiſed to them. The Author of *Sepher Coſri* takes it in the former ſenſe; alledging this place as a proof that a future ſtate was believed in ancient times, tho' not ſo clearly expreſſed in the Prophetical Writings, as other things are: for there is a certain Prayer, ſaith he, of one that propheſied by the Holy Ghoſt, who deſired that he *might die the death of the righteous*, *Pars* i. *Sect.* 115.

*And my laſt end be like his.*] Or, *Let my Poſterity* (for ſo the word we here tanſlate *laſt end* often ſignifies, *Pſal.* cix. 13. *Dan.* xi. 4) or, *thoſe that come after me*, be like unto his Deſcendants.

Ver. 11. *And Balak ſaid unto Balaam, What haſt thou done unto me?*] This is very ſurpriſing.

*I took thee to curſe mine Enemies, and behold, thou haſt bleſſed them altogether.*] Thou haſt not only fruſtrated my deſires, in not curſing them; but quite contrary, haſt pronounced great Bleſſings upon them. For ſo the *Hebrew* words ſignify, *Bleſſed them with Bleſſings.*

Ver. 12. *And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the* LORD *hath put in my mouth?*] He had told him ſo before, more than once, (*ch.* xxii. 23. xxiii. 3.) and now makes him judge, Whether it was ſafe for him to diſobey the LORD, to comply with his deſires.

Ver. 13. *And Balak ſaid unto him, Come, I pray thee, with me to another place?*] He thought *Balaam* gave him a reaſonable Anſwer; and therefore gently intreats him to make a trial, whether GOD would be pleaſed to be more favourable to his deſires, if he ſought him in ſome other place. For whatſoever *Balaam* thought of this matter, *Balak* was poſſeſſed with a ſuperſtitious Fancy, that the very Place or Proſpect had been a cauſe concurrent to produce the contrary Effect to what he deſired; and therefore intreated he would come with him to another, where he might not ſee too many of them at once.

*From whence thou mayſt ſee them:*] It ſeems this was thought neceſſary to make their Curſes effectual; that they ſhould have a ſight of thoſe whom they curſed, and that they ſhould look upon them.

*Thou ſhalt ſee but the utmoſt part of them,*] The Skirts of their Camps.

*And ſhalt not ſee them all:*] He imagined perhaps that *Balaam* was affrighted at the ſight of their Multitude, and therefore durſt not meddle with them.

*And curſe me them from thence.*] He ſeems to deſire him to curſe only that ſmall parcel of the *Iſraelites*, whom he ſaw in the utmoſt part of the Camp; hoping he might by degrees get them all, in like manner, deſtroyed.

Ver. 14. *And he brought him unto the field of Zophim,*] Or, as ſome tranſlate it, unto *Sede-Zophim*; a place by the very name apt to enchant a ſuperſtitious Mind with expectation of Succeſs, as Dr. *Jackſon* ſpeaks. It is thought by ſome to be ſo called from the *Watchers* that were placed here; which the word *Zophim* imports.

*To the top of Piſgah,*] A very high Mountain in the Country of *Moab*, from whence one might ſee a great way, and take a view of all the parts of *Canaan*, *Deut.* iii. 27. xxxiv. 1, 2, &c. But on that ſide of it whither *Balak* brought him, *Balaam* could not ſee much of the Camp of *Iſrael.* It is likely he thought by bringing him to a place ſo exceeding high, he ſhould be nearer Heaven, and ſo procure a more favourable Audience than before.

*And built ſeven Altars, and offered a Bullock and a Ram on every Altar.*] As he had done before at *Balaam*'s deſire, in another High-place, (*ver.* 1, 2.) for there only he imagined their Sacrifices would be acceptable. From hence *Conradus Pellicanus* concludes *Balaam* to have been a Worſhipper of the true God, (as *Jethro* was) becauſe he ſtill continues to offer only ſuch clean Creatures, as were wont to be ſacrificed to him by his own People.

Ver. 15. *And he ſaid unto Balak, ſtand here by thy Burnt-offering,*] The ſame direction which he had given before, *ver.* 3.

*While I meet the* Lord *yonder.*] In a place to which he pointed. *Balaam* made a peradventure of it before, whether the Lord would come to meet him or no, (*ver.* 3.) but now he confidently expects it; tho' he endeavoured (it appears from *ch.* xxiv. 1.) ſtill to compaſs his bad Ends by his Enchantments.

Ver. 16. *And the* Lord *met Balaam,*] This is never ſaid before, but only that God met him, (by his Angel, as the *Jews* interpret it) which I take to be much ſhort of what is here ſaid, that the Lord himſelf now met him; that is, there was a glorious Appearance of the Schechinah to him, (tho' not in ſuch luſtre, I ſuppoſe, as when it appeared to *Moſes*) which ſo amazed him, that after this he never went ſo much as to enquire what he ſhould ſay or do: For tho' he doubted, perhaps, of what the Angel ſaid, yet now he was fully aſſured the *Iſraelites* muſt be bleſſed.

*And he put a word in his mouth,*] Inſtructed him what he ſhould ſay to *Balak.*

*And ſaid, Go again unto Balak, and ſay thus,*] *Viz.* All that we read *ver.* 18, 19, 20, *&c.* which is a great deal more than he had ſaid before.

Ver. 17. *And when he came to him, behold he ſtood by his Burnt-offering, and the Princes of Moab with him.*] See *ver.* 6.

*And Balak ſaid unto him, What hath the* Lord *ſpoken?*] He was more ſolicitous to know his doom, than he was before, when he askt no ſuch queſtion; and plainly demonſtrated, that he believed *Balaam* went to enquire of the Lord.

Ver. 18. *And he took up his Parable,*] See *ver.* 7.

*And ſaid, Riſe up Balak, and hear;*] If this word *riſe up* hath reſpect to the outward Reverence, which was wont to be ſhown to all Meſſages brought from God, (which was expreſſed by *riſing up* to receive them, as appears from the Story of another King of *Moab, Judges* iii. 20.) then, after the Sacrifice was ended, at which they ſtood, *Balak* ſat down until *Balaam* could be ready to acquaint him with the Mind of God. But it may have reſpect only to the Mind, and ſignify, *ſtir up thy ſelf* to attend; awaken thy Thoughts, and liſten to what I ſay.

*And hearken unto me, thou Son of Zippor:*] The ſame thing repeated with more earneſtneſs: For to *give ear,* as the word is in the *Hebrew,* imports ſomething more than merely to *hear, viz.* diligent and earneſt attention of Mind to what is ſpoken.

Ver. 19. God *is not a man, that he ſhould lie,*] Do not imagine that God is like to one of us: He can by no Sacrifices, or Prayers, or other Means, be induced to break his word; and therefore it is in vain for me any longer to importune him to curſe *Iſrael,* when he hath ſaid he will bleſs them.

*Neither the Son of Man,*] An uſual variation of the Expreſſion of the ſame thing, *Pſal.* viii. 4.

*That he ſhould repent:*] Alter his Mind, when he hath abſolutely reſolved any thing. *Balak* ſeems to have fancied that by the change of the place where he ſacrificed, (*ver.* 13.) he might procure a change of the Divine Counſels.

*Hath he ſaid, and ſhall he not do it?*] What ſhould hinder? for he wants no power to execute his Will; and he cannot be moved to revoke his Word by better Information; nor can any thing happen which he did not foreſee, to make him do otherwiſe than he intended.

*Or hath he ſpoken, and ſhall he not make it good?*] This is the ſame with the former, after the Prophetical manner of ſpeaking, *Omnia per juga repetendo* (as *Conradus Pellicanus* gloſſes) *ad exaggerationem*: Only the foregoing words may be thought to refer to his Threatenings, and theſe to his Promiſes.

Ver. 20. *Behold, I have received commandment to bleſs; and he hath bleſſed, and I cannot reverſe it.*] In theſe words he applies the general Propoſition, in the foregoing *verſe,* to this particular Caſe: God hath ordered me to pronounce a Bleſſing upon *Iſrael,* for he himſelf hath bleſſed them; and I can neither reverſe that Bleſſing, nor go againſt his order.

Ver. 21. *He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael:*] Both the word *aven* (which we tranſlate *iniquity*) and the word *amal* (which we tranſlate *perverſeneſs*) ſignify frequently in Scripture the higheſt wickedneſs, *viz.* Idolatry. And ſo *Onkelos* here underſtood it, when he thus paraphraſed theſe words, *I ſee that there are none who worſhip Idols in the Houſe of Jacob, nor any Servants of Trouble and Vanity* (ſo they called Idols) *in Iſrael.* And accordingly the *Vulgar Latin* expreſly tranſlates this *verſe* thus, *There is no Idol in Jacob, nor is there any Image ſeen in Iſrael:* Which ſeemed ſo clear a truth to *Johannes Forſterus,* a famous Profeſſor of the *Hebrew* Tongue in the beginning of the Reformation, that in his Explication of both theſe words in his *Lexicon,* he ſaith, *From this place all the Prophets borrow theſe Phraſes, and tranſlated them to expreſs Impiety,* i. e. *Idolatrous Worſhip, deviſed according to Mens own Humours and Deſires, and by the Inſtinct of the Devil: For* Moſes *was the Fountain of all the Prophets.* Thus he writes upon the word און, and he repeats it again upon the word עמל. So that this is the reaſon *Balaam* gives, why God had bleſſed, and he could not curſe them, becauſe they were free from Idolatry; unto which, unleſs they could be ſeduced, there was no hope that God would deliver them unto the power of their Enemies: For which reaſon *Balaam* afterwards counſelled this Prince to entice them to this Sin by beautiful Women, as the only way to move God to be angry with them.

There are indeed a great many that take theſe words in the common ſenſe, for all manner of Sin; which God is ſaid not to *ſee* in this People, *i. e.* ſo as to mark it out for puniſhment; for tho' they were many ways great Offenders, yet he had ſuch an indulgent Kindneſs to them, that he would not correct them for every Sin which they committed. But this returns to the former Expoſition; that they were ſafe, as long as they kept themſelves from the *great Tranſgreſſion*, that is, Idolatry.

*The* LORD *his* GOD *is with him,*] They worſhipping GOD alone, were therefore under his ſpecial Care and Protection. *Onkelos* renders it, *the* WORD *of the* LORD *his* GOD *is his help.* And ſo the *Hieroſol. Targum.*

*And the ſhout of a King is among them.*] GOD being their King, he propheſies that they ſhould always triumph over their Enemies: For he alludes to the ſhouts which are made when a King, or great Captain returns victorious, with the Spoils of thoſe he hath vanquiſhed. So the meaning of the whole *verſe* is this, in brief; ſince they do not worſhip Idols, but cleave to the LORD their GOD, and ſerve him alone, he is preſent with them, not only to preſerve them from their Enemies, but to give them glorious Victories over them.

Ver. 22. GOD *brought them out of Egypt.*:] That they might be his Worſhippers and Servants; which if they continue, he will not deſert them. For GOD brought them forth from thence, that they might be his peculiar People, and he their King and their GOD, as he often ſaith himſelf, *Lev.* xi. 45. xxii. 23. xxv. 38. *Numb.* xv. 41. all which places are obſerved by the Author of *Sepher Coſri*, *Pars* ii. *ſect.* 50.

*He hath as it were the ſtrength of an Unicorn.*] Some would have this referred to GOD, who brought them out of *Egypt* by a mighty power; becauſe he ſpeaks in the Plural Number of thoſe to whom the former Sentence belongs. But this is no good reaſon; for the Scripture frequently varies the Number, when the ſame Perſon is ſpoken of. And in *ch.* xxiv. 8. it is expreſsly ſaid, GOD *brought him* (i. e. *Iſrael*) *out of Egypt; and he hath the ſtrength*, &c. which every one allows is ſpoken of the *Iſraelites*, who are ſaid to have the *ſtrength* of this Creature, with whom they are compared; or rather the *height*, as the *Hebrew* word certainly ſignifies, *Pſal.* xxv. 4. *The ſtrength of the Hills*, (or rather, the *heights of the Hills*, as it is in the Margin) *are his alſo:* and *Job* xxii. 25. *The Almighty ſhall be thy defence, and thou ſhall have plenty of Silver.* So the ſenſe led our Interpreters to tranſlate the *Hebrew* word תועפות, which may be literally here rendered *great Heaps* of Silver. Theſe are the only places where this word is found. The only difficulty is, what Creature it is which is here called *Reem*; which we tranſlate (as many others have done) an *Unicorn:* which tho' moſt now take to be a fabulous Creature, that is not in being, yet *Tho. Bartholinus*, in his *Anatomical Hiſtories* (*Centur.* ii. *Hiſtor.* 61.) tells us, that an Ambaſſador from the King of *Guinea* to the Duke of *Courland*, aſſured him at *Copenhagen*, that there is a Beaſt in *Africa* of the bigneſs of an ordinary Horſe, very ſwift and fierce, which hath a Horn in its Forehead, about three Spans in length; the dead Carcaſe of which he had ſeen, tho' never one alive. But if this be ſuppoſed to be true, it is not the Creature here meant; for it is plain by the Scripture, that the *Reem* hath two Horns, *Deut.* xxxiii. 17. where we read of the *Horns of the Unicorn* (as we tranſlate it) to which the two Tribes of *Ephraim* and *Manaſſeh* are compared. See alſo *Pſal.* xxii. 27. Therefore the famous *Bochartus*, after a long diſcuſſion of other Opinions, thinks it moſt probable that the *Reem* is a kind of Goat, which the *Arabians* called *Algazel*, and is now called *Gazellas*; which is a tall Creature (ſome of them as high as a Stag) with long and ſharp Horns. So that *Balaam* foretels the *Iſraelites* ſhould be as eminent among other People, as the *Reem* was among other kinds of Goats. Unleſs we will think it refers to what the *Arabians* obſerve, that it is proper to this Animal to carry his Head very high, and to erect his Ears; which is an excellent Emblem of the People of *Iſrael*; who being lately oppreſſed in *Egypt*, were aſſerted by GOD into a ſtate of Liberty, and raiſed to a great height of Glory, in order to be advanced unto an higher, *Hierozoicon*, *P.* i. *Lib.* iii. *cap.* 27. At this *Onkelos* ſeems to have aimed, when he tranſlates theſe words thus, *Fortitude and Exaltation are his:* taking *Reem* not for a proper Name, but for an Appellative; as if it were derived from *Ramam*, which ſignifies to exalt. I ſhall only add, that there is one, who refers theſe words neither to GOD nor to the *Iſraelites*, but to *Egypt* before-mentioned; as if the ſenſe was, tho' the *Egyptians* were as ſtrong as an *Unicorn*, they were not able to detain the *Iſraelites* any longer in Bondage to them; but GOD brought them thence with a mighty Hand and out-ſtretched Arm: So *Joſeph. Hiſpanus*, *Lib.* iii. *Ikaurim*, *cap.* 8.

Ver. 23. *Surely there is no enchantment againſt Jacob, neither is there any divination againſt Iſrael.*] Neither I, nor any body elſe, have power to hurt them, by all the ſecret Arts of Sorcery and Sooth-ſaying, which are practiſed in the World. It is not proper here to mention the various ſorts of them; but it is manifeſt from ancient Hiſtory, that theſe *curious Arts* (as St. *Luke* calls them) had got a kind of Sovereignty in the *Eaſtern* Nations, who for many ages were much addicted to them. One of our own Church hath ſaid many excellent things concerning the original of this Sorcery, and Idolatry, which commonly accompanied each other; to whom I refer the Reader: See Dr. *Jackſon's Original of Unbelief*, &c. *cap.* 19. The *Vulgar Latin* takes theſe words, as if they were ſpoken in praiſe of the *Iſraelites*, that there were no Enchantments or Divinations uſed among them, nor any other Diabolical Arts, which were forbidden by their Law in ſeveral places. From theſe they being as free as from Idolatry (mentioned *ver.* 21.) they were ſecure of GOD's favour to them. And ſo we acknowledge, in the Margin of our Bibles, the words may be tranſlated, *There is no Enchantment in* Jacob, *or among them:* From which GOD intended in all Ages to preſerve them by the Prophets he raiſed up to them. And thus *R. Solomon* expounds this *verſe*, either to ſignify that they could not be curſed, becauſe they were not given to Enchantments and Divinations; or that they needed not to make uſe of Diviners and Magicians, having all that was needful for them to know, revealed to them by God's Prophets, and by *Urim* and *Thummim*, &c.

*According to this time it ſhall be ſaid of Jacob and of Iſrael, what hath* God *wrought!*] The LXX tranſlate the firſt words κατὰ καιρὸν, *when time ſhall be*; or, *upon all occaſions*: not only now, but in future Ages, Men ſhall relate, with admiration, what God hath wrought for this People; not only in bringing them out of *Egypt*, but in conducting them into *Canaan*; in drying up *Jordan*, as he did the *Red-Sea*; and ſubduing the *Canaanites*, as he overthrew *Pharaoh* and his Hoſt, *&c.* If there be any difference between *Jacob* and *Iſrael*, the former ſignifies this People, when they were in their low eſtate; and the latter, when they were eminently exalted: in both which God did wonderful things for them, which aſtoniſhed all that obſerved.

Ver. 24. *Behold, the People ſhall riſe up as a great Lion,*] The *Hebrew* word *Labi* certainly ſignifies a *Lioneſs*, which is no leſs, but rather more fierce than a *Lion*; and ſo repreſented by *Herodotus*, *Lib.* iii. *cap.* 108. and many other Authors mentioned by *Bochartus* in his *Hierozoicon*, *P.* i. *Lib.* iii. *cap.* 1.

*And lift up himſelf as a young Lion:*] The *Hebrew* word *Ari* is uſed in general for any Lion whatſoever, without reſpect unto age. They that would have it ſignify a younger ſort, take it for a Lion full grown and adult (as they ſpeak) of a middle Age, between *Cephir*, which ſignifies a *young Lion*, and *Sachel*, which ſignifies an *old*. And the *Iſraelites* are here ſaid to *riſe up*, and to *lift up themſelves*, like to theſe fierce Creatures, to ſignify their Aſſaulting their Enemies with an undaunted Courage.

*He ſhall not lie down till he eat of the prey,*] Which Lions rend and tear with their Claws and Teeth, irreſiſtibly and ſpeedily. So the *Hebrew* word *tereph* (which we render *prey)* imports; the Fleſh of Beaſts torn in pieces.

*And drink the blood of the ſlain.*) He alludes to the ravenouſneſs of Lions; and ſignifies the entire and perfect victory the *Iſraelites* ſhould win over their Enemies. For this Prophecy hath a peculiar reſpect to the conqueſt of the *Canaanites* under the conduct of *Joſhua*.

Ver. 25. *And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.*] It ſeems he thought his Bleſſings to be as powerful as his Curſes; and therefore deſires him to forbear both, if he could not have what he deſired.

Ver. 26. *And Balaam anſwered, Told I thee not, ſaying, All that the* Lord *ſpeaks, that muſt I do?*] As I cannot do any thing againſt the Mind and Will of God, ſo I muſt do as he bids me, *ver.* 3, 12.

Ver. 27. *And Balak ſaid unto Balaam, Come I pray thee, and I will bring thee to another place;*] Still he fancies, according to the Superſtition of thoſe days, there might be ſomething unlucky in the place, that made his Prayers unſucceſsful; which might prove acceptable in another. For as the *Syrians* imagined in future Ages, that ſome Gods were powerful in the Hills, who could do nothing in the Plains, (1 *Kings* xx. 23, 28.) ſo, it ſeems, there was ſuch a conceit at this time in theſe Countries, that ſome Gods delighted more in one Hill, than they did in another; for he ſtill brings *Balaam* to another High-place. Such a conceit we ſee remains to this day in the *Romiſh* Church, where the Lady and the Rood of one place, are thought far more powerful, and therefore more frequented than thoſe of another.

*Peradventure it will pleaſe* God, *that thou mayſt curſe me them from thence.*] He ſaid nothing of God's permiſſion before, *ver.* 13. but now was convinced his conſent was to be gained; and would not deſpair of it, but thought it poſſible, that very thing might ſeem right and good in his Eyes (as the *Hebrew* phraſe here is) in a new place, which diſpleaſed him in both the former.

Ver. 28. *And Balak brought Balaam to the top of Peor,*] This was the moſt famous High-place in all the Country of *Moab*; where, as Mr. *Selden* conjectures, *Baal* had a Temple, and was worſhipped; and thence called *Baal-Peor.* So *Theodoret* and *Suidas*, Βεὲλ ὁ Κρόνος, Φεγὼρ δὲ ὁ τόπος ἐν ᾧ τιμᾶτο. *Beel* ſignifies *Saturn*, and *Phegor* (or, as we pronounce it, *Peor)* the place where he was worſhipped. Juſt as the *Greeks* called *Jupiter* by the name of *Olympius*, and *Mercurius*, of *Cyllenus*, &c. And in all likelihood by *Beth-Peor*, (*Deut.* xxxiv. 6.) which in *Engliſh* is the *Houſe of Peor*, in the Land of *Moab*, is meant the Temple of *Baal* which ſtood upon the Mountain; for ſo the word *Beth* ſignifies frequently among the *Hebrews*, not an ordinary Houſe, but the Houſe of ſome God: As *Beth-Aſhtaroth*, 1 *Sam.* xxxi. 10. and *Beth-Baal*, 1 *Kings* xvi. 32. And there is often mention of *Bethſhemeſh* in the Holy Writings, (*Joſhua* xv. 10. *Judges* i. 33. and many other places) which ſignifies *the Temple of the Sun*; from whence the word Βάισαμψα, among the *Arabians* upon the *Red-Sea*; which *Stephanus* (*de Urbibus*) expounds, ὁ οἶκος τοῦ ἡλίου, *the Houſe of the Sun.* See *Syntagma* i. *de Diis Syris*, *cap.* 5.

*That looketh towards Jeſhimon.*] See *ch.* xxi. 20.

Ver. 29. *And Balaam ſaid unto Balak, Build me here ſeven Altars, and prepare me here ſeven Bullocks, and ſeven Rams.*] He orders the very ſame Sacrifices he did at firſt, without any difference, (*ver.* 1.) either not knowing any other Method of obtaining their deſires; or thinking it in vain to deviſe any other.

Ver. 30. *And Balak did as Balaam had ſaid, and offered a Bullock, and a Ram upon every Altar.*] He was wholly governed by *Balaam* in this; and tho' he changed the place, made no alteration in the Sacrifice; which were as compleat and perfect as any in thoſe times offered.

Here is no mention made of the time when theſe things were done; but we may be certain all the three forementioned ſolemn Sacrifices, in three ſeveral places, were not offered upon one and the ſame day. And ſuperſtitious People, as all Hiſtories tell us, having been as curious in the choice of *days*, as well as *places*, it is probable that *Balak* pickt out ſome *day* or *hour*, which he thought might be more lucky to him than the foregoing.

## CHAP. XXIV.

Ver. 1. AND *when Balaam ſaw that it pleaſed the* LORD *to bleſs Iſrael,*] Of which he had given him a double proof, *ch.* xxii. 5, *&c.* 16, *&c.*

*He went not out as at other times,*] See *chap.* xxii. 3, 15.

*To ſeek for Inchantments,*] This implies that he had hitherto, in the proceſs of his buſineſs, uſed ſome wicked Arts to effect his ends, or deſired to be directed to them; but being not able to obtain any thing, but Commands croſs to all his Deſigns, he gave himſelf up wholly to the conduct of GOD's Holy Spirit, and did not ſo much as offer to ſeek for Enchantments. In the *Hebrew* the words are, *to meet with Enchantments;* unto which he hoped to be directed, that he might be able to curſe *Iſrael:* For tho' he addreſſed himſelf to the true GOD, (whom he calls the LORD, *ch.* xxiii. 26.) yet it was in a ſuperſtitious Way; with ſuch Rites and Ceremonies of Worſhip, as were not of GOD's appointment; but either deviſed by evil Spirits, or very grateful to them; whereby he hoped to be ſhown by what means he might diſable *Iſrael,* and deliver them into the hand of *Balak.* For the ancient Magick derived from *Zoroaſter,* was nothing elſe, as *Plato* pretends (in *Alcibiade* i.) but the Knowledge of Divine Things, and the right way of worſhipping GOD: And *Apuleius* ſaith the ſame of it, that it was *Diis immortalibus accepta, colendi eos ac venerandi pergnara, &c.* a Science acceptable to the Immortal Gods, very ſkilful how to worſhip and honour them; being pious, and knowing in Divine Things; which ſufficiently bewrays this Divine Knowledge (as they call it) to be impious; for *Zoroaſter* inſtructed his Diſciples in the Worſhip of the Fire, as an Emblem, at the beſt, of the Sun; which they lookt upon as a viſible Image of this inviſible GOD, and upon that account worſhipped it. After his time, it is manifeſt, this heavenly Knowledge, as they eſteem it, degenerated into more uncouth Rites, and wicked Arts, whereby they pretend to be able to make the Gods do what they pleaſed. *Pliny* mentions an Herb, *Lib.* xxiv. *cap.* 17. which he ſaith Magicians uſed, *quùm Deos velint evocare,* when they would call out the Gods, and draw them to their purpoſe. In which power they ſo gloried, that the Witch in *Apuleius* threatened the Gods themſelves with the greateſt Miſchief; and boaſted ſhe could deprive the Stars of their Light; and by her Charms controul, not only the Moon, but the Sun himſelf, and the Gods of all ſorts. And as for mankind, nothing is more known than thoſe Magical Words, *devovere, defigere, obligare;* which are proper to the Black Art, as *Salmaſius* obſerves (upon *Solinus, p.* 1091.) which by *Incantations, Deprecations, direful Execrations, Herbs, Faſcinations,* ſo confounded the Mind of him who was thus *devoted,* (as they term it) that he could remember nothing of what he was about, nor diſcharge any Function of Nature. The ſeveral Species of it are mentioned by *Maimonides,* who ſaith the *Zabij* pretended to exerciſe this power not only over particular Perſons, but over whole Provinces, by certain Words, and Actions, and Things, which no Body can underſtand to have any Virtue in them, *More Nevochim, P.* iii. *cap.* 37.

*But he ſet his face toward the Wilderneſs.*] He ſtirred not from the place where the Sacrifice was offered, as he had been wont to do, but only lookt toward the Wilderneſs, where the *Iſraelites* lay encamped, *ch.* xxii. 1.

Ver. 2. *And Balaam liſt up his eyes,*] To look round about him.

*And he ſaw Iſrael abiding in his Tents,* &c.] In the order GOD had appointed in the *ſecond* Chapter of this Book, *ver.* 52. where he commands them *to pitch their Tents, every Man by his own Camp, and by his own Standard, throughout their Hoſts.*

*And the Spirit of* GOD *came upon him.*] From whence *Maimonides* concludes, he was a Prophet of the ſecond rank, who ſpake by the *Holy Ghoſt, More Nevoch. P.* ii. *cap.* 45.

Ver. 3. *And he took up his Parable, and ſaid,*] He pronounced what follows with a loud voice, that all might hear. For ſo the *Hebrew* words may be interpreted, *he lifted up his Parable.* See *ch.* xxiii. 7.

*Balaam the Son of Beor hath ſaid,*] Tho' the Spirit of GOD came upon him, which ſuggeſted the words mentioned, *ver.* 5, 6, 7, *&c.* yet it did not alter the Temper and Diſpoſition of his Mind; which was no leſs vain and ambitious, than it was covetous, and poſſeſſed with an hatred of the *Iſraelites;* as appears by the counſel which he gave at laſt, how to ruin them: This vanity ſeems to be expreſſed in theſe, and in the following words, wherein he magnifies himſelf more than the Spirit of GOD.

*And the Man whoſe Eyes were open, hath ſaid.*] Who when he was awake, received Revelations from GOD, which was an extraordinary favour; for commonly he appeared to Men in a Dream. Others tranſlate it, *whoſe Eyes were ſhut,* i. e. who was in a Trance or Ecſtaſy, ſo that he ſaw nothing with his bodily Eyes, but only with his Mind. The *Hieruſalem Targum* thus paraphraſes theſe words, (which ſhows he lookt upon them as a boaſting of himſelf) *The Man ſaid, who was honoured above his Brethren; to whom that was revealed, which was hidden from all the Prophets.*

Ver. 4. *He hath ſaid, who heard the words of* GOD,] Mark what he ſaith, who delivers the words which he received from GOD.

*Which ſaw the Viſion of the Almighty,*] With whom he was ſo familiar, that he himſelf, at laſt, appeared to him in a Viſion, *ch.* xxiii. 16. as at firſt he appeared to him by an Angel, *ch.* xxii. 35.

*Falling into a Trance,*] There being in the *Hebrew* only the word *Nophel,* which ſignifies *falling,* we ſupply the ſenſe by adding *into a Trance;* leſt any one ſhould think he fell to the ground, or fell aſleep; which ſeems not to be the meaning; but that he was in a rapture, perceiving nothing by his outward Senſes. Yet the forementioned *Targum* takes it as if he had fallen flat on his face; and the LXX tranſlate it, *He ſaw the viſion of* God *in ſleep*; according to that *Gen.* xv. 12. *A deep ſleep fell upon Abraham*; where the word *Naphela* is thought by ſome to give a good Explication of *Nophel* in this place.

*But having his Eyes open.*] His Mind being then poſſeſſed with a clear Apprehenſion of Things, which God revealed to him, when his Senſes were all lockt up, and could diſcern nothing.

Ver. 5. *How goodly are thy Tents, O Jacob, and thy Tabernacles, O Iſrael.*] The ſame thing expreſſed in different words; which was an uſual Elegancy in thoſe Countries: Wherein he declares his admiration of the beautiful Order, in which he ſaw them pitched in the Plains of *Moab*.

Ver. 6. *As the Valleys are they ſpread forth,*] This refers either to their Tabernacles, which extended themſelves on each ſide of a wide ſpace, which, like a Valley, lay between; or rather to the *Iſraelites* themſelves, whom he compares to thoſe fruitful Valleys which abound with Water: For the *Hebrew* word ſignifies either *Valleys* or *Brooks*.

*As Gardens by the River ſide,*] Which were far more green and flouriſhing, cool and pleaſant, than thoſe that lay in dry places.

*As the Trees of Lign-Aloes*] Growing in thoſe Gardens, or by the River ſide; which perfumed the Air by their ſweet Odours. For there are two ſorts of *Aloes* obſerved by the Ancients; the one a Tree which was very odoriferous, called Καλαμὸς Ἰνδικὸς, and Ερυθραῖος, growing in *India* and *Arabia*; and the other a Plant or Herb, out of which was preſſed a purging Juice: The former is often joined with Myrrh in the Holy Scripture, and was burnt as a Perfume, and called by the Ancients Ξυλαλόης, (as *Salmaſius* obſerves in his *Exercit. Plin.* upon *Solinus*, *p.* 1053, 1054, *&c.*) which is the *Lign* or *Wood-aloes* here ſpoken of. And *Plutarch*, in his *Sympoſiacs*, *Lib.* vi. *cap.* 7. ſaith ſome were wont to colour their Wine, ἢ ἀλόαις, ἢ κινναμώμοις, either with Aloes, or with Cinnamoms, (which is meant of this *Wood-aloes*) which gave the Wine a pleaſant taſte.

*Which the* Lord *hath planted,*] Which grew naturally of themſelves (*Solo Dei Nutu*, as *Bochartus* gloſſes) without any Labour, Care, or Art of Man uſed about them.

*And as Cedar-trees beſide the Waters.*] The Cedar was one of the moſt goodly Trees in thoſe Countries, upon many accounts; particularly for its fragrancy; the *Greeks* being wont to burn the Wood of it upon their Altars, as the ſame *Salmaſius* there obſerves, *p.* 951, 952. By all theſe Metaphors, *Balaam* ſets forth the preſent and future Proſperity of the *Iſraelites*, and their fame, which ſpread it ſelf into all Nations round about; and ſeems to be repreſented by the ſweet Odours here mentioned.

Ver. 7. *He ſhall pour the Water out of his Buckets,*] I take this to be meant of God's pouring down Rain abundantly, out of the Clouds, upon the Valleys, Gardens and Trees, unto which the *Iſraelites* are compared; ſignifying that they ſhould be exceedingly bleſſed by him: for they ſtood in need of nothing more than Rain in thoſe Countries.

*And his Seed ſhall be in many Waters,*] Or, *by many Waters*; i. e. be ſown in a Ground well watered, and conſequently bring forth a plentiful Crop, *Iſa.* xxxii. 20. There are thoſe who refer both theſe to their numerous Poſterity; Procreation of Children being ſometimes expreſſed in Scripture by the Metaphors of Waters, and Fountains, and Ciſterns, as every one knows. And both the LXX and *Onkelos* interpret this of one particular Perſon that ſhould ariſe of their Seed. For thus the former of them renders this part of the *verſe*; *There ſhall come a Man out of his Seed, who ſhall rule over many Nations.* And the latter of them paraphraſes in this manner; *There ſhall be a great King, who ſhall be anointed of his Children, and ſhall have Dominion over many People*; which the *Hieruſalem Targum* ſaith expreſly is Christ: For thus this *verſe* begins in that Paraphraſe; *A King ſhall ariſe out of his Sons, and their Redeemer from among them*, &c. and thus concludes; *and the Kingdom of the King Meſſias ſhall be magnificently exalted.*

*And his King ſhall be higher than Agag,*] This ſeems to have been the Name of all the Kings of the *Amalekites*, (for we read of one called *Agag* long after this time, 1 *Sam.* xv. 8, 9.) as *Abimelech* was the Name of the *Philiſtine* Kings, and *Pharaoh* of the *Egyptian*. And at this time, no Nation thereabouts was in greater Reputation than the *Amalekites* (*ver.* 20.) who thought themſelves able to obſtruct the *Iſraelites* paſſage into *Canaan*; and gave a very early proof of the high opinion of their own Power and Prowefs, by attacking the *Iſraelites* as ſoon as they came out of *Egypt*. *Balaam* therefore foretells the King of *Iſrael* ſhould be the greateſt of all other, (for he was acquainted with none higher than *Agag*) which ſome think hath a peculiar reſpect to their firſt King *Saul*, who ſubdued the *Amalekites*, and took *Agag* captive. But his Succeſſor was far greater than he; and the *Jews* themſelves think this hath its full completion in the Lord Christ.

*And his Kingdom ſhall be exalted.*] They ſhall increaſe and multiply, till their Kingdom be greatly enlarged; as it was in the days of *David* and *Solomon*, who were but ſhadows of the great King Messiah.

Ver. 8. God *brought him out of Egypt, he hath as it were the ſtrength of an Unicorn.*] All the power of *Egypt* could not detain them in ſlavery; but they came out from thence with a ſtrong and high hand, (*Exod.* xiii. 9. xiv. 8.) and are grown a mighty People. See the foregoing Chapter, *ver.* 22. where this hath been explained.

*He ſhall eat up the Nations his Enemies,*] Utterly deſtroy the ſeven Nations of *Canaan*.

*And ſhall break their bones,*] So that they ſhall never recover their Strength.

*And pierce them through with his Arrows.*] Having given them their deadly wound: Or, as ſome tranſlate the *Hebrew* words, *break their Arrows in pieces*; i. e. quite diſarm them.

Ver. 9. *He coucheth, he lay down*] He propheſies that the *Iſraelites*, having conquered the *Canaanites*, ſhould ſettle in their Land, and take their reſt, and live ſecurely: Which he ſpeaks of with ſuch confidence, as if it were already done.

*As a Lion, and as a great Lion:*] See *ch.* xxiii. 24. the ſignification of *Ari* and *Labi*.

*Who ſhall ſtir him up?*] Give them any diſturbance. It is obſerved of *Lions*, that they do not betake themſelves to remote or ſecret places, when they go to ſleep; but lie down any where, (as *Oppianus* deſcribes them, *lib.* iii.) as if they underſtood, that let them ſleep where they pleaſed, no body durſt meddle with them: ſee *Bochartus* in his *Hierozoicon*, *P.* i. *lib.* 3. *cap.* 2. and therefore being applied to the *Iſraelites*, ſignifies ſuch an abſolute and ſecure poſſeſſion of the Land of *Canaan*, that none ſhould have the boldneſs to aſſault, or give them any diſquiet: Which came to paſs chiefly in the days of *David* and *Solomon*.

*Bleſſed be he that bleſſeth thee, and curſed is he that curſeth thee.*] Theſe are the very words wherewith *Iſaac* concluded his bleſſing of his Son *Jacob*, *Gen.* xxvii. 29. which God now confirmed from the Mouth of one of their Enemies, who ſpake, at this time, by his Spirit.

Ver. 10. *And Balak's anger was kindled againſt Balaam,*] He could no longer forbear to expreſs his Indignation, to be thus treated by *Balaam*, (whom he had ſent for a great way, and entertained for ſome time) and therefore ſtopp'd him from proceediug, for the preſent, any further in his Prophecy.

*And ſmote his hands together:*] A token of vehement Anger, *Ezek.* xxi. 17.

*And Balak ſaid unto Balaam,*] It is likely he was ſo full of Warth, that he could not ſpeak preſently, but expreſſed it only in his Looks and Actions.

*I called thee to curſe mine Enemies, and thou haſt altogether bleſſed them*] Thou haſt not ſaid one word to my purpoſe, but all quite contrary.

*Theſe three times.*] Tho' I have been at great expence, and built Altars, and offered many Sacrifices, in three ſeveral places: But at what diſtance of time, one from another, doth not appear.

Ver. 11. *Therefore now flee thou unto thy place:*] Get thee home immediately, and ſtay not a Moment longer here; for that is imported in the word *flee*, which indicates that he could not endure the ſight of him, while he remained thus angry: And as he baniſhed him his Preſence, ſo he commanded him to make all poſſible haſte out of his Country.

*I thought to promote thee to great honour,*] And to beſtow as much Wealth upon him as he deſired; which is included in the word *honour*, *ch.* xxiii. 17.

*But lo, the Lord*] Whom thou pretendeſt to obey.

*Hath kept thee back from honour.*] By not permitting thee to comply with my deſire. It is uncertain whether theſe words were ſpoke in anger and ſcorn, or ſeriouſly and in good earneſt; believing he was hindered by the Lord's Will and Pleaſure from curſing *Iſrael*; which he had more reaſon to believe, than he had to hope he might obtain liberty to curſe them, (*ch.* xxiii. 27.) and therefore was, without all reaſon, in this Paſſion againſt *Balaam*.

Ver. 12. *And Balaam ſpake unto Balak,*] Prayed *Balak* to hear him patiently a few words, before he departed.

*Spake I not alſo to thy Meſſengers, which thou ſenteſt unto me, ſaying,*] Did I not, before I ſaw thee, tell thoſe that came to invite me to thee, the very ſame which I told thee afterwards.

Ver. 13. *If Balak would give me his Houſe full of Gold and Silver, I cannot go beyond the commandment of the Lord to do more or leſs*] So he told his Meſſengers, *ch.* xxii. 18.

*Of my Mind;*] According as I pleaſe.

*But what the Lord ſaith, that will I ſpeak.*] So he told *Balak* himſelf, *ch.* xxii. 38. All which he recalls to his Mind, to ſhow him that there was no cauſe for his Anger, he having performed as much as he undertook; which was to follow God's directions, as he had done ſtrictly. And it is likely, that by this juſt Repreſentation of what had paſſed between them, he brought *Balak* to a cooler temper, ſo that he ſuffered him to go on, to deliver what follows.

Ver. 14. *And now, behold, I go to my People:*] And now I will obey thee, as well as God, and be gone to my own Country.

*Come therefore, and I will advertiſe thee,* &c.] But before I go, permit me to give thee ſome Advice. So the *Hebrew* word *Jaatz* conſtantly ſignifies, *to give Counſel*. And ſo the *Vulgar* here tranſlate it; but took it for the wicked Advice, which we read, in the next Chapter, was executed after *Balaam*'s departure, and of which he was certainly the Author, *ch.* xxxi. 16. and therefore thus tranſlates the next words, *What thy People ſhall do unto this People*. But the *Hebrew* Text and the LXX are directly contrary unto this; being, as we tranſlate the words, *What this People ſhall do to thy People*. Therefore *Onkelos*, to take in the foregoing ſenſe, without altering the latter part of the *Verſe*, puts in one word, and makes the whole run thus, *I will give thee Counſel what to do, and (will ſhow thee) what this People ſhall do to thy People in the latter days*. And the *Hieruſalem Targum* more largely and plainly, *I will adviſe thee what thou ſhalt do to this People; make them to ſin: Otherwiſe thou ſhalt not have dominion over them; but this People ſhall domineer over thy People in the latter end of days.*

*In the latter days.*] In future Ages. This ſhows the foregoing Words do not ſpeak of what *Moab* ſhould do to *Iſrael* by his Advice; for that was done as ſoon as he was gone.

Ver. 15. *And he took up his Parable and ſaid, Balaam the Son of Beor hath ſaid,* &c.] This was the Preface to his foregoing Prophecy: ſee *ver.* 3.

Ver. 16. *He hath ſaid, who heard the words of God,* &c.] This *Verſe* alſo is the ſame with the *fourth*, only a few words added, *And knew the knowledge of the moſt High*; which he adds, to ſhow his intimate acquaintance with the ſupreme Lord of the World. For he ſpeaks of God in the very ſame ſtile which *Moſes* doth, calling him both *El*, and *Schaddai*, and *Elijon*, and *Jehovah*; which demonſtrates that he was not a Stranger to the true God, tho' corrupted with bad Affections, and addicted alſo to foul Superſtitions.

Ver. 17. *I ſhall ſee him,*] Or, *I do ſee him,* (for the Future Tenſe is often uſed for the Preſent) that is, he ſaw the Perſon of whom he was going to ſpeak, repreſented to him in a Viſion.

*But not now:*] He ſaw him not as in being, now at preſent, but to come in future times.

*I ſhall behold him, but not nigh:*] The ſame thing in other words; but more plainly telling them, they muſt not expect this Perſon in their time, nor in the next Generation, but in remoter Ages.

*There ſhall come a Star out of Jacob,*] A Star denotes a great Perſon; and being underſtood to be ſpoken of CHRIST, it denotes his Celeſtial Orginal. And both *Onkelos* and *Jonathan*, and the *Hieruſalem Targum*, take the MESSIAH to be here meant, and ſo doth *R. Moſes Haddarſan*, and *Bereſchith Rabbath*; and a great many Chriſtian Interpreters (as *Huetius* obſerves in his *Demonſtr. Evang. Propoſ.* vii. *ſect.* 9.) particularly *Euſebius* and *Cyril of Alexandria:* Who, in his eighth Book againſt *Julian*, confutes his Expoſition of theſe words, which is this; Τοῦθ' ὅτι τῷ Δαβὶδ προσήκει, καὶ τοῖς ἀπ' ἐκείνου, πρόδηλον ἐστὶ πᾶσι· *That this belongs to* David, *and to his Succeſſors, is ſufficiently manifeſt.* To which St. *Cyril* replies, That if *Balaam* had ſpoken of *David*, and the Kings of *Iſrael*, he would have ſaid, *There ſhall ariſe Stars out of Jacob*, &c. whereas he ſpeaks of one alone, οἷον ἐν ἄστροις ἐκπρεπῆ, as very illuſtrious among the Stars; which it is evident, can be none but CHRIST. Unto which I ſhall add the words of a later Writer of the *Jewiſh* Nation, *R. Iſaac* in his *Illumin. Fidei*, ſet forth not long ago by the learned *Wagenſeil:* Where he argues this cannot be underſtood of *David*, or any other King of *Iſrael*, becauſe none of them ever reigned all over the Earth, (i. e. *over all the Children of Seth*, whom none of them deſtroyed) but it is meant, he concludes, of the MESSIAH; who is compared to a Star, becauſe of the Perennity of his Kingdom, and the Splendor of his Dominion, and his great Acts throughout the World, *p.* 72, and 80. where he makes this a Prophecy of one Kingdom alone to be in the World, *viz.* that of the *Iſraelites*, who are called *the People of the Saints of the moſt High, Dan.* vii. 87. which is true enough, if he had underſtood the right meaning of *Iſraelites;* who are thoſe, not after the Fleſh, but after the Spirit.

It is not fit to conclude this without one Obſervation more, that ſo long ago as the time of the Emperor *Adrian*, this was underſtood by the generality of the *Jews* to be a Prophecy of the MESSIAH. For they followed one whoſe Name *Chocab* (i. e. *a Star)* to whom the famous *R. Akiba* (a Doctor, who, they ſay, had four and twenty thouſand Scholars) applied theſe words of *Balaam*, and calling him *Barchocab*, i. e. *the Son of a Star*, anointed him their King, and carried a Sword before him, crying, *Behold the very King* MESSIAH. This is reported by the *Jews* themſelves in *Tzenach David*, and ſeveral other Books: all which, I think, doth not hinder, but that King *David* may be hereby ſignified in the firſt ſenſe; tho' as a Type of the MESSIAH, the great Son of *David*, in whom it was compleated.

*And a Scepter ſhall riſe out of Iſrael,*] This ſome think may firſt have a reſpect to *David*, and then to the MESSIAH, *the King of Iſrael.* But the *Chaldee* Paraphraſt refers the whole to CHRIST, whoſe words are theſe, *A King ſhall ariſe out of the Houſe of Jacob, and the* MESSIAH *ſhall be anointed of the Houſe of Iſrael.* Nor is it any wonder that *Balaam* ſhould propheſy of him ſo many Years before he was born; and ſo plainly, that *Moſes* himſelf doth not ſpeak in plainer terms: but it is to be look'd upon as the effect of GOD's infinite Goodneſs, who would not have thoſe, that were not of the Seed of *Abraham*, to be wholly ignorant of what he intended to do for all Mankind. And this was neceſſary to be plainly told them, becauſe otherwiſe they would not have underſtood it.

*And ſhall ſmite the Corners of Moab,*] The latter part of this Prophecy, *Huetius* thinks belongs to *David*, as the former part to CHRIST: Which was the opinion of *Maimonides*, who divided the Prophecy between them. And this was indeed literally fulfilled in *David*, who ſubdued the *Moabites* intirely, as we read 2 *Sam.* viii. 8. *Pſal.* lx. 8. cviii. 9. Some tranſlate theſe words, *He ſhall ſmite through the Princes of Moab.* So the LXX τοὺς ἀρχηγοὺς Μοάβ: which doth not alter the ſenſe. And it is no unuſual thing with the Prophets, when they intend to ſpeak of ſomething nearer to them, to be tranſported by the Spirit of GOD, to ſpeak of things a great deal more remote. As *Balaam* here foretelling a great Ruler ſhould come out of *Jacob*, firſt ſpeaks of the greateſt of all, above Fourteen Hundred years after his time; and then of *David*, who reigned about Four Hundred years after this.

*And deſtroy all the Children of Sheth.*] They who interpret this of *David*, take *Sheth* to have been ſome great Perſon in that Country, or ſome Place of great Note, the Inhabitants of which are here threatned to be deſtroyed. But theſe are mere Conjectures, which have no foundation in Hiſtory; whereas, if we underſtand it of CHRIST, and tranſlate the firſt word, not *he ſhall deſtroy*, but (as *Caſtalio* and others do) *he ſhall rule over*, the ſenſe is very remarkable; it being a Prophecy, that in the times of the MESSIAH, there ſhall be no longer ſuch a Diſtinction, as GOD now made between the *Iſraelites* and other Nations (by the peculiar Laws he gave them at their entrance into *Canaan)* but all Mankind, who are equally deſcended from *Seth*, ſhall be united under his Government. And thus not only *Lyranus*, and *Abulenſis*, and others interpret it, but *Onkelos* alſo, whoſe words are, *He ſhall have dominion over all the Sons of Men:* For he thought it reaſonable by *the Children of Seth* to underſtand all Mankind who were propagated from him, who ſucceeded in the place of *Abel* that was killed; all the Seed of *Cain* periſhing in the Flood.

Ver. 18. *And Edom ſhall be a poſſeſſion,*] So it was in the days of *David*, 2 *Sam.* viii. 14.

*And Seir ſhall be a poſſeſſion,*] This was a famous Mount in the Country of *Edom*, *Gen.* xxxvi. 8. and being the ſtrongeſt part of the Country, may ſignify here, that no place ſhould be able to hold out, tho' never ſo ſtrongly fortified by Nature or Art. And ſo we read they all became *David*'s Servants, 2 *Sam.* viii. 14. 1 *Chron.* xviii. 13.

*For his Enemies,*] *i. e.* For the *Iſraelites.*

*And Iſrael ſhall do valiantly.*] For they ſubdued in thoſe days many other Countries; as we read in the fore-named Chapters, 2 *Sam.* viii. 1 *Chron.* xviii.

Ver. 19. *Out of Jacob ſhall come he that ſhall have dominion,*] This may relate to *Chriſt*, as well as to *David*, in whom it was literally fulfilled. And ſo *Baal-Hatturim* obſerves, that *ver.* 16. it is ſaid of *Balaam*, that he *knew the Mind of the moſt High*, for he propheſied of the *Meſſiah*, when he ſaid, *Out of Jacob ſhall one come that ſhall have dominion.* The word *jerd*, as the *Maſora* notes, is uſed only here, and in *Pſalm* lxxii. 8. where the *Pſalmiſt* deſcribes the Univerſal Kingdom of Chriſt in theſe words, *He ſhall have dominion from Sea to Sea, and from the River unto the end of the Earth.*

*And ſhall deſtroy him that remains in the City.*] Not only rout them in the Field, but take their defenced Cities: And, it is likely, he particularly aims at ſome great City, and beſt fortified, which was the Metropolis, and the ſtrongeſt hold in the Kingdom; ſuch a one there was in *Edom*, as the *Pſalmiſt* ſuggeſts, *Pſalm* lx. 9.

Ver. 20. *And when he looked on Amalek,*] On the Country which the *Amalekites* inhabited.

*He took up his Parable, and ſaid,*] See *ver.* 3.

*Amalek was the firſt of the Nations,*] The moſt eminent among the neighbouring Nations, or one of the moſt noble, as *Bochart* renders it, *Gens una è nobiliſſimis.*

*But his latter end ſhall be, that he periſh for ever.*] This God commanded *Saul* to execute (1 *Sam.* xv. 3.) according to the Doom paſſed upon them, after their fight with *Iſrael*, *Exod.* xvii. 14, 16. and he loſt his Kingdom for doing his Work imperfectly; which the *Vulgar Latin* takes to be the meaning of the *ſeventh* verſe of this Chapter. *Onkelos* paraphraſes the whole *verſe* in this manner: Amalek *was the beginning of the Wars with* Iſrael, *therefore his end ſhall be to periſh for ever. The Targum Hieroſ.* more plainly, *The* Amalekites *were the firſt People that made War againſt* Iſrael; *and in the latter days they ſhall make War againſt them,* &c.

Ver. 21. *And he looked on the Kenites,*] He ſtanding now upon the top of *Peor*, which was, it is likely, the higheſt place of the Country, (for which reaſon *Balak* brought him thither, after he had tried other High-places, *ch.* xxiii. 28.) might ſee a great way, and poſſibly behold the very Rocks wherein the *Kenites* dwelt. But what People are meant by this name, is not clearly evident: For there were a People called *Kenites*, who were part of the Nation that inhabited the Land of *Canaan*, *Gen.* xv. 19. theſe cannot be here intended; for they were too far off from this place. And as for the *Kenites* mentioned in *Judges* i. 16. iv. 11. who dwelt among the *Iſraelites* when they came into *Canaan*, they had as yet no fixed ſtate, but were with them in the Wilderneſs. Therefore it is likely, they were ſome of the Kindred of *Jethro* (originally derived from the ſame Family that he was of) who remained in *Midian*; and adjoined ſo cloſe to the Country of the *Amalekites*, that they are ſaid to dwell among them, 1 *Sam.* xv. 6. For it is plain, the word *Keni* in *Hebrew* is the name of a People, not of a particular Perſon; and there might be a great many of them; ſome in *Canaan*, others in *Midian*; and of theſe latter, ſome went with the *Iſraelites* into *Canaan* when they conquered it, and others remained ſtill in their own Country: They ſeem all to have been deſcended from one *Ken* or *Kain*, mentioned *Judges* iv. 11. (as *Scaliger* conjectures in his *Elenchus Tribæreſ. cap.* 23.) *Jethro*'s Poſterity being but one Family of this People.

*Strong is thy dwelling-place,*] They were but a ſmall People, who dwelt upon ſteep Mountains.

*And putteſt thy Neſt in a Rock.*] This is but a further deſcription of their Country in other words: For *Neſt* ſignifies their *Habitation*; only it ſeems to import that their dwelling was little, in craggy Mountains, where they lookt upon themſelves as very ſafe and ſecure, the acceſs to them being very difficult: And from hence, I ſuppoſe, they were called *Shelamites*, (as both the *Hieroſ. Targum* and *Onkelos* here term them, inſtead of *Kenites*) i. e. peaceable People; becauſe no body meddled with them, nor they with any body.

Ver. 22. *And the Kenite ſhall be waſted,*] By little and little diminiſhed.

*Until Aſhur ſhall carry thee away captive.*] Till at laſt they were all carried away by the *Aſſyrians*, when they over-ran *Syria*, 2 *Kings* xvi. 9.

Ver. 23. *And he took up his Parable, and ſaid,*] Having reſted a while, he ſighed, and ſaid aloud. See *ver.* 3.

*Alas, who ſhall live when* GOD *doth this?*] What miſerable times will thoſe be, when the *Aſſyrians* ſhall over-run a great part of the World? How few will eſcape their Devaſtation? Or, who would not deſire rather to die, than live in thoſe days?

But ſome, I obſerve, refer this, not to what goes before, but to what follows; which relates to the Deſolations made by the following Empires, eſpecially the *Roman*.

Ver. 24. *And Ships ſhall come from the Coaſt of Chittim,*] Whether this Prophecy hath reſpect (in the word *Chittim*) to the *Greeks* or to the *Romans*, or to both, it was plainly fulfilled, as the learned *Huetius* obſerves. But it muſt be noted, that not only St. *Hierom*, but *Onkelos*, and *Jonathan*, and the *Hieruſalem* Interpreter, and the *Arabick*, underſtand by *Chittim* the Country of *Italy*, or ſome part thereof. And *Bochartus* proves, by many Arguments, that the People of that Country did deſcend from *Chittim*. See *Gen.* x. 4. Yet it is not likely that *Chittim*, being the Son of *Javan* who peopled *Greece*, went ſo far at firſt from the reſt of his Brethren; but his Children peopled ſome part thereabouts: From whence, in after times, when they were increaſed, they ſent Colonies into *Italy*; particularly *Macedonia* is called by the name of *Chittim*, in the Book of *Maccabees*, 1 *Mac.* i. 1. viii. 5. and therefore I take the *Greeks* under *Alexander* to be here intended in the firſt place, and then the *Romans* in the next; each of them fulfilling the ſeveral parts of this Prophecy.

*And ſhall afflict Aſſur,*] This was done by *Alexander*, who overthrew the *Perſian* Empire which ruled over the *Chaldæans* and *Aſſyrians*.

So *Theodoret* underſtands the word *Chittim*, to ſignify *Alexander* and his *Macedonians*, whoſe Country was anciently called Μακέττια, as *Heſychius* tells us, they being a mixture (as Mr. *Mede* probably conjectures in his forty eighth *Diſcourſe*, *p.* 377.) of the Sons of *Madai* and *Chittim*. The *Romans* indeed afterwards overthrew the *Greek* Empire, but we do not read that they made War againſt the *Aſſyrians* till the time of *Trajan*, who ſubdued them, and reduced them into a Province, as *Dio* relates *Lib.* lxviii.

*And ſhall afflict Eber,*] This was done by the *Romans*, not by the *Grecians*. For we are to underſtand by *Eber*, the *Hebrew* Nation, called *the Children of Eber*, *Gen.* x. 21. So the LXX tranſlate it, τοὺς Ἑβραίους: the name of *Hebrews* being as plainly derived from *Eber*, as that of *Jews* from *Judah*. Now they were not afflicted by *Alexander* in his Conqueſts, but rather kindly treated by him: And therefore this cannot be meant of the *Greeks*; unleſs we will think it fulfilled in the time of *Antiochus*, who deſcended indeed from the *Macedonians*, but did not come from that Country; nor did he afflict them long, much leſs make them deſolate, as the *Romans* under *Veſpaſian* and *Titus* did; which ſeems to be here intended.

*And they alſo ſhall periſh for ever.*] This doth not refer to *Eber*, but to the Nation that afflicted him, *viz.* the *Roman* Empire; which he propheſies ſhall not always afflict others, but at laſt be utterly deſtroyed it ſelf. *Aben-Ezra* indeed refers it to the Kingdom of the *Seleucidæ*, or the *Greek* Empire: but *R. Iſaac*, before-mentioned, thinks the deſtruction of the *Romans* is intended in this Prophecy; only he fancies it is to be accompliſhed by a Chriſt not yet come.

Ver. 25. *And Balaam roſe up and went,*] As *Balak* had commanded him, *ver.* 11.

*And returned to his place:*] Unto his Country, *viz.* *Meſopotamia*. But he was detained by the *Midianites* in his Paſſage thither; among whom he was ſlain, as we read in the thirty firſt Chapter: For Men are ſaid to do that which they deſign and endeavour to do, *Exod.* viii. 18. *Numb.* xiv. 40. If this be not the meaning, then after he came to his own Country, he returned to the *Midianites*, at their intreaty, or by his own inclination; and (either as he was going home, or when he came back) gave that impious Counſel, which was executed not long after this, as we find in the next Chapter: For that he was the Author of it, we are aſſured by three Divine Writers. See 2 *Pet.* ii. 15. *Jude ver.* 11. *Revel.* ii. 14.

It is a ſtrange Expoſition which *Baal-hatturim* gives of his going *to his place*; that is, ſaith he, *he went down into Hell*. But it may ſerve to confirm the common Interpretation of that which is ſaid of *Judas*, *Acts* i. 25.

*And Balak alſo went his way.*] To *Kiriah-Huzoth*, I ſuppoſe, mentioned *chap.* xxii. 39.

## CHAP. XXV.

Ver. 1. AND *Iſrael abode in Schittim,*] A place in the Plains of *Moab* (where they lay, while the forementioned things were tranſacted, *chap.* xxii. 1.) called *Abel-Shittim*, *chap.* xxxiii. 49. but it is uſual to cut off the former part of a place's name, for ſhortneſs ſake: As in this very Book, *ch.* xxxii. 38. *Baal-meon* for *Beth-Baal-meon*, as it is called *Joſh.* xiii. 17. and *Hermon* commonly for *Baal-Hermon*; and *Nimrim* for *Beth-Nimrim*. To which may be added *Salem* for *Jeruſalem*, *Pſal.* lxvi. 3. This Station was the laſt which the *Iſraelites* made, while they remained in the Wilderneſs; in which the reſt of the things that follow, to the end of the Book of *Deuteronomy*, were done.

*And the People began to commit Whoredom*] Both bodily and ſpiritual; into which they fell not long after *Balaam* was gone from *Balak*: Tho' not all the People fell into this Guilt, but a great many of them; as appears from what follows, *ver.* 4, 5, 6.

*With the Daughters of Moab.*] And of *Midian* alſo, as we learn from *ver.* 6, 17, 18. But thoſe of *Moab* are here alone mentioned; becauſe, it is likely, they began this wicked practice. I ſee no ground for what *Greg. Nyſſen* ſaith, That the *Iſraelites* having vanquiſhed the *Moabites* in a Battel, fell in love with the Captives which they had taken, being overcome by Luſt, when they had been victorious in War; as he ſpeaks, *Lib. de vita Moſis*, *p.* 186. It is ſomething more probable, that the Prophecy of *Balaam* being ſpread abroad among the *Moabites* concerning the great Bleſſings GOD deſigned to beſtow upon the *Iſraelites*, particularly that of the MESSIAH, it might excite in the Women of *Moab* a deſire to have Children by the Men of *Iſrael*, that they might partake in their Bleſſings; unto which they might think they had ſome title, being deſcended from the eldeſt Daughter of *Lot*, the Son of *Abraham*'s Brother. This might paſs for truth, if it were not very evident from the following ſtory, that the Daughters of *Moab* expoſed themſelves, by *Balaam*'s Counſel, to the Luſt of the *Iſraelites*, that by this means they might ſeduce them to Idolatry, and ſo make them loſe the Bleſſing intended for them. For that this was done by *Balaam*'s advice, there is no doubt. See *ch.* xxxi. 16. And the *Jews* have alſo a conceit that he ever had been an Enemy unto *Iſrael*, being one of *Pharaoh*'s Privy Council, who adviſed him to drown their Children; as the Tale is told in the *Talmud*, in the Title *Sanhedrim*, *cap. ult.* But this is to make him to have been now of a greater Age, than we have reaſon to believe, (*viz.* Two hundred and ten years old, according to their own Computation) and quite contrary to what others of them ſay, that he lived but half his time, according to the *Pſalmiſt*, *Pſal.* lv. 23.

Ver. 2. *And they*] That is, the Daughters of *Moab*.

*Called the People*] Invited them to a Feaſt: For the ordinary Charms unto Idolatry, were good Victuals and bad Women.

*Unto the Sacrifices of their Gods.*] To eat of the Sacrifices which had been offered to their Gods, particularly to *Baal-Peor*. Theſe Feaſts upon their Sacrifices were very magnificent among the Heathen, being accompanied with Muſick and Dancing, and ſometimes pompous Proceſſions, which inticed youthful Minds to partake of them. Here the *Iſraelites*, caſting their Eyes upon the Daughters of *Moab* (which doubtleſs on this occaſion appeared in the beſt Dreſs and richeſt Ornaments) were ſmitten with their Beauty, and courted their Enjoyment; who would not yield to this Motion, but upon condition that they would firſt worſhip their Gods: whereupon, pulling a little Image of *Peor* out of their Boſom, they preſented it to the *Iſraelites* to kiſs it, and deſired them to eat of the Sacrifices that had been offered to him. Thus the *Jewiſh* Doctors tell the Story. And indeed it hath been obſerved by the Writers of the Church, that Women have been the moſt dangerous Seducers of Men from the true Religion; being from the beginning the Spreaders of the old Hereſies. For *Simon Magus* advanced his Hereſy, *Helenæ meretricis adjutus auxilio*, being aſſiſted by the help of the Harlot *Helena*. *Nicolaus* of *Antioch* alſo, *choros duxit fœmineos*. The famous *Marcion* ſent before him ſome *Roman* Ladies, to prepare his way. *Apelles*, *Montanus*, *Arius*, *Donatus*, did all take the ſame courſe; as St. *Hierom* ſhows in his Book *adverſus Pelagianos*.

*And the People did eat,*] Which was an act of Idolatry (as to eat of the LORD's Sacrifices, was an act of Divine Worſhip) whereby they owned themſelves the Servants of the Gods of *Moab*. See *Exod.* xxxiv. 15.

*And bowed down to their Gods.*] This was ſtill a more plain act of idolatrous Worſhip, expreſsly forbidden by GOD in the ſecond Commandment.

Ver. 3. *And Iſrael was joined unto Baal-Peor:*] This ſeems to ſignify, that they were devoted to the Service of this Idol in great affection; with which they performed the fore-named actions. The *Jews* commonly take this *Baal-Peor* to have been no better than a *Priapus*; and the Worſhip of him to have conſiſted in ſuch obſcene Practices, or Poſtures at leaſt, as are not fit to be named. Particularly their great Commentary upon *Numbers* ſaith, That the *Iſraelites* being unwilling to enjoy their Women upon thoſe terms, they told them they needed only to uncover their Nakedneſs before *Baal-Peor*, which was all the Worſhip required of them: unto which they eaſily ſubmitted. This *Maimonides* himſelf relates for a truth, that his Worſhip conſiſted in revealing their Secret Parts before him, *More Nevochim*, *P.* iii. *c.* 45. But *Solomon Jarchi* goes further, making this Worſhip to conſiſt in Actions as ridiculous as they were beaſtly. All which ſeems to me very unlikely; and ſo it doth to ſeveral Men of great Judgment, particularly Mr. *Selden*; who thinks, with great probability, that *Peor* (as I obſerved before, *ch.* xxiii. 28.) being the name of a Mountain in the Country of *Moab*, the Temple of *Baal* ſtood upon it, (by whom ſome underſtand *Saturn*, others the *Sun*, which is moſt likely) and thence he was called *Baal-Peor*, becauſe there he was eſpecially worſhipped; as *Jupiter* was called *Olympius*, becauſe he was worſhipped in a famous Temple, which ſtood on the Mountain *Olympus*. And every one knows, that anciently they choſe the higheſt Mountains, before all other places, for the Divine Service; inſomuch that at *Jeruſalem* the Temple was ſet upon the Hill of *Sion*, which the *Pſalmiſt* ſaith GOD preferred before all other places, *Pſal.* lxxviii. 68. Or *Peor* perhaps was the name of ſome great Prince (as the ſame Mr. *Selden* conjectures) tranſlated into the number of the Gods: for the *Pſalmiſt* ſaith, *Pſal.* cvi. 28. that when they worſhipped *Baal-Peor*, *they eat the Sacrifices of the dead*; which ſeems to ſignify, that in him they worſhipped ſome dead Man, who perhaps was the firſt Inſtitutor of this Worſhip, whatſoever it was. Another great Man of our own Nation hath ſaid much to ſtrengthen this Opinion; having ſhown at large, that the ancient Heathens were wont to deify the Souls of Men, and canonize them after Death: and theſe were called *Baalim*, being accounted an inferior ſort of Deities, who they fancied were Miniſters for them to their Celeſtial Gods. See Mr. *Mede*, Book iii. *p.* 724, *&c.* Yet it muſt be acknowledged, that there are others of great note, who take all for truth which the *Jewiſh* Writers report concerning the filthy Worſhip of *Baal-Peor*, and imagine that Fornication was a part of it; as in future times it was both among the *Greeks* and *Romans*, in the Worſhip of ſome of their Gods. For what the *Jews* found then practiſed, they fancied was done in theſe early days; but it is obſervable, that the more ancient the Books of the *Jews* are, which ſpeak of this matter, the leſs they ſay of the Impurities in the Service of *Baal-Peor*. For Example, the *Hieruſalem Talmud* hath none of that lewd ſtuff in it, which *Solomon Jarchi*, upon this Place, took out of the *Babylonian*; which was compoſed long after the former.

*And the Anger of the* LORD *was kindled againſt Iſrael.*] As appeared immediately, by the ſevere Puniſhment he inflicted on them, both for their Idolatry, and for their Fornication.

Ver. 4. *And the* LORD *ſaid unto Moſes, take all the Heads of the People, and hang them up*] The plain meaning ſeems to be, that he ſhould *take*, i. e. cauſe to be apprehended, *the Heads of the People*, i. e. the Rulers of thouſands and hundreds, and other principal Perſons in their Tribes, who had been guilty of the foul Idolatry before-mentioned; and by *hanging them up*, put a ſtop to the Peoples Lewdneſs, when they ſaw theſe great Men made publick Examples of GOD's Diſpleaſure. For it is very likely, more of the Princes of the People were guilty beſides *Zimri*; eſpecially if it be true which the *Samaritan Chronicle* affirms, that the Daughters of the chief Men of *Moab* were ſent finely dreſſed to allure the *Iſraelites*; and one of the King's Daughters among the reſt. But tho' the LXX, and the *Vulgar*, and *Symmachus*, thus underſtand it, that he commanded the Heads of the People to be hanged up; yet a great many other ancient Tranſlators, and many famous Doctors, take the word *Otham* (*them* whom he commanded to be hanged up) not to refer to the *Heads* of the People, but to ſuch as had joined themſelves to *Baal-Peor*: And they interpret the foregoing words, as if he had bid him *take unto him* (*i. e.* to his aſſiſtance) the *Heads of the People*, as they think he did, as is related in the next *verſe*. The *Judges* indeed there mentioned ſeem to me to be diſtinct from *the Heads of the People*; and *Moſes* did not take them to his Aſſiſtance, but commanded them to do their duty. Yet it muſt be acknowledged that there is a great current of Interpreters which runs the other way; as if *Moſes* was commanded to order the Judges to aſſemble and call before them ſuch as were ſuſpected; and having examined the Fact, accordingly proceed againſt them, and puniſh ſuch as had offended. Thus the *Samaritan* Copy reads it expreſly, and ſo *Onkelos*, and the Paraphraſt called *Uzielides*, and the *Hieruſalem Targum*, and the *Arabick* Tranſlation of *Saadia Gaon:* and both the *Talmudiſts* and *Karaites* agree in this ſenſe, as Mr. *Selden* ſhows at large, *Lib.* ii. *de Synedriis, cap.* 1. *n.* 10. and *Joh. Coch* upon the *Gemara* of the *Sanhedrim, cap.* 4. *ſect.* 4. where he obſerves that *Aben-Ezra*, and *Solomon Jarchi* thus interpret it, and takes the meaning to be certain, that the Heads of the People ſhould divide themſelves into ſeveral Courts of Judgment, and examine who had committed Idolatry; and after Conviction cauſe them to be hang'd. For there is great reaſon to think the Conſtitution of Judges, by *Jethro*'s advice, continued all the time they were in the Wilderneſs; who might eaſily find out the Guilty in their ſeveral Diviſions.

*Before the* LORD] *i. e.* Before the Sanctuary; as Men who had forſaken the Worſhip of their GOD, and by his Sentence were adjudged to die.

*Againſt the Sun,*] Openly, that all the People might ſee, and fear to ſin. So both *R. Solomon* and *Aben-Ezra* expound it. For this was a peculiar mark of the divine Diſpleaſure againſt Idolaters and Blaſphemers, that they ſhould be hanged up, and publickly expoſed, after they had ſuffered death. For none were hang'd alive among the *Hebrews*; but firſt ſtoned (which was the common Puniſhment of the fore-named Offenders) and then hanged up in *the eyes of all*; as *R. Solomon* expounds this Phraſe *againſt the Sun.*

*That the fierce anger of the* LORD *may be turned from Iſrael.*] By their Zeal to vindicate the Divine Honour.

Ver. 5. *And Moſes ſaid unto the Judges of Iſrael,*] Some take theſe for the ſeventy Elders, mentioned *chap.* xi. 25.

*Slay ye*] By hanging them up, as ſome underſtand it. But the *Hebrew* word imports killing with the Sword; which they commanded their Officers to do, with the aſſiſtance of ſuch as abhorr'd the wickedneſs of their Neighbours.

*Every one his Men,*] The ſeventy Elders, being appointed to be Coadjutors to *Moſes* in the Government, made a diviſion of the People, it is moſt likely into ſo many Diſtricts: and each of them having the charge of one, all the People therein are called *his Men*; of whom he was to give an account.

*That were joined unto Baal-Peor.*] Who were ſo well known, that there was no danger of ſlaying the innocent.

Ver. 6. *And behold,*] This which follows is the more wonderful, if the Judges had already begun to execute the foregoing Command; and argues *Zimri* to have been very impudently wicked, who thought himſelf ſo great a Man, that no Judge durſt meddle with him.

*One of the Children of Iſrael came and brought unto his Brethren*] In the Camp of *Iſrael*, or into the Tent where his own Family dwelt.

*A Midianitiſh Woman,*] By which it appears that both Nations, *Moab* and *Midian*, were in this Plot againſt *Iſrael.*

*In the ſight of Moſes,*] A high contempt of his Authority; and of GOD's alſo, whoſe Servant *Moſes* was.

*And in the ſight of all the Congregation of the Children of Iſrael,*] This ſeems to be a further aggravation of his Sin, that he was not content to go to the Women, who invited them, (*ver.* 2.) but brought one of them along with him into the Camp of *Iſrael*; and this he did before the face of all the People, as well as of *Moſes*; and that when they were mourning for this Sin, as it here follows.

*Who were weeping before the door of the Tabernacle of the Congregation,*] This ſhews, that tho' there were great numbers ingaged in this Defection, yet the generality of the People clave unto the LORD, and bewailed the Wickedneſs of their Brethren, moſt earneſtly imploring GOD's Mercy towards them.

Ver. 7. *And when Phineas, the Son of Eleazar, the Son of Aaron, the Prieſt,* &c.] A Man of great Authority, being next to the High-Prieſt, whom he ſucceeded in his Office, as he did *Joſhua* (if we may believe ſome Writers) in the Government of all *Iſrael.*

*He roſe up*] His Spirit (as St. *Luke* ſpeaks of St. *Paul*) was ſtirred in him; and being inſpired with an holy Zeal, was moved to do what follows.

*From among the Congregation,*] Who were weeping at the Door of the Tabernacle; or rather, from among the Judges with whom he was aſſembled, being one of them: So *Jonathan*; he roſe up *from the midſt of the Sanhedrim.* For as *Bonav. Cornel. Bertramus* thinks, *Eleazar*, after the death of *Aaron*, appointed his Son *Phineas* to be Prince of the *Levites*; which he thinks appears not only from his riſing up here, from the midſt of the Judges of *Iſrael*, but from the Embaſſy, wherein he was employed by *Joſhua*, unto the *Reubenites*, &c. beyond *Jordan*, *Joſh.* xxii. 14. and from 1 *Chron.* ix. 20. where he is ſaid to be *Ruler over the Korathites*; which ſignifies, he thinks, ſuch a Preheminence as *Eleazar* himſelf had over the *Levites*, while his Father *Aaron* lived, *de Repub. Jud. c.* 15. And indeed the *Pſalmiſt* ſaith, that *Phineas* ſtood up and *executed Judgment*, Pſal. cvi. 39. which ſeems to import that he acted as a Judge, but by an extraordinary motion; which made him kill the Offenders with his own Hands, without a judicial Proceſs againſt them.

*And took a Javelin in his Hand;*] Or a Sword, as *Joſephus* calls it; which he ſnatch'd out of the hand of *Moſes*, as the tradition is in *Pirke Elieſer, cap.* 47.

Ver. 8. *And he went after the Man of Iſrael into the Tent,*] It is an unuſual word in the *Hebrew*, which we tranſlate *Tent*; importing a private, ſecret place like a Cave, as *Kubba* or *Kobba* is thought to ſignify, which the *Arabians* call *Alcobba*; from whence comes the word *Alcove*; which ſignifies, as *Bochart* obſerves, *conclave camerati*

*merati operis, quò lectus circumdatur:* A Room of arched Work, which incloſes a Bed in it. See his *Hierozoicon, Pars* i. *p. ult.*

*And thruſt both of them through, the Man of Iſrael, and the Woman*] This he did, ſaith *Philo*, προστάξαντος Μωϋσέως, by the command of *Moſes*; but ſhould rather have ſaid, by a Divine Inſtigation; which he followed, when the reſt of the Judges were afraid (as ſome conceive) to meddle with ſo great a Man as *Zimri* was. And upon this Fact, the *Jews* ground that which they call *the Judgment of Zeal*, which authorized them, who were full of Zeal, to puniſh ſuch as blaſphemed God, or prophaned the Temple, *&c.* in the preſence of ten Men of *Iſrael*, without a formal Proceſs againſt them. Thus *Matthias* killed a *Jew* who ſacrificed after the manner of the *Greeks*, 1 *Maccab.* ii. 24. and three hundred others were killed by their Country-men, as is related in the Book commonly called *the Third Book of Maccabees*. And upon the pretence of ſuch Zeal, St. *Stephen* was ſtoned, and St. *Paul* intended to be killed, *&c.* as *Grotius* obſerves, *Lib.* ii. *de Jure Belli & Pacis, cap.* 20. *ſect.* 9. and ſee *Selden de Jure Nat. & Gent. Lib.* iv. *cap.* 4. But this Judgment (as they call it) ſeems not to be well grounded upon the Fact of *Phineas*, who was a publick Perſon, and had an extraordinary motion, not to be imitated by private Men; nor was it followed till the latter times of the ſtate of that Nation.

*Through her belly:*] The *Vulgar* hath it, *through her Secret Parts*. And ſo the *Jews* in *Pirke Elieser*, *c.* 47. and in other Books, ſuch as *Peſikta* and *Siphri*; where they make many Miracles to have concurred in this Fact; particularly, they ſay, that the Relations of *Zimri* going to fall upon *Phineas* for killing their Prince, the Angel of the Lord ſmote them, and cut them off.

*So the Plague was ſtayed from the Children of Iſrael.*] It ſeems a Peſtilential Diſeaſe (as *Joſephus* calls it) ſwept away many of the Offenders, who could not ſo ſpeedily be puniſhed by the Judges: But it ſtopt immediately upon this pious Act of *Phineas*.

Ver. 9. *And thoſe that died of the Plague were Twenty and four Thouſand.*] There were but Twenty and three thouſand, who died of the Plague it ſelf, as the Apoſtle tells us, 1 *Cor.* x. 8. but there were a thouſand more taken off in the Plague time, or *during the Plague*, as the *Hebrew* words may be read: For in the Twenty and four thouſand, *Moſes* comprehends all thoſe who were killed by the Sword, *in the day of the Plague*, (as the Phraſe is *ver.* 18.) whereas St. *Paul* reckons thoſe only who died of the Peſtilence, as many have obſerved, particularly *Bochartus, Lib.* ii. *Hieroz. cap.* 34. *P.* i. It is probable that from hence it was, that the Author of the *Samaritan Chronicle* took up a Conceit, that the King of *Moab* ſent Twenty four thouſand Damſels to ſeduce the *Iſraelites*; as Hottinger reports his words, in his *Smegma Orientale, cap.* 8. *pag.* 448.

Ver. 10. *And the* Lord *ſpake unto Moſes, ſaying,*] After the Plague was ſtayed, it is likely *Moſes* went into the Tabernacle to give God thanks for his Mercy to his People; and then he ſpake to him what here follows.

Ver. 11. *Phineas the Son of Eleazar, the Son of Aaron, the Prieſt, hath turned my Wrath away from the Children of Iſrael,*] Tho' they wept and mourned before the Door of the Tabernacle, yet that did not prevail ſo much for Mercy, as this Heroick Act of Juſtice.

*While he was zealous for my ſake among them,*] With a fervent and couragious Affection vindicated the Divine Honour, by a ſpeedy Puniſhment of thoſe notorious Offenders.

*That I conſumed not the Children of Iſrael in my Jealouſy.*] Did not proceed to deſtroy them by the Peſtilence, when I was ſo highly incenſed againſt them. For it is obſerved by *Herodotus* himſelf in his *Euterpe*, that τῶν μεγάλων ἀδικημάτων μεγάλαι εἰσι καὶ τιμωρίαι παρὰ τοῦ Θεοῦ, *for great Crimes there are as great Puniſhments ſent from* God; which is neceſſary for the Publick Good: For unleſs, by ſuch means, a ſtop be put to open Impurities, to Murders, and ſuch like Crimes, not only all Civil Society will be overturned, but Nations become ſo wicked, that they will be fit for nothing but to be rooted out, by the Divine Vengeance, as the *Canaanites* were. Thus *Cicero* diſcourſes, *Philip.* viii. *In Corpore, ſi quid ejuſmodi eſt, quod reliquo corpori noceat*, &c. 'In the 'Body, if there be any thing which hurts the 'reſt of the Body, it is neceſſary to cut it off, 'or to burn it, that ſome one Member, rather 'than the whole Body, periſh: And ſo it is in the 'Body of the Commonwealth; *Ut totum ſalvum ſit, quicquid eſt peſtiferum amputetur*; that the 'whole may be preſerved, let that which is in'fectious be lopped off.

Ver. 12. *Wherefore ſay,*] Unto *Phineas*, or unto all the People.

*Behold, I give thee my Covenant of Peace.*] The word *Peace*, in Scripture, comprehends all manner of Bleſſings; and therefore this is a ſolemn Promiſe and Engagement to make him and his Family proſperous; the particular Bleſſing which he entails upon him, following in the next *verſe*. But ſome will have this to ſignify that he ſhould be the great Reconciler of God to his People, and make Peace between them hereafter, as he had done at preſent. *Philo* ſeems to think this and the Prieſthood to be two diſtinct things; when he ſaith, God *crowned his Piety* διτταῖς δωρεαῖς, εἰρήνῃ καὶ ἱερωσύνῃ, *with two Gifts, Peace and the Prieſthood*. And the *Jews* make *Peace* to conſiſt in a long Life of Proſperity; which was fulfilled in *Phineas* his Perſon, who lived till the latter times of the Judges, *Judg.* xxi. 28. *Pirke Clieſer* interprets it, *He gave him the life of this World, and of the next.*

Ver. 13. *And he ſhall have it, and his Seed after him,*] It ſhall continue in his Family.

*Even the Covenant of an everlaſting Prieſthood;*] This is the particular Happineſs which God ſettled upon him and his Poſterity, as long as their State laſted; which was with ſome limitation, it appears by this, that after ſome Succeſſions in the Line of *Phineas*, the *Prieſthood* came, for a time, into the Family of *Eli*, who was deſcended from *Ithamar* the youngeſt Son of *Aaron*: The reaſon of it is not mentioned in the Scripture; but ſome great Sin, it is reaſonable to ſuppoſe, provoked God to ſet aſide the Line of *Eleazar* for ſome Years, till *Eli*'s Sons alſo became

came ſo wicked, that the Prieſthood was taken from them, and reſtored in the days of *Solomon* to the Poſterity of *Phineas*, with whom it continued as long as the Prieſthood laſted. What Sin this was, and when committed, we do not know. Some of the *Hebrew* Doctors are ſo bold as to ſay, it was becauſe *Phineas* would not abſolve *Jephthah* from his Vow, as Mr. *Selden* obſerves, *lib.* i. *de Succeſſ. in Pontif. cap.* 2. But as there is no ground for this, and ſuch-like fancies, which others of them have, ſo it is more probable that ſome of *Phineas*'s Succeſſors offended, rather than he himſelf; his Poſterity for four Generations holding the Prieſthood, before it was tranſlated to *Eli*, as *Joſephus* and others (mentioned by *Selden* in the Place before-named) make account.

*Ægidius Camartus*, in his Book *de Rebus Eliæ*, *cap.* iii. *ſect.* 5. and *Corn. Bertram*, *cap.* 15. *de Repub. Jud.* imagine, that in thoſe confuſed times, none of the Prieſts were found fit to adminiſter the Affairs of the Nation but *Eli* alone: and therefore he was appointed by GOD to it, as appears from 1 *Sam.* ii. 30. But *l'Empereur* in his Annotations upon *Bertram* well obſerves, That it being the conſtant Courſe of GOD's Proceedings, to continue his Mercies to the *Iſraelites*, according to his Promiſe, while they were obedient, but to take them away when they became diſobedient; it is highly reaſonable to conclude there was ſome great Offence given to GOD by ſome of the Race of *Phineas*, which was the cauſe that they loſt this Dignity: But ſo conſtant was GOD to his Promiſe, that he preſerved his Line in a continued Succeſſion of *twelve* Perſons, from *Phineas* to *Azariah*, who *executed the Prieſt's Office in the Temple that Solomon built in Jeruſalem*, as we read 1 *Chron.* vi. 4. to the 10th: From which time, to the Captivity of *Babylon*, there were *nine* more, as we read there in the following *Verſes*: And after the end of the Captivity, unto the time of *Antiochus Eupator*, the *Jews* reckon *fifteen* more, the laſt of which, *Onias*, was killed by *Lyſias*: And after him there were *eight* of the Family of the *Aſmonai*; the laſt of which, *Ariſtobulus*, was killed by *Herod*, who after that made whom he pleaſed.

*Becauſe he was jealous for his* GOD,] GOD, who ſearches the hearts, ſaw that this motion proceeded not from any private Paſſion; but out of pure Love and fervent Affection to him, and from Indignation to ſee his Divine Majeſty ſo affronted. For *Zeal* is a mixed Affection of Love and Anger.

*And made an Atonement for the Children of Iſrael.*] Procured a Pardon for all his Brethren, *αὐτοκελεύστῳ καὶ ἐθελουργῷ σπουδῇ*, (as *Philo* expreſſes it) *by his uncommanded and ſpontaneous diligence* to vindicate GOD's Honour, flowing from his ſincere Devotion to GOD's Service.

Ver. 14. *Now the Name of the Iſraelite that was ſlain, even that was ſlain with the Midianitiſh Woman,*] GOD would have his Name ſtand upon Record, partly to make it infamous, and partly to do honour to *Phineas*, who durſt venture to ſet upon a Man, who had ſo great an Intereſt in his Tribe, as is mentioned in the next words.

*Zimri the Son of Salu, a Prince*] Not the chief of the whole Tribe; but of a great Family in that Tribe.

*Of a Houſe among the Simeonites.*] In the *Hebrew* the words are, *of a Houſe of a Father*. For the Tribes were divided into Families, and theſe into Houſes, every one of which had a Head or Chief, (See the firſt Chapter of this Book, *ver.* 2.) and *Zimri* was one of thoſe principal Perſons, tho' not Prince of all the *Simeonites*.

Ver. 15. *And the name of the Midianitiſh Woman that was ſlain, was Cozbi, the daughter of Zur;*] This is ſet down alſo, to ſhow how little *Phineas* feared the great Men, either in *Iſrael*, or elſewhere: For *Zur* is reckoned afterwards as one of the Kings of *Midian*, *ch.* xxxi. 8. or Princes, *Joſh.* xiii. 21.

*He was Head over a People, and of a chief Houſe in Midian.*] The *Hebrew* word *Ummoth* (which we tranſlate *People*) ſignifies *Nations*; ſo that if we tranſlate theſe words exactly, they ſound thus, *He was Head of Nations, of a Houſe of a Father in Midian*; that is, Chief of divers Families, who all ſprung from the ſame Father or Original in that Country.

Ver. 16. *And the* LORD *ſpake unto Moſes, ſaying,*] Some time after this, tho' not long (as appears from *chap.* xxxi. 1, 2.) but a little before *Moſes*'s Death.

Ver. 17. *Vex the Midianites,*] Among whom this pernicious Contrivance was hatched: For *Balak* being ſo incenſed againſt *Balaam*, that he bid him be gone, in all haſte, out of his Country, (*ch.* xxiv. 11.) *Balaam* would not ſtay to propound unto him this miſchievous Advice which was in his Head, but went to the *Midianites*, and there diſcovered it; which was the ſame thing, he knew, as if he had acquainted *Balak* with it, there being a great Friendſhip between the two Nations, *ch.* xxxii. 4. It is likely alſo, that the *Midianites* were the firſt that adviſed *Balaam* ſhould be ſent for, which made their Guilt the greater: but the *Moabites* did not eſcape, tho' (for *Lot*'s ſake, perhaps, *Deut.* ii. 9.) their Puniſhment was deferred till future times, as *Balaam* propheſied, *chap.* xxiv. 17. and they were alſo excluded, by a Law made immediately after this, from the Society of the *Iſraelites*, for this very Fact, *chap.* xxiii. 3, 4.

*And ſmite them*:] With the Sword; as we find they did *Chap.* xxxi.

Ver. 18. *For they vex you with their wiles,*] Have ſorely diſtreſſed you by their ſubtile Devices.

*Wherewith they have beguiled you, in the matter of Peor,*] Drawn you in to commit foul Idolatry. Here *Peor*, which was a Mountain in *Moab*, where *Baal* had a Temple, (as I obſerved *chap.* xxiii. 28.) is uſed for the Idol it ſelf, which was there worſhipped, being a contraction of *Baal-Peor*: And ſo it is *chap.* xxxi. 18. *Joſh.* xxii. 17.

*And in the matter of Cozbi,*] And into lewd filthineſs with idolatrous Women.

*The Daughter of a Prince of Midian*] By whoſe conſent, no doubt, ſhe went upon this wicked deſign; that by her noble Garb and Attendance, ſhe might the more powerfully intice the great Men of *Iſrael* to Idolatry.

*Their Siſter,*] Whom the whole Family were content to proſtitute, that they might compaſs the deſtruction of the *Iſraelites*: But by *Siſter* may be meant one of the ſame Country or Nation; the ſame kind of Language being uſed among them that was among the *Jews*; who called one another Brethren and Siſters, (being deſcended from the ſame ſtock) as Chriſtians did all thoſe that were of their Religion.

*Which was ſlain in the day of the Plague*] When ſo many Thouſands fell by the Peſtilence.

*For Peor's ſake.*] For worſhipping *Baal-Peor*; into which they were inveigled by the Women, who invited them to a Feaſt, and there by their Charms excited another fleſhly Appetite in them; which they would not let them ſatisfy, unleſs they would both eat of their Sacrifices, and worſhip their Idol: And perhaps they told them, it was not lawful for them to conſent to their deſire, unleſs they would be of their Religion.

## CHAP. XXVI.

Ver. 1. AND *it came to paſs after the Plague,*] Mentioned in the foregoing Chapter, *ver.* 9, 17. tho' ſome fancy it refers unto all the Plagues that had ſwept away all the former Generation, except two Perſons. It is likely this may be done in the *eighth* Month of the *fortieth* Year, after they came out of *Egypt*.

*The* LORD *ſpake unto Moſes, and unto Eleazar the Son of Aaron the Prieſt, ſaying,*] As GOD had formerly joined *Aaron* with *Moſes*, (*Numb.* i. 1, 17. ii. 1. iv. 1, *&c.*) ſo now *Aaron* being dead, he joins his Son *Eleazar* with him; to ſhow that he ſucceeded not only in his Place and Office, but alſo in his Authority.

Ver. 2. *Take the Sum of all the Congregation of the Children of Iſrael,*] They had been twice numbered before this: Once, before the building of the Tabernacle, in the firſt Year after they came out of *Egypt*, when they paid every Man half a Shekel towards it, (*Exod.* xxx. 11, 13. xxxviii. 25.) and again, when they were to be encamped, in the ſecond month of the ſecond year, *Numb.* i. 1, 2, *&c.* And now, all thoſe Men who had been then numbered (thirty eight years ago) being dead, (as appears from *ver.* 64. of this *Chapter*) GOD commands them to be numbered a third time. Partly, that he might demonſtrate his faithfulneſs to his word, in multiplying them vaſtly, notwithſtanding all their Provocations, (for their number was within eighteen hundred and twenty, as many as they were at their laſt muſter) and partly, that the Land they were now going to poſſeſs, might be the more eaſily divided among the Tribes in juſt and equal proportions.

*From twenty years old and upwards, throughout their Father's houſe: all that are able to go to war in Iſrael.*] All this is explained in the firſt *Chapter*, *ver.* 2, 3.

Ver. 3. *And Moſes and Eleazar the Prieſt ſpake with them*] With the Heads of the ſeveral Tribes; who, it is likely, were to aſſiſt in this numbering, as they did in the former, *Numb.* i. 4, 16, 17.

*In the Plains of Moab by Jordan near Jericho, ſaying,*] See *ch.* xxii. 1.

Ver. 4. *Take the Sum of the People,*] Theſe words are not in the *Hebrew*; but ſome words of this kind are to be underſtood, that they ſpake with them about numbering the People, *from twenty years old and upwards*, as it here follows.

*As the* LORD *commanded Moſes and the Children of Iſrael, which went forth out of the Land of Egypt.*] He bad them proceed according to the directions GOD had formerly given, in the ſecond month of the ſecond year, after they came out of *Egypt*, *Numb.* i. 1.

Ver. 5, 6. *Reuben the eldeſt Son of Jacob,*] This numbering being performed as the former was, *Moſes* uſes more conciſe Language in the account he gives of it; as he doth in the foregoing *Verſe*, and in this, and thoſe that follow; where he ſets down the number of every Tribe, and the Families from whence they ſprung, without ſaying, *Thoſe that were numbered of the Tribe of Reuben were,* &c. as he doth, *Numb.* i. 21, *&c.*

*The Children of Hanoch, of whom came the Family of the Hanochites,* &c.] The four Sons of *Reuben* (whoſe Families here follow) are mentioned both in *Geneſis* xlvi. 9. and in *Exodus* vi. 14. and are here mentioned again; becauſe he intends to ſet down the Names both of the Children and Grand-children of one of his Sons, which he did not before.

Ver. 7. *Theſe are the Families of the Reubenites*;] The word we tranſlate *Families*, rather ſignifies *Nations* (*Gentes*) or *Kindreds*, as we tranſlate it, *Pſal.* xxii. 27. For all that ſprung from thoſe ſeventy Perſons, who came with *Jacob* into *Egypt*, are called by this name of *Miſpecoth*, which the LXX here tranſlate δῆμοι, People; which were divided into *Houſes*, as the *Hebrews* call them; and thoſe *Houſes* into particular Perſons: This is plain from *Joſh.* vii. 14. where, for the diſcovery of him that had ſinned in the accurſed Thing, GOD commanded the *Iſraelites* to be brought by their *Tribes*, and then that Tribe by the *Families* belonging to it; and that Family which the LORD took by *Houſholds*; and that Houſhold Man by Man.

*And they that were numbered of them were forty and three thouſand, and ſeven hundred and thirty.*] This being compared with *Numb.* i. 21. it appears this Tribe was leſs than it was eight and thirty years ago, by near three thouſand Men: For ſome whole Houſholds had been deſtroyed, as it follows *ver.* 9.

Ver. 8. *And the Sons of Pallu, Eliab.*] He ſpeaks in the plural Number, when there was but one Son of *Pallu*, which is very uſual in the Scripture Language: ſee *Gen.* xix. 29. xxi. 7. xlvi. 7. and in this very *Chapter*, *ver.* 42.

*Eliab.*] He doth not ſay from him came the Family of the *Eliabites*; for he made only an Houſhold in the Family (as we call it) of the *Palluites*.

Ver. 9. *And the Sons of Eliab, Nemuel, and Dathan, and Abiram.*] The ſame muſt be obſerved of theſe, that Families did not ſpring from them; but they were Houſholds belonging to the Family of the *Palluites*.

*This is that Dathan and Abiram*] They are here again mentioned; partly to ſet a new Brand upon them, for their inſolent Rebellion againſt *Moſes*; and partly to ſhow how the *Reubenites* came to be ſo diminiſhed.

*Famous in the Congregation,*] See *ch.* xvi. 2.

*Who ſtrove againſt Moſes and againſt Aaron, in the company of Korah,*] They joined with *Korah*, who ſeems to have been the chief Incendiary; for he is mentioned firſt in *ch* xvi. 1.

*When they ſtrove againſt the* LORD:] Who had appointed *Aaron* alone to be the High-Prieſt, and his Sons to miniſter in the Prieſt's Office; which theſe Men would have uſurped, *ch.* xvi. 11. where it is ſaid expreſsly, *They were gathered together againſt the* LORD.

Ver. 10. *And the Earth opened her mouth, and ſwallowed them up together with Korah,*] Theſe words ſeem to import, that *Korah* was ſwallowed up with *Dathan* and *Abiram*, as I have obſerved upon *ch.* xvi. 32. See there. But it muſt be acknowledged that theſe words may receive another Interpretation, and that very natural, in this manner; *The Earth opened her mouth and ſwallowed them up*, (viz. *Dathan* and *Abiram*, and the reſt, mentioned *ch.* xvi. 32.) and then the next words, *veeth Korah*, may be thus tranſlated, *and as for Korah* (who was the great Incendiary) *when that Company died*, i. e. he died, when the Company which offered Incenſe died: for there is in many Places a defect of a word, to be ſupplied from the word that follows. This is a very eaſy conſtruction, and agrees with the *Pſalmiſt*, *Pſal.* cvi. 17. where he mentions only *Dathan* and *Abiram*'s Company as ſwallowed up; and then adds, *ver.* 18. *A fire was kindled in their Company*, (*i. e.* in the other Company of Rebels) *and the flame burnt up the wicked*, viz. *Korah*, and thoſe that were with him.

*What time the fire devoured two hundred and fifty men:*] *ch.* xvi. 35. If the Interpretation now mentioned, of the foregoing words, be admitted, then *Korah* muſt be added to the number of the Two hundred and fifty Men; which *Moſes* takes occaſion to explain in this place.

*And they became a ſign.*] A Monument of GOD's diſpleaſure againſt thoſe that affront his Miniſters; to give warning unto all Poſterity not to follow their pernicious Courſes.

Ver. 11. *Notwithſtanding the Children of Korah died not.*] As thoſe of *Dathan* and *Abiram* did; but their Family continued famous in *David*'s time; for perhaps they left their Father, and *departed from the Tents of thoſe wicked Men*; as *Moſes* by GOD's command exhorted the Congregation, (*ch.* xvi. 24, 26.) and they obeyed, *ver.* 27.

Ver. 12, 13. *The Sons of Simeon after their Families*, &c] His Sons are reckoned up here juſt as they are *Gen.* xlvi. 10. and *Exod.* vi. 15. only one of them, *viz. Ohad*, is here omitted; becauſe, either he had no Children, or his Family was extinct before this time. The firſt of them alſo, *viz. Nemuel*, is there called *Jemuel*; and *Jachin*, in 1 *Chron.* iv. 24. is called *Jarib*; there being ſome reaſon, in proceſs of time, for ſuch alterations.

Ver. 14. *Theſe are the Families of the Simeonites, twenty and two thouſand, and two hundred.*] There was a wonderful decreaſe of this Tribe in the ſpace of thirty and eight years: For they were fewer by above thirty ſeven thouſand, than they were at the laſt numbering. See *ch.* i. 23. Many of them, it is probable, being in the ſame Crime with *Zimri*, and the Plague falling moſt heavily upon this Tribe, whom *Moſes* in *Deuteronomy* xxxiii. doth not bleſs.

Ver. 15, 16, 17. *And the Children of Gad after their Families:*] They are reckoned here next to the *Simeonites*, becauſe they lay encamped next to them, under the Standard of *Reuben*, *Numb.* ii. 10, 11, *&c.*

*Of Zephon the Family of the Zephonites*, &c.] They are reckoned up in the ſame manner, *Gen.* xlvi. 16. only he that is here called *Zephon*, is there called *Ziphon*; and *Oſni* is there called *Ezbon*; and *Arod* called *Arodi*.

Ver. 18. *Theſe are the Families of the Children of Gad, according to thoſe that were numbered of them, forty thouſand and five hundred.*] This Tribe alſo was leſs by above five thouſand than before, *chap.* i. 25.

Ver. 19. *The Sons of Judah, Er and Onan.*] Theſe were his eldeſt Sons, but died without Iſſue before the Children of *Iſrael* went down into *Egypt*, as it here follows. See *Gen.* xxxviii. 1, 2, *&c.*

Ver. 20. *And the Sons of Judah after their Families were*, &c.] Now he reckons thoſe of his Sons, who made Families, which were three: as we read alſo *Gen.* xlvi. 12.

Ver. 21. *And the Sons of Pharez were Hezron*, &c.] Here he numbers two of *Judah*'s Grandchildren, as he did one of *Reuben*'s, *ver.* 6. only with this difference, that theſe two made Families in *Iſrael*, which his Grand-ſon did not; they being ſubſtituted inſtead of *Er* and *Onan*, who died without Children. Or rather, the Family of *Pharez* growing very great, there was a ſub-diviſion made of it into the other Families, who were all ſtill *Pharezites*, (for *Pharez* had no other Children but theſe two, to make a Family of that name) but called by theſe two names of *Hezronites* and *Hamulites*, becauſe the *Pharezites* were grown too big to be one Family, and therefore parted into two.

Ver. 22. *Theſe are the Families of Judah, according to thoſe that were numbered of them, threeſcore and ſixteen thouſand and five hundred.*] This Tribe was very numerous before, above all the reſt; and now this new Generation, which ſprung up inſtead of the old (who were all deſtroyed except *Caleb*) exceeded them two thouſand. So faithful was GOD to his promiſe, that this ſhould be a moſt powerful Tribe. See *Numb.* i. 27.

Ver. 23. *The Sons of Iſſachar after their Families:*] He and *Zebulon* are mentioned next, becauſe they lay encamped together, under the Standard of *Judah*. See *Numb.* ii. 5, 6, 7.

*Of Tola, the Family of the Tolaites:*] A wonderful fruitful Family, and very valiant: there being of this one Family Twenty two thouſand and ſix hundred Men in the days of *David*, 1 *Chron.* vii. 2.

*Of Pua, the Family of the Punites:*] He is called *Phuvah*, *Gen.* xlvi. 13.

Ver. 24. *Of Jaſhub.*] Who is called *Job* in the ſame place.

Ver. 25. *Threeſcore and four thouſand and three hundred.*] This Tribe alſo was exceedingly increaſed; being near Ten thouſand more now than they were at their firſt numbering, *ch.* i. 29. ii. 6.

Ver. 26. *Of the Sons of Zebulun after their Families.*] There is no change in their Names; which are the ſame, without any alteration, as when they went into *Egypt*, *Gen.* xlvi. 14.

Ver. 27. *Thoſe that were numbered of them, threeſcore thouſand and five hundred.*] This Tribe likewiſe was increaſed above three thouſand ſince the former numbering. See *ch.* i. 31. And ſo the whole Camp of *Judah* was mightily augmented, as that of *Reuben* was diminiſhed.

Ver. 28. *The Sons of Joſeph after their Families.*] See *Gen.* xlvi. 20.

Ver. 29. *Of the Sons of Manaſſeh, of Machir,* &c.] This was his only Son; but thoſe deſcended from him, by an uſual manner of ſpeaking, are called *Manaſſeh*'s Sons alſo, being his Grandſons. Some think indeed that *Manaſſeh* had other Sons, which they gather from *Gen.* l. 22. but, if he had, their Families were extinct; for none but *Machir* and his Poſterity had any Inheritance in the Land of *Canaan*, *Joſh.* xvii. 1, 2. where the Grand-children are called his Children.

*Machir begat Gilead, and of Gilead came the Family of the Gileadites.*] They were not a diſtinct Family from the *Machirites*, but the very ſame; *Machir* having no Son but *Gilead*. Therefore that Family, which at firſt was called *Machirites*, were afterwards called *Gileadites*: or they were indifferently called, either by the one or the other.

Ver. 30. *Theſe are the Sons of Gilead, of Jeezer,*] Called *Abiezer*, *Joſh.* xvii. 2.

*The Family of the Jeezerites,* &c.] The Poſterity of *Gilead* grew ſo numerous, that his Sons made Families, and not only Houſholds: So that the name of *Gileadites* being too general to diſtinguiſh them all, they were called, at length, by the name of his Sons.

Ver. 31, 32. *Of Aſriel, the Family of the Aſrielites,* &c.] This, and all the reſt that follow, are mentioned as the Sons of *Gilead*; for each of whoſe Children there was a Lot in the Land of *Canaan*, *Joſh.* xvii. 2.

Ver. 33. *And Zelophehad the Son of Hepher, had no Sons, but Daughters,* &c.] Whoſe Caſe is conſidered in the next, and in the laſt Chapter of this Book; where they are ordered to have an Inheritance among their Father's Brethren, but to marry into their own Tribe. And their Poſterity, I ſuppoſe, were called after their Grand-father's name, *Hepherites*: for ſuch a Family there was, as *Moſes* tells us in the foregoing *verſe*.

Ver. 34. *Numbered of them fifty two thouſand and ſeven hundred.*] If this be compared with *ch.* i. 35. it will appear that this Tribe was increaſed above twenty thouſand: Which is the greateſt Increaſe of any other; and made good the Prophecy of *Jacob* concerning the Children of *Joſeph*, *Gen.* xlix. 22.

Ver. 35. *Theſe are the Sons of Ephraim after their Families:*] He is mentioned after *Manaſſeh*, becauſe he was his younger Brother: yet in their Encampment this Tribe had the Standard, under which *Manaſſeh* marched, *Numb.* ii 18, *&c.*

*Of Shuthelah the Family of the Shuthelites,* &c.] He is mentioned firſt alſo in 1 *Chron.* vii. 20. Where the next Son *Becher* is called *Bered*; and *Tahan* called *Tahath*. For time is wont to make great Alterations in the names of Perſons and Places.

Ver. 36. *Theſe are the Sons of Shuthelah, of Eran, the Family of the Eranites.*] He had, it ſeems, but one Son; whoſe Children (after the uſual manner of ſpeaking before noted) were called the Sons of *Shuthelah*; tho' they made a diſtinct Family, under the name of *Eranites*.

Ver. 37. *Thoſe that were numbered of them, thirty two thouſand and five hundred.*] Tho' this proved a very numerous Tribe in future Times, yet for the preſent they were fewer by eight thouſand than they were in the former numbering, *ch.* i. 33. which makes *Moſes*'s Prophecy, a little after this, the more remarkable, *Deut.* xxxiii. 17. where he makes the *Ephraimites* ten to one, in compariſon with the *Manaſſites*.

Ver. 38. *The Sons of Benjamin after their Families:*] This Tribe alſo was under the Standard of *Ephraim*, and therefore mentioned here together with him and *Manaſſeh*. When they went into *Egypt*, the Sons of *Benjamin* were no leſs than ten, *Gen.* xlvi. 21. half of which either had no Children, or they were all extinct before this time; for here are only five named.

*Of Bela, the Family of the Belaites,* &c.] The two firſt, *Bela* and *Aſhbel*, are there named as they are here: but the next, *Ahiram*, is there called *Ehi*, and in 1 *Chron.* viii. 1. *Ahara*; ſuch an Alteration doth time make in names.

Ver. 39. *Of Shupham,* &c.] He is called *Muppim* in *Gen.* xlvi. 21. and *Hupham* is there called *Huppim*.

Ver. 40. *The Sons of Bela were Ard and Naaman.*] Tho' five of his Sons were dead without Iſſue; yet two of his Grandſons, deſcended from his eldeſt Son, made diſtinct Families in *Iſrael*. And the Son of one of them was called, after the name of his Uncle, the youngeſt Son of *Benjamin*, *Gen.* xlvi. 21. whoſe name was *Ard*; and in 1 *Chron.* viii. 3. (by a ſmall tranſpoſition of Letters) is called *Adar*.

Ver. 41. *There were numbered of them forty five thouſand and ſix hundred.*] This Tribe was grown to be ten thouſand more than they were at the laſt numbering, *chap.* i. 37.

Ver. 42. *Theſe are the Sons of Dan:*] Thus he ſpeaks, tho' he had but one. See *ver.* 8.

*Of Shuham.*] Called *Huſhim*, by a tranſpoſition of Letters, *Gen.* xlvi. 23. Juſt as the ſame Tree is called *Almugim*, 1 *Kings* x. 8. and *Algumim*, 2 *Chron.* ii. 8. And the ſame City in which *Joſhua* was buried, called *Timnath-Serach*, *Joſh.* xxiv. 30. and *Timnath-Cheres*, *Judg.* ii. 9. And, to come ſtill nearer, the ſame Man is called *Rechum*, *Nehem.* xii. 3. and *Cherim*, *ver.* 15. of the ſame Chapter.

*Theſe are the Families of Dan after their Families.*] That is, from theſe *Shuhamites* came all the reſt of the Families of this Tribe, which are not here mentioned; but into which this Family was ſubdivided, when it grew very great, as it appears from the next words.

Ver. 43. *All the Families of the Shuhamites,*] This ſhows there were more than one of them, who had names from ſome of the Children of *Shuham*.

*Were threeſcore and four thouſand and four hundred.*] A vaſt number to ſpring from one Man; when *Benjamin*, who had ten Sons, wanted almoſt twenty thouſand of this number: which is ſeventeen hundred more than were in this Tribe at the laſt numbering, *chap.* i. 39.

Ver. 44. *Of the Children of Aſher after their Families*, &c.] They all retain the ſame Names which they had when they went into *Egypt*, *Gen.* xlvi. 17. Only he that is here called *Jeſhui*, is there called *Iſhui*; and another Son there mention'd is here omitted; his Family, I ſuppoſe, being quite extinct.

Ver. 45. *Of the Sons of Beriah*, &c.] Inſtead of him, whoſe Family was quite loſt, the youngeſt Son of *Aſher* (*Beriah*) had two Families ſprung from him.

Ver. 46. *And the name of the Daughter of Aſher was Sarah.*] Or *Serah*, as ſhe is called *Gen.* xlvi. 17. He doth not ſay that a Family ſprang from her, which *Corn. Bertramus* (*cap.* 6. *de Republ. Jud.*) ſeems to think probable, inſtead of ſome that were loſt; but ſhe was a Woman, it is likely, as eminent in this Tribe, as any of her Brethren, for ſome Virtue or other: Inſomuch that the *Cabbaliſts* in the ancient Book *Zohar*, parting the heavenly Region where the Souls of holy Women are, into four Palaces, make four great Women to be a kind of Preſidents of them, *viz.* *Pharaoh*'s Daughter who educated *Moſes*; and this *Serah* the Daughter of *Aſher*; with *Jochabed* the Mother of *Moſes*; and *Deborah* the famous Propheteſs. See *Selden*, *Lib.* ii. *de Jure Nat. & Gent. cap.* 4.

Ver. 47. *Were fifty and three thouſand and four hundred.*] This Tribe alſo fructified exceedingly, wanting but an Hundred of Twelve thouſand more than they were at the laſt numbering, *ch.* i. 41.

Ver. 48, 49. *Of the Sons of Naphtali after their Families*, &c.] There are four of them, whoſe Names were not at all changed ſince they went into *Egypt*. See *Gen.* xlvi. 24.

Ver. 50. *Were forty five thouſand and four hundred.*] They wanted Eight thouſand of their number, *Numb.* i. 43. Theſe two Tribes, *Aſher* and *Naphtali*, are mentioned together with *Dan*, becauſe they were encamped under his Standard, *Numb.* ii. 25, 26, &c.

Ver. 51. *Theſe were the numbered of the Children of Iſrael, ſix hundred thouſand, and a thouſand ſeven hundred and fifty.*] That is the whole Number amounted to this Sum; which was but Eighteen hundred and twenty leſs than they were, when they were laſt numbered, thirty eight years ago, *ch.* i. 46. So great was the Goodneſs of God, and ſuch his Faithfulneſs to his Word, that when he deſtroy'd all the former Generation, (who were above Twenty years old) he multiply'd their Poſterity ſo faſt, in that ſpace of time, as to make them equal, in a manner, to thoſe that went before them.

Ver. 52. *And the* Lord *ſpake unto Moſes, ſaying*,] After the People were thus numbered, and every Family, and the Perſons it contained exactly known, then the Lord ordered as follows.

Ver. 53. *Unto theſe*] *i. e.* Theſe Families before-named. *The Land ſhall be divided*] *i. e.* The Land of *Canaan*, into which they were going.

*For an Inheritance*,] Not to be alienated from thoſe Families.

*According to the Number of Names.*] Of the Perſons in the ſeveral Families, from Twenty years old and upwards, *ver.* 2. So that Minors, who had not attained the Age of Twenty years when this account was taken, the *Jews* ſay, were not to have any ſhare in the Land, tho' they were come to that Age at the time of the diſtribution of it among them. But thoſe Minors had Poſſeſſions, as Heirs of their Fathers, according to the Families.

Ver. 54. *To many thou ſhalt give the more Inheritance, and to few thou ſhalt give the leſs Inheritance:*] That is, order *Joſhua* to aſſign them a ſhare in the Land, proportionable to the number of Perſons in every Tribe: Some of which were far greater than others, and therefore to have more Land, proportionable to the largeneſs of their Families. But this was not meaſured merely by the number of Acres, as we ſpeak; but by the goodneſs of the Soil: for a little Ground, in a rich Country, would maintain more Perſons than twice as much in a barren. So *Joſephus*, *lib.* v. *Antiq. cap.* 1. where after he had ſaid that *Joſhua* made a Diſtribution of the Land, κατὰ μεγέθους ἑκάστης τῶν φυλῶν, according to the bigneſs of each Tribe; he adds, that in doing this, τιμητοὺς μᾶλλον ἢ μετρητοὺς τοὺς κλήρους εἶναι δεῖν, it was neceſſary to conſider rather the value than the meaſure of every Portion; and gives this reaſon why the Tribe of *Benjamin* had ſo narrow a Portion allotted them, becauſe the Ground was ſo very fertile about *Jeruſalem*. Στενότατος ὁ κλῆρος οὗτος διὰ τὴν τῆς γῆς ἀρετὴν, *This Lot was very ſtrait, becauſe of the goodneſs of the Soil.*

*To every Man ſhall his Inheritance be given*,] That is, to every Family.

*According to thoſe that were numbered of him.*] According to the Account that had been now taken; not conſidering who might be born after this, (and thereby increaſe a Family) or die (and thereby diminiſh it) before the Diviſion of the Land was made. For ſeveral died, we may well think, in the Wars with the *Canaanites*, and others were born before the Country was conquer'd.

Ver. 55. *Notwithſtanding the Land ſhall be divided by Lot:*] When it was divided into ſo many equal ſhares as there were Tribes, (a due reſpect being had to their Number) they were not to chuſe which ſhare they would have; but that was to be determined by Lot. The manner of which they ſay was this: Two Urns being placed before him that drew the Lots, in one of which were Scrolls of Parchment, containing the Names of the twelve Tribes of *Iſrael*; and in the other, the Portions of Land: he firſt put in his Hand into the Urn wherein were their Names, and drew out one, ſuppoſe that of *Judah*; and then he put his Hand into the other Urn, and drew out the Portion that fell to his ſhare. Or perhaps there was only one Urn, wherein were the ſeveral Portions of Land; and they began, ſuppoſe with the eldeſt Son of *Iſrael*, *viz.* *Reuben*; and pulling out a Scroll, ſaid, *This is the Portion of Reuben:* and ſo with the reſt. But which ſoever way they proceeded, there were two Diſtributions made, one of the whole Country into twelve Parts; and another of each of thoſe Parts among the ſeveral Families that were in each Tribe. See *Selden, de Succeſſionibus ad Leges Hebr. cap.* 21, 22.

*According to the Names of the Tribes of their Families they ſhall inherit.*] This ſeems to juſtify what I now ſaid, that they firſt named the Tribe, whoſe Lot they would draw out; and that contained his Inheritance. But, after all this, it might happen that ſome of their Lots were too ſcanty for their Number, and others too large: In which caſe *Eleazar* and *Joſhua*, and the reſt appointed for this Office, *ch.* xxxiv. 17, *&c.* ordered ſome portion to be taken from thoſe who had too much, and given to thoſe who had too little for their Families. This appears from *Joſh.* xix. 9. where a portion out of the Lot of *Judah* is ordered for *Simeon*; becauſe the one was too large, and the other too ſmall: and the ſame may be ſaid of *Dan*, *ver.* 47.

Ver. 56. *According to the Lot ſhall the Poſſeſſion be divided*] The firſt words, which we tranſlate *according to the Lot*, being in the *Hebrew*, *Al pi hagoral*, which literally ſignifies *according to the mouth of the Lot*, (which is no more than, *as the Lot ſhall declare)* the *Jews* have a conceit that the Land was divided, not merely by Lot, but by *Urim* and *Thummim*; which *Eleazar* the Prieſt then put on, (as the *Talmud* deſcribes it in *Bava Bathra)* and two Urns ſtanding before him, in one of which were the Names of the twelve Tribes, and in the other the Names of the Portions of Land, he looked by the Holy Ghoſt upon the *Urim* and *Thummim*, and ſaid, Let ſuch a Tribe come up; which being done, he ſaid again, Let ſuch a Portion of Land come up for this Tribe: by which means all the People (before whom this was done) were ſatisfied that their Portion was allotted to them by God; and all cauſe of murmuring and contention taken away. Thus *R. Solomon* and others mentioned by *Buxtorf* in his *Hiſt. Urim & Thummim, cap.* 3. And *Martinius Mauritius* in his late Treatiſe *de Sortitione veter. Hebr. cap.* 29. *ſect.* 4, 5. where he obſerves, how ancient the way of dividing Goods and Lands by Lot was in other Countries. But there was no need of this Solemnity, the Diviſion of the Land by God's Order after the manner of Lots, ſufficiently ſhowing, it was not by Man's Directions, but by God's, that ſuch a ſhare fell to them.

*Between many and few.*] Every Tribe having its Land aſſigned them by the Lot, it was then divided among the ſeveral Families, in the ſame manner (as theſe words ſeem to ſignify) and then every Houſhold had their ſhare allotted them, according to the number of Perſons that were in them; which if they were many, had a greater ſhare; if few, a leſs. By which means every Man had reaſon to reſt ſatisfied, becauſe ſuch was his Lot; that is, ſuch was the good pleaſure of God, who directed the Lots; as we learn from *Joſhua* xviii. 6, 8, 10. where we read expreſsly, that in the Diviſion of the Land, he *caſt Lots for them before the* Lord *in Shiloh*, that he might order every one his Portion.

Ver. 57. *And theſe are they that were numbered of the Levites, after their Families*:] It was fit an account ſhould be taken of this Tribe alſo, that it might be ſeen how God had bleſſed them, as well as the reſt of the Tribes of *Iſrael*, with a numerous Iſſue; tho' he had cut off, in the ſpace of thirty eight years, all the former Generation, from Twenty Years old and upward.

*Of Gerſhon, the Family of the Gerſhonites*, &c.] The principal Families in this Tribe were three, deſcended from the three Sons of *Levi*, *Gerſhon*, *Kohath*, and *Merari*; whoſe Names were not at all altered ſince their coming out of *Egypt*, until this time, *Gen.* xlvi. 11. *Exod.* vi. 16.

Ver. 58. *Theſe are the Families of the Levites*,] The three fore-named were the principal Families, divided into thoſe leſſer Families which here follow.

*The Family of the Libnites*,] Deſcended from *Libni* the eldeſt Son of *Gerſhon*; who had another Son, whoſe Family is here omitted, *(viz. Shimi)* tho' mentioned *Exod.* vi. 17. But in this place *Moſes* doth not give a full account of all the Families of the *Levites*, nor is it given in exact order; becauſe they were to have no Inheritance in the Diviſion of the Land; which was the reaſon that all the Families of the other Tribes are ſet down ſo punctually.

*The Family of the Hebronites*,] From *Hebron*, one of the Sons of *Kohath*, *Exod.* vi. 18. *Numb.* iii. 19.

*The Family of the Mahlites, the Family of the Muſhites*,] From the two Sons of *Merari*, who were called *Mahli*, and *Muſhi*, *Exod.* vi. 19. *Numb.* iii. 20.

*The Family of the Korathites*:] From the great Grand-child of *Levi*, *Exod.* vi. 21. *Numb.* xvi. 1.

*And Kohath begat Amram.*] Who was Grandchild of *Levi*, and Brother to the Father of *Korah*, *Exod.* vi. 18.

Ver. 59. *And the name of Amram's Wife was Jochabed, the Daughter of Levi*,] See *Exod.* vi. 20.

*Whom her Mother* (viz. *Levi*'s Wife) *bare to Levi in Egypt*:] See this there explained.

*And ſhe bare unto Amram, Aaron and Moſes, and Miriam their Siſter.*] Who was born before *Moſes*, if not before *Aaron*, *Exod.* ii. 4.

Ver. 60. *And unto Aaron was born Nadab, and Abihu, Eleazar and Ithamar.*] *Exod.* vi. 23. where he tells the name of their Mother.

Ver. 61. *And Nadab and Abihu died, when they offered ſtrange Fire before the* Lord.] See *Lev.* x. 2. and the third Chapter of this Book, *ver.* 4. But *Eleazar* (who was the eldeſt next to them) was now alive, and made High-Prieſt: And it is likely *Ithamar* alſo, being under Twenty years old, when the People murmured upon the Report of the Spies; and ſo not cut off with that wicked Generation, *chap.* xvi. 29.

All this is here recounted, to ſhow that the Tribe of *Levi* was preſerved, by the bleſſing of God, as well as the reſt of the *Iſraelites*; tho' they were to have no Inheritance in the Land of *Canaan*.

Ver. 62. *And thoſe that were numbered of them, were twenty and three thouſand*, &c.] So they were a thouſand more than at the laſt numbering, *chap.* iii. 39.

*For they were not numbered among the Children of Iſrael,*] But by themſelves, for the reaſon following.

*Becauſe there was no Inheritance given them among the Children of Iſrael.*] For God was their Inheritance, as he told them, *chap.* xviii. 20, *&c.* And therefore they were ordered not to be numbered thirty eight Years ago, no more than now, *Numb.* i. 49, *&c.* The *Jews* are ſomething curious in their Obſervations upon theſe Words, *among* (or *in the midſt of*) *the Children of Iſrael:* From whence they conclude, that the *Levites* might have Lands out of the Bounds of the Land of *Canaan*, tho' not within it, among their Brethren.

Ver. 63. *Theſe are they that were numbered by Moſes and Eleazar the Prieſt, who numbered the Children of Iſrael in the Plains of Moab,* &c.] By a ſpecial Command of God, *ver.* 1, 2, *&c.*

Ver. 64. *But among theſe there was not a Man of them whom Moſes and Aaron the Prieſt numbered, when they numbered the Children of Iſrael in the Wilderneſs of Sinai.*] See the firſt Chapter of this Book, *ver.* 1, 2, *&c.* ſo exactly were God's Threatnings fulfilled, as well as his Promiſes.

Ver. 65. *For the* Lord *had ſaid of them, they ſhall ſurely die in the Wilderneſs.*] He had pronounced this irreverſible Sentence upon the whole Congregation, *ch.* xiv. 23, 28, 29. where he ſwears they ſhould not enter into the Land of *Canaan*, becauſe they had brought, or entertained an evil report of it. See alſo *Deut.* ii. 14, 15.

*And there was not left a Man of them, ſave Caleb the Son of Jephunneh, and Joſhua the Son of Nun.*] Whom God promiſed to ſpare, becauſe they were of another Spirit, *chap.* xv. 24, 30, 38. And their ſurvival was as remarkable an inſtance of the truth of God's Word, as the Death of all the reſt.

## CHAP. XXVII.

Ver. 1. THEN *came the Daughters of Zelophehad, the Son of Hepher,* &c.] Who are mentioned before, *ch.* xxvi. 33. juſt as they are here; only their Genealogy is here more fully ſet out, that their Father was the Grandſon of *Manaſſeh* the Son of *Joſeph*, from whom he was lineally deſcended, but left no Sons behind him. Now theſe young Women hearing *Moſes* ſay (as he doth in the foregoing Chapter) that the Lord commanded the Land of *Canaan* ſhould be divided among thoſe that were now numbered; and obſerving that only Males from twenty years old, were numbered, (*ver.* 2.) preſently apprehended, that they, being Females, were excluded from having any Inheritance among the *Iſraelites* (and ſo the Family of the *Hepherites*, *ch.* xxvi. 32.) would be extinguiſhed. This was the ground of what follows; whereby it appears that every body was immediately acquainted with the Laws which *Moſes* received from God; and that there was a faithful Regiſter kept of every one that was born in every Family and Tribe, to prevent all Diſputes about the true Heirs to Mens Eſtates.

Ver. 2. *And they ſtood before Moſes,* &c.] To repreſent before him, and the reſt of the Judges, who were now aſſembled, the Caſe which I have mentioned.

*Before Moſes, and Eleazar the Prieſt, and before the Princes, and all the Congregation,*] Theſe made up the greateſt Court of Judicature that at any time ſat. For by *Princes* are meant, either the Heads of the Tribes, or the higheſt of the Judges appointed, *Exod.* xviii. called *the Heads of the People*, *ver.* 25. And by *all the Congregation* is meant the ſeventy Elders mentioned in this Book, *ch.* xi. 24. For they are called *col ha edah* (the *whole Congregation*, and ſometimes only *Edah*, the *Congregation*) as *R. Solomon* obſerves: ſee *Bertram de Republ. Jud. p.* 72. Now at the Head of all theſe ſat *Moſes*, and next to him *Eleazar* the Prieſt.

*By the door of the Tabernacle of the Congregation,*] Near to which this auguſt Aſſembly, it is likely, was wont to ſit when they met together; that *Moſes* might preſently, if there were occaſion, go and conſult with God himſelf in any difficult matter that came before them. And thus Mr. *Selden* obſerves out of *Maimonides*, that in future times the great *Sanhedrim* followed the Tabernacle, ſitting ſometimes in one Place, ſometimes in another, according as that was ſettled. As (after they came to *Canaan*) it was firſt at *Shiloh*, then at *Mizpeh*, and afterwards at *Gilgal*, *Nob*, *Gibeon*, the Houſe of *Obed-Edom*; till at laſt it was fixed in *Jeruſalem*, *lib.* ii. *de Synedr. cap.* 15. *n.* 4. As concerning that which the *Talmudiſts* ſay, concerning the proceedings in this caſe of *Zelophehad*'s Daughters, nothing certain can be determined. But they give this account of it, That they firſt brought this Cauſe into the Courts appointed by the advice of *Jethro*, *Exod.* xviii. 21. and began with the Rulers of *ten*, who knowing not what to ſay to them, they went to thoſe of *fifty*, and from thence to the *Centurions*, and at laſt to the *Chiliarchs*: None of which durſt adventure to give Judgment, but referred the Cauſe, by reaſon of its difficulty, to *Moſes*; who brought it to the Schechinah, as they ſpeak, *i. e.* to the Divine Majeſty, *Seld. ib. cap.* xvi. *n.* 1.

Ver. 3. *Saying, Our Father died in the Wilderneſs,*] Among the reſt mentioned *ver.* 64, 65. of the foregoing Chapter. They ſeem to have drawn up their Cauſe in the form of a Petition; or, as Mr. *Selden* ſpeaks in the Legal Phraſe, preſented a Libel to the Court, containing the intire matter of their Petition, and that artificially enough.

*And he was not one of them that gathered themſelves together againſt the* Lord *in the Company of Korah;*] They uſe the very words of *Moſes* concerning that rebellious Company, *chap.* xvi. 11. and inſtance in this Sin, rather than any other; either to ſhow that their Father had a due regard to the Authority of *Moſes*, (who they hoped therefore would be the more favourable to his Poſterity) or, rather to inſinuate, that he was not guilty of ſuch a Crime, as might make Men juſtly forfeit what they had, for their Children, as well as for themſelves. For all the Family of *Dathan* and *Abiram* periſhed: and it is taken notice of as a ſingular Mercy, that the Children of *Korah* did not, *chap.* xxvi. 10, 11.

*But died in his own Sin,*] *i. e.* For his own Sin; which God had declared ſhould not affect the Children, *ch.* xiv. 31. For to that general Sin, in which all the People were engaged, theſe words ſeem to refer. And ſo, it was *his own Sin*, not with reſpect to the reſt of the People, (for they were all alike guilty) but with reſpect to his Children; it being a perſonal Guilt, in which they were not concerned.

The *Jews* commonly ſay that *Zelophehad* was the Man that was ſtoned for gathering Sticks on the Sabbath-day: For which they have no authority, but a fancy of *R. Aquiba*, who is ſharply reproved for it, by another conſiderable *Rabbi*; who ſaith it is a raſh Judgment; for if it were true, ſince the Scripture conceals it, he ought not to have revealed it: But hath reproached a juſt Man, for any thing that appears. See *Selden, Lib.* ii. *de Synedr. cap.* 1. *ſect.* 9.

*And had no Son.*] As was found when the People were numbered, *chap.* xxvi. 33.

Ver. 4. *Why ſhould the name of our Father be done away from among his Family,*] One Family of the Tribe of *Manaſſeh, viz.* the *Hepherites*, being in danger to be wholly extinguiſhed. *R. Judah* will have the word *Name* in this place to ſignify as much as *hereditary poſſeſſion*; and ſo he thinks it ſignifies, *Deut.* xxv. 6. as Mr. *Selden* obſerves out of *Peſikta, Lib. de Succeſſionibus, cap.* 14.

*Becauſe he hath no Son?*] Merely for want of Iſſue-Male, when he hath left many Daughters.

*Give unto us therefore a poſſeſſion among the Brethren of our Father.*] Let us come in for a ſhare among thoſe that are deſcended from *Manaſſeh*: Which if they did, the Name of their Father could not be thereby preſerved, but by the Son of one of theſe Daughters taking upon him, not the Name of his Father that begat him, but of his Mother's Grand-father, *viz. Hepher*; which was ordered afterwards by a general Law, *Deut.* xxv. 6.

Ver. 5. *And Moſes brought their Cauſe before the* Lord.] This was too difficult a Cauſe (tho' there ſeemed to be a great deal of Reaſon on their ſide) to be judged by the great Court before-mentioned; and therefore it was referred to *Moſes* alone, as other weighty Cauſes uſed to be; (See *chap.* xv. 32. xxv. 4.) for neither *Eleazar*, nor any other Perſon (before whom it was brought, *ver.* 2.) are here mentioned as the Judges of this matter. And he durſt not judge it, tho' the equity appeared very plain, without bringing it before the Lord for his direction, which he could have upon all important occaſions, *Exod.* xxv. 22. *Numb.* vii. 89.

Ver. 6. *And the* Lord *ſpake unto Moſes, ſaying,*] This ſhows that the Cauſe was devolved upon *Moſes alone*; for the Lord tells him, and no other Perſon, how it ſhould be determined.

Ver. 7. *The Daughters of Zelophehad,* &c.] The Lord approves of their Claim; and gives a Sentence in their favour.

*Thou ſhalt ſurely give them a poſſeſſion of an inheritance among their Father's Brethren;*] Becauſe the word *from them* in the *Hebrew*, is of the Maſculine Gender, ſome think it ſignifies, they were to be conſidered as if they had been Sons.

*And thou ſhalt cauſe the Inheritance of their Father to paſs unto them.*] So that they were to enjoy what would have fallen to his ſhare, had he been alive; *ob indutam defuncti patris perſonam*, as the Lawyers ſpeak; becauſe they ſtood in the place of their dead Father, and repreſented his Perſon. And accordingly they put in their Claim at the Diviſion of the Land, and had their Portion therein, according to this Deciſion, *Joſh.* xvii. 2, 3, *&c.* How the Portion was divided among them, according to the *Hebrew* Doctors, Mr. *Selden* ſhows at large in his Book *de Succeſſionibus in bona defuncti, cap.* 23.

Ver. 8. *And thou ſhalt ſpeak unto the Children of Iſrael, ſaying,*] Upon this occaſion he paſſes this ſpecial Caſe into a General Law, to be hereafter obſerved.

*If a Man die, and have no Son, then ye ſhall cauſe his Inheritance to paſs unto his Daughter.*] It being but reaſon, as *Maimonides* obſerves (*More Nevochim, P.* iii. *cap.* 42.) that what a Man leaves ſhould come to his Family, and to thoſe who are next of Kin to him: For the nearer any Perſon is to us, we are inclined, by natural affection, to have the greater regard to him. But all this is to be underſtood of Land: As for Money, and moveable Goods (which were of his own getting) the Father might diſpoſe of them, by his Will, to whom he pleaſed.

Ver. 9. *And if he have no Daughter, then ye ſhall give his Inheritance unto his Brethren.*] Unleſs his Father was alive, who undoubtedly, the *Jews* ſay, was the next Heir; but not mentioned, becauſe it was not neceſſary; or, as ſome ſay, becauſe it was too ſad a thing, to ſpeak of a Father's burying all his Children, without Iſſue. See *Selden de Succeſ. in bona defuncti, cap.* 12. Where he obſerves that, according to the Rule, *ver.* 11. it muſt come to the Father, becauſe he is *neareſt of kin* to it. And therefore the *Jews* interpret this, as if *Moſes* had ſaid, *If he have no Daughter, he ſhall give his inheritance to the next of his Kindred* (to his Father for inſtance) *and afterwards ye ſhall give it to his Brethren,* i. e. *the Children of his Father.* And the ſame is to be ſaid of the Grand-children; unto whom the Brethren of a Father dying without iſſue, are heirs. For the Grand-father ſtands in the ſame Relation to a Father, that a Father doth to his Son.

Ver. 11. *And if his Father have no Brethren, then ye ſhall give it to his Kinſman, that is next of Kin to him of his Family, and he ſhall poſſeſs it:*] To his Brother's Children; or to thoſe who are deſcended from them, or from his Father's Brethren. But no conſideration was to be had of his Mother's Kindred, (as the *Jewiſh* Lawyers ſay) who could never be capable of the Inheritance: Which they gather not only from theſe words, which determine the Inheritance to *his Family*, (*i. e.* the Family of the Father before-mentioned, not to the Family of the Mother) but from the frequent mention of the Father of *Miſchpachoth*, which we tranſlate *Families*, or rather Kindreds of the Fathers, in the Books of *Moſes*, *Chronicles*, *Ezra*, and others. From whence this ſolemn Maxim of the *Talmudiſts*, *The Family, or Kindred of the Mother, is never called by the name of Kindred:* That is, it hath not the effect of a Kindred in Succeſſions to Inheritances. Which is the ſame with that in the ancient Book *Siphri*, *Families follow the Fathers*; as Mr. *Selden* obſerves in the place before-mentioned; who in the next Chapter (*cap.* xiii.) gives an example, drawn up by *Maimonides*, of ſuch a Succeſſion out of the holy Scriptures. *Amram* had two Sons, *Aaron* and *Moſes*, as we read *Exod.* vi. 20. If they had both died without Iſſue, *Miriam* their Siſter had inherited. And if ſhe had died in like manner, the Inheritance of the Family would have reverted to *Kohath*, the Father of *Amram*: Or he being dead, to his three Sons, the Brethren of *Amram*, viz. *Izhar*, *Hebron* and *Uzziel*, as the Heirs of *Kohath*. And there would have been no conſideration of Primogeniture; both becauſe none of them was the Firſtborn, and becauſe the Inheritance was not in the Poſſeſſion of their Father, at the time of his Death, *&c.*

*And it ſhall be unto the Children of Iſrael a Statute of Judgment*, &c.] A Law whereby to determine ſuch Matters in future times, and to be obſerved inviolably: ſo that no Father ſhould have power to make any other Settlement; but if either by Word or Writing he declared his Will to be, that his Son ſhould not inherit, his Act was null and void: As the *Jewiſh* Lawyers reſolve from theſe very Words, *a Statute or Decree of Judgment*, i. e. as I ſaid, a Rule whereby to judge of Succeſſion into Inheritances. If therefore a Man made a Will, wherein he declared his Daughter, or Brethren, *&c.* ſhould not inherit, in caſe he had no Son, it was void, becauſe contrary to this Law. See *Selden de Succeſſionibus*, *cap.* 24.

Ver. 12. *And the* Lord *ſaid unto Moſes, get thee up into this Mountain Abarim*,] Either theſe words were ſpoken after all that follows here, and in the Book of *Deuteronomy*, or they were repeated again, when he had repeated his Laws, and inforced them by many excellent Diſcourſes, and taught them that famous Song, *Deut.* xxxii. where, in the concluſion of it (*ver.* 49.) it is ſaid, that very day he bad him go up this Mount *Abarim*. And there we learn alſo that *Abarim* was a long Tract of Mountains, one of which was called *Nebo*; and the very top of it called *Piſgah*. See *Deut.* xxxiv. 1.

*And ſee the Land which I have given to the Children of Iſrael.*] Take a full view of it, as he did from that high neighbouring Mountain, *Deut.* iii. 17. xxxiv. 1, 2, 3, 4.

Ver. 13. *And when thou haſt ſeen it, thou alſo ſhalt be gathered unto thy People, as Aaron thy Brother was gathered.*] Upon Mount *Hor*, as we read in this Book, *chap.* xx. 23, 24.

Ver. 14. *For ye rebelled againſt my Commandment in the Deſert of Zin*, &c.] See *Chap.* xx. 1, 12, 24. where all this *verſe* is explained.

Ver. 15. *And Moſes ſpake unto the* Lord, *ſaying*,] He did not ſpeak thoſe words which follow, immediately after God bad him go up Mount *Abarim* and *die*; but firſt deſired he might be permitted to go over *Jordan*, &c. *Deut.* iii. 24, 25, 26. Unleſs we can think that he made the Prayer there mentioned, as ſoon as the Sentence was paſſed upon him, at the Waters of *Meribah*; which doth ſeem not ſo likely.

Ver. 16. *Let the* Lord *the* God *of the Spirits of all Fleſh*, &c.] As ſoon as he found that God was reſolved he ſhould not conduct the People into *Canaan*, he was concerned for nothing, but for a fitting Perſon to take that Charge upon him. For he had a moſt generous publick Spirit, wholly intent upon the good of this People.

*The* God *of the Spirits of all Fleſh*,] Who haſt not only made the Souls of all Men, but knoweſt their Diſpoſitions, (See *ch.* xvi. 22.) and underſtandeſt who are fit for this weighty Employment.

*Set a Man over the Congregation*,] To be chief Ruler and Governour of the People in my place.

Ver. 17. *Which may go out before them, and which may come in before them, and which may lead them out, and which may bring them in*;] If the latter part of theſe words be not a mere repetition of the former, (as is uſual) then the one relates to the Conduct of War, and the other to the management of all their Civil Affairs. And both of them ſeems to be a Metaphor from Shepherds watching over their Flocks.

*That the Congregation of the* Lord *be not as Sheep which have no Shepherd.*] Having none to govern and to take care of them. This is a deſcription of the moſt miſerable condition a People can be in, and became a Proverb among the *Hebrews*, 1 *Kings* xxii. 17. *Zachariah* x. 2. xiii. 7. *Matth.* ix. 36.

Ver. 18. *And the* Lord *ſaid unto Moſes, take thee Joſhua the Son of Nun*,] Who had been a long time Servant unto *Moſes*, and attended upon his Perſon, (*Exod.* xxiv. 13.) well known to *Moſes*, and perfectly acquainted with his Adminiſtration.

*A Man in whom is the Spirit*,] Of Courage and Prudence, and the fear of God, with all other Gifts neceſſary in an excellent Governour: Among which *Onkelos* reckons the Spirit of Prophecy; which is not unlikely.

*And lay thine hand upon him.*] Which was a Ceremony uſual in Bleſſing, *Gen.* xlviii. 14, *&c.* and in ſetting Men apart, and conſecrating them to an Office, *chap.* viii. 10. Upon which followed a more abundant meaſure of the Spirit, as appears from *Deut.* xxxiv. 9.

Ver. 19. *And ſet him before Eleazar the Prieſt, and before all the Congregation*,] Being all aſſembled for this purpoſe, that all might acknowledge him for the deſigned Succeſſor of *Moſes*, and be Witneſſes of all that *Moſes* commanded him.

*And give him a charge in their ſight.*] He told him before them all, what God expected from him; and bad him be not afraid to execute it. See *Deut.* xxxi. 7, 8. Where he ſets down the words of this Charge; unto which God preſently after added one of his own, *ver.* 14, 15, 23.

Ver. 20. *And thou ſhalt put ſome of thy honour upon him.*] Communicate ſome of thy Authority to him at preſent; and not let him be any longer as thy Miniſter, but as an Aſſociate in the Government. The word we tranſlate *honour* being *glory* in the *Hebrew*, it made *Onkelos* and other *Hebrew* Doctors imagine theſe words have reſpect to that Splendor which ſhone in *Moſes*'s Face, after he came down from the Mount: Some of which they ſuppoſe was imparted unto *Joſhua*, unto make him appear more venerable in the Eyes of the People. And *R. Menachem* obſerves, that it is not ſaid, impart *thy glory*, but *of thy glory* to him. From whence came that ancient ſaying, *the Face of Moſes ſhone like the Sun, but Joſhua's only like the Moon.* This might have paſſed for Truth, or at leaſt that hereby was meant ſome great Increaſe of illuſtrious Gifts of Mind, which procured him ſuch reverence as *Moſes* had, if it had been ſaid that God put ſome of *Moſes* his glory upon him; whereas *Moſes* is commanded to do it; which makes the firſt ſenſe moſt reaſonable

*That all the Congregation of Iſrael may be obedient.*] That the People may begin to ſubmit to his Authority, and learn to obey his Commands, as well as thine.

Ver. 21. *And he ſhall ſtand before Eleazar the Prieſt*, &c.] For the incouragement of *Joſhua* to undertake this Charge, he aſſures him he ſhall never want direction from God what to do when he was in any doubt; but, in the manner he preſcribed, moſt certainly receive it. And what is here ſaid concerning him, belongs to all their ſucceeding Governours. And it is obſerved by *Maimonides* and other *Jewiſh* Doctors, that the High-Prieſt ſtood before the Kings of *Iſrael* out of great reſpect to them: but no King is ſaid to ſtand before the High-Prieſt, but only in this caſe, when he was to conſult the holy Oracle; that it might appear the Honour was given, not to the Prieſt, but unto the Divine Majeſty, whom he conſulted by the Prieſt.

*Who ſhall ask counſel for him, after the judgment of Urim*] Becauſe the word *Thummim* is here wanting, ſome underſtand theſe words, as if he had ſaid, the High-Prieſt ſhall ask counſel for him, by the *illumination of the Spirit* of God. So *Conradus Pellicanus*. But the word *Thummim*, in all likelihood, is here to be underſtood, tho' not expreſſed, being always joined with *Urim* (except in this, and one other place, where *Urim* only is named, after a ſhort manner of ſpeaking) in *Exod.* xxviii. *Deut.* xxxiii. *Ezra.* ii. *Nehem.* vii. For they were inſeparable from *the Breaſt-plate of Judgment*, as it is called *Exod.* xxviii. 30. (See there.) with which the High-Prieſt appeared before God when he conſulted him in great Affairs, concerning the Publick Safety; more eſpecially in times of War; of which we have many Inſtances in *Judg.* i. 1. xx. 18. 1 *Sam.* xiv. 18. xxviii. 6. *David* indeed is ſaid to conſult God by the *Ephod*, but it muſt be obſerved that the *Breaſtplate* was annexed to it; which *Abiathar* brought along with him, when he fled from *Saul*, who commanded the Prieſts to be ſlain, 1 *Sam.* xxii. 2, 9. xxx. 8. 2 *Sam.* v. 19. And it is further to be noted, that tho' *David* thus frequently conſulted God this way, being engaged in Wars; yet we never read that *Solomon* asked counſel by it, being a peaceable King.

*Grotius* alſo obſerves, that *Joſhua* now, and the Kings of *Judah* afterwards, therefore *ſtood before* the Prieſt, that they might be near to the *Urim* and *Thummim*, which he had upon his Breaſt; without which he could not receive any Anſwer, *De imperii Sum. Poteſt. &c. cap. 6.*

*Before the* Lord:] The High-Prieſt never inquired by *Urim* and *Thummim*, but ſtanding before the Lord; that is, before the Ark, where the Schechinah was.

*At his word ſhall they go out, and at his word ſhall they come in,*] That is, ſaith *Grotius*, in the place fore-named, at the Word of the Lord, *by the Judgment of* Urim; which goes juſt before. Others, *at the Word of the Prieſt:* which comes to the ſame. And this the *Hebrew* Doctors underſtand, concerning the People of *Iſrael* making War; which is wont to be meant in Scripture, by the Words *going out* and *coming in.* And they diſtinguiſh between the War that was made by the Divine Commandment (againſt the ſeven Nations of *Canaan*, and againſt *Amalek*) and that which was voluntary, againſt any of their Neighbours or others, as there ſhould be reaſon. In the former caſe, they think there was no need to ask whether they ſhould make War or no, becauſe it was commanded; and *Joſhua* and the Kings afterward, did it when they pleaſed. But in the other, they were not to make War without this Divine Order. See *Selden, Lib.* iii. *de Synedr. cap.* 12. *n.* 4. But it is plain from *Judg.* i. 1. that they conſulted the Lord alſo in the firſt ſort of War (with the People of *Canaan*) how to manage it to the beſt Advantage.

*Both he and all the Children of Iſrael with him, even all the Congregation.*] By the firſt word [*he*] the *Jews* underſtand *Joſhua*, and all the ſucceeding Princes of *Iſrael*, who were bound to adviſe with God by *Urim* and *Thummim* before they made War. And by the next words [*all the children of Iſrael with him*] they underſtand the Prieſt that was particularly anointed to go with the People to War, *Deut.* xx. 2. And by the laſt words [*the whole Congregation*] they underſtand the ſeventy Elders, or the great *Sanhedrim.* So *Maimonides*, *Abarbinel*, and a great many others, expound theſe words (as Mr. *Selden* ſhews in the ſame place) from which they have framed this general Maxim, That no private Man might conſult this Oracle, *but the King, and the Head of the great Sanhedrim, and he that was appointed by all the People in their name.* And that *Col haedah* [*all the Congregation*] ſignifies frequently the great Aſſembly of the Elders and Judges. See alſo *Bertram de Repub. Jud. p.* 72.

Here the *Jews* ſtart a difficulty, as they account it, why we never read in the whole Book of *Joſhua*, that he conſulted the Lord after this manner; but as ſoon as ever he was dead they did, *Judg.* i. 1. From whence *Abarbinel* concludes, that *Joſhua* was bound to do this only at the firſt entrance upon his Office, that all *Iſrael* might know he was *Moſes* his Succeſſor, and that God was with him: but that afterward the Spirit of Prophecy reſted upon him, and conducted him without this Oracle. But if nothing was done that is not recorded in the Scripture, he might as well have ſaid, that *Joſhua* never conſulted the Oracle at all; for we do not read he did, tho' he be here ſo ordered. *R. Levi Ben Gerſom* therefore ſeems to me to ſpeak more reaſonably, when he ſays, that thoſe words in the beginning of the Book of *Judges*, do not import that they did not conſult God by *Urim* in the Life of *Joſhua*, but only that after his

Death, the Children of *Iſrael* would not adventure to proceed in the War of *Canaan* without the ſame direction.

And there is ſomething elſe, which they might have obſerved from this *verſe*, with great reaſon, which is, how much inferior *Joſhua* was to *Moſes*, tho' he ſucceeded him in the Conduct of the People. For *Moſes* never made uſe of the *Urim* and *Thummim* to conſult God by the High-Prieſt; but went directly and immediately to God himſelf: Whereas *Joſhua* was not admitted to ſuch Familiarity; nor had he ſuch frequent Revelations from God as *Moſes* had. Yet ſometimes God vouchſafed him the Honour to ſpeak to him, as we find in the beginning of *Joſhua*, *chap.* iii. 7. iv. 1, 15, *&c.* And there was a moſt illuſtrious appearance of God to him before *Jericho*, *chap.* v. 13, *&c.*

Ver. 22. *And Moſes did as the* Lord *commanded him, and he took Joſhua and ſet him before Eleazar, and before all the Congregation.*] According as he was ordered, *ver.* 18, 19. In this we ſee the great Integrity, the ſincere Humility and Self-denial of *Moſes*, that he readily ſubmitted to have the Government of *Iſrael* tranſlated from his own Family and Tribe unto another, who was of the Tribe of *Ephraim*; whereby his own Children were reduc'd to a mean condition; being not ſo much as Prieſts, but mere Levites. This demonſtrates he acted not from himſelf, becauſe he acted not *for* himſelf; but was contented to have the ſupreme Authority placed where God pleaſed, both in Church and State; and to leave his own Family in an inconſiderable employment. This ſhews him to have had a Principle, which raiſed him above all other Law-givers; who always took care to advance their own Families, and eſtabliſh them in ſome ſhare of that greatneſs which they themſelves poſſeſſed. This likewiſe demonſtrates that the future Rulers of this Nation, had no temptation to advance the Credit of *Moſes* beyond what it really was; ſince they were not deſcended from him, but were of other Tribes.

Ver. 23. *And he laid his hands upon him, and gave him a charge as the* Lord *commanded by the hand of Moſes.*] He did all things which the Lord required to create him his Succeſſor, as the *Jews* ſpeak: For thus (by *laying on of hands*) they in after times made a Man a Member of the *Sanhedrin*, both of the great and of the ſmall; which continued to the time of the deſtruction of the ſecond Temple; as Mr. *Selden* ſhews, *Lib.* ii. *de Synedr. cap.* 7. *n.* 1.

And this ſolemn Deſignation of *Joſhua* to the Government by the Divine Authority, was a clear Indication that God continued to be their King, as he became in a ſpecial manner, when he brought them out of *Egypt*, (as I obſerved upon *Exod.* iii. 10.) and he ſtill reſerved it to himſelf to appoint Governours under him out of what Tribe he pleaſed; as he did *Joſhua* at this time out of the Tribe of *Ephraim*; and not *Caleb* who was of the Tribe of *Judah*, and alſo a Man as valiant as he was virtuous, *Joſh.* xiv. 11. For there was no Tribe that could lay claim unto this Dignity, without the Gift of God. And this is one of the principal Reaſons, why the Government of this People, before they had Kings, was, as *Joſephus* calls it, Θεοκρατία (that is, *the Empire of* God) becauſe he ſtirred them up Judges to rule them when he pleaſed; which being of his immediate appointment, are ſo far acknowledged by him, that when they were weary of *Samuel*'s Government, and deſired a King, God declared, that it was not *Samuel*, but himſelf whom they rejected. And another reaſon was (as our Mr. *Thorndike* obſerves) becauſe God by his Oracle of *Urim* and *Thummim*, preſcribed how they were to proceed in their publick Affairs, *Review of the Right of the Church*, pag. 133.

## CHAP. XXVIII.

Ver. 1. AND *the* Lord *ſpake unto Moſes, ſaying,*] Having numbered the People, and appointed his Succeſſor to bring them to their Inheritance (which he had ordered to be divided among them, proportionable to the number of each Tribe) nothing was more neceſſary than to perſuade them to be truly religious, whereby they might be preſerved in the enjoyment of it. Unto which *Moſes* is commanded to direct them, in this and in the following Chapters; which may be thought to have been delivered alſo in the *eighth* Month of the laſt Year of their Travels in the Wilderneſs.

Ver. 2. *Command the Children of Iſrael, and ſay unto them,*] Theſe Commands had been given before, but are here repeated, becauſe this was a new Generation, who either had not heard them when they were firſt delivered Eight and thirty years ago; or at leaſt, had need to have their Memories refreſhed. Some things alſo are now more particularly explained, concerning the Sacrifices which were to be offered at certain times: and they are reduced into a certain order; ſome being *daily*, others *weekly*, others *monthly*, and ſome *anniverſary*; all which were of ſuch importance, that *Moſes* being ſhortly to leave them, thought good to repeat moſt of them once more in the Book of *Deuteronomy*.

*My Offering, and my Bread*] The word *and* is not in the *Hebrew*; but the words are, *my Offering, my Bread:* Which *Iſaac Abarbinel* thus excellently explains; Concerning Offerings for Sin, and Treſpaſs-offerings, and the reſt, I ſhall not need to admoniſh you: But concerning my daily Sacrifices, which properly of themſelves are my *own Oblation*, my *daily Bread*, or my Food (which the Divine Preſence dwelling among them required, *Exod.* xxix. 42, 44, 45.) And ſo others by the word *Bread* underſtand Meat or Food in general, as we tranſlate it *ver.* 24. tho' it may have a particular reſpect to the *Meat-offering*, which was made of Meal, and always accompanied the *Burnt-Offerings*, which ſeem here to be peculiarly meant; tho' ſome think theſe words relate to all the Sacrifices, ſome part of which were God's Portion.

*For my Sacrifices made by fire*] The whole Burnt-offerings are moſt properly called *Iſche (Sacrifices made by fire)* being all conſumed upon the Altar; where the heavenly Fire burnt continually, ready for that purpoſe.

*For a ſweet ſavour unto me,*] So the Burnt-offering is called, *Lev.* i. 9, 13, 17. See there. I ſhall only add the Paraphraſe of the *Hieruſalem Targum*, which is this, *My offering of Bread which ye offer on the Altar, doth not the fire devour it? And yet it is acceptable to me from you, as an Odor in which I am well pleaſed.*

*Shall ye obſerve to offer unto me*] Be very careful to ſee it duly performed: This being the *Food* (ſaith *Abarbinel*) which, to ſpeak after the manner of Men, was offered by God's Fire, upon his own Altar, for his Dinner and Supper.

*In due ſeaſon.*] For that reaſon this Sacrifice was to be conſtantly offered, ſaith the ſame Author, that the Divine Fire which came down from Heaven to conſume the Sacrifices, might not be diſappointed, and burn there in vain without any thing to do.

From this place the *Jews* endeavour to make out their Cuſtom of having *Stationary Men*, as they call them, to attend the daily Sacrifice: taking *Moatho* [*in its ſeaſon*] as if it had been *Omatho* [*in its ſtations*] but chiefly relying upon the firſt words of this *verſe*, *command the Children of Iſrael*, who could not all be preſent at the daily Sacrifice, and therefore ſome particular Perſons were choſen to repreſent all the reſt. For they thought it very undecent to have a Sacrifice made for a Man, and he not ſtand by it; and therefore the firſt Prophets ordained Twenty four Courſes of Men, choſen out of the Prieſts, Levites and People, to ſtand in the Temple, when the daily Sacrifice was offered in the name of all *Iſrael*; and pray that God would accept it for them, as if they were all preſent. This account the *Miſchna* gives of them in *Taanith*, and other places; where they ſay theſe Men were held ſo neceſſary, that it was an uſual Speech among them, *without Stations the world could not ſtand.* For without Sacrifices, that is, the Worſhip of God, the World would be undone; and Sacrifices could not be maintain'd without Stations: ſee *Voyſin de Jubilæo, cap.* 25. and our Learned Dr. *Lightfoot* in his *Temple Service, chap.* 7. *ſect.* 3.

Ver. 3. *And thou ſhalt ſay unto them, this is the offering made by fire, which ye ſhall offer unto the* Lord;] That Offering which he peculiarly ſpeaks of, is the daily Sacrifice; which was appointed long ago, before the Tabernacle was ſet up, *Exod.* xxix. 38, 39. See my Notes there. And add this, that God's promiſe to meet them there, *ver.* 42, 43. and afterward to dwell among them, *ver.* 45. ſeems to depend upon this conſtant Service which he expected ſhould be paid to him; which if neglected, he withdrew himſelf from them.

*Two Lambs of the firſt year, day by day continually.*] This is expreſsly required in *Exod.* xxix. 38. Only here it is added, *without ſpot*, or perfect in its kind; which was required in all Sacrifices, particularly in the firſt Lamb which they offered, when they came out of *Egypt*, *Exod.* xii. 5. See there.

Ver. 4. *The one Lamb ſhalt thou offer in the Morning, and the other Lamb ſhalt thou offer at Even*;] The very words in *Exod.* xxix. 39.

Ver. 5. *A tenth part of an Ephah of Flour for a Meat-offering, mingled with the fourth part of an hin of beaten Oil.*] This alſo is there explained, *Exod.* xxix. 40.

Ver. 6. *It is a continual Burnt-offering*] To be continued throughout all your Generations every day; as it is expreſſed *Exod.* xxix. 42. For it was in the nature of a daily Prayer to God, that he would graciouſly continue his Mercy unto *Iſrael*, (as *Abarbinel* obſerves) and increaſe their Corn, Wine and Oil, which they acknowledged hereby they received from him.

*Which was ordained in Mount Sinai*] There *Moſes* received both this Law, and all the reſt (which are mentioned in the Book of *Exodus*) concerning the Service of God, and the place where it was to be performed, and his Miniſters, *&c.* And this ſufficiently ſhews that he ſpeaks here to thoſe who were ſo young at the firſt Inſtitution of theſe Laws, that they gave the leſs heed to them, or had forgotten them. And there are thoſe who think that for eight and thirty years they had diſuſed them; which they gather from *Deut.* xii. 8. But I do not take it to be likely, that Sacrifices were wholly omitted during that ſpace; tho' perhaps not ſo regularly performed as when they came to *Canaan.* For to ſuppoſe that, is to ſuppoſe that the Fire from Heaven either went out, or burnt continually to no purpoſe; and that the Divine Majeſty had no entertainment ſet upon his Table; and conſequently did not keep Houſe, and dwell among them all that time: In ſhort, that there was no Worſhip of God at the Tabernacle. All theſe Arguments may convince any Man, there were offered, at leaſt the daily Sacrifice, Morning and Even, and thoſe on the Sabbath.

*For a ſweet ſavour, a Sacrifice made by fire unto the* Lord.] See *Exod.* xxix. 41.

Ver. 7. *And the Drink-offering thereof ſhall be the fourth part of a hin for the one Lamb*:] So it was ordained alſo in Mount *Sinai*, as appears from the ſame *Exod.* xxix. 40. And in this very Book there is a general Rule given to this new Generation, that this ſhould be the leaſt quantity of Wine, which ſhould be offered with a Burnt-offering, or Peace-offering. See *Numb.* xv. 5. Which was a thing ſo conſtantly practiſed, that the Heathen never ſacrificed, but they poured Wine upon the Fleſh, as it flamed upon the Altar. For tho' Water was ſometimes poured upon the Sacrifices, yet *Nonnus* ſaith (*Lib.* iv. *Dionyſiac.*) it was when Men knew not the uſe of Wine; for after that was found out, they never ſacrificed without it. See *Fort. Scacchus Myrothec.* 2. *cap.* 42.

*In the holy place*] Upon the Altar of Burnt-offerings, which ſtood in the holy place, near to the door of the Tabernacle, *Exod.* xxix. 42.

*Shalt thou cauſe the ſtrong Wine to be poured out unto the* Lord, *for a Drink-offering.*] The *Hebrew* word *Schecar* commonly ſignifies any ſort of ſtrong Drink, but here the nobleſt and moſt generous Wine; for it was not lawful to uſe any other Liquor in their Sacrifices. The Heathens had this Reverence to their Gods, that they always offered to them the moſt excellent Wine they had; which appears by thoſe words we meet withal ſo often in *Homer* (both in his *Iliads* and *Odyſſes*) of Mens pouring out upon their Sacrifices, —— αἴθοπα οἶνον, *black Wine*, or of the deepeſt Colour, red as Blood; which was the richeſt of all other. And *Herodian*, ſpeaking of the vaſt profuſeneſs of *Heliogabalus*, who offered hecatombs of Oxen every Morning, with great multitudes of Sheep, upon which he heaped all manner of Spices, adds this alſo, (*Lib.* v.) οἴνȣ τε τȣ̃ παλαιοτάτȣ ϰ̀ καλλίϛȣ ϖολλȣ̀ς ἀμφορέας τῶν ϖερχέων, &c. *pouring out many flaggons of the oldeſt and moſt excellent Wine on the Altars*; ſo that Rivers of Wine and Blood ran mixed together.

Ver. 8. *And the other Lamb ſhalt thou offer at Even*, &c.] All the foregoing *verſes* relate to the Morning Sacrifice; and this only briefly preſcribes, that the other Lamb ſhould be offered in the ſame manner at Even, with the very ſame Meat-offering and Drink-offering. And as no Sacrifice was to precede the Morning Burnt-offering, but it was to be offered firſt: So this at Even was to conclude all the Sacrifices of the Day, and none to be offered after it.

*A Sacrifice made by fire, a ſweet ſavour unto the* LORD.] As acceptable to him as the Morning Sacrifice.

Ver. 9. *And on the Sabbath day, two Lambs of the firſt year without ſpot,*] He doth not mean that, whereas every Morning and Evening they offered one Lamb, on the Sabbath day they ſhould offer two; but that there ſhould be two Lambs offered on the Sabbath, over and above the daily Offering, as appears from *ver.* 10. Whether one of them was to be offered in the Morning, and the other added at the Evening Sacrifice, it is not ſaid; but it is moſt probable the Sacrifices on the Sabbath were ſo ordered. For the *Jews* ſay, that at the time of this additional Sacrifice in the Morning of the Sabbath, they ſang at the Temple the Song of *Moſes*, *Deut.* xxxii. dividing it into ſix parts, and ſinging one part every Sabbath; ſo that in ſix Weeks they had finiſhed it, and then began again. And at the Evening Sacrifice they ſang that Song of his *Exod.* xv. at which time the Prieſts ſounded the Trumpets three times more than they did at the ordinary Songs.

*And two tenth deals of Flour for a Meat-offering mingled with Oil, and the Drink-offering thereof,*] As the Burnt-offerings were double on this day, ſo a double quantity of Flour is ordered for the Meat-offering that attended the Burnt-offering, (for only a tenth part of an *Ephah*, *ver.* 5. was offered on other days) and conſequently there was to be as much more Oil and Wine than daily. And here it may be fit to note, that as ſoon as the Drink-offering was poured out, then the Song before-mentioned began, with the Trumpets and other Inſtruments of Muſick; but not till then: For the Burnt-offering was not perfect, till the Drink-offering, which was to accompany it, was offered; whereby it was compleated. See Dr. *Lightfoot* in his *Temple Service*, *cap.* 7. *ſect.* 2.

Ver. 10. *This is the Burnt-offering of every Sabbath, beſides the continual Burnt-offering and his Drink-offering.*] The daily Sacrifice was not to be omitted on the Sabbath, but this was to be *added* to it; and thence, by the *Jews* called *Muſaph*. Of which ſort there were *ſeven* more; which were to be added to the Sacrifice of the day; *viz.* that in the New Moon, *ver.* 11. at the Paſſover, *ver.* 19. and the Feaſt of Pentecoſt, *ver.* 26. in the beginning of the Year, *ch.* xxix. 1. on the Day of Expiation, *ver.* 7. on the Feaſt of Tabernacles there were peculiar Sacrifices for ſeven days together, *Lev.* xxiii. 35. and on the laſt day of the Feaſt another, *Numb.* xxix. 35, 36, 37. All theſe were called *Muſaphim*, or *additional* Sacrifices to the daily Sacrifice.

Ver. 11. *And in the beginnings of your Months ye ſhall offer a Burnt-offering unto the* LORD;] This ſolemn Sacrifice ſeems to have been ordained by GOD, to prevent the Idolatry which was uſual among the *Gentiles*; who worſhipped the New Moon with great Rejoicings when it firſt appeared. Otherwiſe, the firſt day of every Month was no Feſtival; but only a day on which extraordinary Sacrifices were offered with blowing of Trumpets, as ſeems to be directed *ch.* x. 10. See there: Which was uſual at all ſolemn Sacrifices, (as I noted before) otherways, the Feaſt of blowing with Trumpets was only on the New Moon of the ſeventh Month, and no other. And therefore it is obſervable, that there is no mention made of the firſt day of the Month among the Feſtivals appointed in *Lev.* xxiii. and conſequently ſervile Work was lawful on this day; and nothing more required but only the following Sacrifices. The *Jews* at this day ſay, this Solemnity was appointed rather for the Women than the Men, (for which they give a fabulous Reaſon) who are bound to abſtain from all Works; but the Men only from the moſt laborious, ſuch as Plowing the Ground, *&c.* See *Buxtorf*'s *Synag. Judaica*, *cap.* 22.

*Two young Bullocks and one Ram, ſeven Lambs of the firſt year without ſpot,*] All theſe were Burnt-offerings, which were offered beſides the daily Sacrifice, and beſides the two Lambs, if the firſt day of the Month fell out to be a Sabbath. In which caſe, and all others, where ſeveral Solemnities met together on the ſame day, the daily Sacrifice was offered firſt, and then the reſt of the Sacrifices peculiar for that day were to be performed, every one in their order. As for Example, If the Sabbath, and new Moon, and the Feaſt of Trumpets fell out on the ſame day, they began with the daily Morning Sacrifice; after which followed the Sacrifices proper to the Sabbath; and after that the Sacrifice appointed on the New Moon; and then, thoſe that belonged to the Feaſt of Trumpets: and all was concluded with the Evening Sacrifice, as *Abarbinel* obſerves in his Preface to the Book of *Leviticus*.

Ver. 12. *And three tenth deals of Flour*] That is, three tenth parts of an *Ephah*, *ver.* 5.

*For a Meat-offering mingled with Oil, for one Bullock,*] *i. e.* For each Bullock there was to be this proportion of Flour; which is exactly according to the general Rule before given, *ch.* xv. 9.

*And two tenth deals of Flour mingled with Oil, for one Ram,*] This is the proportion there preſcribed for a Ram, as the other for a Bullock, *chap.* xv. 6.

Ver. 13. *And a ſeveral tenth deal of fine Flour mingled with Oil for a Meat-offering, unto one Lamb,*] Unto each of the ſeven Lambs, beforementioned (*ver* 11.) a Meat-offering was to be joined in leſs proportion than the other; according to the Rule there given, *chap.* xv. 4.

*For a Burnt-offering of a ſweet ſavour,* &c.] See *ver. 6.*

Ver. 14. *And their Drink-offering ſhall be half an hin of Wine unto a Bullock,*] See *chap.* xv. 10.

*And the third part of an hin for a Ram,*] See there *ver.* 7.

*And a fourth part of an hin for a Lamb:*] See there *ver.* 5. They that allegorize theſe things, think the New Moon ſignifies the Reſurrection to a new Life in the other World, where every one ſhall receive a reward according to his Meaſure. Thus *Procopius Gazæus*; in whom they that think ſuch Expoſitions uſeful, may find entertainment.

*This is the Burnt-offering of every Month throughout the Months of the Year.*] There are more Sacrifices appointed on the New Moons, than on the Sabbath it ſelf; becauſe they returned ſeldomer. And the *Gentiles* multiplying Sacrifices on ſuch occaſions, if the *Jews* had not been thus imployed in the Worſhip of GOD, they might have been tempted to pay their Services to Idols.

Ver 15. *And one Kid of the Goats for a Sin-offering*] This Sacrifice of a Goat for a Sin-offering, ſaith the ſame *Procopius*, is coupled with the reſt, being a ſhadow of the Paſſion of CHRIST, for whoſe ſake all our Sacrifices are acceptable unto GOD the Father.

*Unto the* LORD,] It is well obſerved by *Grotius*, that theſe words *unto the* LORD were added, to put them in mind at this time of the right Object of Worſhip; when they were in danger to offer Sacrifice to the Moon, after the manner of the Heathens. This is the more to be regarded, becauſe a Goat being appointed to be offered at two other Solemnities, and to be offered for a Sin-offering, (*ver.* 22, 30.) it is not ſaid, *unto the* LORD, (tho' certainly ſo intended) becauſe there was no danger at thoſe times to direct their Sacrifices to a wrong Object, as there was upon the New Moons; when the Heathen offered a Goat unto the Moon, it being a Creature whoſe Horns are like to thoſe of a New Moon. *R. Bechai* long ago obſerves this: *A Goat*, ſaith he, *was offered to extirpate the Religion of thoſe who worſhipped the Moon; which makes the Scripture ſay expreſly,* unto the LORD. And *Maimonides* more largely in his *More Nevochim*, *P.* iii. *cap.* 46. where, after he had taken notice of the difference between Sin-offerings and Burnt-offerings, the latter of which being wholly burnt, might be properly ſaid to be *unto the* LORD, whereas Sin-offerings were commonly eaten by the Prieſts; he adds, ‘ That this Sin-‘ offering is peculiarly ſaid to be *unto the* LORD, ‘ leſt any one ſhould think this Goat to be a ‘ Sacrifice to the Moon, after the Manner of ‘ the *Egyptians:* Which was not neceſſary to be ‘ ſaid of the Goats offered at other ſolemn times, ‘ becauſe they were not in the beginning of the ‘ Month, nor diſtinguiſhed from other days by ‘ any natural ſign, but only by the appointment ‘ of the Law; which uſes theſe words concern-‘ ing this Goat peculiarly, to pluck out of Mens ‘ Thoughts thoſe inveterate and pernicious Opi-‘ nions of the *Gentiles*; who had long ſacrificed ‘ to the *Moon* at this time, as they did to the *Sun* ‘ at his riſing, and when he enter'd into the ſe-‘ veral Signs.

*Beſides the continual Burnt-offering, and his Drink-offering.*] This is ſo often particularly mention'd, leſt any ſhould imagine it might be ſpared, when there were ſuch liberal Offerings of ſeveral kinds.

Ver. 16. *And on the fourteenth day of the firſt Month is the Paſſover of the* LORD.] See *Exod.* xii. 6, 18. *Lev.* xxiii. 5. where it is called the LORD's Paſſover. See *Exod.* xii. 27.

Ver. 17. *In the fifteenth day of this Month is the Feaſt.*] The fourteenth day at Even the Feaſt of the Paſſover was kept, as appears from *Exod.* xii. 14. But on the fifteenth day began another Feaſt, called *the Feaſt of unleavened Bread.* See *Lev.* xxiii. 6.

*Seven days ſhall unleavened Bread be eaten.*] See *Exod.* xii. 15. xiii. 6, 7. *Lev.* xxiii. 6.

Ver. 18. *On the firſt day ſhall be an holy Convocation, ye ſhall do no manner of ſervile work therein.*] See *Exod.* xii. 16. *Lev* xxiii. 7.

Ver. 19 *But ye ſhall offer a Sacrifice made by fire, for a Burnt-offering unto the* LORD:] The Solemnity was ordained before, and Offerings alſo in general preſcribed to be made ſeven days, (ſee *Lev.* xxiii. 8.) but the particular Sacrifices not ſet down till now.

*Two young Bullocks, one Ram, and ſeven Lambs of the firſt year, they ſhall be unto you without ſpot.*] The ſame Sacrifices which were appointed to be offered upon every firſt day of the Month, *ver.* 11.

Ver. 20. *And their Meat-offering ſhall be of Flour mingled with Oil, three tenth deals ſhall ye offer for a Bullock, and two tenth deals for a Ram.*] The very ſame which were appointed on the firſt day of every Month, *ver.* 12.

Ver. 21. *A ſeveral tenth deal ſhalt thou offer for every Lamb, throughout the ſeven Lambs.*] Juſt as it was in the foremention'd Sacrifice, *ver.* 13. And tho' the Drink-offerings be not mention'd, they muſt be underſtood to be the ſame; becauſe they always accompanied the Meat-offerings of Burnt-ſacrifices, which were not compleat without them.

Ver. 22. *And one Goat for a Sin-offering, to make atonement for you.*] As it was in the New Moon, *ver.* 15. But Meat and Drink-offerings did not accompany Offerings for Sin, ſave only in the caſe of a Leper; who was to bring three Offerings, a Sin-offering, a Treſpaſs-offering, and a Burnt-offering for his cleanſing, with three tenth parts of an *Ephah* of Flour, *Lev.* xiv. 10, &c.

Ver. 23. *Ye ſhall offer theſe beſide the Burnt-offering of the Morning, which is the continual Burnt-offering.*] There are two things that are here to be remarked; that theſe Offerings (as I noted before) ſhould not put by the continual Burnt-ſacrifice, but be added to it; and that all theſe were offered in the Morning, after the daily Morning Sacrifice; and were not part of the Evening Sacrifice, which concluded all.

Ver. 24. *After this manner ye ſhall offer daily, throughout the ſeven days,*] Upon every one of the days of unleavened Bread, *ver.* 17. which though it was a great Expence, yet was but a fitting Acknowledgment of GOD's wonderful Goodneſs to them, in bringing them out of the Land of *Egypt*, with all their Flocks and their Herds; which was the Foundation of all their Happineſs afterwards, by making them a free People.

*The Meat of my Sacrifice made by fire,*] Here is the very ſame word with that *ver.* 2. where he calls this Sacrifice his *lechem,* which we there tranſlate *his bread,* but here very properly, his *meat* or *food:* Which was ſet upon his Table (the Altar) every day; and by his fire from Heaven conſumed; which, according to the Language of Men, was called his eating of it: As the Heathen Gods alſo are ſaid to eat the Fat of their Sacrifices, *Deut.* xxxii. 38.

*Of a ſweet ſavour unto the* Lord.] Very acceptable to him; as hath been often obſerved.

*It ſhall be offered beſide the continual Burnt-offering, and his Drink-offering.*] There is the greateſt care taken (by the frequent repetition of this) that they ſhould not think to ſave their daily Sacrifice by theſe others; which were to be added to it, and not to ſupply the place of it. See *ver.* 15.

Ver. 25. *And on the ſeventh day ye ſhall have an holy Convocation, ye ſhall do no ſervile work therein.*] This laſt day of the Feaſt was equal to the firſt, *Lev.* xxiii. 7, 8. and is called *a Feaſt unto the* Lord, *Exod.* xiii. 6.

Ver. 26. *Alſo the day of the Firſt-fruits,*] Called *The Feaſt of Harveſt, the Firſt-fruits of their Labours, Exod.* xxiii. 16. and the *Feaſt of Weeks,* when they brought the Firſt-fruits of Wheat-harveſt, *Exod.* xxxiv. 22. *Deut.* xvi. 10. The *Jews* in their Writings commonly call this Feaſt by the Name of *Atzereth,* and ſo doth the *Chaldee Paraphraſe* upon this place; tho' *Abarbinel* obſerves, that this alone, of all the three great Feaſts, is never called ſo in the holy Scripture. It is hard therefore to tell, why the *Jews* call it ſo in a ſingular manner; but our learned Dr. *Lightfoot* hath made ſeveral probable Conjectures about it; one of which (and moſt pertinent to this place) is becauſe there was a *reſtraint,* as the word ſignifies, upon the People, from bringing their Firſt-fruits till this Feaſt. If any did, they received them not from them, but laid them by till this day came. See *Temple-Service, chap.* 14. *ſect.* 4.

*When ye bring a new Meat-offering unto the* Lord,] Mention'd *Lev.* xxiii. 16. which were two Loaves made of their firſt Corn, *ver.* 17. where they are called *the Firſt-fruits unto the* Lord.

*After your Weeks be out,*] That is, the ſeven Weeks which they were to number from the morrow after the Sabbath, *Lev.* xxiii. 15. *i. e.* after the firſt day of unleavened Bread: When they offered another ſort of *Firſt-fruits,* (which muſt be carefully diſtinguiſhed from thoſe here mentioned) *viz.* of the Barley Harveſt, which began at the Paſſover; when they were to bring *a Sheaf of their Firſt-fruits unto the Prieſt,* Lev. xxiii. 10. the preſenting of which Sheaf was an Introduction to Harveſt, and procured them liberty to begin to put the Sickle into the Corn; which now, after ſeven Weeks, they reaped, and carried in at this Feaſt, when they brought theſe new Firſt-fruits unto the Lord. All which is a Deſcription of that which in the New Teſtament is called the *Feaſt of Pentecoſt;* being fifty days, as we read there in *Leviticus,* after the other great Feaſt.

*Ye ſhall have an holy Convocation, ye ſhall do no ſervile Work.*] See *Lev.* xxiii. 21.

Ver. 27. *But ye ſhall offer the Burnt-offering for a ſweet ſavour unto the* Lord;] Over and above the Burnt-offering which was preſcribed to be offered with the two loaves before-mentioned, *Lev.* xxiii. 18. unto which this was an additional Sacrifice, plainly diſtinct from it.

*Two young Bullocks, one Ram, ſeven Lambs of the firſt year.*] The very ſame that were ordered to be offered upon every New Moon, and every day of the Feaſt of unleavened Bread, *ver.* 11, 19, *&c.* whereas that in *Leviticus* is *one young Bullock, two Rams, and ſeven Lambs.*

Ver. 28. *And their Meat-offering of Flour mingled with Oil, three tenth deals unto one Bullock,* &c.] The very ſame that is preſcribed to accompany the Burnt-offering, on the New Moon, and in the Feaſt of Unleavened Bread, *ver.* 12, 20.

Ver. 29. *And a ſeveral tenth deal unto one Lamb, throughout the ſeven Lambs:*] So it is ordained before in the former Caſes, *ver.* 13, 21.

Ver. 30. *And one Kid of the Goats to make an atonement for you.*] Beſide the Kid preſcribed for the ſame purpoſe, when the two Loaves were offered, *Lev.* xxiii. 19. which was accompanied with *two Lambs for a Sacrifice of Peace-Offerings.* So that there were a great many Sacrifices offered at this famous Feſtival; tho' it did not laſt ſo long as that of the Paſſover.

Ver. 31. *Ye ſhall offer them beſide the continual Burnt-offering,*] He ſtill takes care that this daily Sacrifice ſhould not be omitted, by reaſon of ſuch a number of other Sacrifices, which were to attend upon it, but not to put it by, *ver.* 10, 15, 23.

*They ſhall be unto you without blemiſh.*] This might have been ſufficiently underſtood, from what was ſaid of the daily offering, *ver.* 3. and of all the other preſcrib'd in this *Chapter, ver.* 11, 19. But leſt any profane Perſon might think there was no need to be ſo ſcrupulous about theſe Sacrifices, becauſe it is only ſaid, *two young Bullocks, one Ram, and ſeven Lambs of the firſt year, ver.* 27. theſe words are alſo here added, to take away all doubt; *they ſhall be unto you without blemiſh, i. e.* as perfect as all the reſt are ordered to be.

It is obſervable, that there is not ſo much as one *Peace-offering* ordered in all this Chapter, which was a ſort of Sacrifice that was moſt for the Benefit of thoſe that brought them to the Altar; but all *Burnt-offerings* (except a few *Sin-offerings*) which were wholly for the honour of God, and acknowledgment of his Sovereign Dominion over them, and of the Duty they owed him. And as the *Sin-offerings* were ſhadows of that great Sacrifice of God's own Son, which was one day to be offered for the Sins of Men, out of his infinite love to them; ſo the *whole Burnt-offerings* (which were always of the moſt perfect Creatures, the fineſt Flour, the choiceſt Fruits of the Earth, and the beſt Liquor) were ſhadows of that excellent degree of Piety, which the Son of God intended to bring into the World; which would move Men, out of love to God, to give themſelves wholly up to him, and devote all they had, even their own Lives, to his Service.

## CHAP. XXIX.

Ver. 1. A*ND in the ſeventh Month,*] Which was anciently the firſt Month of the Year; but now the ſeventh, reckoning from that wherein the Paſſover was kept; which for a ſpecial reaſon was made the firſt: See *Exod.* x. 2.

*On the firſt day of the Month ye ſhall have an holy Convocation, ye ſhall do no ſervile work:*] So it was ordained before, in *Lev.* xxiii. 24, 25.

*It is a day of blowing of Trumpets unto you.*] In that place of *Leviticus* it is called *a memorial of blowing of Trumpets* from Morning until Evening; which the *Jews* fancy was to awaken them to Repentance, upon the great Day of Expiation, which followed on the tenth Day of this Month. But it was manifeſtly intended quite contrary, to excite them unto Joy and Gladneſs: For *Zichron teruah* is a memorial of Jubilation, Triumph, and ſhouting for Joy; the word *teruah* being never uſed in Scripture, but for a ſound, or ſhout of Gladneſs; as the *Chaldee* word *Jabbaba*, which is here uſed by the Paraphraſt, always ſignifies. And this agrees with their Notion, who think it was a ſpecial remembrance of the Creation of the World, at which the Angels rejoiced. Or, it might be ordained to ſtir up the People to a grateful remembrance of all GOD's Benefits the Year paſt. Whatſoever was the Cauſe, certain it is, this *ſeventh* Month was very famous on this account, that more ſolemn days were to be kept in it, than in all the Year beſides; and upon that account, the People might be awakened, by this blowing of Trumpets, to obſerve them aright.

Ver. 2. *And ſhall offer a Burnt-offering for a ſweet ſavour unto the* LORD,] Over and above all other Sacrifices, which were heretofore ordered upon this day; as appears from *ver.* 6.

*One Bullock, one Ram, and ſeven Lambs of the firſt year, without blemiſh:*] This is leſs than was appointed upon the foregoing Feſtivals, *ch.* xxviii. 19, 27. becauſe thoſe very Sacrifices were alſo to be offered upon this day, on another account; as I ſhall obſerve on *ver.* 6.

Ver. 3. *And their Meat-offering ſhall be of Flour mingled with Oil, three tenth deals for a Bullock, and two for a Ram,*] This is the proportion appointed, by a general Rule, for all Sacrifices of this kind: See the fifteenth Chapter of this Book, *ver.* 6, 9.

Ver. 4. *And one tenth deal for one Lamb,* &c.] So it is there appointed, *ver.* 4.

Ver. 5. *And one Kid of the Goats for a Sin-offering, to make an atonement for you.*] As is appointed in the foregoing Feſtivals, *chap.* xxviii. 15, 22, 30.

Ver. 6. *Beſide the Burnt-offering of the Morning, with his Meat-offering,*] It was appointed before, that in the beginning of every Month there ſhould be a Burnt-offering offered of *two Bullocks,* &c. *chap.* xxviii. 11, 12. which was not to be omitted in the beginning of this Month; but theſe other Sacrifices added to the Offerings of every New Moon: Which made this a greater New Moon than any other; being the firſt Moon of the old civil Year.

*And the daily Burnt-offering, and his Meat-offering, and their Drink-offering,*] With which the Solemnity of the Day began; and then followed the proper Sacrifices belonging to it.

*According to their manner,*] Or, in the order which GOD appointed: Which I obſerved before (on *ch.* xxviii. 11.) was this; That firſt, the daily Burnt-ſacrifice was offered; then the Sacrifices appointed for the firſt day of every Month; and then thoſe appointed for this firſt day of the ſeventh Month.

*For a ſweet ſavour, a Sacrifice made by Fire unto the* LORD.] Which was acceptable to the Divine Majeſty, when performed according to his directions.

Ver. 7. *And ye ſhall have on the tenth day of this Month an holy Convocation;*] This ſolemn Aſſembly is ordered twice before in the Book of *Leviticus, ch.* xvi. 29. xxiii. 27. and here repeated perhaps for the ſake of *Eleazar* and *Joſhua*, who were newly advanced to their ſeveral Offices, that they might take ſpecial Notice of it, and ſee it obſerved.

*And ye ſhall afflict your Souls;*] That was the ſpecial intention of it (as we read in both the fore-named places) that they might receive the benefit of the atonement on this day made.

*Ye ſhall not do any work therein.*] It was to be obſerved as ſtrictly as a Sabbath, *Lev.* xvi. 31. xxiii. 32. wherein they were to abſtain, not meerly from *ſervile Work*, but from *all manner of Work* whatſoever, *Lev.* xvi. 29. xxiii. 28, 30.

Ver. 8. *And ye ſhall offer a Burnt-offering unto the* LORD *for a ſweet ſavour,*] Endeavour to procure acceptance of the reſt of the Sacrifices of the Day, with this whole Burnt-offering, beſide the daily Sacrifice; as it follows, *ver.* 11.

*One Bullock, one Ram, and ſeven Lambs of the firſt year,* &c.] The ſame that were appointed on the foregoing Solemnity, *ver.* 2. (except the monthly Offering, *ver.* 6.) to which was added another Ram for a Burnt-offering, *Lev.* xvi. 5. as a devout Acknowledgment that they owned him alone for their Sovereign LORD.

Ver. 9, 10.] *And their Meat-offering ſhall be of fine Flour,* &c.] The Meat-offering attending theſe Burnt-offerings was to be in the ſame proportion as before ordered, *ver.* 3, 4.

Ver. 11. *One Kid of the Goats for a Sin-offering,*] As was appointed in the foregoing Solemnity, *ver.* 5.

*Beſide the Sin-offering of Atonement,*] Mentioned *Lev.* xvi. 9, &c. whoſe Blood was carried by the High-Prieſt into the moſt holy place; which was done in no other Sacrifice but that, and the Bullock which was offered as a Sin-offering for the Family of *Aaron* on the ſame day, *Lev.* xvi. 14.

*And the continual Burnt-offering, and the Meat-offering of it, and their Drink-offerings.*] Theſe were no more to be omitted on the great Day of Atonement, than on any other day; but the Service of the day was to begin with the continual Burnt-offering; and then followed the Burnt-offerings, with the Meat and Drink-offerings belonging to them, and the Sin-offering here preſcribed; and then the Sacrifice of Atonement, and all that is ordered in the xvith *Chapter* of *Leviticus*, for the Expiation of the Sins of all the People of *Iſrael*: Which Sacrifice the preſent *Jews* now wanting, and yet being ſenſible of the neceſſity of ſome Satisfaction, but not believing in our bleſſed Saviour, who hath fully made it for all Mankind; they are in a lamentable plunge, and are put to moſt wretched ſhifts to deviſe ſomething to ſupply the place of the Sacrifice of Atonement, which was wont to be made for them. One is their *own Death*; it being the continual Prayer of every one of them, upon their Death-bed, *Let my Death be the expiation for my ſins.* Another is (which is ſo abſurd, that *Leo Modina* ſaith they do not uſe it now in *Italy*, nor in the *Eaſtern* Countries) the killing of a white Cock (if one can be got) by the Men, and a white Hen by the Women, on the Eve of this day, ſaying, *Let this Cock be an exchange for me; let it come in my ſtead; let it be my Expiation; let it die, but I and Iſrael live happily*; as *Buxtorf* ſhows in his *Synagog. Judaica, cap.* 25. Which I ſhould not here mention, were it not to ſhow, that they have the very ſame Notion ſtill of a Sacrifice for Sin (even now that they can only make an Imitation of it) which we have of the Sacrifice of Christ, who was put in our place, and offered himſelf to God in our ſtead; and that it ought to be pure and innocent, which is offered inſtead of a Sinner.

Ver. 12. *And on the fifteenth day of the ſeventh Month, ye ſhall have an holy Convocation; ye ſhall do no ſervile work,*] See *Lev.* xxiii. 35.

*And ye ſhall keep a Feaſt unto the* Lord *ſeven days.*] *viz.* The Feaſt of Tabernacles, *Lev.* xxiii. 34. which was after the Harveſt and Vintage, *Deut.* xvi. 13. and kept ſeven days with great Joy and Gladneſs of Heart; but they were not bound to abſtain from *ſervile work* all this time, but only on the firſt day and on the ſeventh.

Ver. 13. *And ye ſhall offer a Burnt-offering, a Sacrifice made by Fire, of a ſweet ſavour unto the* Lord;] The ſame kind of Sacrifice which was preſcribed on the other Feſtivals, to be offered up wholly in honour of God: But here is a far larger proportion than in any other Solemnity.

*Thirteen young Bullocks, two Rams, and fourteen Lambs of the firſt year, &c.*] On the other Feſtivals two Bullocks ſufficed, *ch.* xxviii. 11, 19, 27. and on the Feſtival in the beginning of this Month only one was appointed; but here are thirteen; and ſo they continued to be offered ſeven days ſucceſſively, with the decreaſe only of one Bullock every day, till on the ſeventh day only ſeven Bullocks were offered, which in all made ſeventy Bullocks. The Rams alſo and the Lambs were in a double proportion to what was uſual, throughout the whole Feſtival; which was a vaſt charge, but more eaſy at this time of the Year than any other, becauſe now their Barns were full, and their Wine-preſſes over-flowed; and their Hearts might well be ſuppoſed to be more enlarged than at other times, in thankfulneſs to God for his great Benefits. Yet this very groſs, troubleſome and expenſive way of ſerving God, made the beſt Men among them groan, and long for the coming of Christ; in whoſe days, their own Doctors ſay, *no Sacrifices ſhall remain, but thoſe of Thankſgiving, and Praiſe, and Prayer.* With which they have been forced to be content for above Sixteen hundred years; and inſtead of theſe additional Sacrifices unto the daily, have added peculiar Prayers (which they alſo call *Muſaphim*) unto the common Prayers they uſed every day: See *Buxtorf* concerning the Feaſt of the New Moon, in his *Synagog. Jud. cap.* 22.

Ver. 14, 15. *Their Meat-offering ſhall be of fine Flour, &c.*] The ſame proportions which are ordered, by a general Rule, to every Sacrifice of a Bullock, and of a Ram, *chap.* xv.

Ver. 16. *And one Kid of the Goats for a Sin-offering, beſide the continual Burnt-offering, &c.*] There is no augmentation of the Sin-offering; but it is the ſame with that on other Feſtivals, *ver.* 5. And all theſe Sacrifices, it appears by this, were to be added to the daily Sacrifice.

Ver. 17. *And on the ſecond day ye ſhall offer twelve young Bullocks, &c.*] Here one Bullock leſs, than on the day before, is ordered to be offered; and ſo on every ſucceeding day there is ſtill a decreaſe of one Bullock; which is all the difference between the Offerings on the ſeven days of this Feaſt, upon every one of which there was the ſame number of *Rams* and *Lambs*, without any Diminution. Which *Moſes* thought fit to ſet down diſtinctly from this *verſe* to the *thirty fifth*, that there might be no miſtake. But little need be noted upon them.

Ver. 18. *According to the number after the manner:*] Preſcribed *ver.* 14, 15.

Ver. 35. *On the eighth day ye ſhall have a ſolemn Aſſembly;*] There is a peculiar word here uſed, to denote this to be a great day; as I noted upon *Lev.* xxiii. 36. See there.

*Ye ſhall do no ſervile work therein.*] It was to be obſerved as the firſt day of the Feaſt of Tabernacles; both of them being called a Sabbath, *Lev.* xxiii. 39.

Ver. 36. *But ye ſhall offer a Burnt-offering, a Sacrifice made by fire, of ſweet ſavour unto the* Lord;] Here is a peculiar Sacrifice appointed upon this day, in the ſame terms, as upon the firſt day of the Feaſt of Tabernacles, *ver.* 13.

*One Bullock, one Ram, ſeven Lambs of the firſt Year, &c.*] But though this was an extraordinary day, and a diſtinct Feſtival (as I ſhowed upon *Lev.* xxiii. 39.) yet here are fewer Sacrifices preſcribed on this day, than upon any of the foregoing ſeven. For on every one of them two Rams were offered and fourteen Lambs; and here but half ſo many: And ſeven Bullocks were the feweſt that were offered upon any of thoſe days (and on the firſt day thirteen) but here only one. By which, God conſulted, perhaps, the weakneſs of mankind, who naturally grew weary both of the Charge, and of the Labour of ſuch Services, when they were long continued: And therefore he made them every day leſs toilſome and expenſive; and put them in mind likewiſe, that the multitude of Sacrifices did not procure their acceptance with God; and that, in length of time, they would come to nothing, and be utterly aboliſhed, to eſtabliſh ſomething better in their room.

Ver. 37. *Their Meat-offering, and their Drink-offerings, for the Bullock, for the Ram, and for the Lambs, ſhall be according to their number, after the manner:*] In ſuch proportions as

God had before ordained in the xvth *Chapter* of this Book, in the beginning of it; as I have often obſerved.

Ver. 38. *And one Goat for a Sin-offering, beſide the continual Burnt-offering,* &c.] This is never omitted upon any Feſtival, *ch.* xxviii. 15, 22, 30. *chap.* xxix. 5, 11, 16, 19, *&c.* to put them in mind, that after all their Services they ſtood in need of Forgiveneſs.

Ver. 39. *Theſe things ſhall ye do* (or *offer*) *unto the* Lord *in your ſet Feaſts,*] All theſe Feaſts were fixed and ſtated at certain times; on which God was to be worſhipped after the manner here preſcribed in theſe two *Chapters.* For all theſe Offerings (except one Sin-offering upon each ſet day) were wholly Burnt-offerings (as I have already obſerved) which may properly be ſaid to be done, that is, offered *unto the* Lord; neither People nor Prieſts having any ſhare in them.

*Beſides your Vows and your Free-will offerings, for your Burnt-offerings,*] Beſides theſe, every Man might offer other Burnt-offerings; either in performance of a Vow, or freely out of his Affection to God. See *chap.* xv. 3.

*For your Meat-offerings, and for your Drink-offerings,*] There are *five* ſeveral ſorts of Meat-offerings; which were left to every Man's free will, to bring as he pleaſed. See the ſecond *Chapter* of *Leviticus,* where they are deſcribed.

*And for your Peace-offerings.*] Theſe are deſcribed in the third *Chapter* of that Book: A great number of which, it is likely, Men offered voluntarily upon all the fore-mentioned Feſtivals; for otherwiſe, they would have had no means to feaſt with God at his Houſe, nor to entertain their Friends and Neighbours, as the cuſtom was at ſuch times of publick rejoicing; which they did upon that part of the Peace-offerings which was given them, after the Fat was offered to God, and the Wave-breaſt and Heave-ſhoulder given to the Prieſt, *Lev.* vii. 15, *&c.* 34.

Ver. 40. *And Moſes told the Children of Iſrael, according to all that the* Lord *commanded Moſes.*] He acquainted all the People (by the Heads of their Tribes perhaps, of whom we read in the beginning of the next Chapter) with all theſe Commands of God, which concerned his Worſhip and Service.

## CHAP. XXX.

Ver. 1. AND *Moſes ſpake unto the Heads of the Tribes,*] There were wont to be extraordinary Aſſemblies of theſe, or other great Men, upon ſpecial occaſions, as Mr. *Selden* obſerves, *Lib.* ii. *de Synedr. cap.* 14. *n.* 4. who are ſometimes called, as they are here, *the Heads of all the Tribes, and the Elders,* Deut. v. 23. and in other places, *the Heads of the People,* Deut. xxx. 5. *the whole Congregation of the Children of Iſrael,* Joſh. xviii. 1. xxii. 12. *the chief of all the People,* Judg. xx. 2. *all Iſrael,* 1 Sam. vii. 5. *all the Princes of Iſrael, the Princes of the Tribes,* 1 Chron. xxviii. 1. *all the Elders of Iſrael and Heads of the Tribes, and chief of the Fathers,* 2 Chron. v. 2. *the counſel of the Princes and Elders,* Ezra x. 8. And it is commonly ſaid by the *Hebrew* Doctors, concerning ſuch Aſſemblies, that *whereſoever the Children of Iſrael were met together, or the greater part of them, there the* Schechinah (that is, the Divine Majeſty, or the Holy Ghoſt, as they ſometimes ſpeak) was wont to reſt.

*Concerning the Children of Iſrael, ſaying,*] Acquainted them with a Matter which concerned all the People; willing them to communicate it to them.

*This is the thing which the* Lord *hath commanded.*] It is very probable there had been ſome Caſe propounded to him about Vows; concerning which he here gives ſuch Rules, as might direct them in time to come.

Ver. 2. *If a Man*] It is reaſonable to think, that this includes the other Sex alſo; provided they be in their own power, and not ſubject to another, and be in their right mind.

*Vow a vow unto the* Lord,] Promiſe ſolemnly unto God ſomething that is for his Honour and Service; for that ſeems to be meant by *unto the* Lord: As, that he will offer ſome Sacrifice at the Feaſt abovementioned, more than is preſcribed; or afflict his Soul on ſome other day, beſides the day of Atonement. See *ver.* 13.

*Or ſwear an Oath to bind his Soul with a bond;*] Whether it be a ſimple Vow, or bound alſo with a ſolemn Oath; which made a double Obligation, by calling God to witneſs the Sincerity of his Intentions.

*He ſhall not break his word,*] In the *Hebrew* it is, *he ſhall not profane his word;* for it being ſolemnly paſſed to God, it made him vile and contemptible if he did not keep it. The *Jewiſh* Doctors very prudently adviſe their Scholars not to accuſtom themſelves to make Vows, but to content themſelves with doing what the Law commands, and abſtaining from what it forbids; but if they did make them, to look upon it as an high affront to God not to perform them.

*He ſhall do according to all that proceedeth out of his mouth.*] If the thing be lawful, and poſſible. And if he appointed no time for the doing of it, he was to think himſelf obliged to do it preſently without delay, *Deut.* xxii. 21.

Ver. 3. *If a Woman alſo vow a vow unto the* Lord,] As moſt Interpreters think the word *Man,* in the foregoing *verſe,* comprehends Women, who were in as perfect liberty as the Men he ſpeaks of; ſo the word *Woman* here comprehends all Men, who are in the ſame Circumſtances with thoſe Women, whom he here directs in their Vows: whom he conſiders in a threefold ſtate; before they are married, and after marriage, and in their widowhood.

*And bind herſelf by a bond,*] By an Oath, wherewith ſhe confirms her Vow; as it ſeems to be interpreted *ver.* 10, 13.

*Being in her fathers houſe, in her youth,*] That is, being a part of his Family, and ſtill under his government, and not married. For the Father's power laſts no longer, as *Grotius* obſerves, *Lib.* ii. *de Jure Belli & Pacis, cap.* 5. *n.* 7. In which condition likewiſe are all Sons, who remain in their Father's family, undiſpoſed of in marriage: And all Servants, who are manifeſty in ſubjection to their Maſters; and therefore could no more reſolve to do what they pleaſed, than the Women here mentioned.

Ver. 4. *And her father heareth her vow, and her bond wherewith ſhe hath bound herſelf,*] The firſt of theſe may relate to her ſimple Vow; and the next to an Oath wherewith ſhe binds it, to make it firmer; which her Father is ſuppoſed to hear, either when ſhe ſpake the words, or when ſhe acquainted him with her Vow, as in duty ſhe was bound to do.

*And her father ſhall hold his peace at her:*] If he did not declare that he diſallowed what ſhe had promiſed, it was ſuppoſed he conſented to it: Unleſs he ſaid he would take time to conſider; and neither allow or diſallow for the preſent; in which caſe, in all reaſon, ſhe was to wait for his Reſolution.

*Then all her vows ſhall ſtand,* &c.] It was not in his power afterwards to diſanul any of them, if he did not contradict them when he was told of them, or after the time he had taken for deliberation.

Ver. 5. *But if her father diſallow her in the day that he heareth;*] As ſoon as he comes acquainted with it.

*Not any of her vows, or her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand:*] Though ſhe had bound her Vows with an Oath, they were not to be performed, when her Father had declared his will to the contrary.

*And the* LORD *ſhall forgive her,*] The not performing her Vow ſhall not be imputed to her as a ſin.

*Becauſe her Father diſallowed her.*] Whoſe conſent was ſuppoſed to be neceſſary, before the Vow could be binding; ſhe being, while a part of his Family, under his power, and not her own. Some have fancied that when her Father was dead the Vow revived, becauſe then ſhe was at her own diſpoſal: But it is plain, her Father wholly diſanulled the Vow, when he did not approve it; ſo that it could not recover a Force it never had, being made without his conſent. The ſame is to be ſaid of a Guardian, who was ſuppoſed to be in the place of a Father, when he died and left his Children to his care. And this power was fit to be reſerved to Parents, (as a late learned Man, *Puffendorf*, obſerves) not only leſt Women, in their imprudent years, ſhould undo themſelves by vowing more than their Fortunes could bear; but alſo leſt the paternal Eſtate ſhould be burden'd by ſuch Vows, or the neceſſary Affairs of the Family hinder'd. So that this power did not flow from poſitive Laws, but from natural Reaſon; no Body that is ſubject to another having any right to diſpoſe of thoſe things which are under that power to which they are ſubject.

Ver. 6. *And if ſhe had at all an husband when ſhe vowed,*] Was a married Woman, or eſpouſed to an Husband, tho' ſtill in her Father's Houſe (as it appears from *ver.* 10. this muſt be interpreted) when ſhe made this Vow, then it was to be conſider'd, not what her Father, but her Husband (under whoſe power ſhe now was) ſhould determine about it.

*Or uttered ought out of her lips, wherewith ſhe bound her ſoul;*] Said any thing, which ſhe confirmed by an Oath.

Ver. 7. *And her husband heard it,*] Either was preſent when ſhe ſpake it; or ſhe told it him afterwards.

*And he held his peace, in the day that he heard it:*] Said nothing to ſignify his diſallowance of it: ſee *ver.* 4.

*Then her vows ſhall ſtand,* &c.] As before, *ver.* 4.

Ver. 8. *But if her husband diſallow her,* &c.] See *ver.* 5. where there is the ſame Caſe of a Daughter under the power of her Father, as here of a Wife under the power of her Husband.

Ver. 9. *But every vow of a widow, or of her that is divorced, wherewith ſhe hath bound her ſoul, ſhall ſtand againſt her.*] The reaſon of this is ſo plain, that one would think it needed not to have been mentioned, becauſe ſuch Women were wholly in their own power, being free from their Husbands. Therefore, it is very probable, he ſpeaks here of a Widow, or divorced Woman, returned to her Father's Houſe (as the manner frequently was, *Lev.* xxii. 13.) who might be ſuppoſed to recover his ancient power over her, to diſanul her Vows, as he might before ſhe was married: Which is here abſolutely condemned; for tho' ſhe lived with him, ſhe was her own Woman, (as we now ſpeak) and might diſpoſe of herſelf and her Goods, as ſhe pleaſed, without his conſent.

Ver. 10. *And if ſhe vowed in her husband's houſe, or bound her ſoul by a bond with an oath;*] *i. e.* Engaged herſelf in a Vow, and perhaps confirmed it with an Oath, while ſhe and her Husband lived together, or before ſhe was divorced from him.

Ver. 11. *And her husband heard it, and held his peace, and diſallowed it not: then all her vows ſhall ſtand,* &c.] She was bound in this Caſe, to make them good after he was dead, or ſhe was divorced from him.

Ver. 12. *But if her husband hath utterly made them void on the day he heard them,* &c.] Then, when ſhe was in her own power, by his death or by a divorce, ſhe was not bound to make them good; becauſe when ſhe made them, her Husband, under whoſe power ſhe then was, had utterly made them void.

Ver. 13. *Every vow, and every binding oath to afflict the ſoul,*] This ſhews what the matter of theſe Vows frequently was; to abſtain from ſuch or ſuch Meats, tho' in themſelves lawful; or to faſt, and eat nothing at all on other days, as well as on the great Day of Expiation; which was the only Faſt ordained by the Law of *Moſes*.

*Her husband may eſtabliſh it, or her husband may make it void.*] There is an excellent Diſcourſe of *Maimonides* in his *More Nevochim* (*p.* iii. *cap.* 48.) to ſhow that this is moſt reaſonable; where he obſerves, that as the Law prohibited ſome Meats, ſo pious People ſometimes vowed to forbear ſuch as were not prohibited; that by this Means they might learn Contentment with a little, or Continence, and give a check to an immoderate Appetite. From whence the ſaying among the Doctors, That *Vows are the hedge of Separation*; i. e. a great guard to an holy Life. But ſince, thro' the vehemence of their Affections and Paſſions, many Women are prone to act unadviſedly, if Vows were wholly in their power, great Inconveniences, Diſſentions and Confuſions might ariſe in Families, whilſt this ſort of Meat is lawful to the Husband, but not to the Wife; this permitted to the Daughter, but prohibited to the Mother. For which reaſon, ſaith he, this Authority was given to the Governors of Families; in all things to order them, as they ſaw would be for their Profit, or Detriment.

Ver. 14. *But if her husband*] Or, *For* if her Husband.

*Altogether hold his peace at her, from day to day.*] When he knew what ſhe had vowed; as it follows in the end of the *verſe*.

*He eſtabliſheth all her vows,* &c.] His ſilence was to be interpreted a Conſent to allow what ſhe vowed. There was no need to add the contrary; which is here to be underſtood: that if he ſaid he did not allow them, then they ſhould not bind her.

Ver. 15. *But if he ſhall any ways make them void, after he hath heard them,*] Hinder her from performing her Vow, after he had given his conſent, by ſaying nothing againſt it, when he heard her make the Vow.

*Then he ſhall bear her Iniquity.*] God will puniſh him, not her, for not performing the Vow. *Paulus Fagius* thinks the meaning is, that if the firſt day he heard of her Vow he did not diſannul it, but attempted to do it the next day, or the third day after, he ſhould bear the blame, if the Vow was not made good.

Ver. 16. *Theſe are the Statutes which the* Lord *commanded Moſes between a Man and his Wife, between the Father and his Daughter, being yet in her youth, in her Father's Houſe.*] It is likely ſome differences aroſe in ſome Families about theſe Matters; and therefore theſe Laws were made for the ſettling the power of Husbands over their Wives, and Parents over their Children, while they were young, and continued a part of their Family.

## CHAP. XXXI.

Ver. 1. AND *the* Lord *ſpake unto Moſes, ſaying,*] Not long before his death, as appears from the next *verſe*.

Ver. 2. *Avenge the Children of Iſrael of the Midianites.*] This had been commanded before, but no time ſet for it; which now is determined. The *Moabites* are not mentioned; becauſe the *Midianites* ſeem to have been the firſt or chief contrivers of that miſchief which befel the *Iſraelites*, by the enticements of their Women: ſee *chap.* xxv. 17, 18.

*Afterward ſhalt thou be gather'd unto thy People.*] When he had given a few other Directions, concerning their poſſeſſing the Countries already conquer'd, and the Land of *Canaan*, *chap* xxxii, xxxiv, xxxv. and providing for the *Levites* there, *chap.* xxxvi. God had warned him to prepare for his death before this, *chap.* xxvii. 12. but he firſt let him have the ſatisfaction of ſeeing the *Midianites* puniſhed; and gave him ſome time to ſettle the Publick Affairs; and to make alſo a long Exhortation to the *Iſraelites*, to obſerve all that he had commanded them.

Ver. 3. *And Moſes ſpake unto the People, ſaying,*] He ſpeedily put this Command in Execution; which might poſſibly be in the *ninth* Month of the *fortieth Year*.

*Arm ſome of your ſelves unto the War,*] He doth not at firſt determine the number; but as many as pleaſed might offer themſelves voluntarily, to be ready to obey him.

*And let them go againſt the Midianites, and avenge the* Lord *of Midian.*] The Lord bad him *avenge the Children of Iſrael,* ver. 2. but *Moſes* bids them *avenge the* Lord: for they had the ſame intereſt, and were both injured at the ſame time, and by the ſame means. And as God was ſo gracious as to reſent the evil done to *Iſrael*, ſo *Moſes*, in duty and gratitude to God, thought himſelf bound rather to conſider the diſhonour that was done to him, whoſe War this was; not only becauſe undertaken by his command, but in his quarrel (with thoſe who had drawn the *Iſraelites* to Idolatry) and for the ſake of his People.

Ver. 4. *Of every Tribe a thouſand, throughout all the Tribes of Iſrael, ſhall ye ſend to the War.*] When a great many, perhaps all the People, appeared ready to go to War, he ordered, that only a ſelect number ſhould be ſent, of a Thouſand out of each of the Twelve Tribes.

Ver. 5. *So there were delivered out of the Thouſands of Iſrael, a Thouſand of every Tribe.*] Their Officers pick'd out this number from among the reſt; or they were choſen by Lot for this Service; or they ſtept out and offered themſelves voluntiers (as we ſpeak) which the 27th *verſe* may ſeem to countenance, where they are called, *thoſe that took the war upon them.*

*Twelve thouſand armed for War.*] This was but a ſmall number, compared with the whole Nation of the *Midianites* (who had five Kings, *ver.* 8.) But God would have them rely more upon him, than upon the multitude of an Hoſt; and let them ſee, by their ſucceſs againſt this People, that they needed not fear the Conqueſt of *Canaan*.

Ver. 6. *And Moſes ſent them to the War, a Thouſand of every Tribe;*] He gave them their commiſſion to fight the *Midianites*.

*Them, and Phineas the Son of Eleazar the Prieſt,*] Who was not their Commander in Chief (or their General, as we now ſpeak) for it did not belong to the Prieſtly Office to conduct Armies: and it is ſaid expreſsly in the words following, he went *with the holy Inſtruments,* &c. to be ready to perform all ſuch ſacred Offices, as ſhould be required by the General, who, it is moſt likely, was *Joſhua*. It is true indeed that *Phineas* was a Man of great Courage, and had lately performed a ſingular piece of Service, which had won him great Reputation. This hath made ſome think, he was the fitter to go and to avenge the Lord of *Midian*, as he had begun to do, *chap.* xxv. 8. In after times alſo, in the days of the *Maccabees*, who were of the Family of the Prieſts, the Armies of *Iſrael* were led by them againſt their Enemies. But then it muſt be conſidered, that they were alſo the ſupream Governors of the People, and there were no other.

*With the holy Inſtruments,*] By which *Jonathan* underſtands the *Urim* and *Thummim*; which ſome think *Phineas* carried along with him, wherewith to conſult the Divine Majeſty, in caſe of any difficulty that might ariſe about the management of the War. And to make out this, they ſuppoſe *Eleazar* to be old and crazy, or labouring under ſome Infirmity; which was the reaſon that *Phineas* his Son was ſubſtituted in his room to perform this Office. See our very learned Dr. *Spencer*, *Diſſert. de Urim & Thummim, cap. 6. ſect.* 2. But this may be juſtly doubted, whether *Phineas*, being only the Son of the High-Prieſt, and not yet capable of that Office, could be ſubſtituted to perform this great Charge, which belonged to the High-Prieſt alone. Nor do we find any warrant for conſulting the LORD by *Urim* and *Thummim*, but only before the moſt holy Place (ſee *chap*. xxvii. 21.) And therefore it ſeems to me far more likely, that he means the *Ark*, which was wont to be carried, in following times, into the Field, when they went to fight with their Enemies, 1 *Sam*. iv. 4, 5. xiv. 18. 2 *Sam*. xi. 1. Yea, *Joſhua* himſelf, not long after this time, ordered the Ark to be carried, with Prieſts blowing the Trumpets before it, when he ſurrounded *Jericho*, *Joſh*. vi. 4, 6, 7, &c. And therefore the *holy Inſtruments* being here joined with *the Trumpets to blow in his hand*, it makes it the more probable, that the *Ark* may be here meant; there being alſo ſomething in this very Book, to countenance this Opinion: ſee *chap*. xiv. 44. but eſpecially *chap*. xxxii. 20, 22.

But it muſt be confeſſed, that it is never thus expreſſed in any other place of Holy Scripture, but always called the *Ark of God*, or of the *Covenant*, or the *Teſtimony*, or the like. And therefore, perhaps, they give the trueſt ſenſe of theſe words, who take the following words to be an Explication of them; that is, the *Trumpets* were the *holy Inſtruments*, which he carried in his hand.

*And the Trumpets to blow, in his hand.*] Which he delivered to the Prieſts who followed him, to ſound an Alarm, when they went to fight, according to the direction, *chap*. x. 8, 9. and as the practice was in future Ages, 2 *Chron*. xiii. 12.

Ver. 7. *And they warred againſt the Midianites*] It is not certain whether the *Midianites* came out of their Country, to give them battle; or they firſt broke into their Country, and then fought their Army.

*As the* LORD *commanded Moſes,*] One would think this meant no more, but that they obeyed the Commandment of GOD before mentioned, *ver*. 2. But the *Jews* think he hath reſpect to another particular Commandment, which they ſay was given by *Moſes*, when they went out to this War: That they ſhould not, when they beſieged any City, begirt it quite round, but only on three ſides; leaving one naked, that the beſieged might flee away, if they pleaſed; by which means effuſion of Human Blood was prevented. So *Guil. Schickart* obſerves out of *Siphri* in his *Miſchpat Hammelech, cap*. 5. *Theor*. 18. and Mr. *Selden* ſince him, *Lib*. vi. *de Jure Nat. & Gent. cap*. 15. where he ſhows they underſtand this of all Wars but thoſe againſt the *ſeven* Nations in *Canaan* and *Amalek*; towards whom this kindneſs was not ſhown, as appears by the Siege of *Jericho*. But the Laws about managing Wars, which are mentioned in the Book of *Deuteronomy*, do not ſeem to have been yet given; tho' the *Jews* fancy this Law was now given about *Midian*, and obſerved ever after.

*And ſlew all the Males.*] Who were in this fight, and did not ſave themſelves by flight.

Ver. 8. *And they ſlew the Kings of Midian,*] Little Kings, called *Princes*, *Joſh*. xiii. 21. where they are ſaid to be *Dukes of Sihon*, i. e. great Men tributary to *Sihon*, while he continued King of the *Amorites*. But after the *Iſraelites* had conquered him, they took, perhaps, the Title of *Kings*.

*Beſides the reſt of them that were ſlain:*] They made not only a great ſlaughter of the People, but killed their chief Commanders, who led them on.

*Namely, Evi, and Rekem, and Zur,* &c.] They are particularly named, that all their Neighbours might be ſatisfy'd of the truth of this Hiſtory. And he that is called *Zur*, is thought to have been the Father of *Cozbi*, whom *Phineas* ſlew.

*Balaam alſo the Son of Beor, they ſlew with the ſword.*] He had ſeen ſuch good ſucceſs of his wicked Counſel (which he gave either as he went home, or returning again to them: ſee *ch*. xxiv. *ult*.) that, preſuming the *Iſraelites* were forſaken of their GOD, he adventured to go along with the *Midianites* unto this Battle; hoping he might curſe the *Iſraelites*, now that *iniquity* (*i. e.* Idolatry) was found among them; which he could not do while they were free from it. Thus he periſhed by his own wicked Devices; and was ſo far from having his Wiſh, that he might *die the death of the righteous* (that is, live long) that (as the *Jews* ſay) he was ſlain in the Thirty fourth Year of his Age. The Doctors in the *Gemara* of the *Sanhedrim, cap*. 11. *ſect*. 11. ask, *What did he here?* To which *R. Johanan* makes anſwer, *He went to receive his Reward for the Death of the Twenty four thouſand* Iſraelites, *which he had procured*, chap. xxv. 9. And thus, ſaith another; *It happen'd unto him, according to the Proverb*, The Camel went to deſire horns, and they cut off his ears.

Ver. 9. *And the Children of Iſrael took all the Women of Midian captive, and their little ones.*] After they were Maſters of the Field (as we ſpeak) by the overthrow of their Armies, they fell upon their Cities; and, according to the ancient cuſtom in the moſt bloody Wars, they killed only the Men, but no Women, nor Children, *Gen*. xxxiv. 25. 1 *Kings* xi. 16. And ſo the Law of GOD afterward required they ſhould do, when they took any City that did not belong to the *Canaanites*, *Deut*. xx. 13, 14. who were utterly to be deſtroy'd, *ver*. 16, 17. where he ſaith, *Thou ſhalt ſave nothing alive that breatheth*.

*And they took the ſpoil of all their Cattle, and all their Flocks, and all their Goods.*] As belonging to them, by the right of Conqueſt, in a juſt War.

Ver. 10. *And they burnt all their Cities wherein they dwelt, and their goodly Caſtles, with fire.*] Made the Country deſolate, that they who fled might have no encouragement to return again; nor be able, without great hazard, to ſettle themſelves there, where they had not a Fortreſs left to defend them. This was but a neceſſary care; notwithſtanding which, they had peopled the Country again ſo well, in the ſpace of about Two hundred Years, that they were able to oppreſs the *Iſraelites* ; as we read *Judges* iv. 1.

Ver. 11. *And they took all the ſpoil, and all the prey, both of Men and of Beaſts.*] They had poſſeſſed themſelves of them before, *ver.* 9. but now they carried them away.

Ver. 12. *And they brought the Captives, and the Prey, and the Spoil*] Here are three different words to expreſs their Booty, which they brought to the Camp of *Iſrael* : The firſt of which ſignifies the Women and Children that were taken : The ſecond, the Cattle and the Flocks (tho' ſometimes it includes in it, Men and Women) and the third, their Money and Goods.

*Unto Moſes and Eleazar the Prieſt, and unto the Congregation of the Children of Iſrael*] Unto the ſeventy Elders, and Princes of the Tribes, who were aſſembled with them (ſee *chap.* xxix. 1.) as it ſeems to be expounded in the next *verſe*.

*Unto the Camp at the plains of Moab*, &c.] From whence they marched againſt *Midian* ; and had been encamped there a great while, *chap.* xxii. 1. xxvi. 3, 63.

Ver. 13. *And Moſes, and Eleazar the Prieſt, and all the Princes of the Congregation went forth to meet them, without the Camp.*] Hearing they were returned victorious, they went to congratulate them, before they came at the Camp : for which there was alſo another reaſon, mentioned *ver.* 19. This ſhows that *Eleazar* was not ſo infirm as ſome ſuppoſe ; and affords an argument to ſtrengthen their Opinion, who think *Joſhua* was now General of the Hoſt ; otherwiſe he would have been mentioned, together with *Moſes* and *Eleazar*, as going to meet them ; being choſen his Co-adjutor, and therefore ſuperior to all the *Princes* that are here joined with them.

Ver. 14. *And Moſes was wroth with the Officers of the Hoſt, with the Captains over Thouſands, and Captains over Hundreds, which came from the Battle.*] Who were more to blame than the Soldiers, whoſe duty it was to obey, not to give orders ; which they received, no doubt, from the Officers, to kill only the Men. Here now is an Argument to the contrary, that *Joſhua* did not command in chief : but this being only a Detachment (as they now ſpeak) from the Hoſt of *Iſrael*, was led by ſome inferior Officer, the firſt Captain of Thouſands, perhaps ; for if *Joſhua* had been there, *Moſes* would have expoſtulated with him, or rather, there would have been no cauſe for this Rebuke ; he being a Man *in whom was the Spirit*, chap. xxvii. 18.

Ver. 15. *And Moſes ſaid unto them, Have ye ſaved all the Women alive?*] Unleſs he had commanded them to be killed, one cannot ſee that they deſerved to be chidden ; becauſe they proceeded according to the Rules of all worthy Warriors, who killed only thoſe who could bear Arms againſt them. But either he had given ſome Directions who ſhould be killed, or he expected they ſhould have conſidered, that the Women had killed more by their Blandiſhments, than their Husbands could do by their Arms (for they had not killed one Man, *ver.* 49.) and therefore ſhould have been deſtroyed, as the moſt miſchievous : for ſo it follows in the next *Verſe*.

Ver. 16. *Behold*] Reflect upon what is lately paſt, and conſider.

*Theſe cauſed the Children of Iſrael, through the counſel of Balaam, to commit Treſpaſs againſt the* Lord, *in the matter of Peor ; and there was a Plague among the Congregation of the* Lord.] By theſe they had been inveigled into an heinous Sin, and made obnoxious to a very heavy Puniſhment, which God inflicted upon them on that account. For though the *Moabitiſh* Women had a great hand in it, *chap.* xxv. 1. yet thoſe of *Midian* ſeem to have been the chief Seducers, *ver.* 6, 17, 18. and, perhaps he feared, might be ſo again.

Ver. 17. *Now therefore kill every Male among the little ones.*] That the Nation might be extirpated, as far as lay in their power.

*And kill every Woman that hath known Man, by lying with him.*] For theſe, it is to be ſuppoſed, had been the moſt inſtrumental in the Crime before mentioned ; either by proſtituting themſelves, or their Daughters, to the Luſt of the *Iſraelites* ; and thereby drawing them to Idolatry : In which Sin they were ſo ſettled, that there was no hope of reclaiming them ; but they might rather (if they had been ſaved alive) have inticed the *Iſraelites* to commit the ſame again.

Ver. 18. *But all the Women-children that have not known a Man by lying with him, keep alive*] Being young, there was ſome hope they might be brought off from Idolatry, and become Proſelytes to the true Religion.

*For your ſelves.*] To be ſold as Slaves to any other Nation ; or to be kept as Servants ; or taken to be their Wives, after ſuch preparation as the Law required, *Deut.* xxi. 16, 17, &c. This was a peculiar Caſe, wherein a middle courſe was held between thoſe that were of the ſeven Nations of *Canaan*, and thoſe that were not. If they were not of thoſe ſeven Nations, the *Iſraelites* might take the Women and little ones unto themſelves, *Deut.* xx. 14, 15. If they were, every thing that breathed was to be deſtroyed, *ver.* 16, 17. But here the *Midianites* being guilty of a very great Crime againſt the Lord, and againſt his People, are puniſhed more heavily than other Nations ; tho' not ſo heavily as thoſe of *Canaan* were to be : For they killed all the Women that were not Virgins, as well as all the Males, both little and great ; but ſpared the reſt, together with the Cattle, &c. Such an Execution was made, in after times, upon one of the Cities of *Iſrael*, upon an high Contempt of publick Authority, in a very great Exigency, *Judges* xxi. 11. There is a Rule in *Deut.* xx. 10. that when they came to fight againſt any City, they ſhould proclaim Peace to it ; and if they ſhould accept it, they ſhould only make the Inhabitants Tributaries to them. From whence, a Queſtion ariſing, Whether this extended to the ſeven Nations of *Canaan?* it is reſolved by *Maimonides*, that it did ; which he proves from *Joſh.* xi. 19, 20. But ſo great was the Sin of this People, that they neither ſent offers of Peace to them now, nor were they to make any Peace with them hereafter, *Deut.* xxiii. 6.

And the reaſon is there given; becauſe they hired *Balaam* to curſe them: which is as true of the *Midianites* as of the *Moabites*. Notwithſtanding which, *Maimonides* determines, that though the *Iſraelites* did not ſend Meſſengers of Peace to them; yet if they, of their own accord, ſent to deſire Peace of the *Iſraelites*, they were not to reject them: See *Cunæus de Hebr. Repub. lib.* ii. *cap.* 20.

Ver. 19. *And do ye abide without the Camp ſeven days.*] As unclean Perſons. For though it was lawful to kill Men, in a juſt War againſt them; yet διά τὴν ἀνωτάτω ϗ κοινὴν συγγένειαν (as *Philo* ſpeaks) becauſe of the moſt ancient and common Kindred between all Mankind, it was fit Men ſhould uſe ſome Purification, to cleanſe themſelves from that, which look'd like a Crime, tho' it was none.

*Whoſoever hath killed any Perſon, and whoſoever hath touched any ſlain, purify both your ſelves*] The whole Army that went to the War, were to ſtay without the Camp ſeven days: and ſuch of them as had had their Hands in Blood, or had touched a dead Body, tho' killed by another, were to uſe a ſpecial Purification; which was made by the Water of Separation, mentioned *chap.* xix. 9, &c.

*And your Captives.*] Or the Prey that they had taken; of Garments, and other things, mentioned in the next *verſe*: and ſo the word is tranſlated *ver.* 26. For we cannot think that the Perſons they had taken, being *Gentiles*, were to be purified with that Water, which was peculiar to the *Jews*.

*On the third day, and on the ſeventh day.*] So the Law was, *chap.* xix. 11, 12. And ſuch Purifications were common among the Gentiles, eſpecially the *Greeks*, upon the like occaſions, as Mr. *Selden* obſerves, *l.* iv. *de Jure Nat. & Gent. cap. ult. Grotius, l.* ii. *de Jure Belli & Pacis, cap.* 24. *n.* 10. To whom add our late learned Dr. *Spencer, l.* iii. *Diſſert.* 3. *Sect.* 1. where he takes this to have been a Cuſtom, derived from ancient time, before the Law of *Moſes* (which may be queſtioned) and *Bonfrerius*, upon this place, hath alledged the very ſame Proofs, and ſeveral more; particularly this out of the Scholiaſt upon *Sophocles*, in his *Ajax Maſtigoph.* ἔθος ἦν τοῖς παλαιοῖς ὅτε ἢ φόνον ἀνθρώπου, &c. it was the Cuſtom among the Ancients, when they either killed a Man, or made any other ſlaughter, to waſh their Hands in Water, εἰς κάθαρσιν μιάσματος, for the Purification of the Defilement.

Ver. 20. *And purify all your Raiment, and all that is made of Skins, &c.*] With the ſame Water of Separation (or elſe by waſhing them in running Water, as the manner was in other Caſes, *Lev.* xi. 32, 33.) for they might all be ſuppoſed to be defiled by dead Bodies, and ſo come under the Law, *chap.* xix. 14.

Ver. 21. *And Eleazar the Prieſt ſaid unto the Men of War that went to the battle, This is the Ordinance of the Law which the* LORD *commanded Moſes.*] This Law was to be obſerved hereafter by thoſe who went to War: For tho' the Law before was, as I obſerved, that he who touched a dead Body, ſhould be purified with the Water of Separation; yet nothing is there ſaid of him that killed a Man in War, but did not, perhaps, touch his Body; which now is brought under the ſame Rule.

Ver. 22, 23. *Only the Gold, and the Silver, the Braſs, &c. every thing that may abide the fire, ye ſhall make it go through the fire, &c.*] All ſorts of Metals were to have this peculiar ſort of Purification; which the other things (mentioned *ver.* 20.) would not endure. And the ſame *Bonfrerius* obſerves, this was a way of Purification among the *Gentiles*, as old as *Homer*'s time; but they uſed Sulphur with it. For ſo he makes *Ulyſſes* call to the old Women, to bring him Sulphur, and then Fire, that he might fume the Houſe wherein the Woers had been killed. Which is obſerved by *Fort. Scacchus* alſo, *Myrothec.* 2. *cap.* 30. where he alſo notes, that *Ovid* gives a long account why theſe two, *Fire* and *Water*, were choſen for the Inſtruments of Purification, *lib.* iv. *Faſtorum*; where he ſaith particularly of Fire.

> *Omnia purgat edax ignis, vitiumque metalli*
> *Excoquit.*——

*Nevertheleſs it ſhall be purified with the Water of Separation.*] On the third day, I ſuppoſe, before it went through the Fire.

*And all that abideth not the fire, ye ſhall make go through the Water.*] All things that could abide the Fire, were to be purified both by that and by the Water of Separation. And ſuch things as could not abide it, were to be purified, not meerly by ſprinkling them with the Water of Separation, but by making them go through the Water.

Ver. 24. *And ye ſhall waſh your Cloaths on the ſeventh day, and ye ſhall be clean, &c.*] Thus he that ſprinkled an unclean Perſon with the Water of Separation, was bound to purify himſelf, *chap.* xix. 19.

Ver. 25. *And the* LORD *ſpake unto Moſes, ſaying,*] After they were purified, and come into the Camp.

Ver. 26. *Take the ſum of the Prey that was taken.*] In the *Hebrew* the words are, *Take the ſum of the prey of the Captivity*: which, it is plain by what follows, ſignifies the Sum of the Prey, and of the Captives. For all that they took was of *three* kinds, *ver.* 12. the Perſons, called *Captives*: the *Beaſts*, which are called the *Prey*: and *Money and Goods* (ſuch as are mentioned *ver.* 20, 21.) which are called the *Spoil*.

*Both of Man and Beaſt.*] Here an account is ordered to be given of two parts of what had been taken; but nothing ſaid of the third (which was the *Spoil*) out of which they, who had it, made a voluntary Oblation, *ver.* 50, 53.

*Thou and Eleazer the Prieſt, and the chief of the Fathers.*] The ſame, perhaps, with the *Heads of the Tribes*, chap. xxx. 1.

Ver. 27. *And divide the prey into two parts, between them that took the War upon them, who went out to the Battle, and between all the Congregation.*] By this Partition, a far larger ſhare was given to every one of the Warriors, who were but Twelve thouſand, than to any of their Brethren, who were near Six hundred thouſand: For they had hazarded themſelves, which the others had not; who, notwithſtanding that, enjoyed ſome

Fruit of their Labours; becauſe it was a common Cauſe in which they engaged, and the reſt ſeem to have been ready to fight, as well as they, *ver.* 3. This Diviſion was made by a ſpecial Direction of God, but was not the Rule in after ages; as appears from 1 *Sam.* xxx. 24, 25. nor had been in ancient Times; as the *Jews* interpret, *Gen.* xiv. 24. See *Selden*, Lib. vi. *de Jure Nat. & Gent. cap.* 16. *p.* 747.

Ver. 28. *And levy a Tribute unto the* Lord *of the Men of War*, &c.] The Lord was their Soveraign, and therefore had a Tribute due to him, out of that which they had taken in War; as a grateful Acknowledgment that they owed their Succeſs to him.

*One ſoul of five hundred, both of the Perſons*] *i. e.* Of the Women and the Children.

*And of the Beeves, and of the Aſſes, and of the Sheep.*] The *Hebrew* word *tzon* ſignifies *Goats* as well as *Sheep*; and both being here intended, the LXX expreſſes them both. Here is no mention of *Camels*, which it ſeems their Country was not ſtocked withal at this time: See *ver.* 34. and what I have noted upon *Gen.* xxxvii. 25. This Tribute to God was but a very ſmall proportion, in compariſon with what their Kings challenged in following times, if we may believe the *Talmudiſts*; who ſay, they had all the Gold and Silver, and ſuch rich things that were taken, and half of the reſt of the Prey, which was divided between them and the People: See *Selden* in the place above-named. But anciently they had only the tenth part: See *Gen.* xiv. 20.

Ver. 29. *Take it of their half, and give it unto Eleazar the Prieſt, for an Heave-offering unto the* Lord.] For the maintenance of the Prieſts, among whom this part of the Tribute was divided. And it was juſt a tenth part of what the *Levites* had, as they had a tenth part of their Tithes, which was paid them for their conſtant ſupport. So the Law was, *chap.* xviii. 21, 24, 26, &c. which was obſerved in this Levy; which is called *Trumah*, as the Offering for the making of the Sanctuary is called, *Exod.* xxv. 2. where we tranſlate it, as here, *a Heave-offering.*

Ver. 30. *And of the Children of Iſrael's half, thou ſhalt take one Portion of fifty, of the Perſons, of the Beeves*, &c.] A far larger ſhare is demanded of the People (ten times as much as was paid by the Soldiers) becauſe they came more eaſily by it, without any pains or danger. And they pay it in a very juſt proportion to the number of thoſe who went to the War, and of thoſe who ſtaid at home, but were able to go to War; who were above Six hundred thouſand (*ch.* xxvi. 2, 51.) of which Twelve thouſand, who were employed in this Expedition, were the *fiftieth* part.

*And give them to the Levites.*] Who were far more numerous than the Prieſts, and therefore had a greater proportion of the Tribute.

*Which keep the charge of the Tabernacle of the* Lord.] See *chap.* i. 50. iii. 6, 7, 8.

Ver. 31. *And Moſes and Eleazar the Prieſt did as the* Lord *commanded Moſes.*] This Command is peculiarly to *Moſes*, *ver.* 25. but *Eleazar* was to aſſiſt him in the execution of it, *ver.* 26. and accordingly they took the Sum of the Prey both of Man and Beaſt, and divided them between the Soldiers and People; and levied a Tribute upon each for the Lord, who ordered them to his Miniſters.

Ver. 32. *And the booty, being the reſt of the prey, which the Men of Iſrael had caught*] *i. e.* Beſides what was neceſſarily ſpent for their Subſiſtence, during the War, and while they lay out of the Camp, *ver.* 19.

*Was ſix hundred thouſand, and ſeventy thouſand, and five thouſand ſheep*] A vaſt ſtock; far exceeding the number of Men of War which were in *Iſrael.*

Ver. 33. *And threeſcore and twelve thouſand Beeves.*] It ſeems their Country had good Paſture in it, as well as Sheep-walks: For as *Arabia Felix*, it is certain, had *agros latiſſimos & fertiliſſimos* (as *Pliny* ſpeaks, *Lib.* vi. *cap.* 28.) moſt ſpacious and fertile Fields; ſo *Arabia Petræa* (in which *Midian* was) did not wholly want them.

Ver. 34. *And threeſcore and one thouſand Aſſes.*] The Countries about *Judea* abounding with *Camels* alſo, particularly *Arabia*, in which *Job* had a great number, it may ſeem ſtrange that we read of none here; eſpecially ſince they had vaſt numbers in following times, *Judges* vi. 5. vii. 12. and the *Iſhmaelites* (with whom they were Aſſociates in Trade) had them long before this time, *Gen.* xxxvii. 27, 36. But it is likely they did not yet find it for their profit to feed *Camels*, (of which they learnt to make a Traffick afterward) no more than *Mules*, of which we read nothing here, nor indeed in *Judea*, till the times of *David*. It may be ſuppoſed, that if they had *Camels*, they were of that kind called *Dromedaries*, which were famous in this Country in after Ages, *Iſa.* lx. 6. and that the People, who eſcaped the ſlaughter, fled away upon them: And that there were other Beaſts in this Country, beſides Beeves, and Aſſes, and Sheep, and Goats, ſeems to be plain from *ver.* 30. where after the mention of theſe, he adds, *of all manner of Beaſts*, he ſhould take a Portion for the *Levites*; but of *Camels* or *Dromedaries*, I ſuppoſe, none were found.

Ver. 35. *And thirty two thouſand Perſons in all, of Women that had not known Man*, &c.] It appears by this to have been a very populous Country, in which were ſo many Virgins.

Ver. 36. *And the half which was the portion of them that went out to war, was in number three hundred and ſeven and thirty thouſand and five hundred Sheep.*] There is no difficulty in this, or in the following *verſes*; this being exactly the half of the whole number of Sheep mentioned *ver.* 32.

Ver. 37. *And the* Lord's *Tribute of the Sheep, was ſix hundred and threeſcore and fifteen.*] Which is exactly one in five hundred, out of this half of the Booty; as God ordered *ver.* 28.

Ver. 38. *And the Beeves were thirty and ſix thouſand, whereof the* Lord's *Tribute was threeſcore and twelve.*] The very ſame proportions are obſerved here, as in the Sheep, which appears by comparing this *verſe* with *ver.* 33. And the two next *verſes* (39, 40.) give the ſame account of the *Aſſes* and the *Perſons*, which were as exactly divided; and the Lord had the ſame portion of them, as *ver.* 34, 35, compared with theſe, demonſtrate.

Ver. 41. *And Moſes gave the Tribute which was the* LORD's *Heave-offering unto Eleazar the Prieſt,* &c.] This is recorded to ſhew how faithful *Moſes* was, in performing obedience to GOD's Commands (*ver. 29.*) and far from deſiring the ſmalleſt Portion for himſelf, out of ſo great a Booty: Which, if he had acted by his own private Spirit, he would ſcarce have avoided.

Ver. 42. *And the Children of Iſrael's half, which Moſes divided from the Men that warred.*] There is nothing here, nor in the following *Verſes,* to *ver.* 48. but a Repetition of what was ſaid concerning the other half before-mentioned; to ſhew that the ſame exactneſs was obſerved both in the Diviſion of the Prey among the People, and in taking out of it ſuch a Portion as GOD aſſigned to the *Levites;* which was one out of fifty; as out of the Men of War's part, one out of five hundred, *ver.* 28, 30.

Ver. 48. *And the Officers which were over thouſands of the Hoſt, the Captains of thouſands, and Captains of hundreds, came near unto Moſes.*] The firſt words of this *verſe* ſeem to ſuppoſe, that there were other great Officers, as well as the General, who were above the Captains over thouſands, and the Captains over hundreds: which is very probable.

Ver. 49. *And they ſaid unto Moſes, thy Servants,* &c.] The greateſt Men ſpeak with the greateſt Reverence to *Moſes;* who was in the place of GOD.

*Have taken the ſum of the men of war which are under our Charge.*] Made a muſter of them (as we now ſpeak) at our return from the War.

*And there lacketh not one Man of us.*] A wonderful Victory; which ſhews the War was *the* LORD's (*ver.* 3.) who ſtruck ſuch a Terror into them, that one would think they turn'd their backs, and did not ſtrike a ſtroke againſt the *Iſraelites.*

Ver. 50. *We have therefore brought an Oblation for the* LORD.] For the Uſes of the Sanctuary; either in purchaſing Sacrifices, or maintaining GOD's Miniſters, *&c.* For *Korban* ſignifies every thing that is given to GOD, tho' not ſacrificed upon the Altar.

*What every Man hath gotten*] All of them offered ſomething to the LORD, out of the Spoil he had gotten, according to the Piety of ancient Times, *Gen.* xiv. 20. For we find no Precept in the Law for this; and yet it was conſtantly practiſed by *David* in after times, 2 *Sam.* viii. 11, 12. and by the Officers of his Army, 1 *Chron.* xxvi. 26, 27. and by other Men, *Samuel, Saul, Abner,* &c. *ver.* 28, &c.

*Jewels of Gold,*] Veſſels, as the *Hebrew* word ſignifies, or all manner of Ornaments made of Gold; the Particulars of which follow, *viz. Chains, Bracelets,* &c. but the *Hieruſalem Targum* takes theſe *Jewels* (as we tranſlate it) to have been the golden Attire about the Heads of their Women.

*Chains,*] Theſe are commonly thought to have been the Ornaments of their Arms. But they may as well be thought to have been uſed about their Legs, or their Necks.

*Bracelets,*] Theſe, it is apparent, were Ornaments about their Wriſts or Hands, *Gen.* xxiv. 47. *Ezek.* xvi. 11.

*Rings,*] They were Ornaments of the Fingers, *Gen.* xli. 42. *Eſther* iii. 10.

*Ear-rings,*] Nothing more common in thoſe Countries, eſpecially among the *Midianites* and *Iſhmaelites;* as we find *Judges* viii. 24, 25, 26. where there is a different word uſed to expreſs this Ornament; yet the word *Hagil,* here uſed, certainly ſignifying ſomething *round,* and the Ornaments incompaſſing the Arms and other parts, being before mentioned, it cannot well be thought to denote any thing, but Rings in their Ears. And ſo we tranſlate it, *Ezek.* xvi. 12.

*And Tablets,*] Some Ornaments about the Breaſts. See *Exod.* xxxv. 22.

*To make an Atonement for our Souls before the* LORD.] For the Guilt of which *Moſes* accuſed them, *ver.* 14. or any other, which they had contracted in the War.

Ver. 52. *And all the Gold of the Offering which they offered up to the* LORD, &c. *was ſixteen thouſand, ſeven hundred and fifty ſhekels.*] It hath been obſerved before, that Three thouſand Shekels made a Talent: and therefore their Offering amounted to above Five Talents and an half.

Ver. 53. *For the men of war had taken ſpoil, every man for himſelf.*] Or rather, *had taken the Spoil,* mention'd *ver.* 12. of which part of the Booty no Diviſion was made between the Men of War and the People, *ver.* 26. but they kept it intirely to themſelves, and now very gratefully made a preſent of a very conſiderable part of it to the LORD: ſee *ver.* 12. where the word *Spoil* is uſed ſtrictly, for a part of the Booty, diſtinct from the other two, the *Captives* and the *Prey:* and ſo it ſignifies here.

Ver. 54. *And Moſes and Eleazar the Prieſt took the Gold.*] This was ſaid before, *ver.* 51. and therefore the ſenſe here is, that, having receiv'd it as an Offering to the LORD, they brought it into the Tabernacle of the Congregation; as it here follows in the concluſion of this *verſe.*

*Of the Captains of thouſands and of hundreds*] It was not their Oblation only, but the Oblation of every one of the Men of War, *ver.* 50, 51. But the Commanders received it from the common Soldiers, and preſented it unto *Moſes* and *Eleazar,* from the whole Hoſt.

*And brought it into the Tabernacle for a Memorial for the Children of Iſrael, before the* LORD.] That GOD might be mindful of them, *i. e.* propitious to them, who were ſo grateful to him for his Benefits.

The *Hieruſalem Targum* upon *ver.* 50. fancies theſe Officers to have repreſented to *Moſes* their great Chaſtity, when they made this Offering; ſaying, "We broke into the Chambers and Cloſets of the Kings of *Midian;* and there we ſaw their beautiful and charming Daughters, from whom we took the golden Ornaments upon their Heads, and in their Ears, and on their Arms, their Fingers, and Breaſts; but did not caſt a wanton look upon one of them: And therefore they hoped this Oblation they made would riſe up for them, in the Day of the great Judgment, as a Reconciliation for their Souls before the LORD.

## CHAP. XXXII.

Ver. 1. *NOW the Children of Reuben and the Children of Gad*] Here the Children of *Reuben*, who was *Jacob*'s Firſt-born, are mention'd in the firſt place; but in the reſt of the Chapter (*ver.* 2, 6, 25, 29, 32.) the Children of *Gad* are conſtantly firſt mentioned, becauſe they were the firſt Movers of that which follows, as the *Hebrews* conjecture.

*Had a very great multitude of Cattle.*] More than any other Tribe.

*And when they ſaw the Land of Jazer,*] Which was lately taken from the *Amorites*, after they had ſlain *Sihon* their King, *ch.* xxi. 32. This City and Country belonging to it, were near to the Spring of the River *Arnon*; and there is frequent mention of it in the Book of *Joſhua*, and in *Iſaiah* xvi. 8, 9. and *Jeremiah* xlviii. 34.

*And the Land of Gilead.*] A noble Country, ſo called from the Mountain *Gilead*, which bounded it on the Eaſt, as *Jordan* did on the Weſt, the River *Jabbok* on the South, and Mount *Libanus* on the North.

*That behold the Place was a Place of Cattle.*] Which in the *fourth verſe* is called *a Land of Cattle*, γῆ κτηνοτρόφον, as the LXX tranſlate it, fit for feeding of Cattle; being famous for Paſture and other grazing Ground. For *Baſhan* was in this Country, (*Deut.* iii. 12, 13.) where every one knows the largeſt and fatteſt Oxen were bred, *Pſal.* xxii. 12. and Sheep alſo, *Deut.* xxxii. 14. and therefore is joined with *Gilead*, *Micah* vi. 14. which, being woody and mountainous in ſome part of it, was no leſs famous for breeding Goats, (See *Cantic.* iv. 1.) which delight to brouſe on ſuch Trees as Mount *Gilead* abounded withal. See *Bochartus* in his *Hierozoicon*, *P.* i. *Lib.* ii. *cap.* 51.

Ver. 2. *And the Children of Gad, and the Children of Reuben*] Neither here, nor in the foregoing *verſe*, is there any mention of the Children of *Manaſſeh*, (half of which had their Portion in this Country) becauſe they were neither the Contrivers nor Movers of this; but it is moſt probable had a Lot aſſigned them here, becauſe theſe Countries were too much for the other two Tribes alone; and they of *Manaſſeh* had much Cattle alſo.

*Came and ſpake unto Moſes and Eleazar, and the Princes of the Congregation.*] Who were wont often to aſſemble to diſpatch Publick Affairs, *chap.* xxvii. 2. xxx. 1.

Ver. 3. *Ataroth*] A Place which was part of the Portion of *Gad*; as appears by *ver.* 34.

*And Dibon,*] This is mention'd as a Place in the Kingdom of *Sihon*, *ch.* xxi. 30. and was given to *Gad* alſo; as we read *ver.* 34.

*And Jazer,*] See *ver.* 1. and 35. where we find this alſo belonged unto *Gad*.

*And Nimrah,*] Called *Beth-Nimrah*, *ver.* 36. and given to the ſame Tribe. It is uſual, I obſerv'd before, for the *Hebrews* to cut off the firſt part of the Names of Places, for brevity ſake, (*ch.* xxv. 1.) but this place is elſewhere called at length *Beth-Nimrah*, *Joſh.* xiii. 27. where it is mention'd as a part of *Sihon*'s Kingdom, and ſignifies as much as *Domus Pardorum*, an Habitation of Leopards: So *Bochartus*, who obſerves, that when both *Iſaiah* xv. 6. and *Jeremiah* xlviii. 34. ſpeak of the Waters of *Nimrim*, they mean this very Place, which was given to *Gad*; but in the Days of thoſe Prophets, mentioned as in the Country of the *Moabites*; who had uſurped upon their Neighbours the *Gadites*, and taken this Place from them, as they had done *Jazer* alſo; as appears from the Place abovementioned, *Iſa.* xvi. 8, 9. *Jerem.* xlviii. 34.

*And Heſhbon,*] The principal City of *Sihon* King of the *Amorites*, *ch.* xxi. 26, 27, 28. and was given to the *Reubenites*, *ver.* 37.

*And Elealah,*] This is frequently mentioned with *Heſhbon*, as a Place adjoining to it, *ver.* 37. *Iſa.* xvi. 9.

*And Sheban,*] Called alſo *Shibmah*, *ver.* 37. and *Sibmah*, *Iſa.* xvi. 8, 9. *Jerem.* xlviii. 31. where it appears to have been a Place famous for Vines; and in the Days of that Prophet was fallen into the Hands of the *Moabites*, as were *Heſhbon* and *Elealah* alſo.

*And Nebo,*] Which was given to the *Reubenites*, *ver.* 38.

*And Beon.*] There is no mention of this Place any where elſe; but it is probable was part of the *Reubenites* Portion, being mentioned together with other Places that were given unto them; and poſſibly may be the Place called *Baal-Meon*, *ver.* 38. which they changed into *Beon*, becauſe of the name of *Baal*; but the *Moabites*, when it fell into their hands, reſtored part of its old name, calling it *Beth-meon*, *Jerem.* xlviii. 23.

Ver. 4. *Even the Country which the* LORD *ſmote before the Congregation of Iſrael,*] And gave it to them for a Poſſeſſion, as he intended to do the Land of *Canaan*: See *chap.* xxi. 24, 25.

*Is a Land for Cattle, and thy Servants have Cattle.*] Is very fit for us, *ver.* 2.

Ver. 5. *Wherefore, ſaid they, if we have found grace in thy ſight,*] A Phraſe often us'd by humble Petitioners; even by *Moſes* himſelf, when he ſpeaks to GOD, *chap.* xi. 15.

*Let this Land be given unto thy Servants for a Poſſeſſion.*] The *Iſraelites* in common poſſeſſed it hitherto, as belonging to them all, *chap.* xxi. *ult.* but they deſire to have it aſſigned to them, as their particular Portion.

*And bring us not over Jordan.*] We deſire nothing in the Land of *Canaan*.

Ver. 6. *And Moſes ſaid unto the Children of Gad, and the Children of Reuben, ſhall your Brethren go to War,*] Can you think it reaſonable, that the reſt of the Tribes ſhould fight ſtill for what they are to poſſeſs?

*And ſhall ye ſit here?*] And you take up your reſt here, and ſettle in their Conqueſts, which they have already made?

Ver. 7. *And wherefore diſcourage ye the hearts of the Children of Iſrael, from going over into the Land which the* LORD *hath given them?*] He ſeems to have ſuſpected that meer Cowardice, and a vile love of Eaſe, made them deſire to ſtay where they were, and go no further: Which ill Example might diſhearten all the reſt of their Brethren, and make them have the ſame Inclination to ſettle in the Land they had conquered; and not engage in a War with the *Canaanites*.

Ver. 8. *Thus did your Fathers,*] *i. e.* They diſheartened all their Brethren.

*When I ſent them from Kadeſh-Barnea to ſee the Land.*] *chap.* xiii. 3, 26.

Ver. 9. *For when they went up unto the Valley of Eſhcol,*] Men do not go up into a Valley; therefore the meaning is, they went up to ſearch the Country, (as it is ſaid they did, *ch.* xiii. 21, 22.) and went on in their ſearch, till they came to the Valley or Brook of *Eſhcol,* (*ch.* xiii. 23.) where they cut down a Branch with a Cluſter of Grapes, to ſhow what Fruit the Country afforded.

*And ſaw the Land,*] Had taken a full view of the Country.

*They diſcouraged the hearts of the Children of Iſrael,*] Repreſented the People and the Cities to be ſo ſtrong, that they ſhould not be able to deal with them, *chap.* xiii. 28, 29.

*That they ſhould not go into the Land which the* Lord *had given them.*] And therefore perſuaded them not to attempt to poſſeſs themſelves of it. For they ſaid expreſsly, *we are not able to go againſt the People, for they are ſtronger than we, ch.* xiii. 31.

Ver. 10. *And the* Lord's *anger was kindled at the ſame time, and he ſware, ſaying,*] *ch.* xiv. 21, 28.

Ver. 11. *Surely none of the Men that are come out of Egypt, from twenty Years old and upward,*] *chap.* xiv. 22, 29, 35.

*Shall ſee the Land which I ſware unto Abraham, Iſaac and Jacob;*] *chap.* xiv. 23.

*Becauſe they have not wholly followed me:*] See there *ver.* 22.

Ver. 12. *Save Caleb the Son of Jephunneh*] *ch.* xiv. 24.

*The Kenezite,*] A great deal hath been ſaid by many to prove that *Caleb* is called a *Kenezite,* becauſe his Father's Name was *Kenaz.* And this they prove, becauſe *Othniel*'s Father was *Kenaz,* and he was *Caleb*'s Brother, *Joſh.* xv. 17. his younger Brother, *Judg.* i. 13. iii. 9. So that their Father muſt have two Names, *Kenaz* and *Jephunneh.* But it is very ſtrange, if this be true, that *Caleb* is no where called the Son of *Kenaz,* but conſtantly the Son of *Jephunneh* (even there where *Othniel* is juſt before called the Son of *Kenaz,* 1 *Chron.* iv. 13, 15.) nor is *Othniel* any where called the Son of *Jephunneh,* but always of *Kenaz.* And indeed there is a demonſtration againſt this Opinion; for *Othniel* married *Caleb*'s Daughter, which by the Law of *Moſes* was utterly unlawful, whatſoever the practice might have been before the Law was given. Therefore others think it more probable that *Othniel* was one of his Brother's younger Sons, (for Uncles and Nephews are often called Brethren, as *Abraham* and *Lot* were) and that from this Brother, whoſe Name was *Kenaz, Caleb* is alſo called a *Kenezite:* But this is very abſurd; for the Name of *Kenezzi* in the *Hebrew,* denotes the Deſcendants from one, who gave this denomination to the Family; which one Brother could not do to another. It is moſt probable therefore, that *Kenaz* was ſome common Anceſtor both of *Othniel* and *Caleb,* from whom *Othniel*'s Father took alſo his Name. Accordingly we find *Jephunneh* called a *Kenezite* in *Joſh.* xiv 14. where it is ſaid that *Hebron became the Inheritance of Caleb the Son of Jephunneh the Kenezite.*

*And Joſhua the Son of Nun: for they have followed the* Lord.] Fully, *ch.* xiv. 24, 30, 38.

Ver. 13. *And the* Lord's *anger was kindled againſt Iſrael.*] He had ſaid this before, *ver.* 10. but repeats it again, to make them the more ſenſible of a thing that was done Thirty eight Years ago; and to deter them from giving him the like provocation.

*And he made them wander in the Wilderneſs forty years, till all that had done evil in the ſight of the* Lord *were conſumed.*] *ch.* xiv. 31, 32, 33. xxvi. 64, 65.

Ver. 14. *And behold*] Mark what I ſay.

*You are riſen up in your Fathers ſtead, an increaſe of ſinful Men, to augment yet the fierce anger of the* Lord *towards Iſrael.*] Are multiplied to as great a number as your Fathers, only to ſucceed them in their Sins, and thereby bring down ſtill more heavy Puniſhments upon the Nation.

Ver. 15. *For if ye turn away from after him*] As your Fathers did; who refuſed to go and poſſeſs the good Land which he had beſtowed upon them.

*He will yet again leave them in the Wilderneſs.*] Lead them back again into the Deſert, where your Fathers periſhed; and there forſake you.

*And ye ſhall deſtroy all this People.*] Who following your Example, will refuſe to go over *Jordan* (*ver.* 5.) to take poſſeſſion of the Land of *Canaan.*

Ver. 16. *And they drew near unto him,*] As Petitioners are wont to do, when they are aſſured of their Integrity, and hope to obtain their requeſt, *Gen.* xliv. 19.

*And ſaid, we will build Sheepfolds here for our Cattle,*] There are *five* words in the *Hebrew* Language for Folds, for Sheep and Cattle; all ſignifying a place fenced in, that they might lie ſafely and be defended from wild Beaſts. And ſo this word *gedera* plainly imports: ſee *Bochartus* in his *Hierozoic. P.* i. *lib.* i. *cap.* 45.

*And Cities for our little ones.*] Which ſtood in need only of repairing and fortifying (*ver.* 17.) for they already dwelt in thoſe Cities of the *Amorites, chap.* xxi. 25.

Ver. 17. *But we our ſelves will go ready armed before the Children of Iſrael, until we have brought them unto their place.*] That is, a conſiderable number of them, as many as ſhould be thought neceſſary (*Deut.* iii. 18.) in all Forty thouſand, *Joſh.* iv. 12.

*And our little ones ſhall dwell in the fenced Cities,*] Where it was neceſſary to leave ſome Men to guard them from their bad Neighbours, and to take care of their Cattle.

*Becauſe of the People of the Land*] That is, the *Moabites,* who were the ancient Owners of this Country (*chap.* xxi. 26.) and the *Edomites,* who had ſhowed no good will to the *Iſraelites,* as they paſſed through the Wilderneſs.

Ver. 18. *We will not return unto our Houſes, until the Children of Iſrael have inherited every Man his Inheritance.*] Be ſettled in the poſſeſſion of the Land of *Canaan,* as we deſire to be in this Country.

Ver. 19. *For we will not inherit with them on yonder ſide Jordan, or forward.*] We will not deſire any ſhare in the Country beyond *Jordan,* tho' it lie near to us; nor in that Country which lies ſtill further Weſtward.

*Becauſe our Inheritance is fallen on this ſide Jordan eaſtward.*] We look upon this as our Inheritance (with which we ſhall be fully ſatisfied) here in the Land of *Gilead:* Which lay Eaſtward of *Jordan*, and of the Land of *Canaan*.

Ver. 20. *And Moſes ſaid unto them, if ye will do this thing*] Be as good as your word.

*If ye will go arm'd before the* LORD *to war*] To go *before the* LORD, was to go before the Ark; which was the Symbol of GOD's Preſence, over which his Glory reſided. And it is to be obſerved, that theſe two Tribes, *Reuben* and *Gad* (together with *Simeon*) always lay encamped before the Sanctuary; as appears from the *ſecond Chapter* of this Book, *ver.* 10, 14, 15, 16, 17. And accordingly, when the Camp removed, they march'd immediately before it; as is particularly noted, *chap.* x. 18, 19, 20, 21. So that here he requires them only to hold their uſual place, when they went to the War againſt the *Canaanites*; and accordingly it is expreſly ſaid, they did (together with half the Tribe of *Manaſſeh*, who were joined with them) *paſs over before the* LORD *unto battle*, Joſh iv. 12, 13.

Ver. 21. *And will go all of you.*] As many as ſhall be required, and can be ſpared, *ver.* 17.

*Armed over Jordan before the* LORD, *until he hath driven out his Enemies from before him*] Not only bring us into *Canaan*, but continue with us, till we have expelled the Inhabitants of that Country: Which he encourages them to undertake, by repreſenting the *Canaanites* as the Enemies of the LORD, who would therefore fight for them.

Ver. 22. *And the Land be ſubdued before the* LORD] By this Expreſſion, and that in the foregoing words, it appears that the Ark was carried along with them to the war every where, till it was ended; as it was when it begun, at the taking of *Jericho*, *Joſh.* vi. 6, 7, &c.

*Then afterward ye ſhall return, and be guiltleſs before the* LORD, *and before Iſrael, and this Land ſhall be your poſſeſſion.*] Not only be free from all blame in this deſire, but have what you deſire.

*Before the* LORD] By his order and appointment.

Ver. 23. *But if you will not do ſo*] If this be not your intention; or if you go back from your word.

*Behold*] Obſerve what I ſay.

*Ye have ſinned againſt the* LORD; *and be ſure your ſin will find you out.*] Your Guilt is exceeding great, and ſhall be moſt certainly puniſhed as it deſerves.

Ver. 24. *Build ye Cities for your little ones, and Folds for your Sheep*, &c.] As for the reſt of their Propoſals, about their Children and Cattle, he conſented to them, without any Exception.

Ver. 25. *And the Children of Gad, and the Children of Reuben, ſpake unto Moſes, ſaying,*] The word for *ſpake*, in the *Hebrew*, being *jomer*, in the ſingular Number, inſtead of *jomru*, in the plural, their Doctors take it for an Indication, that ſome one principal Perſon ſpake in the name of all the reſt. But there is no need of this; for the ſingular Number in this Language is often uſed for the plural; and they never ſpake all of them together, but ſome one in the name of their Brethren. And it had been better, if they had obſerved, that this ſignifies one and all (as we now ſpeak) were of the ſame mind.

*Thy Servants will do as my Lord commandeth.*] And as they themſelves had propoſed, *ver.* 17.

Ver. 26. *Our little ones, our Wives, our Flocks, and all our Cattle, ſhall be there in the Cities of Gilead.*] Here they promiſe to leave all that was dear to them, in this Country, and go to ſerve their Brethren.

Ver. 27. *But thy Servants will paſs over every man armed for war*, &c.] We our ſelves will go, and fight for our Brethren. It hath been often ſaid (*ver.* 17, 21.) that this doth not ſignify, all the Men of War among them ſhould go, but as many as could be ſpared, and as were thought ſufficient. For it is manifeſt, the far greater half of them were left in this Country to defend their Wives and Children, and look after their Flocks and Herds; as will appear by computing all the Men of War that were found in the Tribes of *Gad* and of *Reuben*, which were above Fourſcore and four thouſand (*chap.* xxvi. 7, 18.) to which if we add half the Tribe of *Manaſſeh* (who were, in all, above Fifty two thouſand) there were much above an Hundred thouſand Men, able to bear Arms; and not above Forty thouſand of them marched into *Canaan*; as was before obſerved.

Ver. 28. *So concerning them, Moſes commanded Eleazar the Prieſt, and Joſhua the Son of Nun, and the chief Fathers of the Tribes of Iſrael.*] He left this in charge with the principal Perſons, who had the Government of Affairs under him; particularly with *Joſhua*, who was not unmindful of it, but remembered theſe Tribes what *Moſes* had ſaid, when he was about to attempt the Conqueſt of *Canaan*, *Joſh.* i. 13, 14, &c.

Ver. 29. *And Moſes ſaid unto them, If the Children of Gad and the Children of Reuben will paſs with you over Jordan*, &c.] He repeats to theſe great Men, who were to ſee it executed, what he had ſaid to the *Gadites* and *Reubenites* themſelves, *ver.* 21, 22.

*Then ye ſhall give them the Land of Gilead for a poſſeſſion.*] They had not a right to it, till they had performed the Condition upon which it was granted, *viz.* till their Brethren were in poſſeſſion of their Inheritance in the Land of *Canaan*.

Ver. 30. *But if they will not paſs over before you armed*] Perform their Promiſe, *ver.* 17.

*They ſhall have poſſeſſion among you in the Land of Canaan.*] Take what falls to their ſhare there; and this Country be diſpoſed of, as GOD ſhall order.

Ver. 31. *And the Children of Gad, and the Children of Reuben ſaid, As the* LORD *hath ſaid unto thy Servants, ſo will we do.*] They confirm what they had promiſed to *Moſes*, *ver.* 25. and here take all that he had ſaid, as ſpoken by the order of GOD, who beſtowed this Land upon them, on the Condition often mentioned.

Ver. 32. *We will paſs over armed before the* LORD *into the Land of Canaan.*] This they offered at firſt of themſelves, *ver.* 17. and ſolemnly promiſed, when *Moſes* accepted their Propoſal, *ver.* 27. and again here ratify and confirm it before *Eleazar* and *Joſhua*, and all the Princes, *ver.* 28.

*That the poſſeſſion of our Inheritance*] Which we have deſired to have for our Inheritance.

*On this ſide Jordan*] They were now in the Land of *Gilead*, and ſo might properly call it *on this ſide Jordan*; but when they were in the *Land of Canaan*, it was ſaid to be *on that ſide Jordan*.

*May be ours.*] Settled upon us and our Poſterity.

Ver. 33. *And Moſes gave unto them*] Not an abſolute Grant, but a conditional; if they did as they engaged, *ver.* 29, 30, 31, *&c.*

*Even to the Children of Gad, and the Children of Reuben, and half the Tribe of Manaſſeh the Son of Joſeph*] This half Tribe is not mentioned before, becauſe they did not put in any Claim, till they ſaw how thoſe of *Gad* and *Reuben* would ſucceed in their Petition: Which being granted, it is likely that thereupon they repreſented alſo what ſtore of Cattle they had; and that the Country would be more than enough for thoſe who had deſired it. This being found to be true, *Moſes* thought fit to give them a Portion in it, rather than any other; becauſe the Children of *Machir*, the Son of *Manaſſeh*, had by their Valour ſubdued part of this Country, *ver.* 39. *Joſh.* xvii. 1.

*The Kingdom of Sihon King of the Amorites, and the Kingdom of Og King of Baſhan*] *ch.* xxi. 24, 29. Which were the firſt Countries that the *Iſraelites* poſſeſſed; and were the firſt that were carried Captive out of their Land, 2 *Kings* xv. 29.

*The Land with the Cities thereof in the Coaſts, even the Cities of the Country round about.*] The Land with the Cities, within ſuch a Compaſs or Limits; and all the Towns within that Circuit.

Ver. 34. *And the Children of Gad built Dibon and Ataroth*] Repaired and fortified theſe Towns, which are mentioned before, *ver.* 3. for they were not deſtroyed, but only their Inhabitants, *Deut.* ii. 34, 35. and if they had, there was not time now to rebuild them. Thus *Jeroboam* is ſaid to have built *Shechem*, 1 *Kings* xii. 25. which was a City before, but gone to decay; and *Azariah* to have built *Elah*, 2 *Kings* xiv. 22. which he reſtoreth to *Judah*, as a City formerly belonging to them.

*And Aroer*] A City of the *Amorites*, upon the brink of the River *Arnon*; as *Moſes* tells us, *Deut.* ii. 36. iii. 11. iv. 48. It formerly belonged to the *Moabites*; but was taken from them by *Sihon.*

Ver. 35. *And Atroth, and Shophan, and Jaazer, and Jogbehah*] We do not read of any of theſe Towns elſewhere, but only of *Jaazer*; which ſeems to be that called *Jazer, ver.* 3.

Ver. 36. *And Beth-Nimrah*] Called, *ver.* 3. *Nimrah* for ſhortneſs ſake; as (it may be further obſerved) *Jemini* is put for *Benjemini*, *Eſther* ii. 5. *Sheba* for *Beer-ſheba*, *Joſh.* xix. 2. where we find theſe two mentioned; but they do not ſignify two ſeveral Cities, but are two Names for one and the ſame City; as if he had ſaid, *Beer-ſheba*, which is alſo called *Sheba.* This is clear to a Demonſtration; for otherwiſe there would be more than *thirteen* Cities in the Tribe of *Simeon*, contrary to *ver.* 6. of that *Chapter.*

*And Beth-haran*] A Place, ſome ſay, between *Dibon* and *Jordan.*

*Fenced Cities, and Folds for Sheep.*] All theſe Cities the Children of *Gad* fortified, and built Folds for Sheep in the Paſtures near to them.

Ver. 37. *And the Children of Reuben built*] Repaired and fortified; as I ſaid, *ver.* 34.

*Heſhbon and Elealah*] Mentioned above, *ver.* 3.

*And Kirjathaim*] A Place where a Giant-like People formerly dwelt, called *Emims, Gen.* xiv. 5. who were expelled by the *Moabites*, as they were by the *Amorites.*

Ver. 38. *And Nebo*] This City is mentioned in *Jerem.* xlviii. 2. when it was fallen again into the poſſeſſion of the *Moabites*, as was alſo *Kirjathaim.* It ſeems to have been near *Dibon*, being mentioned together with it, *Iſa.* xv. 1. At leaſt there were in theſe Places two famous Temples; for the deſtruction of which, the Prophet repreſents the People making Lamentation. So the LXX. ἀπολεῖται ὁ Νεβὼν, οὗ ὁ βωμὸς ὑμῶν, *Nebo is deſtroy'd where your Altar is.* And *Heſychius* ſaith of Δεηβὼν, (*i. e. Dibon*) that it was τόπος ἔνθα ἵδρυται ἱερὸν Μοαβήτων, *a Place where a Temple of the Moabites was built.* And St. *Hierom* ſuſpects that there was an Oracle at this Place; the word *Nebo* importing *Prophecy*, or *Divination*, as he ſpeaks.

*And Baal-Meon.*] Another Place, where it is likely *Baal* was worſhipped; which made them change the Names of theſe Places, as it here follows.

*Their Names being changed.*] For *Nebo*, as well as *Baal*, was the Name of a God; as we learn from *Iſaiah* xlvi. 1. and ſeems to have been an *Aſſyrian* Deity; there being footſteps of it in the Names of ſeveral great Men there; ſuch as *Nebuchadnezzar*, *Nebuzaradan*, and many others. And it is not unlikely, that they therefore changed the Names of theſe Cities into ſome other, becauſe they would aboliſh all Remainders of Idolatry in this Country, according to the Precept *Exod.* xxiii. 13. that they ſhould not take the Name of their Gods into their Mouth: but notwithſtanding this, they ſtill retained their ancient Names; as appears from *Joſh.* xiii. 17. *Ezek.* xxv. 9. ſo hard it is to alter any thing for the better.

*And Sibmah.*] See *ver.* 3.

*And gave other Names unto the Cities which they builded.*] If this refer to all the Cities here mentioned, it is manifeſt they either retained, or recovered their former Names: For we read of them all in future times; particularly in the xvth and xviiith *Chapters* of *Iſaiah*; and *Kirjathaim* is mentioned in the Place I now quoted out of *Ezekiel.*

Ver. 39. *And the Children of Machir, the Son of Manaſſeh, went to Gilead and took it.*] Here *Gilead* is uſed in a ſtrict Senſe, not ſo largely as before, (*ver.* 1, 26, 29.) where it is taken for all the Country, on that ſide *Jordan*, where *Gilead* was; but here, for a part of it about Mount *Gilead.* This is plain from the next *verſe*; and *Gilead* the Son of *Machir*, one would think, was the Perſon that took it, *Joſh.* xvii. 1.

Ver. 40. *And Moſes gave Gilead unto Machir, the Son of Manaſſeh.*] *i. e.* To the Children of

*Machir*, (for he was dead long ago) who had a conſiderable Portion of that half of the Land of *Gilead*, which was given to the half Tribe of *Manaſſeh*. For one half was given to the *Reubenites* and *Gadites*, and the other half to them, *Deut.* iii. 12, 13. where *Gilead* ſignifies all that Country properly ſo called; neither ſo much as the whole Territory, which theſe Tribes demanded, *ver.* 1. nor ſo little as was given to *Machir*, *ver.* 15. where *Moſes* ſays, *And I gave Gilead unto Machir*, *i.e.* to that Family of *Manaſſeh*, which were properly called *Machirites*, *Numb.* xxvi. 29. and to that Family deſcended from his Son, which from him were called *Gileadites*. For as *Manaſſeh* had only this Son *Machir*, ſo *Machir* had only *Gilead*; but he had many, *chap.* xxvi. 30, 31, 32. who all raiſed Families. And as to the *Machirites* (and I ſuppoſe the *Gileadites*) was given a Portion in this Country, *Joſh.* xiii. 29, 30, &c. ſo *Joſhua* gave to the reſt an Inheritance in the Land of *Canaan*, *chap* xvii. 2. And he gives a reaſon in the foregoing *verſe*, why he gave *Gilead* and *Baſhan* to the Poſterity of *Machir*, becauſe they were a warlike People, inheriting their Father's Valour, who was a Man of War; and therefore fit to be placed in the Frontiers of that Country.

Ver. 41. *And Jair the Son of Manaſſeh.*] One of the Poſterity of *Manaſſeh*, by his Mother's ſide: For he was the Grandſon of *Gilead*, the Son of *Machir*, by his Daughter, 1 *Chron.* ii. 21, 22. but his Father was of the Tribe of *Judah*. It ſeems he joined with the Children of *Machir* in their Expedition againſt *Gilead*, (mentioned *ver.* 39.) and was ſo ſucceſsful, that he took ſeveral ſmall Towns in that Country, and ſo had his Inheritance among the Children of *Manaſſeh*, on this ſide *Jordan*, where they now were. There were *threeſcore* of them in the whole, which were afterward called Cities, *Joſh.* xiii. 13. 1 *Kings* iv. 23. but he had only *twenty three* for his Poſſeſſion, 1 *Chron.* ii. 22, 23.

*And called them Havoth-Jair.*] That is, the *Habitations of Jair*. For *Havah* is a *Dwelling*, as *Bochartus* obſerves in his *Phaleg. Lib.* iv. *cap.* 29. And among the *Arabians* the Word *Havoth* properly ſignifies many Tents orderly diſpoſed in a Ring or Circle; which in thoſe Countries made that which we call a Village. For *Hava* in their Language ſignifies to compaſs. The ſame he obſerves in his *Hierozoicon. P.* i. *Lib.* ii. *c.* 44. *p.* 466.

Ver. 42. *And Nobah.*] Who he was we find in no other place; but an eminent perſon, no doubt, in ſome of the Families of the *Manaſſites*; either of the *Machirites* or the *Gileadites*. For they only, as I take it, inherited on this ſide *Jordan*.

*Went and took Kenath and the Villages thereof.*] At the ſame time, I ſuppoſe, that *Jair* took the Towns abovementioned; of which this was one, 1 *Chron.* ii. 23. But though *Jair* was the chief Conductor in that Expedition, yet he kept, as I ſaid, only *twenty three* Towns to himſelf: the reſt were given to them who accompanied him, of whom, it is probable, *Nobah* was one.

*And called it Nobah after his own Name.*] But it retained its old Name alſo: for St. *Hierom* ſays in his time there was a City called *Canatha*, in the Region of *Trachonitis*, not far from *Boſra*.

Thus this Country being ſettled upon theſe two Tribes and an half, the Land of *Canaan* was divided, by GOD's Command, for an Inheritance to the remaining *nine* Tribes, and the other half of the Tribe of *Manaſſeh*, *Joſh.* xiii. 7.

## CHAP. XXXIII.

Ver. 1. THESE *are the Journies of the Children of Iſrael, which went forth out of the Land of Egypt.*] A brief recapitulation of the Travels of the Children of *Iſrael* thro' the Wilderneſs; whereby the wonderful Providence of GOD over them appears, in their Protection and Preſervation, from the time they departed out of *Egypt*, till they came to the Borders of the Land of *Canaan*.

*With their Armies.*] For they marched in an orderly manner, as Armies do. See *Exod.* xii. 41, 51. xiii. 18.

*Under the Hand of Moſes and Aaron.*] By whom they were conducted, as the Miniſters of GOD, *Exod.* xii. 1, 28, 50.

Ver. 2. *And Moſes wrote their goings out according to their Journies.*] Every removal which they made from the Place where they were, unto another whither they journied.

*By the commandment of the* LORD.] This may refer either to their Journies (which were by GOD's commandment, *chap.* x. 13.) or rather to *Moſes* his writing this Epitome of their Travels; of which GOD order'd him to give a diſtinct Account: Which was no unneceſſary Work, but moſt uſeful to Poſterity; there being no Hiſtory extant in the World, as *David Chytræus* well obſerves, (except that of the Birth, Life, Death, and Reſurrection of Chriſt) which contains ſo many wonderful Inſtances of Divine Providence, as this of bringing the Children of *Iſrael* out of *Egypt*, and leading them through the Red-Sea, and through the Wilderneſs; concerning which *Maimonides* hath an excellent Diſcourſe, in his third Part of *More Nevochim*, *cap.* 50. the Subſtance of which is this; That it being impoſſible any Miracles ſhould continue throughout all Generations, due care ſhould be taken that the Memory of them be not loſt, but faithfully preſerved by the Hiſtory and Narration of them in future times. Now there being no greater Miracle than the Subſiſtance of the Children of *Iſrael* in the Deſert for Forty Years; a Deſert full of Scorpions and Serpents, deſtitute of Water, uninhabited, through which no Man had been won't to paſs, (as *Jeremiah* ſpeaks, *ch.* ii. 6.) where they eat no Bread, nor drank Wine, or ſtrong Drink, *Deut.* xxix. 6, &c. GOD would have the particular Places ſet down diſtinctly where they pitched in that howling Wilderneſs; that all Men might be ſatisfied (who would take the pains to examine things) by what a marvellous Providence ſuch a multitude of People were fed every day, for Forty Years together; and none might be able to cavil, and ſay, that they travelled through a Country good enough, and pitched in habitable places, where they might plough, and ſow, and reap; or where they might have Herbs and Roots for their Suſtenance; or where *Manna* ordinarily came down from the Clouds for Mens Support.

*And theſe are their Journies, according to their goings out.*] As if he had ſaid, Having received this Commandment from God, this is a true and exact Account, which here follows, of their Travels from place to place.

Ver. 3. *And they departed from Rameſes.*] See *Exod.* xii. 37. Here in all likelihood they ſacrificed the Paſchal Lamb, and were preſerved from the deſtroying Angel; which made this Place very remarkable: for they ſeem to have been all ſummoned hither, to meet here as in a common Rendezvous (as they now ſpeak) to be ready to march away, when God gave the word of Command.

*In the firſt Month, on the fifteenth day of the firſt Month, on the morrow after the Paſſover.*] Which they had kept in *Egypt* on the Fourteenth, *Exod.* xii. 46.

*The Children of Iſrael went out of Egypt with an high hand.*] *Exod.* xiv. 8.

*In the ſight of the Egyptians*] Who thruſt them out, *Exod.* xii. 39.

Ver. 4. *For the Egyptians buried all their Firſt-born.*] They were ſo terrified with the ſudden Death of all their Firſt-born, that they preſſed them to be gone, leſt they ſhould be ſlain alſo, *Exod.* xii. 33. And were ſo employ'd in Mourning for them, and giving them decent Burial, that they thought not of purſuing the *Iſraelites* till ſome days after.

*Which the* Lord *had ſmitten among them.*] At midnight, between the fourteenth and fifteenth days, *Exod.* xii. 29.

*Upon their Gods alſo the* Lord *executed Judgment.*] Which ſtill more aſtoniſh'd them, *Exod.* xii. 12. xviii. 11. 2 *Sam.* vii. 23. juſt as he did with *Babylon* afterwards, *Iſa.* xxi. 9.

Ver. 5. *And the Children of Iſrael removed from Rameſes, and pitched in Succoth.*] *Exod.* xii. 37. Here they received the Command to ſet apart all the Firſt-born unto the Lord, in memory of God's ſparing them when he ſlew all the Firſt-born of the *Egyptians*, *Exod.* xiii. 1, 12, 13, *&c.*

Ver. 6. *And they departed from Succoth, and pitched in Etham,* &c.] See *Exod.* xiii. 20. where it immediately follows, That they were conducted hither by a miraculous Cloud, which ever after led them in all their Journies.

Ver. 7. *And they removed from Etham, and turned again unto Piha-hiroth.*] So it is expreſly recorded *Exod.* xiv. 2. Hither they were led on purpoſe, that they might ſee the wonderful Power and Goodneſs of God, in a place where they had high Mountains on each ſide of them, and the Army of *Pharaoh* behind them, and the Red-Sea before them; thro' which God made them a paſſage, rather than let them fall again under the *Egyptian* Tyranny. Here is alſo the Singular Number for the Plural, in the word *turned again* (as was obſerved before in another word, *chap.* xxxii. 25.) but the Obſervation of the *Hebrew* Doctors upon it, ſeems to be frivolous, That *with one heart they did what Moſes commanded.*

*Which is before Baal-Zephon, and they pitched before Migdol*] This is explained in *Exod.* xiv. 2.

Ver. 8. *And they departed from before Piha-hiroth, and paſſed through the midſt of the Sea.*] *Exod.* xiv. 23. Where *Pharaoh* and his Hoſt were drowned; as they could not but call to mind when they read this brief Hiſtory: Which, it might be expected, would alſo call to remembrance their own diſtruſt of God, notwithſtanding which he moſt graciouſly deliver'd them, *Exod.* xiv. 11, 12, *&c.*

*Into the Wilderneſs, and went three days journey in the Wilderneſs of Etham.*] Called in *Exod.* xv. 22. *the Wilderneſs of Shur:* where they were very much diſtreſſed for want of Water.

*And pitched in Marah.*] Where God obliged them by a new Miracle, in making the bitter Water ſweet, *Exod.* xv. 23, 25.

Ver. 9. *And they removed from Marah, and came to Elim, and in Elim were twelve Fountains of Water,* &c.] See *Exod.* xv. *ult.*

Ver. 10. *And they removed from Elim, and encamped by the Red-Sea.*] Not by that part of it, where they lately came out of it; but by a more Southerly part of it, where it bends towards *Arabia.* For the Red-Sea, which *Ptolomy* calls the *Arabian Gulph*, runs a long way, like the *Adriatick*, now called the *Gulph of Venice*, or the *Baltick Sea*, as *David Chytræus* obſerves; who compares theſe three together, as much of a length; and all in ſome places broader, and ſome narrower. This Station is not mentioned in the Book of *Exodus.*

Ver. 11. *And they removed from the Red-Sea, and encamped in the Wilderneſs of Sin.*] Exod. xvi. 1. where Manna firſt began to rain upon them, with which God fed them forty years.

Ver. 12. *And they took their journey out of the Wilderneſs of Sin, and encamped in Dophkah.*] This and the next Station (*Aluſh*) are not mentioned in *Exodus*; becauſe nothing remarkable (it is ſuppoſed) fell out in theſe two places, as there did in the next; and they made no long ſtay there.

Ver. 13. *And they departed from Dophkah, and encamped in Aluſh.*] The *Jewiſh* Doctors find ſomething remarkable here, tho' *Moſes* ſaith nothing of it. For as the Sabbath was firſt commanded at *Marah*, which was their fifth Station, ſo it was firſt obſerved here at *Aluſh*, as they fancy, which was their Tenth. And more than that, this was the only Sabbath in their opinion which they exactly kept; the very next being prophaned. See *Selden, lib.* iii. *de Jure Nat. & Gentium, &c. cap.* 11. *& lib.* ii. *de Synedr. cap.* 1. The Author of *Sepher Coſri* ſaith, the antient Tradition is, That at this place the *Manna* firſt deſcended, *P.* 2. *ſect.* 20.

Ver. 14. *And they removed from Aluſh and encamped at Rephidim.*] Exod. xvii. 1.

*Where was no Water for the People to drink.*] And thereby an occaſion given to the Almighty Goodneſs to ſhew his wonderful Power, in bringing Water out of a Rock for them, *ver.* 5, 6. And here alſo *Amalek lay in wait for Iſrael, in the way when they came out of Egypt*, 1 Sam. xv. 2. and ſmote ſome that lagg'd behind, *Deut.* xxv. 16. but were vanquiſhed by *Joſhua* in a pitcht Battle, *Exod.* xvii. 8, 9, *&c.* And here *Jethro* alſo came to ſee *Moſes*, and gave him advice about the government of the People, with more eaſe both to himſelf and them, *Exod.* xviii.

Ver. 15. *And they departed from Rephidim and pitched in the Wilderneſs of Sinai.*] Exod. xix. 1, 2.

This was *forty ſeven* days after they came from *Rameſes*, on the firſt day of the third Month; three days after which (*viz.* on the *fiftieth* day after they came out of *Egypt*) God gave them his Law from Mount *Sinai*; where *Moſes* was called up to him, and ſtaid with him twice forty days; and was inſtructed there how to make the Tabernacle, and ſet it up when it was made, with all the Furniture belonging to it. All ſorts of Sacrifices were ordered while they remained in this place; Prieſts conſecrated; Laws given about clean and unclean things; and about Marriages, and Feaſts, and the Year of Jubilee, with ſeveral other things, mentioned in the Book of *Leviticus*. Here alſo the People were numbred; their Encampment ordered; a ſecond Paſſover kept; Laws given about the Water of Jealouſy and the *Nazarites*, with ſeveral other Matters: And then, after they had lain here eleven Months and twenty Days, they are commanded to leave this famous Station; the moſt remarkable of all other, *Numb.* x. 11, 12.

Ver. 16. *And they removed from the Deſart of Sinai, and pitched at Kibroth-hattaavah.*] A place in the Wilderneſs of *Paran*, three days Journey from Mount *Sinai*, *Numb.* x. 23. xi. 34. where there was a dreadful ſlaughter of the People, that wantonly deſpiſed *Manna*, and luſted after Fleſh. Yet here God was pleaſed to vouchſafe to ſend his Spirit upon the ſeventy Elders, for the Aſſiſtance of *Moſes*.

Ver. 17. *And they departed from Kibroth-hattaavah, and encamped at Hazeroth.*] See *chap.* xi. 35. Where *Miriam* was puniſhed for her Envy at *Moſes*, *chap.* xii. 1, 10.

Ver. 18. *And they departed from Hazeroth and pitched at Rithmah.*] A place alſo in the Wilderneſs of *Paran*, as appears from this Book, *chap.* xii. 16. and was not far from *Kadeſh-barnea*, from whence the Spies were ſent to ſearch out the Land of *Canaan*. See *ch.* xiii. 26. In which place they lay a long time, *Deut.* i. 46.

Ver. 19. *And they departed from Rithmah, and pitched in Rimmon-Parez.*] This and the following Stages are no where elſe mentioned; and ſeem to have all been in the Wilderneſs of *Paran* before ſpoken of; which was a very long Tract of Ground, from *Elana*, a Port in the *Arabian Gulph*, to *Kadeſh-barnea*; which, as *David Chytrœus* computes it, was *thirty German* Miles.

Ver. 20. *And they departed from Rimmon-Parez, and pitched in Libnah.*] This and the reſt to *ver.* 31. are places of which, as I ſaid, we no where elſe read, and ſo can give no account of them. They were all uninhabited, and out of the road of all Travellers; and perhaps had no names till they were given them by the *Iſraelites*; who encamped in ſo many various places, (ſometimes in Mountains, as appears from *ver.* 23. and ſometimes in the Plain) that they might be taught, that God was alike preſent every where to protect, defend and provide for them; even there where no Man dwelt. The *Jews* made this uſe of their Travels, here recorded by *Moſes*, thro' ſo many unknown places, by which he brought them at laſt to *Canaan*; to keep up their Spirits under this long Captivity (as they call it) wherein they now are, and have wandered uncertainly, from Mountain to Mountain, from Kingdom to Kingdom, from Baniſhment to Baniſhment, (as they themſelves ſpeak) till their *Meſſiah* come to redeem them: Which he will do, when their Eyes are opened to ſee what one of their ancient Rabbins (*Moſes Hadarſchan*) hath told them, as he is quoted by *Paulus Fagius*, That *the Redeemer was born before him who reduced Iſrael into this laſt Captivity.*

Ver. 31. *And they departed from Moſeroth, and pitched in Bene-Jaakan.*] In *Deut.* x. 6. *Moſes* ſeems to ſay the quite contrary, that they *took their journey from Beeroth of the Children of Jaakan, to Moſera.* But there he may be thought to ſpeak of a different place, as *Druſius* notes upon thoſe words: Or if he doth not, it is no wonder if, while they wandered in this tedious Wilderneſs, they went backward and forward, from *Bene-Jaakan* to *Moſeroth*, which he mentions in *Deuteronomy*; and from *Moſeroth* back again to *Bene-Jaakan*, which he mentions here.

Ver. 32. *And they journied from Bene-Jaakan, and encamped at Hor-hagidgad.*] This place was alſo called *Gudgodah*, Deut. x. 7. if *Moſes* ſpeaks there of the ſame places he doth here.

Ver. 33. *And they went from Hor-hagidgad, and pitched in Jotbathah.*] Called *Deut.* x. 7. *Jotbath.*

Ver. 34. *And they removed from Jotbathah, and encamped at Ebronah.*] All their Removals mentioned from *ver.* 16. to this and the next place, are an account of their wanderings in the Wilderneſs, from the *ſecond* year after their coming out of *Egypt* till the *fortieth*; in which time all the Congregation, above twenty years of Age, were conſumed, and buried in ſome part or other of this great Deſert.

Ver. 35. *And they departed from Ebronah, and encamped at Ezion-gaber.*] A place on the Red-Sea, unto which they were brought before they ended their Travels, 1 *Kings* ix. 26. xxii. 18. It had its name from the ſnagged Rocks, like to the Back-bone, which ſtretched out a great way on that ſhore, as *Bochart* obſerves: Which Rocks made this part ſo dangerous, that it was forſaken in after times, and *Elah* frequented as a ſafer Harbour. See *Lib.* i. *Canaan*, *cap.* 44. It is not recorded how long they remained in any of theſe places; but it is likely a conſiderable time in ſome of them; for they ſpent Thirty eight Years in theſe Removals.

Ver. 36. *And they removed from Ezion-Gaber, and pitched in the Wilderneſs of Zin, which is Kadeſh.*] See *chap.* xx. 1. He doth not mean *Kadeſh-barnea*, which was on the Borders of *Canaan*; but another *Kadeſh* in the Skirts of this Wilderneſs, towards the South, not far from the Port I now mentioned (which the *Greeks* call *Elana*) on the Border of *Edom*; where *Miriam* died, and where Water was brought out of a Rock. See *chap.* xx. 8, 14, 16.

Ver. 37. *And they removed from Kadeſh, and pitched in Mount Hor, in the edge of the Land of Edom.*] See *chap.* xx. 28.

Ver. 38. *And Aaron went up into Mount Hor at the commandment of the* Lord] *Chap.* xx. 23, 24, 27. Deut. xxxii. 50. The *Hebrew* Doctors are too conceited in their obſervation, that becauſe it is ſaid of him, and of *Moſes*, that they died *al pi* (*at the mouth*) of the Lord, the Lord took their Souls out of their Bodies with a kiſs. But *Maimonides* endeavours to make a ſober ſenſe of this, by making their meaning to be, that they *expired with the tranſcendent Pleaſure of Divine Love, More Nevoch. P.* iii. *cap.* 51.

*And died there in the fortieth year after the Children of Iſrael came out of the Land of Egypt, in the firſt day of the fifth Month.*] A few Months before his Brother *Moſes*.

Ver. 39. *And Aaron was an hundred and twenty and three years old, when he died in Mount Hor.*] He was juſt Eighty and three Years old, when he and *Moſes* firſt went with a Meſſage to *Pharaoh, Exod.* vii. 7. By which it appears, that they were not long in working all the Miracles in *Egypt*, before they brought the People forth; for now Forty Years after, he was but an Hundred twenty three Years old.

Ver. 40. *And King Arad the Canaanite, which dwelt in the South, in the Land of Canaan.*] See *Ch.* xxi. 1.

*Heard of the coming of the Children of Iſrael.*] Had News brought him, that the *Iſraelites* were coming towards his Country; whereupon he went out to oppoſe them; and God gave them (as we read there) a glorious Victory over him. This ſhows that *Moſes* intended, in the recital of all theſe places where they had been, to bring to remembrance the moſt remarkable Paſſages of God's Providence over them; ſome of which he expreſly ſets down.

Ver. 41. *And they departed from Mount Hor, and pitched in Zalmonah.*] We read in the 21ſt Chapter of this Book, *ver.* 4. that they journied from *Hor*, to compaſs the Land of *Edom*; but are not told there, where they pitched; which is here ſupply'd, the name of the place being *Zalmonah*; which carries in it the ſignification of an *Image*; and therefore here, perhaps, the brazen Serpent was erected. See *chap.* xxi. 9.

Ver. 42. *And they departed from Zalmonah, and pitched in Punon.*] Where *Bochartus* rather thinks the brazen Serpent was ſet up; becauſe after *Moſes* hath given us the Hiſtory of that, he ſaith, they ſet forward and pitched in *Oboth, ch.* xxi. 10. which was the place of their abode next to *Punon*, as it here follows, *Hierozoic. P.* i. *Lib.* iii. *cap.* 12. in the latter end of it.

Ver. 43. *And they departed from Punon, and pitched in Oboth.*] See *chap.* xxi. 10.

Ver. 44. *And they departed from Oboth, and pitched in Jie-abarim, in the border of Moab.*] See *chap.* xxi. 11. This name is tranſlated in the Margin, *heaps of Abarim*; which may poſſibly ſignify many heaps of Stones, which lay not far from the Mountains of *Abarim, ver.* 47.

Ver. 45. *And they departed from Jim, and pitched in Dibon-gad.*] Here half the name of the firſt place is omitted; as is uſual when the names are long. This may ſeem not to agree with *chap.* xxi. 12. where it is ſaid they removed from thence, and pitched in the Valley of *Zered*; near unto which, in all probability, was this *Dibon-gad*. See what I have noted there.

Ver. 46. *And they removed from Dibon-gad, and encamped in Almon-Diblathaim.*] See *chap.* xxi. 13.

Ver. 47. *And they removed from Almon-Diblathaim, and pitched in the Mountains of Abarim before Nebo.*] We read no where, when they came to this Manſion: But, it is plain, they were not far from it, when God bid *Moſes* go into one of theſe Mountains, and take a view of *Canaan*. See *chap.* xxvii. 12. But this followed their laſt Manſion; and therefore it is moſt likely this is the place mentioned, *ch.* xxi. 20. See there; where I have obſerved other places mentioned, *ver.* 18, 19. of which there is no notice taken in this Catalogue. But they ſeem to have been places where they only touched, and made no encampment in them; which is the thing of which *Moſes* here gives an account.

Ver. 48. *And they departed from the Mountains of Abarim, and pitched in the plains of Moab,* &c.] See *chap.* xxii. 1.

Ver. 49. *And they pitched by Jordan, from Beth-Jeſhimoth.*] A place where there was a Temple, in all likelihood, to ſome Deity: For ſo *Beth* denotes in many Compoſitions; as *Beth-Peor* (the Houſe, or Temple of *Baal* on the top of *Peor*) *Beth-Aſtaroth*, and *Beth-Baal-berith, Judg.* ix. 4. And *Beth-Shemeſh* is often mentioned; where the Sun was worſhipped. And poſſibly *Jeſhimoth* may be the ſame with *Jeſhimon, chap.* xxi. 20.

*Even unto Abel-Shittim,* &c.] Called ſimply *Shittim, chap.* xxv. 1. which ſome fancy had the name of *Abel* added to it (which ſignifies *mourning*) becauſe of that Lamentation which was made there, by ſome for the grievous Sin there committed; and by others, for the heavy Puniſhment inflicted in that place. But it ſeems to have been anciently called *Abel-Shittim*, before this Time. See there.

Ver. 50. *And the* Lord *ſpake unto Moſes in the Plains of Moab,* &c.] After he had prepared them for their entrance into *Canaan*, he ordered the firſt and principal work they ſhould there undertake.

Ver. 51. *Speak unto the Children of Iſrael, and ſay unto them, when ye are paſſed over Jordan, into the Land of Canaan.*] Accordingly *Moſes* did deliver this Command unto them, *Deut.* vii. 1, 2.

Ver. 52. *Then ye ſhall drive out all the Inhabitants of the Land from before you.*] Not ſuffer them to dwell in the Land any longer; but either deſtroy, or expel them; becauſe they were abominable Idolaters, devoted to Extermination, (*Exod.* xxiii. 33. *Deut.* xx. 16, 17, 18.) by whom the *Iſraelites* would have been in danger to be corrupted, if they were not rooted out.

*And deſtroy all their Pictures.*] Or their Temples, or *Houſes of Worſhip*, as *Onkelos* interprets it. But others (particularly the *Hieruſalem Targum*) underſtand it of the *Idols* or Statues ſet up in thoſe Temples; or ſome Repreſentations of their Gods. See concerning the *Hebrew* word *Maskith, Lev.* xxv. 1.

*And deſtroy their molten Images.*] *Exod.* xxiii. 24. xxxiv. 13. for if they ſuffered them to remain, they might be inticed to worſhip them. Theſe were Idols, perhaps, in publick places, or private Houſes, out of their Temples.

*And quite pluck down all their High-places.*] They could not throw down the Mountains, upon which the People of *Canaan* worſhipped: But the meaning is, that they ſhould cut down the *Groves* which were there planted, and demoliſh all the *Altars* that ſtood in them. For there were no other Temples, at firſt, but theſe Groves upon Mountains; where the ancient Heathen worſhipped the Sun, Moon and Stars: Unto which they thought the Mountains approached nearer than the reſt of the Earth; and therefore their Sacrifices there would be moſt prevalent. But of this I have ſaid enough elſewhere.

Ver. 53. *And ye ſhall diſpoſſeſs the Inhabitants of the Land, and dwell therein; for I have given you the Land to poſſeſs it.*] Yet he did not intend they ſhould diſpoſſeſs the old Inhabitants all at once, but by degrees; as he himſelf ſaith in *Exod.* xxiii. 29, 30. *Deut.* vii. 22.

Ver. 54. *And ye ſhall divide the Land by lot, for an Inheritance among your Families.*] Follow the directions I have already given for the dividing of the Land; after the old Inhabitants are expelled, *chap.* xxvi. 53, 55.

*And to the more ye ſhall give the more Inheritance, and to the fewer the leſs,* &c.] See *chap.* xxvi. 54, 56.

Ver. 55. *And if ye will not drive out the Inhabitants of the Land from before you*] At the firſt they could not drive them all out; nor was it God's deſign, as I before obſerved. Therefore *Joſhua* would not attempt it while he lived; but left ſeveral Nations, or part of them, unſubdued, *Judges* ii. 21, 23. Of which he himſelf takes notice a little before he died, *Joſh.* xxiii. 4, 7. where he warns them to have nothing to do with them; promiſing them that God would in time expel them quite, *ver.* 5. But when the *Iſraelites* grew ſlothful and cowardly, and negligently ſuffered the People of *Canaan* to dwell among them, and made Friendſhip with them, (as they did after *Joſhua* and all that Generation were dead) then followed what is here threatned in the next words.

*Then it ſhall come to paſs, that thoſe which ye let remain of them*] Voluntarily permit to live among you, without endeavouring to diſpoſſeſs them.

*Shall be pricks in your eyes, and thorns in your ſides.*] Bring very ſore Calamities upon you; as grievous and as miſchievous as a wound made in the eye, which is a moſt tender part; or in the ſide, when a thorn ſticks and feſters in it. Some are ſo curious, as by the firſt part of theſe words (*pricks in your eyes*) to underſtand their being ſtimulated to Idolatry, by beholding their Rites of Religion, and Manner of Worſhip: And the next they take to ſignify the Effect of it, in ſharp Puniſhments, which ſhould befal them, for their forſaking God. *Joſhua* threatned the ſame before he died, *ch.* xxiii. 13. Of which an Angel, or Meſſenger of the Lord, minded them, *Judges* ii. 3. And ſo it came to paſs, as we read there, *ver.* 14. and throughout that whole Book.

*And ſhall vex you in the Land wherein ye dwell.*] Make you very uneaſy, nay, ſigh and groan, in the good Land which God gives you, by reaſon of their oppreſſion, *Judg.* ii. 18. iv. 3. vi. 6, &c.

Ver. 56. *Moreover, I will do unto you as I thought to do unto them*] As I purpoſed to do unto them; *i. e.* make you their Slaves; as they were to ſeveral People, whom they ſerved many years, *Judg.* iii. 8, 14. vi. 2. and many other places. Or make you flee before them; and at laſt expel you from the Land I give you.

## CHAP. XXXIV.

Ver. 1. AND *the* Lord *ſpake unto Moſes, ſaying.*] In the ſame place, where they were when he laſt ſpake to him; for they made no other Removals till they marched for *Canaan.*

Ver. 2. *Command the Children of Iſrael*] Charge them to take notice of this.

*And ſay unto them, When ye come into the Land of Canaan, this is the Land that ſhall fall unto you, for your Inheritance.*] Having ſpoken to them concerning their diſpoſſeſſing the *Canaanites*, and dividing their Land among their Tribes; it was fit to deſcribe the Bounds of their Country, that they might know whom they were to deſtroy, and into whoſe Poſſeſſions they were to enter.

*Even the Land of Canaan, and the Coaſts thereof.*] The Land beyond *Jordan*; and the Limits or Bounds thereof.

Ver. 3. *Then your South Quarter ſhall be from the Wilderneſs of Zin*] Mentioned in the foregoing *chapter, ver.* 36.

*Along by the Coaſt of Edom.*] Which bordered upon this *Wilderneſs*, chap. xx. 1, 14.

*And your South Border ſhall be the utmoſt Coaſt of the Salt-Sea.*] From the very Tongue of it, as it is expreſſed *Joſh.* xv. 2. where it appears, this was the Portion of the Tribe of *Judah.* The *Salt-Sea* is that which is called ſometimes the *Dead-Sea*, and in other Authors, *Lacus Aſphaltites:* See *Gen.* xiv. 3. The *Hebrews* call all great Lakes by the Name of *Seas*; and this is called the *Salt-Sea*, becauſe the Water of it is very ſalt, or, as ſome expreſs it, *bitter*; and the *Dead-Sea, propter aquæ immobilitatem*, as *Juſtin* ſpeaks, *lib.* xxxvi. becauſe of the immoveableneſs of the Water, which is never ſtirred by the greateſt Winds. See *Voſſius de Orig. & Progr. Idolol. lib.* ii. *cap.* 68.

*Eaſtward.*] Where the Eaſtern and Southern Border meet.

Ver. 4. *And your Border*] That is, this South Border.

*Shall turn*] Not go on in a ſtrait Line; but bending toward the Weſt.

*From the South to the aſcent of Akrabbim.*] Or to *Maale-Akrabbim*, a Mountain on the South-end of the *Dead-Sea*, *Joſh.* xv. 3. *Judg.* i. 36. ſo called, as *Bochartus* conjectures, from the vaſt multitude of Scorpions found here: From which Mountain alſo, it is probable, the Region called *Acrabatena*, near to *Idumæa*, had its Name, 1 *Maccab.* v. 3. See *Hierozoicon, P.* ii. *lib.* 4. *cap.* 29.

*And paſs on to Zin.*] Either to a Place called *Zin*, or part of the Wilderneſs of *Zin*; which lay on the South of the Land of *Canaan*, *chap.* xiii. 21.

*And the going forth thereof ſhall be from the South*] That is, ſtill on towards the South; as appears from what goes before, and follows after.

*To Kadeſh-barnea.*] From whence the Spies were ſent to ſearch out the Land; and are ſaid expreſsly to have gone up by the South, *chap.* xiii. 22, 26.

*And ſhall go on to Hazar-Addar.*] Or, to the *Village of Addar*, as the vulgar *Latin* renders it; which ſeems to be juſtified by *Joſh.* xv. 3. where it is ſimply called *Addar*. There is indeed a Place called *Hezron* joined with it, which may be thought to be the ſame with *Hazar*: But ſo is another Place alſo called *Karkaa*; both which may as well be thought to be here omitted, for brevity-ſake.

*And paſs on to Azmon.*] A Place lying on the Weſt-end of the Mount of *Edom*.

Ver. 5. *And the Border ſhall fetch a Compaſs*] There ſhall be a greater turn than that mentioned *ver.* 4. bending ſtill more Weſtward.

*From Azmon unto the River of Egypt.*] By the *River of Egypt* is properly underſtood *Nile*; and ſo *Jonathan* here renders the *Hebrew* Word *Nahal (River)* by *Nilus*: Which may ſeem to have taken its Name from the Word *Nahal*; which the Ancients did not pronounce as we now do, but called it *Neel*, as we find in *Epiphanius*; from whence *Nilus* was very eaſily made, as *Bochartus* obſerves, *Hierozoic. P.* ii. *lib.* v. *cap.* 15. But if *Nile* be here meant, it muſt be the more northerly Mouth of it, where *Peluſium* ſtood. See *Gen.* xv. 18.

*And the goings out of it ſhall be at the Sea.*] This Border ended at the Sea, called *the Great Sea* in the next *Verſe*.

Ver. 6. *And as for the Weſtern Border, ye ſhall have even the great Sea*] That is, the *Mediterranean*, or *Midland Sea*, which lay on the Weſt of *Judæa*; and is called by the *Hebrews* the *Great Sea*, in compariſon with the Lake of *Geneſaret*, and *Aſphaltites*, which they alſo called *Seas*.

*For your Border.*] On the Weſt, as it here follows.

*This ſhall be your Weſtern Border.*] From the River of *Egypt* as far as *Zidon*, which was a Part of the promiſed Land, as appears from *Joſh.* xiii. 6. *Judg.* i. 31. All the Cities indeed on the Shore of this Sea, were held by the *Philiſtines* and others, till the time of *David*; but the *Iſraelites* had a right to them. And the famous *Rabbi Juda* underſtands theſe Words, as if they ſhould have the Weſtern Ocean it ſelf for their Portion, as well as the Land adjacent to it: For ſo he expounds theſe Words, as if *Moſes* had ſaid, this ſhall be your Weſtern Border, *viz. The Border of the Sea, and the Iſles near unto it.* And the *Hieruſalem Targum* more plainly, *And let the great Sea be your Border*; i. e. *the Ocean, and the Iſles thereof, and the Cities, and the Ships with the ancient Waters, that are in the midſt of it.* See *Selden* in his *Mare Clauſum, lib.* i. *cap.* 6. where he alledges this as a Proof, that Men anciently thought they might have a Dominion over the Sea, as well as the Land.

Ver. 7. *And this ſhall be your Northern Border from the Great Sea.*] From the *Mediterranean*, which lay on the Weſt.

*Ye ſhall point out for you*] Mark out for your Direction.

*Mount Hor.*] Not that Mount where *Aaron* died; for that was on the South of the Land of *Canaan*, towards *Edom*; but this was diametrically oppoſite, on the North of it; and therefore muſt in all likelihood be ſome part of Mount *Libanus*, which with *Antilibanus* (more towards the Great Sea) bounded the promiſed Land on the North. But there were ſeveral parts of Mount *Libanus*, which were called by ſeveral Names; and probably one of them was called *Hor*, becauſe of its eminency or height above the reſt. So the Vulgar tranſlates it; reading, I ſuppoſe, the *Hebrew*, not *Hor hahar*, i. e. *Hor the Mountain*, but *Har hahar*, the Mountain of Mountain, *i. e.* the higheſt Mountain. The *Jews* generally by this Mount *Hor* underſtand *Amanus*, which is a part of *Taurus*, (as Mr. *Selden* obſerves in the place before-named) which the *Hieruſalem Targum* calls more briefly *Manus*.

Ver. 8. *From Mount Hor ye ſhall point out your Border to the entrance of Hamath.*] There were two *Hamaths*; one called by the *Greeks Antiochia*; the other *Epiphania*. The former called *Hamath the Great*, *Amos* vi. 2. to diſtinguiſh it from the latter; which is the City that is always meant, when we read the Bounds of *Judea* were to the *entrance of Hamath* Northward; as here, and *chap.* xiii. 21. For it is certain, as *Bochartus* obſerves, they did not reach to *Antiochia*, but came near to *Epiphania, lib.* iv. *Phaleg. cap.* 36. And this makes it probable that *Hor*, as I ſaid before, may be a Promontory of *Libanus*; becauſe in *Joſh.* xiii. 5. *Hermon* is joined with the *entrance of Hamath*, as *Hor* is here. Now *Herman* was certainly a part of *Libanus*; by ſome called *Sirion*; by others *Senir*, *Deut.* iii. 9. and by others *Sion*, *Deut.* iv. 48.

*And the going forth of the Border ſhall be to Zedad.*] Which in *Ezekiel*'s time was reckoned the Northern Border (together with *Hamath*) from the Great Sea; juſt as it is here. *Ezek.* xlvii. 15, 16.

Ver. 9. *And the Border ſhall go on to Ziphron.*] Another Town in thoſe Parts; of which I find no mention any where elſe.

*And the goings out of it ſhall be at Hazar-Enan.*] Here it ended; which was a Place that retained its Name till *Ezekiel*'s time, *ch.* xlvii. 17. *David Chytræus* ſeems to have given a full account of this Northern Border in a few words. It extended, ſaith he, from the *Mediterranean*, by the Mountains of *Libanus*, to the Fountain of *Jordan*; in which Tract are the Towns of *Hamath*, *Zadad* (in the Tribe of *Naphthali*) *Ziphron* (in the ſame Tribe at the foot of *Libanus*) and *Hazar-Enan*, which he takes to ſignify a *Village at the Fountain*, viz. of *Jordan*.

Ver. 10. *And ye ſhall point out your Eaſt Border from Hazar-Enan*] From the Fountain of *Jordan*, as was ſaid before.

*To Shepham.*] A Place, not far from thence; for the River *Jordan* was certainly the Eaſtern Limits.

Ver. 11. *And the Coaſt*] The Limits, or Bounds.

*Shall go down from Shepham to Riblah.*] A Place, no doubt, near to *Jordan*; with which River the Eaſtern Limits go along. St. *Hierom* takes *Riblah* to be *Antiochia*; but that was in *Syria*, to which the promiſed Land did not reach.

*On the Eaſt ſide of Ain.*] The Vulgar reads it, *the Fountain of Daphne*. And indeed *Ain* ſignifies a *Fountain*; and both *Jonathan* and the *Hieruſa-*

*lem Targum* take *Riblah* for *Daphne*; as they do *Shepham* before mention'd for *Apamia*. But this is only a vain Conceit of the *Jews*, who would extend their Bounds beyond what God gave them. For it is certain the Land of *Canaan* never extended to theſe Places, as *Bochartus* obſerves, *lib.* i. *Canaan*, *cap.* 16. And therefore *Daphne* (which was in the Suburbs of *Antiochia*) cannot be here meant, unleſs we underſtand another Place mention'd by *Joſephus*, *lib.* iv. *de Bello Judaico*, *cap.* 1. which lay near the Lake of *Semechonites*, thro' the Middle of which *Jordan* ran. And then *Ain muſt ſignify* another Fountain of *Jordan*; for it had more than one. And thus *David Chytræus* explains this Part of the *Verſe*, and the foregoing: The Eaſtern Bounds were the River *Jordan*, near to which were theſe Places; *Enan*, which had its Name from the Fountain of the River; and *Shepham*, not far from thence; *Riblah*, which was alſo near to *Jordan*, lying between the Lake of *Semechonites* and *Geneſaret*.

*And the Border ſhall deſcend, and ſhall reach unto the Side of the Sea of Cinnereth Eaſtward.*] To the Eaſt-ſide of this Sea, or Lake, which had its Name from a City ſo called, *Joſh.* xix. 35. and a Country, 1 *Kings* xv. 20. or elſe it gave them their Names: For *David Chytræus* will have it called *Cinnereth*, from the *Hebrew* Word *Cinnor*, which ſignifies an *Harp*, or *Lute*, the Lake being of that Shape and Figure, about four *German* Miles long, and two and a half broad. It is called the Sea of *Galilee*, or *Tiberias*, in the Goſpel.

Ver. 12. *And the Border.*] *i. e.* this Eaſtern Border.

*Shall go down to Jordan.*] That is, to the River which was eminently ſo called, (and was on the Eaſt Part of *Canaan*, *Gen.* xiii. 11.) for it was very ſmall till it came to the Lake of *Geneſaret* before mention'd. From whence, being augmented by ſeveral Torrents and Rivulets, it ran in a wider Stream, till it fell into the Salt or Dead-Sea. See *Bonfrerius* out of *Joſephus*, *Lib.* iv. *de Bello Judaico*, *cap.* 1.

*And its Goings-out ſhall be at the Salt-Sea.*] There was the End of this Border; where it met with the Southern, as was obſerved above, *ver.* 3.

*This ſhall be your Land, with the Coaſts thereof, round about.*] As was ſaid before, *ver.* 2. therefore they were not to extend their Right any farther; this being the Country he promiſed *Abraham*, when he bad him lift up his Eyes, and look from the Place where he was, *Northward, and Southward, and Eaſtward, and Weſtward, and walk through the Length of the Land, and Breadth of it*, which he aſſures to his Poſterity, *Gen.* xiii. 14, 15, 16, 17. which now he lays out for them, with the exact Limits of it, in all thoſe four Quarters.

Ver. 13. *And Moſes commanded the Children of Iſrael, ſaying, This is the Land which ye ſhall inherit by Lot.*] He repeats it ſo often, that they might know what People they were to diſpoſſeſs, and with whom they might make Friendſhip; and not extend their Deſires beyond the Bounds of God's gracious Grant to them. By which they were placed in a very fertile and pleaſant Country, bounded, as appears by the foregoing Deſcription, on the South (*ver.* 4, 5.) by great Mountains, which ſhelter'd them from the burning Air of the Deſarts of *Arabia*; on the Weſt by the Midland Sea, which ſent to them refreſhing Breezes; and on the North by Mount *Libanus*, which kept off the colder Blaſts from that Quarter; and on the Eaſt, the delightful Plains of *Jordan*, abounding with Palm-Trees, eſpecially about *Jericho*, which yielded them a great Revenue.

*Which the* Lord *commanded to give to the nine Tribes, and to the half Tribe.*] This he had not ſaid plainly before, tho' it was neceſſarily inferred, from his granting to two Tribes and an half their Inheritance beyond *Jordan*.

Ver. 14. *For the Tribe of the Children of Reuben, according to the Houſe of their Fathers, and the Tribe of the Children of Gad*, &c. *have received their Inheritance.*] Upon Condition they performed their Promiſe, to help the reſt of their Tribes to win their Inheritance in *Canaan*. So thoſe Words are to be underſtood, I obſerved xxxii. 33. *Moſes gave unto them the Kingdom of Sihon*, &c.

Ver. 15. *The two Tribes and an half have received their Inheritance on this Side Jordan*, &c.] By the Gift of God, as they themſelves underſtood it, xxxii. 31. The Bounds of which the *Hieruſalem Targum* here undertakes to ſet down, and makes them extend Eaſtward, as far as the great River *Euphrates*; having reſpect, I ſuppoſe to *Geneſis* xv. 18. and *Exod.* xxiii. 30. Where he ſets down the utmoſt Bounds of the Countries he intended to beſtow upon them in future Times, (ſee there,) but here only deſcribes the Limits of that Land, which they were to enjoy in preſent Poſſeſſion; and was all that God granted to *Abraham*, when he brought him out of *Chaldea*, and made his firſt Promiſe unto him, *Gen.* xii. 1, 7. xiii. 14, 15, 17. xv. 7.

Ver. 16. *And the* Lord *ſpake unto Moſes, ſaying.*] Having told them what they ſhould divide, it was proper to appoint ſome Perſons to take care to ſee the Diviſion made.

Ver. 17. *Theſe are the Names of the Men which ſhall divide the Land.*] Tho' the Land was to be divided by Lot, yet it was fit there ſhould be ſome Perſons to overſee the Buſineſs, and take care there ſhould be no Fraud in the drawing of them: And when they were drawn, to prevent all Quarrels, by determining what Portion, thoſe who had too much, ſhould give to thoſe who had too little, xxvi. 54, 55.

*Eleazer the Prieſt, and Joſhua the Son of Nun.*] Theſe were the principal Perſons concerned in this great Affair; who were ſo conſcientious therein, that they did it in the Preſence of God, at the Door of the Tabernacle, *Joſh.* xviii. 6, 8, 10. xix. 51.

Ver. 18. *And ye ſhall take one Prince of every Tribe, to divide the Land by Inheritance.*] They are called, in the Place laſt named, *The Heads of the Fathers of the Tribes of the Children of Iſrael.*

Ver. 19. *The Names of the Men are theſe, of the Tribe of Judah, Caleb the Son of Jephunneh.*] I have nothing to obſerve upon this, and the following *Verſes*, to the End of the *Chapter*, but that the Tribes are not mention'd in ſuch Order as they were at their firſt numbering, (i. 5, 6, &c.) or at their ſecond, xxvi. 5, &c. yet great Exactneſs, and a particular Direction of God may be noted in their placing here; for they are ſet down according to their Situation which they had afterwards in the Land of *Canaan*; as if *Moſes* foreſaw who ſhould be next Neighbours one to another. For *Judah* having his Inheritance given him firſt, (*Joſh.* xv.) *Simeon*, who is here next mention'd, was ſo near him in the Land of *Canaan*, that he had a Portion given him out of the Lot of *Judah*, which proved too large for that Tribe, *Joſh.*xix. 9. *Judg.* i. 3. 17. Then *Benjamin*, who here follows, in the third Place, was ſo near to *Judah*, that they never ſeparated when the ten Tribes were rent from them. *Dan* was not far from *Judah*; and the Children of *Joſeph* alſo were their Neighbours. And the reſt of the Tribes, *Zebulun*, *Iſſachar*, *Aſher*, *Naphtali*, are ſet down here, juſt in the Order wherein their Lots fell to them in *Canaan*, *Joſh.* xix. 10, 17, 24, 32. An Evidence that *Moſes* was guided by a Divine Spirit in all his Writings.

## CHAP. XXXV.

Ver. 1. AND *the* Lord *ſpake unto Moſes, in the Plains of Moab, by Jordan near Jericho, ſaying.*] See xxii. i. Hitherto nothing hath been ſaid of the *Levites*; but that they ſhould have no Lot in the Land of *Canaan*. But now God provides that they ſhould have Habitations aſſigned them to dwell in, tho' they had no Fields, nor Olive-Yards, *&c.* as the reſt of their Brethren had. They might indeed have been able to purchaſe Houſes for themſelves out of the Tithes, and other Things which God had long ago beſtowed upon them for their Portion: But it was not fit that God's Miniſters ſhould be left without any certain Dwelling. And beſides, God would have them live comfortably, and not only have Houſes, but a little Ground about them, for their more commodious Subſiſtence.

Ver. 2. *Command the Children of Iſrael, that they give unto the Levites of the Inheritance of their Poſſeſſion.*]Out of their Share that ſhall fall to them in the Land of *Canaan*, and on this Side *Jordan*.

*Cities to dwell in.*] That they might not be in danger to wander up and down to ſeek an Habitation.

*And ye ſhall give alſo to the Levites Suburbs for the Cities round about them.*] Some Ground lying round about their Cities, the Reaſon of which is given in the next *Verſe*.

Ver. 3. *And the Cities they ſhall have to dwell in.*] That they may build Houſes for themſelves to dwell in. Which did not make it unlawful for them to hire or purchaſe Houſes in any other City, particularly at *Jeruſalem*, or the Place where the Tabernacle was ſettled; for we find in Scripture many Proofs of their dwelling in other Cities, beſide theſe which are here aſſigned to them. And in like manner, other People with their Permiſſion, might dwell with them in theſe Cities, without any Breach of this Law.

*And the Suburbs ſhall be for their Cattle.*] To afford Paſture for their Oxen and Sheep.

*And for their Goods.*] The *Hebrew* Word ſignifies, not only *all* kind of Houſhold-Stuff, but whatſoever was neceſſary for them and their Cattle without Doors.

*And for their Beaſts.*] Horſes, Aſſes, Mules, and all Sorts of living Creatures, as the *Hebrew* Word ſignifies. But it was not lawful for them to build Houſes in theſe Fields, nor plant Vineyards, nor ſow Corn: But they were given them only to make their Dwellings more ſweet; and that they might have the convenience of Cattle about them, for Proviſions, and all other Uſes.

Ver. 4. *And the Suburbs and Cities which ye ſhall give unto the Levites.*] To be their Poſſeſſion, by as good and full a Right, as their Brethren of the other Tribes had in their Lands, which fell to them for their Inheritance by Lot: See *Lev.* xxv. 31, 32, 33. where they themſelves are diſabled to alienate either the Houſes or Fields of their Cities. But if they ſold a Houſe, it was to revert at the Jubilee; and the Fields they could not ſo much as ſell till that Time.

*Shall reach from the Walls of the City, and outward, a thouſand Cubits round about.*] This Space was for their Outhouſes; as Stables, Places for Hay and Straw, and ſuch like Things, and, perhaps, for Gardens of Herbs and Flowers. The *Gemara*, upon the Ninth Chapter of *Sota*, Sect. 9. ſaith, That under the ſecond Temple, the *Levites* had no Suburbs; which were not reſtored to them after the Captivity of *Babylon*. But there being great Care taken that the People ſhall pay all the *Tithe of their Ground unto the Levites*, *Nehem.* x. 37. it is unreaſonable to think that Care was not taken for Places to lay them in.

Ver. 5. *And ye ſhall meaſure from without the City.*] It is not ſaid, as in the foregoing *Verſe*, *from the Wall* of the City; therefore I take it to ſignify from the Outſide of the Suburbs before mentioned.

*On the Eaſt Side two thouſand Cubits, and on the South Side two thouſand Cubits*, &c.] So there was in the Whole three thouſand Cubits round about the City: A thouſand for the *Suburbs*, properly ſo called; and two thouſand more for their Paſture, called properly *the Fields of the Suburbs*, *Lev.* xxv. 34. This is the moſt natural and eaſy Explication of this Place.

*And the City ſhall be in the Midſt.*] So that there was exactly, every Way, ſuch a Circuit of Ground about it.

*This ſhall be the Suburbs of the Cities.*] Here the Word *Suburbs* comprehends the *Fields* alſo. And *Maimonides* ſaith, That by the Conſtitution of the Elders, they ſet forth alſo a Burying-Place for every City beyond theſe Limits: For they might not bury their Dead within the Suburbs or Fields; which they ground upon the foregoing *Verſe*, which appoints them for other Uſes, *Schemita ve Jobel*, *cap.* 13.

Ver. 6. *And among the Cities which ye ſhall give unto the Levites, there ſhall be ſix Cities for Refuge.*] Three in the Land of *Canaan*, and three on the other Side *Jordan*, *ver.* 14. The names of which are ſet down, *Joſh.* xx. 7, 8. And thoſe on the other Side *Jordan* were ſet apart by *Moſes* himſelf before he died, *Deut.* iv. 43. The Reaſon of their being called *Cities of Refuge*, is given in the next Words.

*Which ye ſhall appoint for the Manſlayer.*] Such a *Manſlayer* as is afterward deſcribed; who killed another againſt his Will.

*That he may flee thither.*] And there be preſerved, and kept in Safety, if he was not found guilty of wilful Murder. The Cities of the *Levites* were appointed for this Purpoſe, rather than any other, becauſe they were a kind of ſacred Places, inhabited by ſacred Perſons. And here Men might ſpend their Time better, than in other Cities, being among God's Miniſters; who might make them ſenſible of the Negligence which Men were commonly guilty of in ſuch Caſes, and of ſuch Sins as they might have otherwiſe committed.

*And to them ye ſhall add forty two Cities.*] Which had all the ſame Privilege, if we may believe the *Hebrew* Doctors; but not equally with the ſix. For in the ſix a Manſlayer was to have an Houſe to dwell in for nothing; but in the other forty two, he was to pay for it. And the *Levites* could not refuſe him Entrance into the ſix; but as for the reſt, it was in their Choice whether they would receive him, or no. Thus *Maimonides* out of their ancient Authors. See *Selden*, *Lib.* iv. *de Jure Nat. & Gent. juxta Diſcipl. Hebr. cap.* 2. where he obſerves that the Altar alſo was a Place of Refuge, according to *Exod.* xxi. 14. but with many Exceptions; both with relation to the Parts of the Altar, and to the Perſons who fled thither, and to the Quality of the Offence, and their Stay there; which very much leſſened the Privilege of this Refuge.

Ver. 7. *So all the Cities, which ye ſhall give to the Levites ſhall be forty eight Cities,* &c.] Accordingly we read *Joſhua* gave them ſo many, *Joſh.* xxi. 41. Thirteen of which the Prieſts had; and the reſt the *Levites.* And in the Days of the *Meſſiah,* (whom they vainly ſtill expect,) other Cities ſhall be added to them, (ſaith *Maimonides,*) which ſhall belong to the *Levites.*

Ver. 8. *And the Cities which ye ſhall give them, ſhall be of the Poſſeſſion of the Children of Iſrael.*] And ſo it is ſaid, *Joſh.* xxi. 3. that *the Children of Iſrael gave unto the Levites out of their Inheritance, theſe Cities and their Suburbs.* Where we read alſo, they were given them by Lot, as the Children of *Iſrael* had their Inheritance given them.

*From them which have many ye ſhall give many, and from them that have few ye ſhall give few.*] According to the Rule in diſtributing their Inheritances to the *Iſraelites,* xxxiii. 54.

*Every one ſhall give of his Cities unto the Levites, according to the Inheritance which he ſhall inherit.*] Thus they gave nine Cities out of the two Tribes of *Judah* and *Simeon*, *Joſh.* xxi. 16. and but four out of *Benjamin*, which was a ſmall Tribe, *ver.* 18. out of the Tribes of *Iſſachar* and *Aſher*, four apiece, *ver.* 28, 31. and out of *Naphtali*, no more than three, *ver.* 32.

Ver. 9. *And the* Lord *ſpake unto Moſes, ſaying.*] This being a Matter of great Importance, that guiltleſs Men ſhould not ſuffer, nor the Guilty eſcape Puniſhment, the Lord gives *Moſes* further Direction about it, as he promiſed he would in the *Exod.* xxi. 13.

Ver. 10. *Speak unto the Children of Iſrael, and ſay unto them.*] Repeat this Command to them; which God himſelf repeated to *Joſhua*, xx. 1, 2.

*When ye be come over Jordan, into the Land of Canaan.*] When they had Poſſeſſion of it, and divided it, and were ſettled in it: So it is explained *Deut.* xix. 1, 2.

Ver. 11. *Then ſhall ye appoint you Cities to be Cities of Refuge for you.*] This ſeems to ſignify that all the Cities of the *Levites* were in ſome ſort a Protection to the Manſlayer, as I ſaid upon *ver.* 6. Such Places the Temples were among the *Athenians*, as *Sam. Petitus* obſerves in *Leges Atticas*, *p.* 12, 13. yet not all of them; for he can find only ſix; that of *Mercy*, and that of the *Eumenides* and *Minerva*, and thoſe dedicated to *Theſeus*, (one of them within the City, the other without the Walls,) and that in *Munychia.*

*That the Manſlayer may flee thither, which killeth any Perſon at unawares.*] Or as it is *Joſh.* xx. 3. *unwittingly*, *Deut.* xix. 4. *ignorantly*; that is, beſides his Intention, having no ſuch Deſign, nor Hatred to him, as is there expreſly ſaid, and here below, *ver.* 22. This is repeated *ver.* 15. And the Inſtances of it are ſuch as theſe, mentioned by *Georg. Ritterhuſius de Jure Aſylorum, cap.* 4. If a Man cutting Wood, the Hatchet flying from the Helve, ſhould hit a Man, and kill him; or a Huntſman ſhooting at a Deer in a Thicket, ſhould kill a Man, whom he did not ſee lying there: An Example of which we have in *Adraſtus*, mentioned by *Herodotus*, *Lib.* i.

Ver. 12. *And they ſhall be unto you Cities for Refuge from the Avenger.*] From him who had a Right to call a Murderer to account for the Blood he had ſhed, and is therefore called *the Avenger of Blood*, *ver.* 19. who being ſtimulated with Anger and Grief for the Death of a near Relation, might, in a Heat of Rage, haſtily kill him who was nor guilty of Murder. And therefore this Proviſion is made, for the Preſervation of an innocent Perſon, againſt the violent Proſecution of the Avenger. In the *Hebrew*, the Word for *Avenger* is *Goel*, which ſignifying a *Redeemer*, plainly denotes that the next of Kin to him that was ſlain, is here meant. For to that Perſon belonged the Right of Redemption of Eſtates, *Lev.* xxv. 25. and of marrying the Wife of a Kinſman deceaſed without Iſſue, *Ruth* iii. 12, 13. And conſequently ſuch a Perſon, that is, the neareſt of Kin, is here intended to be the Revenger of Blood: And therefore no Man might undertake this Office, but he alone who was the next Heir to him that was ſlain; as Mr. *Selden* obſerves, *Lib.* iv. *de Jure Nat. & Gent. cap.* 1. *p.* 469. *Grotius* obſerves the like Cuſtom among the ancient *Greeks*, of private Men taking Revenge for the Death of their Relations, or Friends, *Lib.* ii. *de jure Belli & Pacis, cap.* 20. *ſect.* 8. *n.* 6.

*That the Manſlayer die not.*] By a ſudden Heat of Paſſion. This was a merciful Proviſion, (as *Maimonides* obſerves,) both for the Manſlayer, that he might be preſerved; and for the Avenger, that his Blood might be cool'd, by the Removal of the Manſlayer out of his Sight, by his Flight to another Place, *More Nevochim*, *P.* iii. *cap.* 40.

*Until he ſtand before the Congregation.*] The City of Refuge protected him that fled thither, *Salvo tamen juris & juſtitiæ examine*, (as the Lawyers ſpeak,) yet ſo that the Matter ſhould be brought to a fair Trial before proper Judges. They of the City of Refuge examined him, before his Admittance into the Place, *Joſh.* xx. 4. But they were not Judges, nor could they examine Witneſſes. And therefore he was delivered, upon Demand, to the Senate, or Court of Judgment, of that City were the Fact was committed, that they might try whether he were guilty, or no, of wilful Murder. So the *Hebrews* underſtand the Word *Edah, Congregation*, in this Place, (as in many others,) to ſignify the *Sanhedrim of XXIII.* as Mr. *Selden* obſerves, *Lib.* ii. *de Synedr. cap.* 5. *n.* 2. and *Lib.* iii. *cap.* 8. *n.* 3. And as by *Congregation* is meant the *Court* where Cauſes were tried, ſo it is reaſonable to interpret it of that Court which ſat in the City where the Fact was committed, and not that in the City of Refuge; becauſe there the Witneſſes were; and it is expreſsly ſaid, *ver.* 25. that if the Congregation found him to be innocent, he ſhould be *reſtored to the City of Refuge.* Which evidently ſuppoſes he was not judged there, but in another Place; and none ſo proper, as that before mentioned.

Ver. 13. *And of theſe Cities which ye ſhall give, ſix Cities ye ſhall have for Refuge.*] They might flee unto any other Cities of the *Levites*; but in theſe ſix they were moſt certain to find Protection. See *ver.* 6. And the beſt Proviſion was made for the Manſlayer's eaſy and ſafe flying thither: For the Ways that led thither were to be made very plain and broad, (thirty two Cubits wide,) and to be kept in good Repair; for which they alledged (in the Title *Maccoth, cap.* 2. *ſect.* 5.) thoſe Words *Deut.* xix. 3. *Thou ſhalt prepare the way*, &c. And two Students in the Law were to accompany him; that if the Avenger of Blood ſhould overtake him, before he got into the City, they might endeavour to pacify him by wiſe Perſuaſions; and that he might not miſs his Way to the Place whether he intended to flee, there were Poſts erected, where two or three Ways met, with this Inſcription, MIKLAT, *i. e. the City of Refuge*, to direct him into that Road which led to it. A certain Day alſo was appointed, which was the *Fifteenth* of *February*, for the repairing of the Highways, and of the Bridges, which might have been broken by the Winter Rains or Floods.

Ver. 14. *And ye ſhall give three Cities on this ſide Jordan, and three Cities in the Land of Canaan.*] This ſeems not to be an equal Partition; the Land of *Canaan* being far bigger than the Territory beyond *Jordan*; for it contained above three Parts of Four of the Tribes of *Iſrael.* But it is to be conſidered, that the Country beyond *Jordan* was as long as the Land of *Canaan*, tho' not ſo broad: And they alſo beyond *Jordan* might flee to any of the Cities in *Canaan*, if they were nearer to them. And beſides, GOD commanded thoſe in *Canaan*, if he enlarged their Coaſt, to add three Cities more, beſides theſe, *Deut.* xix. 8, 9.

Why ſix Cities are appointed for this Purpoſe, and no more; and why three on one Side of *Jordan*, and three on the other, *Philo* alledges ſome myſtical Reaſons; but ſo far fetch'd, that I do not think fit to mention them.

Ver. 15. *Theſe ſix Cities ſhall be a Refuge.*] They all began to be ſo at the ſame Time, according to the *Talmudiſts.* For till thoſe three in *Canaan* were ſet out, theſe three on the other Side *Jordan* (tho' ſet out by *Moſes* before they went into *Canaan*, *Deut.* iv. 43.) did not receive any Manſlayer. Which they prove in the forenamed Title, *Maccoth, cap.* 2. *ſect.* 4. from theſe very Words, *theſe ſix ſhall be Cities of Refuge*; that is, when the other three were appointed, then they all received thoſe that fled to them.

*Both for the Children of Iſrael, and for the Stranger, and for the Sojourner among them.*] Both *Strangers* and *Sojourners* had renounced Idolatry, but had not equally embraced the Jewiſh Religion; yet both of them had the ſame Share in this Benefit, with the native *Iſraelites*; it being a natural Right, that every Man who was innocent ſhould be protected. The Difference between a *Stranger* and a *Sojourner* hath been often obſerved, particularly upon *Lev.* xix. 33, 34. *Numb.* xv. 15, 16.

*That every one that killeth any Perſon unawares may flee thither.*] That is, *every one* before mention'd, whether *Iſraelites*, *Strangers*, or *Sojourners.* But as for ſuch as were mere *Gentiles*, and not ſo much as Proſelytes of the Gate, if they killed another, tho' a *Gentile*, they had not the Benefit of this Law; becauſe they were not ſuffer'd to *dwell among them*, tho' they traffick'd in the Country. And if a Proſelyte of the Gate killed an *Iſraelite*, or one that was Circumciſed, he alſo, if we may believe the Jewiſh Doctors, was denied Protection in theſe Cities. But if he killed one like himſelf, (*i. e.* a Proſelyte of the Gate,) then he had the ſame Privilege with the *Iſraelites*, as they explain it. See *Selden, lib.* iv. *de Jure Nat. & Gent. cap.* 2. *p.* 477.

Ver. 16. *And if he ſmite him.*] Or rather, *but if he ſmite him.*

*With an Inſtrument of Iron, ſo that he die, he is a Murderer.*] For it was to be preſumed, that he who run at a Man with a Sword, or any ſuch Weapon, intended to do him a Miſchief; tho' perhaps he had no Malice to him beforehand, but did it in a Paſſion.

*So that he die.*] He never going abroad after he was wounded, *Exod.* xxi. 19, 20.

*The Murderer ſhall ſurely be put to death.*] Be taken away by the Judges, tho' he were in a City of Refuge; and, the Fact being proved, condemned to die for it.

Ver. 17. *And if he ſmite him with throwing a ſtone.*] In the *Hebrew* it is, *with a ſtone of the hand.* That is, ſay the *Jews*, with a great Stone that *fills the Hand*; not with a ſmall Stone, with which he could not be preſumed to intend to kill him; tho' he chanced to do it, by hitting him in the Eye, or ſome other very tender Part.

*Wherewith he may die.*] With a Stone big enough to kill him.

*And he die.*] So that it appears he died of that Blow.

*He is a Murderer; the Murderer ſhall ſurely be put to Death.*] He is as guilty, as the forenamed Perſon, who ſmote with an Inſtrument of Iron; and his Fleeing to the City of Refuge, ſhall not protect him from Death.

Ver. 18. *If he ſmite him with an Hand-Weapon of Wood.*] Such as a Battoon, (as we now ſpeak,) or a Club, or any ſuch kind of Inſtrument, as is likely to kill him.

*Wherewith he may die, &c.*] It made no Difference with what kind of Weapon or Inſtrument he was killed, whether it were of Iron, Wood, or Stone; if he were killed wittingly and knowingly, it was Murder; and the guilty Perſon was to ſuffer for it. *Aul. Gellius* hath collected the Names of the ſeveral Weapons, which were mentioned in ancient Hiſtory; of which there are near thirty, *Lib.* x. *Noct. Attic. c.* 25. one of which, called *Ligula*, he is pleaſed to explain, being then not common; and ſaith, it was a little Sword, in the Form of a *Tongue*, like our Poniard, I ſuppoſe, or Dagger, or long Knife; which was a dangerous Weapon; becauſe Men might hide it under their Cloaths, and kill others while they were in familiar Diſcourſe with them.

Ver. 19. *The Avenger of Blood himſelf.*] See *ver.* 12.

*Shall ſlay the Murderer.*] This is thought by many to be a mere Permiſſion, not a Precept; but the *Jews* think otherwiſe: That the next Kin (*i. e.* the Heir of him that was ſlain) ſtood bound to do his Endeavour to avenge his Blood. If he would not, (ſaith *Maimonides*,) or if he was not able; or if no ſuch Avenger was to be found, (*i. e.* the Murderer himſelf was the next Heir, or the Man ſlain was a Proſelyte of Juſtice without Iſſue,) he was to be proſecuted, and put to Death by the Court of Judgment, and that by the Sword. See *Selden, lib.* iv. *de Jure Nat. & Gent. cap.* i.

*When he meeteth him he ſhall ſlay him.*] He was not bound to ſtay for the Sentence of the Court, but might kill him wheresſoever he found him. See *ver.* 31.

Ver. 20. *But if he thruſt him of hatred*, &c.] Or rather, *for if he thruſt him*, &c. that is, if by any other Means, beſides thoſe mentioned *ver.* 16, 17, 18. he killed a Man wittingly, either by puſhing him down violently from an high or ſteep Place; or throwing him into the Water; or hurling a Stone at him; or letting any Thing fall down upon his Head, though never ſo ſlyly; if Death followed, and it appeared he bore a Hatred to him, he was to ſuffer Death, as in the former Caſes. See *Deut.* xix. 11. Now this was a ſufficient Proof of Hatred to him; if being a Neighbour, and they having ſome Difference, he had not ſpoken to him for three whole Days together.

Ver. 21. *Or in Enmity ſmote him with his Hand that he die, he that ſmote him ſhall ſurely be put to Death.*] If he gave him only a Blow with his Fiſt, of which he died, and it was proved he had Enmity to him, it was ſufficient to make him a Murderer,; and it warranted the Avenger of Blood to kill him, or obliged him to proſecute him, ſo that the City of Refuge ſhould not ſave him.

*The Revenger of Blood ſhall ſlay the Murderer when he meeteth him.*] The Civil Law declared him to be unworthy to enjoy the Inheritance of one that was murdered, if he neglected to proſecute the Perſon that killed him in ſome Court of Juſtice. But the *Jewiſh* Law allowed, or rather required a great deal more; that the next of Kin ſhould kill the Murderer with his own Hands, if he met him. And thus the *Abyſſines*, at this Day, (as *Ritterhuſius* obſerves out of *Alvarez*,) deliver the Murderer into the Hand of the next Kinſman, to torture him. The Reaſon of which Law, among the *Jews*, was, (as the ſame *Ritterhuſius* obſerves *de Jure Aſylorum, cap.* iv.) becauſe they being all deſcended from one and the ſame Stock, and equally taking of the ſame Right, they were all concerned in the ſhedding of the Blood of any one of them, eſpecially they who were neareſt to him in Blood, who ſeemed to be all ſtruck at, and injured in him. So that the Law, with great Reaſon, allowed them to avenge the Blood of him that was ſlain. With which theſe Verſes of *Ovid*, he thinks, agrees:

*Cum tibi ſint fratres, fratres ulciſcere læſos.*
*Cumque pater tibi ſit, jura tuere patris.*

Ver. 22. *But if he thruſt him ſuddenly without Enmity.*] Killed him (after the Manner forementioned, *ver.* 20.) in a violent Paſſion, having no ſuch Intention, and being perhaps highly provoked by him, or by Chance, as we ſpeak, and unawares, it being proved that there was no Enmity between them, no Signs of Hatred before this Fact.

*Or caſt upon him any Thing, without laying in Wait.*] Happen to hit him with any Thing, without Deſign to hurt him: See *Exod.* xxi. 13. *Deut.* xix. 5.

Ver. 23. *Or with any Stone wherewith he may die.*] See *ver.* 17.

*Seeing him not, aud caſting it upon him, that he die.*] Throwing it at ſomething elſe, or playing with it; and having no Thought of him, becauſe he did not ſee him.

*And was not his Enemy, neither ſought his Harm.*] Not having any Quarrel with him, not threatning, or any other Way diſcovering that he ſought to do him Miſchief.

Ver. 24. *Then the Congregation.*] That is, the Judgment to whom the Trial of ſuch Cauſes belonged: See *ver.* 12. Where I obſerved, that the Elders of the City of Refuge judged whether the Manſlayer, who fled thither, ſhould be received, or not, upon a ſummary Hearing of the Cauſe, and ſuch Examination as they could make at preſent. But the full Examination of it was reſerved to the Judges of the Place where the Fact was committed.

*Shall judge between the Slayer and the Avenger of Blood.*] They ſent for him out of the City of Refuge, to be brought before them; who heard what could be alledged againſt him, and what he could ſay for himſelf.

*According to theſe Judgments.*] Upon Trial they proceeded to give Judgment according to the foregoing Rules; which, in brief, are theſe: If a Man had no Intention to kill another, but it was purely involuntary, he was to be acquitted. If there appeared any Deſign upon his Life, or ſuch Hatred and Enmity as might move them to conclude he had an Intention to kill him, he was to be put to Death. But here the *Hebrew* Doctors (as Mr. *Selden* obſerves) diſtinguiſh the Killing of a Man into three Kinds: The *firſt* was, when, though it was from pure Ignorance and Error, yet there was ſome Negligence in it, which a prudent Man might have avoided. The *ſecond*, when a Man kills another ignorantly, and cannot be blamed for any Negligence, becauſe ſuch a Thing ſeldom happens. An Example of the *firſt* they make to be, when a Man, coming down a Ladder, falls upon another, and kills him. An Example of the *ſecond*, when going up a Ladder, a Man happens to do the ſame. The former is more frequent, and therefore they ſay, hath ſome kind of Blame in it; the other ſeldomer, and therefore hath none. A *third* kind, when any Man kills another out of Ignorance and Error alſo; but it approaches nearer to voluntary Murder: As when a Man, intending to kill one Man, happens to kill another with a Stone, or otherwiſe. In none of theſe Caſes, they ſay, the Court of Judgment could put any Man to Death. And the Cities of Refuge were not provided for the *ſecond* or *third* ſort, but only for the *firſt*; and that when the Man died preſently, and did not lie and languiſh of the Wound: For if he did, it might be ſuppoſed he died by his own Negligence, or otherwiſe, as well as by the Wound. In which Caſe, there was no need that the Man who wounded him, ſhould flee to the City of Refuge; nor could the Avenger of Blood meddle with him, no more than he could with a Father, when he gave his Son, or a Maſter, when he gave his Scholar Correction, and happened to kill him. The ſame was the Caſe of him, whoſe Office it was to arreſt Men, by publick Authority, and bring them before the Judges, if he ſtruck a Man that refuſed to go along with him, and killed him: See *Selden, lib.* iv. *de Jure Nat. & Gent. juxta Diſciplin. Heb. cap.* ii.

Ver. 25. *And the Congregation ſhall deliver the Slayer out of the Hands of the Avenger of Blood.*] If the Court found the Man was killed caſually, as the Perſon accuſed pretended, (*Joſh.* xx. 4.) then they charged the Avenger of Blood not to proſecute any further.

Both here, and in the foregoing *Verſe*, and in the next Words to theſe, by *Congregation* is meant the Judges of the City, (as I obſerved, *ver.* 12.) who were to determine in the Preſence, and in the Behalf of the People, whether the Manſlayer was capable of the Priviledge of the City of Refuge, or not; as we read *Joſh.* xx. 4, 6. Now theſe Things, (as a very learned Perſon of our own argues,) which were done by the *Elders*, (or *Judges*,) being ſaid to be done by the *Congregation*, or Aſſembly of the People, in whoſe Behalf they were done; it is no Wrong to the Holy Scriptures, when we ſay, that which they report to have been done by the *Church*, was acted by the chief Power of the Apoſtles and Elders, with the Conſent of the People. For it is manifeſt in the *New Teſtament*, that in the Apoſtles Time all the publick Acts of the Church were paſſed at the publick Aſſemblies of the ſame. As *Ordinations*, *Acts* i. 23. v. 36. *Excommunications*, *Matth.* xviii. 18, 19, 20. 1 *Cor.* v. 4. 2 *Corinth.* ii. 10. *Councils*, *Acts* xv. 4, 22. *other Acts*, 2 *Corinth.* vii. 19. And herewith agrees the primitive Cuſtom of the Church for divers Ages; whereby they gave Satisfaction to the People of the Integrity of their Proceedings, and by the ſame Means obliged Superiors to that Integrity, by making the Proceedings ſo manifeſt, and ſo to preſerve the Unity of the Church. And from this Intereſt of the People in ſuch Acts, it is at this Day, that the People of the Church of *England* are demanded, what they have to ſay againſt Ordinations and Marriages to be made. See Mr. *Thorndike*, in his *Rites of the Church in a Chriſtian State*, c. iii. p. 159. *&c.*

*And the Congregation ſhall reſtore him to the City of his Refuge, whither he was fled.*] They were to ſend him back again, from the Place where he was tried, to the City where he had taken Refuge, there to remain till the Time preſcribed in the next Words. This was more merciful than the Puniſhment inflicted by the *Attick Laws*, (which plainly ſhew they were borrowed in great Part from *Moſes*;) for he who ſlew a Man involuntarily, was forced to fly his Country. So the *Scholiaſt* upon the laſt of *Homer's Illiads*, Ἔθος ἦν παρὰ τοῖς παλαιοῖς τὸν ἀκούσιον φόνον ἐργασάμενον, φεύγειν ἐκ τῆς πατρίδος, *&c.* It was the Manner in ancient Times, for a Man that had killed another involuntarily, to flee his Country; and betaking himſelf to ſome neighbouring Place, to ſit with his Face covered, begging to be expiated. But this was only for a certain Time, as *Demoſthenes* tells us (in his Oration in *Ariſtocratem*,) ὁ νόμος κελεύει τὸν ἁλόντα ἐπ᾽ ἀκουσίῳ φόνῳ ἐν τίσιν ὡρισμένοις χρόνοις ἀπελθεῖν τακτὴν ὁδὸν, καὶ φεύγειν, *&c.* The Law requires him that is condemned of killing a Man involuntarily, for ſome limited Time to go away, and keep at an appointed Diſtance, till he can make his Peace with the Kindred of him that was ſlain: After which he may return again, *&c.*

*And he ſhall abide in it.*] Not ſtir out of the Limits of the City, that is, beyond the Suburbs, and the two thouſand Cubits, which encompaſſed them, (*ver.* 4, 5.) within which Bounds he was to keep.

*Unto the Death of the High-Prieſt, which was anointed with Oil.*] This looks like a Puniſhment to the Manſlayer; whereby others were taught to be very watchful over themſelves, leſt by Negligence they chanced to kill any Body, and ſo be forced to leave their own Home. 'But *Maimonides* takes it for a prudent Charity to the 'Manſlayer, and to the Relations of him that 'was ſlain: For by this Means the Manſlayer 'was kept out of the Sight of the Avenger of 'Blood, who might have been tempted ſome 'Time or other to fall upon him, if he had 'come in his Way: But by long Abſence his 'Anger might be mitigated, at leaſt by the 'Death of the High-Prieſt, the moſt excellent 'of all other Perſons, and moſt dear to every 'one in the Nation. Which made the publick 'Grief ſo great when he died, that Men forgot 'their private Reſentments: For nothing could 'fall out more grievous to all People, (ſaith he,) 'than the Death of the High-Prieſt, which 'ſwallowed up all other Grief, *More Nevoch.* 'P. iii. cap. 40.' And in the mean Time, the *Jews* ſay, that the Citizens of the Place were bound to teach him ſome Trade, whereby he might provide himſelf with Neceſſaries: And he had this Comfort alſo, during his Abſence from his own Family, that the Mother of the High-Prieſt ſent him many Gifts, that he might remain there more contentedly, and not pray for the Death of the High-Prieſt. So they tell us, in the Place fore-mentioned, *Maccoth*, *cap.* ii.

*ſect.* 6. Where they alſo obſerve, that if a Man killed the High-Prieſt, or the High-Prieſt himſelf happened to kill a Man involuntarily, they were to ſtay in the City of Refuge as long as they lived: Yet they found this Temperament, that if one who had been High-Prieſt, but removed from his Office, was alive when the Slaughter was committed; after his Death, both he that killed the High-Prieſt, or any other unawares, and the High-Prieſt himſelf, who had done the ſame, were ſet free from the City of Refuge. See *Selden*, *lib.* ii. *de Synedr. cap.* 9. *ſect.* 6. and *lib.* iii. *cap.* 8. *ſect.* 3.

There may ſeem to be ſome Inequality in this Law, becauſe as ſome High-Prieſts lived long, and others but a ſhort Time, ſo ſome Menſlayers fled to the City at the Beginning of their Prieſthood, and others juſt before their Death. But it muſt be conſidered that this could not be better ordered than to make the Manſlayer's Liberty depend upon the Death of the High-Prieſt, whenſoever it fell out; that an higher Value might be ſet upon him; and that it might repreſent our Deliverance only by the Death of the Son of God; of which many great Men look upon this as a Type, or Shadow; though, it muſt be confeſſed, there is not the leaſt Signification of this in the New Teſtament. And ſince the great Expiation, which the High-Prieſt made every Year on the Day of Atonement, did not procure ſuch Men their Liberty, I cannot look upon it as the Effect of the High-Prieſt's Death, but only as that which followed upon it, by vertue of this Law. For the High-Prieſt having a great Power every where, and particularly in theſe Cities of the Prieſts and Levites, over whom he was the Chief, it is poſſible the Manſlayer might be confined here by ſome peculiar Act of his Authority; which expiring together with himſelf, he was releaſed.

Ver. 26. *But if the Slayer ſhall at any Time.*] During the Life of the High-Prieſt.

*Come without the Border of the City of Refuge, whither he was fled.*] If he went beyond the Bounds of the Fields, in which he had Liberty to walk, and might not be touched. For if a Tree was planted (as the *Miſna* reſolves in *Maccoth*) within the Borders of the Fields of the City, tho' the Boughs ſtretched themſelves beyond the Borders, yet the Manſlayer was ſafe under the Tree. In like manner, when Churches became Places of Refuge, the Civil Law allowed the Privilege to extend to the Church-Gate: And the Council of *Toledo* to thirty Paces from the Church; which Pope *Nicholas* enlarged to forty. Thus among the Heathen, the Bounds of the Refuge at the Temple of *Diana* at *Epheſus*, was ſometimes more, and ſometimes leſs, as *Ritterhuſius* obſerves in his Book before named, where he ſhews how far it was extended by *Alexander*, and afterwards farther by others. And *Tacitus*, *Lib.* iii. *Annalium*, mentions a Temple of hers, to which was granted, by ſeveral Emperors, *duobus millibus paſſuum eandem ſanctitatem*, the ſame Sanctity for two Miles round about it.

Ver. 27. *And the Avenger of Blood find him without the Borders of the City of his Refuge, and the Avenger of Blood kill the Slayer, he ſhall not be guilty of Death.*] The Court of Judgment were not to put him to Death; tho' perhaps he was obnoxious to the Judgment of God, becauſe he had killed an innocent Perſon: But he was free from the Puniſhment of the Law, that Menſlayers might be the more careful to keep within their Bounds; which was a profitable Reſtraint upon them, for the Publick Good. All Men ſeeing how much God hated Murder, by the Confinement of him who had ſlain a Man unawares, to a kind of Impriſonment.

But it may be ſaid, on the other Side, that he who killed a Manſlayer in this caſe, was perfectly guiltleſs; becauſe he did not herein act as a private Perſon, but executed a Sentence againſt him, who was condemned by publick Authority. Which gave no Protection to the Manſlayer, but within the Borders of his City of Refuge; leaving him to the Avenger of Blood, if he came out of thoſe Bounds, till the Death of the High-Prieſt. After which, if the Avenger of Blood killed him, no doubt he was to be puniſhed as a Murderer.

Ver. 28. *Becauſe he ſhould have remained in the City of his Refuge, until the Death of the High-Prieſt.*] Theſe Words give the Reaſon, why the Avenger of Blood was not to be puniſh'd in this Caſe; becauſe the Manſlayer was guilty of breaking another Law, and ſo in ſome ſort acceſſory to his own death; for he might have been ſafe, if he had pleaſed.

*But after the Death of the High-Prieſt, the Slayer ſhall return to the Land of his Poſſeſſion.*] Where he was not only to remain ſafe, but to be reſtored to all his Honours, if he had any before he fled to the City of Refuge.

Ver. 29. *So theſe Things ſhall be for a Statute of Judgment unto you.*] A Rule whereby to judge between Manſlayers and Murderers.

*Throughout all Generations.*] The like Clauſes are uſual in the ancient Civil Law: *Hoc perpetua lege ſancimus. Hoc generali & in perpetuum valitura lege decernimus*, &c.

*In all your Dwellings.*] This the *Jews* interpret as an Obligation upon them, to have Courts of Judgment whereſoever they dwell. Thus *R. Solomon*, upon theſe very words, *They teach us*, ſaith he, *the Uſe of Courts of Judgment, which ought to be even out of the Land, all the Time that they were uſed in the Land.* So the ancient Book *Siphri*, and many others mentioned by our moſt Learned *Selden*, *Lib.* ii. *de Synedr. cap.* 5. *n.* 1.

Ver. 30. *Whoſo killeth any Perſon, the Murderer ſhall be put to Death by the Mouth of Witneſſes.*] This Direction for their Proceedings in this Caſe, was to be the Rule in all others of like Nature, by examining Witneſſes, who were to be competent. Upon which Account ten Sorts of Perſons were uncapable to be Witneſſes, according to the *Hebrew* Doctors, *viz. Women*, *Servants*, *Minors*, *Fools*, the *Deaf* and *Dumb*, the *Blind*, *Impious*, and *audacious People*, *near Relations*, and thoſe that had *been* convicted of bearing falſe Witneſs: And they endeavour, after their manner, to find Reaſons againſt all theſe in the Law it ſelf. See *Selden*, *Lib.* ii. *de Synedr. cap.* 13. *n.* 11.

*But one Witneſs ſhall not teſtify againſt any Perſon, to cauſe him to die.*] This was ſuch an eſtabliſhed Rule in the Civil Law, that it ſaith, *ubi numerus teſtium non adjicitur, ſufficient duo*, where the Number of Witneſſes is not mentioned, two ſuffices. *Pluralis enim locutio, duorum numero contentu eſt.* For where Witneſſes in the Plural Number are ſpoken of, two are enough to anſwer the Intention of the Law. Which Number therefore are frequently mentioned expreſsly in Scripture, as neceſſary in all Caſes, *Deut.* xvii. 6. particularly in this of Murder, xix. 15. Yet where there was but one Witneſs, or not two who both together ſaw the Man killed, ſo that he who was accuſed of the Murder, could not be put to Death, he was thrown into a very ſtrait Priſon, and there fed with Bread and Water of Affliction, till his Bowels were ſorely pinched, &c. if we may believe the Jewiſh Doctors, mentioned by *Selden, Lib.* iv. *de Jure Nat. & Gent. cap.* 1.

Ver. 31. *Moreover, ye ſhall take no Satisfaction for the Life of a Murderer.*] If a Murderer would have given all his Eſtate to ſave his Life, or the Avenger of Blood would have accepted a Compenſation, or freely let him go, the Judges (when they had found him guilty) could not reſtore him to the City of Refuge, but he was to ſuffer Death. For the Life of him that was ſlain, was not (as *Maimonides* ſpeaks) part of the Goods of the Avenger of Blood, but belonged to Almighty God; who ſet ſuch a Value on a Man's Life, that he would not ſuffer any Price to be taken for it. See *Selden* in the ſame *Chapter p.* 470.

Ver. 32. *And ye ſhall take no Satisfaction for him that is fled to the City of Refuge, that he may come to dwell in the Land, until the Death of the High-Prieſt.*] No Money was to purchaſe his Liberty to dwell any where elſe but there, till the Time appointed by the Law: But this Puniſhment for Manſlaughter, was as indiſpenſable as Death for Murder. And therefore if any Man happened to kill another in the City of Refuge, to which he was confined, he was forced to flee to another City of Refuge, and there abide till the Death of the High-Prieſt.

Ver. 33. *So ye ſhall not pollute the Land wherein ye are; for Blood defileth the Land.*] By this it appears, that the next of Kin was bound to proſecute the Murderer unto Death, for the Good of his Country, which otherwiſe would have had a Guilt upon it, and that very grievous. For they are the greateſt Crimes, as *Maimonides* obſerves, which are ſaid to pollute the Land, or them, or God's Sanctuary, *viz. Idolatry, Lev.* xx 3. all the *Filthineſs* that is forbidden, xviii. 24, 25. and *Murder* here mentioned, *More Nevoch. P.* iii. *cap.* 47.

*And the Land cannot be cleanſed of the Blood that is ſhed therein, but by the Blood of him that ſhed it.*] The ſame *Maimonides* obſerves, in the forty firſt *Chapter* of that Book, 'That it is a Piece of 'Univerſal Juſtice to make a Man ſuffer, what 'he hath made another ſuffer. If he hath hurt 'his Body, he muſt ſuffer for it in his own Body; if in his Money, his own Purſe muſt pay 'for it; if he have taken away his Life, he 'muſt die for it himſelf. And the Puniſhment 'can neither be mitigated, nor any Compenſation accepted for it. For which he quotes 'theſe Words; and upon this Account reſolves, 'that if he that was murdered ſhould live a few 'Days or Hours after his deadly Wound, and 'being in ſound Underſtanding, ſhould deſire 'he that killeth him might not die for it, declaring that he freely forgave him, his Deſire 'was not to be granted, but Blood was to be 'puniſhed with Blood: Whether he that was 'ſlain was a great Man, or a mean, a Freeman, 'or a Slave, a wiſe Man, or a Fool; becauſe 'there is no Sin committed by Men greater 'than this is.

Ver. 34. *Defile not therefore the Land which ye ſhall inhabit.*] By ſuffering a Murderer to live.

*Wherein I dwell.*] This is given as a Reaſon elſewhere, (ſee ver. 3.) why they ſhould put all polluted People out of their Camps, becauſe God dwelt in them, *viz.* in his Sanctuary, which made this Land be called the *Holy Land*, and God's Poſſeſſion, 2 *Chron*, xx. 11.

*For I the* Lord *dwell among the Children of Iſrael.*] See *Exod.* xxv. 8. The very ſame was practiſed among the *Athenians*, with ſome little Alteration. For *Demoſthenes* ſays, it was one of their Laws, τὸν ἐκ προνοίας ἀποκτείναντα θανάτῳ ζημιοῦσθαι, *that he who out of Forethought killed a Man, ſhould be put to Death.* And he tells us alſo, that it was not lawful for the Judges to take Money to remit the Puniſhment, after he was condemned: Tho' if the Proſecutors compounded with him or his Friends before-hand, and deſiſted from the Proſecution his Life was ſaved. If he fled from Juſtice, all his Goods were confiſcated, and he forfeited all the Rights of a Citizen, both Civil and Sacred. See **Sam. *Petitus*** **his Comment. *in Leges Atticas*,** *lib.* vii. *tit.* 1.

## CHAP. XXXVI.

Ver. 1. AND *the chief Fathers of the Families of the Children of Gilead, the Son of Machir, the Son of Manaſſeh,* &c.] Not the Fathers of thoſe Families, whoſe Inheritance had been aſſigned them already on this Side *Jordan*, in the Land of *Gilead*; but the other Half of the Tribe of *Manaſſeh*, who were to have their Inheritance in *Canaan*, where the Daughters of *Zelophehad* alſo had their Portion, as appears from *Joſh.* xvii. 3, 4, &c.

*Come near and ſpeak before Moſes, and before the Princes, the chief Fathers of the Children of Iſrael.*] Who were met together in a great Aſſembly, as they uſed to do, about publick Affairs. See xxvii. 2. xxxi. xxxii. 2.

Ver. 2. *And they ſaid, the* Lord *commanded my Lord.*] This ſhews that one of them was the Mouth of the reſt.

*To give the Land for an Inheritance by Lot to the Children of Iſrael.*] See xxvi. 52, 53. For there the Foundation of all theſe Doubts was laid.

*And my Lord was commanded by the* Lord *to give the Inheritance of Zelophehad.*] Which ſhould have fallen to *Zelophehad*, had he been alive.

*Our Brother.*] So they called their near Relations.

*Unto his Daughters.*] Who petitioned him for the Poſſeſſion which ſhould have been their Father's, and it was granted them. See xxvii. 6, 7.

Ver. 3. *And if they be married to any of the Sons of the other Tribes of the Children of Iſrael.*] They being rich, many, it might be ſuppoſed, of the other Tribes, as well as their own, would court them for their Wives: And if they ſhould chooſe an Husband that was not of their own Tribe, they repreſent to *Moſes* the Inconveniencies which from thence would follow.

*Then ſhall their Inheritance be taken from the Inheritance of our Fathers.*] *i. e.* Go out of our Tribe, to which it originally belonged.

*And ſhall be put to the Inheritance of the Tribe, whereinto they are received.*] Become a Part of the Inheritance of that Tribe into which they married.

*So ſhall it be taken from the Lot of our Inheritance.*] For it muſt have deſcended unto their Children, who were of another Tribe by the Father's Side; which alone was conſidered, and not the Mother's, in this Caſe.

Ver. 4. *And when the Jubilee of the Children of Iſrael ſhall be.*] Which was ordained for the preſerving Eſtates in the Tribes and Families to which they originally appertained, *Lev.* xxv. 10, 13.

*Then ſhall their Inheritance be put unto the Inheritance of the Tribe whereunto they are received.*] The Jubilee will not help us in this Caſe, by making their Inheritances return as other Lands do; becauſe they are become the Inheritance of another Tribe, by the Right of Marriage.

*So ſhall their Inheritance be taken away from the Inheritance of the Tribe of our Fathers.*] So will their Eſtate go out of our Tribe, without Remedy, becauſe the Jubilee it ſelf will give us no Relief.

Ver. 5. *And Moſes commanded the Children of Iſrael, according to the Word of the* Lord.] Whom, I ſuppoſe, he conſulted about this Matter, (as he did when the firſt Doubt was moved about the Inheritance of theſe Women, xxvii. 5.) and received the Anſwer by which he here commanded the *Iſraelites* to govern themſelves.

*The Tribe of Joſeph.*] In whoſe Name the chief Fathers of their ſeveral Families made this Repreſentation to *Moſes*; as became Men who took Care of the Concerns of the whole Tribe.

*Hath ſaid well.*] In deſiring the Inheritance of theſe Women might not go out of their Tribe; which was prevented by the following Law.

Ver. 6. *This is the Thing which the* Lord *doth command, concerning the Daughters of Zelophehad, ſaying, Let them marry to whom they think beſt.*] They were not confined to any particular Perſons; but might have their Choice among thoſe who were deſcended from the ſame Stock, as it immediately follows.

*Only to the Family of the Tribe of their Father ſhall they marry.*] Only with theſe two Limitations, that they might not marry a Man of another Tribe; nor a Man of another Family in their own Tribe. For it is very manifeſt, that they are tied to marry into the Family of their Father; and accordingly they did actually marry their Couſin-Germans, as we now ſpeak, *Ver.* 11. For this Law was made for the Preſervation of *Families*, (as well as of *Tribes*,) as the Law for the Redemption of Lands was. And therefore theſe Words, *the Family of the Tribe of their Father*, are well tranſlated by *Grotius* (upon *Matt.* i. 16.) *Familia ſtirpis paternæ*, the Family of the Stock of their Father, which was that they deſired might not periſh, xxvii. 4. and was the Ground of the Law, which commanded a Man to marry the Wife of his Brother, who left no Iſſue, *Deut.* xxv. 16. Therefore there being ſeveral Families in the Tribe of *Manaſſeh*, xxvi. 29, 30, 31, 32. theſe Women could marry only into the Family of the *Hepherites*.

Ver. 7. *So ſhall not the Inheritance of the Children of Iſrael remove from Tribe to Tribe.*] For by preſerving it in the Family to which it was given, it was neceſſarily preſerved in the Tribe.

*For every one of the Children of Iſrael ſhall keep himſelf to the Inheritance of the Tribe of his Fathers.*] And not endeavour to get any Part of the Inheritance of another Tribe, by marrying an Heireſs in it. *Plato* himſelf took Care of this, that when a Man left only a Daughter, his Eſtate ſhould not be carried by her to a Stranger, but ſhe ſhould be bound to marry Κατ' ἀγχιστείαν, one that was neareſt of Kin to her. And if there was a Want of near Kindred μεχρὶ μὲν ἀδελφοῦ υἱιδῶν, &c. it ſhould deſcend to the Children of her Father's Brother, or the Children of the Grandfather, ſome of which he ordains ſhould marry her, *Lib.* xi. *de Legibus*, *p.* 924, 925. *Edit. Sarrani.*

Ver. 8. *And every Daughter that poſſeſſeth an Inheritance in any Tribe of the Children of Iſrael.*] Here this Law is made general, that all Women who were Heireſſes, as the Daughters of *Zelophehad* were, ſhould do as they are here commanded. And this was one of the *Attick* Laws, which, as *Grotius* obſerves, were plainly borrowed from the Law of *Moſes*, Μὴ ἐξεῖναι ταῖς ἐπικλήροις ἔξω τῆς ἀγχιστείας γαμεῖν, &c. *That an Heireſs ſhould not marry out of her Kindred*, but diſpoſe of her ſelf and Eſtate, τῷ ἐγγύτατα γένους, to one neareſt of Kin to her; which was one of the Laws of *Solon*, as *Sam. Petitus* obſerves out of *Iſæus*, *Pollux*, and others, in his *Comment. in Leges Atticas*, *Lib.* vi. *tit.* i. *p.* 441.

*Shall be Wife to one of the Family of the Tribe of her Father.*] Here ſhe is confined to her Family, and not merely to her Tribe. But this concerned only ſuch as were Heireſſes: All other Women might marry into what Tribe they pleaſed; as appears by thoſe very Books, wherein we read that *Aaron* himſelf married the Siſter of the Prince of *Judah*, *Exod.* vi. 22. And if any object, that this was before the giving of the Law, it is evident that *Jehoida*, a Prieſt, and conſequently of the Tribe of *Levi*, married King *Jehoram*'s Siſter, who was of the Tribe of *Judah*, 2 *Chron.* xxii. 11. And long before this, all the Tribes of *Iſrael* being in great Sollicitude how to find Wives for their Brethren of *Benjamin*, did not ſcruple their having them out of any Tribe, if it had not been for their Oath, *Judg.* xxi. 18. And, to add no more, *David* himſelf, of the Tribe of *Judah*, married *Michal* the Daughter of *Saul*, who was of the Tribe of *Benjamin*.

The *Talmudiſts* add, that even theſe Heireſſes might marry into what Tribe they pleaſed, after the firſt Diviſion of the Land by *Joſhua*: To which they imagine this Law was reſtrained; it being a common Saying among them, That *it did not belong to any Age, but that in which it was made.* In the following Ages they pretend a Man might purchaſe Land in any Tribe, and poſſeſs it alway;

Way; or have the Inheritance of it by Marriage, tho' he were of another Tribe, as *Selden* ſhews their Opinion to be, *lib. de Succeſſionibus ad Leges Hebr. cap.* 18. and *lib.* iii. *de Synedr. cap.* 4. *n.* 1. and *Buxtorf. de Sponſal. & Divortiis*, *ſect.* 44. But this is well confuted by *Grotius* in his *Annotations* upon *Matth.* i. 16.

Ver. 9. *Neither ſhall the Inheritance remove from one Tribe to another Tribe.*] This eſtabliſhes in general what he had ſaid before, *ver.* 7. with particular Reſpect to the Daughters of *Zelophehad*. But *Moſes ben Nachman* upon theſe very Words, aſſerts the *Talmudick* Opinion before-mention'd, that this concerns only the preſent Time, not future Ages. And puts this Caſe, (which is the ſtrongeſt that can be thought of,) If a Woman were married into another Tribe, after which Marriage, her Father and all her Brethren dying without Children, the Inheritance fell to her, and conſequently, ſaith he, the Poſſeſſion muſt devolve from one Tribe to another, into which ſhe had married. But, according to the Letter of theſe Words, the Inheritance was rather to deſcend to the next of her Kindred, than by her be carried out of the Tribe to which it belonged.

*But every one of the Tribes of the Children of Iſrael ſhall keep himſelf to his own Inheritance.*] Shall *cleave* or *ſtick* cloſe to his own Inheritance, as the *Hebrew* Word ſignifies; and as the *Greek* and *Latin* expreſſes it. The Reaſon of the Command was, as *Procopius Gazæus* obſerves, to prevent the Confuſion of Tribes. How the vulgar *Latin* came to deviate ſo much from the *Hebrew* Text, and from the Intention of this Law, (as it hath done in this and the two preceding *Verſes*,) I ſhall not here examine. It is ſufficient to note, that *Onkelos* hath expreſſed the *Hebrew* Text Word for Word; and the LXX. do not depart from the Senſe of it.

Ver. 10. *Even as the* LORD *commanded Moſes, ſo did the Daughters of Zelophehad.*] Accordingly they followed this Direction when they came into the Land of *Canaan*, and had received their Portion there. Now there being no ſuch Words added here, as there are in other Caſes, *this ſhall be unto the Children of Iſrael a Statute of Judgment*, xxvii. 11. much leſs a *Statute of Judgment throughout your Generations*, xxxv. 29. it led, I conjecture, the *Talmudick* Doctors into the fore-mention'd Opinion, that this Law concerned only the preſent Generation.

Ver. 11. *For Mahlah, Tizzah, and Hoglah, and Milkah, and Noah, the Daughters of Zelophehad.*] Thus they are called both in xxvi. 33. and xxvii. 1. tho' they are not there mention'd in the ſame Order; for *Tizzah* is there named laſt, who here is nam'd in the ſecond Place. Perhaps they are ſet down here in the Order wherein they were diſpoſed in Marriage; and *Tizzah*, who was the younger, was married in the ſecond Place.

*Were married unto their Father's Brothers Sons.*] For *Hepher*, no doubt, had other Sons beſides *Zelophehad*, who had Iſſue-male, tho' *Zelophehad* had not. What their Names were, or how many of them, we do not know; but ſome ſuppoſe them to have been ſix; one of which died in the Wilderneſs without Iſſue. See *Selden de Succeſſionibus*, *cap.* 23. where he diſcourſes at large of the Portion which fell to them in the Land of *Canaan*.

Ver. 12. *And they were married into the Families*, &c.] In the Margin, more exactly out of the Hebrew, *to ſome that were of the Families*; i. e. to one of the Families of *Manaſſeh*, from whom ſeveral Families deſcended, xxvi. 29. &c.

*And their Inheritance remained in the Tribe of the Family of their Father.*] The Word for *Tribe* ſignifies ſometimes merely a Family in a Tribe. And ſo the LXX. (as *Grotius* obſerves in the Place before-named) in this very Buſineſs, uſes ſometimes the Word δῆμος, and ſometimes φυλὴ; the former of which ſignifies a Part of a whole Tribe. And thus *Joſephus* alſo uſes the Word φυλὴ to ſignify a Family. Mr. *Selden* hath the ſame Obſervation in his Book *de Succeſſionibus*, *cap.* 18. that משפחה is ſometimes tranſlated φυλὴ; and then it ſignifies not a Tribe, but πατριὰν, συγγένειαν, *familiam*, *cognationem*, *ſeu genus ſanguine proximum*; a Family, a Kindred, or thoſe that are next in Blood. But there is no need of theſe Obſervations, if the Words be tranſlated, as they may, rightly; *and their Inheritance remained in the Tribe*, *and the Family of their Father*. See *Ver.* 6.

Ver. 13. *Theſe are the Commandments and the Judgments which the* LORD *commanded by the Hand of Moſes, to the Children of Iſrael in the Plains of Moab by Jordan near Jericho.*] He began to deliver the Precepts here intended at *Chapter* xxvi. (ſee *Ver.* 3.) and continues them to this Place. By *Commandments*, ſeem to be meant the Precepts about the Worſhip of GOD, *Chapter* xxviii, xxix, xxx. and by *Judgments*, the Civil Laws about dividing their Inheritances, and regulating their Deſcent to their Poſterity, and eſtabliſhing Cities of Refuge for Manſlayers, which are expreſly called *a Statute of Judgment*, xxvii. 11. xxxv. 29. Some other Things are interſperſed, as GOD's Commandment to number the People, (which was in order to the aſſigning them their Inheritances proportionable to their Families,) to execute Judgment on the *Midianites*; and to ſet down in Writing their Travels in the Wilderneſs; of which I have given an Account in their proper Places.

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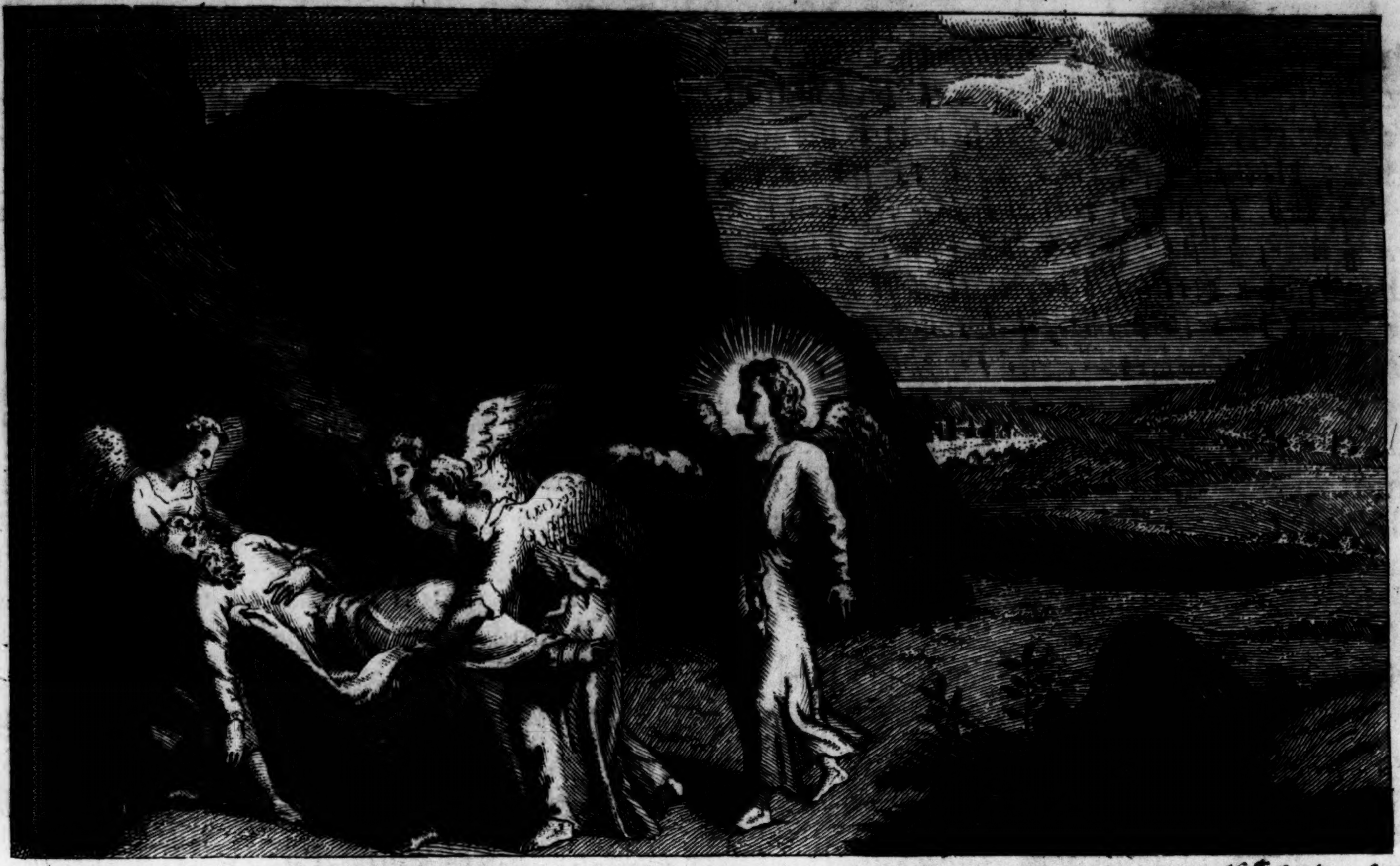
## *The End of* NUMBERS.

THE



V:dr Gucht . Sculp

# The Fifth Book of *MOSES*,
## CALLED
# DEUTERONOMY.

### CHAP. I.

THIS Book had the Name of *DEUTERONOMY* given it by the *Greeks*, from the principal Scope and Deſign of it; which was to repeat unto the *Iſraelites*, before *MOSES* left them, the *chief Laws of* God, which had been given them: That they who were not then born when they were firſt delivered, or were uncapable to underſtand them, or had not ſufficiently regarded them, might be inſtructed in them, and awaken'd to attend them. See *Ver.* 1, & 5. In order to this, he premiſes a ſhort Narrative of what had befaln them ſince they came from Mount *Sinai* unto this Time, in the *three* firſt Chapters; and then in the *fourth* urges them by a moſt pathetical Exhortation, to the Obſervance of thoſe Laws, which he had taught them, eſpecially the *Ten Commandments*, with which he begins the *fifth* Chapter; where he makes a ſolemn Rehearſal of the Covenant God made with them in *Horeb*; and what immediately followed upon the Delivery of the Law by God himſelf, from Mount *Sinai*. And then, having earneſtly preſſed the Obſervation of the *firſt Commandment*, in the former Part of the *ſixth* Chapter, and in the latter Part of it, and in the ſeveral Chapters that follow, (to the End of the *eleventh*,) reminded them of a great many Things which God had done for them, and given them ſeveral Cautions, leſt they let them ſlip out of their Minds, and uſed many Arguments from ſeveral Topicks, (as we call them,) to move them to be obedient to all the other Commandments; he proceeds in the *twelfth* Chapter, and ſo forward to the *twenty eighth*, to remember them of a great many other Laws beſides the Ten Commandments, which he had delivered to them. Some of which he explains; others he enforces with further Reaſons; and in ſeveral Places adds new Laws for the greater Security of the Whole, (particularly, he orders the writing of God's Law upon Stones, when they came into the Land of *Canaan*, Chapter xxvii.) and then pronounces thoſe Promiſes which God had made to the Obedient, and his Threatnings to the Diſobedient, more largely, and with greater Force, than he had done in the xxvith of *Leviticus*. After which he again remembers them of ſeveral wonderful Works of God for them, (Chapter xxix.) and renews the Covenant between God and them; uſing ſeveral Arguments to perſuade them to a dutiful Obſervance of God's Law: Which he commands (Chapter xxxi.) to be read to all the People in the Concluſion of every Seventh Year, that none might pretend Ignorance of it. And then concludes all with a moſt admirable Song, which he orders every one to learn; and with a Bleſſing upon the Twelve Tribes.

All this was done in the two laſt Months of the laſt Year of *Moſes* his Life. But not all at once; as plainly appears by ſeveral Parts of the Book; in which he writes what he deliver'd to them, at ſeveral Times. Which is the Reaſon of the Repetition of the very ſame Thing, over and over again: That he might make it ſink into their Minds by being often inculcated. Some have been ſo fooliſh, as to make this an Objection againſt this Book being compoſed by *MOSES*. But it ſhews their great Ignorance; all wiſe Men having ever judg'd it neceſſary to ſay τὰ αὐτὰ περὶ τῶν αὐτῶν, the very ſame Things, concerning the ſame Things; that they might be thoroughly underſtood, and fixed in the Memory of their Auditors, and ſettled in their Hearts and Affections. Particularly *Epictetus* (as *David Chytræus* long ago obſerved) deliver'd this as a profitable Rule in all Studies; Εἰδέναι, χρὴ, ὅτι οὐ ῥάδιον δόγμα παραγενέσθαι ἀνθρώπῳ, εἰ μὴ καθ' ἑκάστην ἡμέραν τὰ αὐτὰ ϗ λέγῃ τις ϗ ἀκούῃ, ϗ ἅμα χρῷτο πρὸς τὸν βίον. *This muſt be known*, as a certain Truth, *that it is not eaſy for a Man to attain the ſolid Knowledge of any Thing, unleſs he both read and hear the ſame Things every Day; and alſo ſet himſelf to the Practice of them.* This Courſe *Moſes* took with the Children of *Iſrael:* Spending every Day, it is likely, of the latter End of his Life, in calling to their Mind, again and again, what he had taught them; and the Reaſon they had to do accordingly.

Verſe 1. THESE *be the Words.*] This Book contains the Words

*Which Moſes ſpake unto all Iſrael.*] All the People could not hear what he ſaid, but he ordered the Elders and Heads of the ſeveral Tribes, to communicate to the whole Congregation what he delivered to them, in the Audience of many of the People who were aſſembled with them. Thus theſe Words are commonly underſtood. But conſidering the great Weight of what is here ſaid, I rather think that *Moſes* himſelf, at ſeveral Times, ſpake what here follows, in the Ears of the People. See V. 1.

*On this Side Jordan.*] The Vulgar *Latin* having tranſlated the Hebrew Words [*beeber*] *on the other Side Jordan*, it hath furniſhed ſome ill-diſpoſed Minds with an Argument, that *Moſes* was not the Author of this Book: For he that wrote, plainly ſhews that he was in *Canaan* when he wrote it. But a very little Conſideration would have prevented this frivolous Objection; there being nothing more certain, than that the Hebrew Words ſignify indifferently, either one Side or the other; and may be literally tranſlated *in the Paſſage over Jordan*, or as they were about to paſs over it; as *Huetius* obſerves and proves by plain Examples, that the *Hebrews* have no other Word to expreſs their Mind, when they would ſay either on this Side or beyond. See *Demonſtr. Evang. Propoſ.* iv. *Cap.* xiv. To which another learned Writer ſince him (*Hermannus Witſius, Lib.* I. *Miſcel. Sacr. Cap.* xiv.) hath added ſeveral other Places which evidently ſhew that *beeber* is a Word that indifferently belongs to either Side of any Place, (See 1 *Sam.* xiv. 40.) and muſt be determined, by the Matter in hand, to which it is to be applied. And here undoubtedly it is to be rendred *on this Side Jordan.* See iii. 8.

*In the Wilderneſs in the Plain.*] In the Plain of *Moab*, where they had remained a long while; as appears from the foregoing Book, *Numb.* xxii. 1. xxvi. 3, 63. xxxi. 12. xxxiii. 48, 59. xxxv. 1. xxxvi. 13.

*Over againſt the Red Sea.*] There is no Word in the Hebrew Text for *Sea*; and therefore the Marginal Tranſlation is to be preferred, which is, *over againſt Suph*; which was a Place in the Country of *Moab*, (See *Numb.* xxi. 14.) over againſt which they now lay encamped; but were ſo far diſtant from the *Red Sea*, that there can be no Reſpect to it here.

*Between Paran.*] He doth not mean the *Wilderneſs of Paran*, frequently mentioned in the foregoing Book, (for that was as remote from hence as the Red Sea,) but ſome Place in the Country of *Moab*, as *Suph* was, and the reſt of the Places which here follow.

*And Tophel, and Laban, and Hazeroth, and Dizabah.*] There was a Place called *Hazeroth*, where they had encamped a long Time ago, *Numb.* xi. 35. xxxiii. 17. but it was in another Wilderneſs far from this Place, as appears by the Account *Moſes* gives of their Removals from that Place to this, where they now lay, *Numb.* xxxiii. 17, 48, 49. And therefore I take this, and the other three Places here mentioned, to have been Frontier-Towns in the Country of *Moab*, which lay upon the Borders of this Plain. The laſt of which, *Dizabah*, is tranſlated by the LXX. and the Vulgar, as if it ſignified a Place where there were Mines of Gold.

*Onkelos* and the *Hieruſalem Targum*, who take *Suph* to ſignify the *Red Sea*, and *Paran* for the Wilderneſs through which they had come many Years ago, &c. are forced to add ſeveral Words to make out the Senſe of this Verſe in this Manner; *Theſe be the Words which* Moſes *ſpake unto all* Iſrael *on this Side* Jordan, &c. *reproving them becauſe they ſinned in the Deſert, and provoked God in the Plain over againſt the Red Sea; and murmured in* Paran *about Manna; and at* Hazeroth *for Fleſh*, &c. And ſo they proceed to mention other Sins committed in other Places; but not in theſe here named: Which they force, from their natural Senſe, to comply with this Conceit.

Ver. 2. *There are eleven Days Journey from Horeb*, &c.] Or *eleven Days* (we were a coming) *from Horeb, by the Way of Mount Seir, unto Kadeſh-Barnea.* Which cannot be underſtood of the whole Time they ſpent between theſe two Places, but only of the Time they ſpent in travelling: For they ſtayed a Month at *Kibroth-Hataavah*, and a Week more at *Hazeroth*, *Numb.* xi. 21. xii. 15, 16. before they came to *Kadeſh-Barnea.* This he repreſents to them, to make them ſenſible, they had been kept in the Wilderneſs ſo many Years, as had paſſed ſince they came out of *Egypt*; not becauſe it was a long Way to *Canaan*, but for the Reaſon mentioned in the xiv<sup>th</sup> of *Numbers.* For from *Horeb* (whither he ordered them to go, when they came out of *Egypt*) they came in eleven Days, and took no long Journeys, to the Borders of the Land of *Canaan*; where *Kadeſh-Barnea* lay. So *Maimonides*; the Way was plain and known between *Horeb* (whither GOD brought them on Purpoſe to ſerve him) and *Kadeſh:* Which was the Beginning of an habitable Country; according to what he ſaith *Numb.* xx. 16. See *More Nevochim, Pag.* iii. *Cap.* i. See *Numb.* xiii. 26.

*By the Way of Mount Seir.*] The Country of the *Edomites. Chap.* ii. *Ver.* 12.

*Unto Kadeſh-Barnea.*] How they were ordered to come hither, and what they did here, he relates, *Ver.* 6. 19. and ſo proceeds to give an Account of ſeveral remarkable Things which befel them, unto the Time when he wrote theſe Things; which he ſets down in the next Verſe.

Ver. 3. *And it came to paſs in the fortieth Year.*] After they came out of *Egypt.*

*In the eleventh Month, on the firſt Day of the Month.*] In the firſt Month of this fortieth Year, they came into the Wilderneſs of *Zin*, unto another *Kadeſh*, *Numb.* xx. 1. From whence they removed to Mount *Hor*; where *Aaron* died on the firſt Day of the fifth Month of this Year. See there, *ver.* 28. Where it appears, *ver.* 29. they mourned for him thirty Days, that is, till the Beginning of the ſixth Month. In which they fought with King *Arad*, *Numb.* xxi. and from Mount *Hor* travelled from Place to Place (as we read there, and *Numb.* xxxiii.) till they came to theſe Plains of *Moab*. In which Journeys, and in the reſt of the Tranſactions, mentioned in the latter End of the Book of *Numbers*, they ſpent the other five Months of this Year; as I have obſerved in their proper Places. And now began the eleventh Month, when *Moſes*, being to leave the World before the End of this Year, ſpake all that follows in this Book. And this Speech (which he begins *ver.* 6. and continues to the fortieth Verſe of the fourth Chapter) the great Primate of *Ireland* thinks, he made to the People on the twentieth of *February*, and on the Sabbath-Day; as the Reader may find in his *Annals.*

*That Moſes ſpake unto the Children of Iſrael, according unto all that the* Lord *hath given him in Commandment unto them.*] Made a Rehearſal of all that at ſeveral Times he had received from the Lord, and delivered unto them.

Ver. 4. *After he had ſlain Sihon the King of the Amorites, which dwelt at Heſhbon.*] About five Months ago; for it was after *Aaron*'s Death, which was the firſt Day of the fifth Month, *Numb.* xxxiii. 38. and they mourned for him all that Month. See *Numb.* xxi. 21, &c.

*And Og the King of Baſhan, which dwelt at Aſtaroth.*] This was a City in the Country of *Baſhan*, (*Joſh.* xiii. 31.) and a City it was of very great Antiquity, as appears from *Gen.* xiv. 5. See there. From whence ſome think the famous Goddeſs *Aſtarte* had her Name, being here worſhipped. But whether that Goddeſs took her Name from this City, or the City from the Goddeſs, is not certain; as Mr. *Selden* obſerves in his *Syntagma* ii. *de Diis Syris*, *cap.* 2. But that the Heathen Deities were wont to have their Names from the Groves, Mountains, Cities, and Caves, where they were worſhipped, is as certain, as it is uncertain from whence *Aſtarte*, or *Aſtaroth* (as the Scripture-Name is) was ſo called.

*In Edrei.*] His Royal Palace was at *Aſtaroth*. (as *Sihon*'s was at *Heſhbon*;) but he was ſlain in *Edrei*, *Numb.* xxi. 33.

Ver. 5. *On this Side Jordan, in the Land of Moab.*] In the Plains of *Moab*; before they paſſed over *Jordan*. See *Ver.* 1.

*Began Moſes to declare this Law, ſaying.*] To call to Remembrance that which any one had forgotten; and to explain that which any one did not underſtand. So *Maimonides* expounds theſe Words in *Seder Zeraim*. ‘In the End of the fortieth Year, in the Beginning of the Month *Shebat*, *Moſes* called the People together, ſaying; ‘The Time of my Death draws near, if any one ‘therefore hath forgot any Thing that I have ‘delivered, let him come and receive it; or if ‘any Thing ſeem dubious, let him come that ‘I may explain it. And ſo they ſay in *Siphri*, ‘*If any one have forgotten any Conſtitution, let* ‘*him come and hear it the ſecond Time*; *if he* ‘*need to have any Thing unfolded, let him come* ‘*and hear the Explication of it.*’ For which he quotes this Verſe; and ſays that *Moſes* ſpent all his Time in this, from the Beginning of the Month *Shebat*, to the ſeventh Day of *Adar*. And what he now ſaid was likely to be the more regarded, becauſe theſe were, in a Manner, his dying Words; for he lived but till the ſeventh Day of the next Month; and ſeems to have compoſed this Book as a Compendium of his whole Law, for the familiar Uſe of the Children of *Iſrael*; from whence it is called *Deuteronomy*, i. e. a ſecond Law. See *Huetius* in his *Demonſtr. Evang. Propoſ.* iv. *Cap.* 1.

Ver. 6. *The* Lord *our God ſpake unto us in Horeb, ſaying.*] *Numb.* x. 13.

*Ye have dwelt long enough in this Mount.*] From the third Month of the firſt Year (*Exod.* xix. 1.) to the twentieth Day of the ſecond Year after they came out of *Egypt*, (*Numb.* x. 11.) they ſtayed at Mount *Sinai*, which is the ſame with *Horeb*, they being only two Tops of the ſame Mountain, one of them ſomething higher than the other, as they are deſcribed by thoſe who have taken a View of them. For *Moſes* was twice with God, for the Space of forty Days, in this Mount: And here the Tabernacle, and all Things belonging to it were made, according to the Orders he there received; and then was erected and conſecrated; and the People all numbred and diſpoſed under ſeveral Standards, to march in ſuch Order as God appointed, *Numb.* ii. 3, 10, 17, &c. x. 14, 15, &c.

Ver. 7. *Turn you.*] From this Mountain.

*And take your Journey.*] Reſume your Journey, which you have ſo long intermitted.

*And go to the Mount of the Amorites.*] A Mount on the South Part of *Canaan*, inhabited by the *Amorites*, together with ſome *Canaanites* and *Amalekites*, *Numb.* xiv. 25, 43, 45. But the principal Poſſeſſors of it were *Amorites*, as is expreſſed more than once in this Chapter, *Ver.* 19, 20, 44. This is the Mountain to which *Moſes* bid the Spies go up, *Numb.* xiii. 17. and ſo they did *Ver.* 22.

*And unto all the Places nigh thereunto.*] And ſo paſs into all the Neighbouring Country, which lies near it.

*In the Plain, in the Hills, and in the Vale.*] This is a Deſcription of the Country nigh unto this Mountain: Some of which was Champion, (as we ſpeak,) and other Parts of it conſiſted of Hills and Dales.

*And in the South, and by the Sea-ſide, to the Land of the Canaanites, and unto Lebanon, and unto the great River, the River Euphrates.*] And ſo go into all the reſt of the Land of *Canaan*: The ſeveral Quarters of which he here ſets forth. The Southern Part lying toward this Mountain; the Weſtern upon the Sea, (where the People properly called *Canaanites* dwelt,) the Northern toward *Lebanon*; and the Eaſtern towards the River *Euphrates*. Which by other Authors, as well as *Moſes*, is called the *great River*. So *Callimachus* in his Hymn to *Apollo*, v. 103.

Ἀσσυρίου ποταμοῖο μέγας ῥόος——

*The great Flood of the Aſſyrian River*; which the *Scholiaſt* obſerves is meant of *Euphrates*. And *Lucan*

——*cum Tigride magnus*
*Euphrates*—— *l.* iii. *ver.* 253.

Ver. 8. *Behold, I have ſet the Land.*] In the Hebrew, *Given the Land*, i. e. beſtowed it upon you, and am ready to bring you into the Poſſeſſion of it.

*Before you.*] That every one of you may have his Share of it. Or, that you may go whither you pleaſe, and ſettle your ſelves in it, *Gen.* xiii. 9. xxxiv. 10.

*Go in and poſſeſs the Land.*] Therefore make no longer Stay here in the Wilderneſs; but go and take Poſſeſſion of my Gift.

*Which the* LORD *ſware unto your Fathers, Abraham, Iſaac, and Jacob,* &c.] *Gen.* xv. 18. xvii. 7, 8. xxvi. 3. xxviii. 13.

Ver. 9. *And I ſpake unto you at that Time, ſaying;*] About the Time of their coming to *Horeb*, or Mount *Sinai*. For the Story of *Jethro*, unto which this relates, preceded that immediately, *Exod.* xviii. Many great Men place it after the giving of the Law: Of which ſee *Selden, lib.* ii. *de Synedr. Cap.* 2. *n.* iv.

*I am not able to bear you alone.*] We do not read, before now, that *Moſes* ſpake thus to the People. But *Jethro* ſpake in this Manner to him, *Exod.* xviii. 18. and gave him Advice to take ſome others to his Aſſiſtance, *ver.* 21. which Advice he followed, *ver.* 24. And then ſpake to the People what *Jethro* had ſaid to him; and enlarged upon it in the Words we read here, in the following Verſes: Where he gives them the Reaſon why he could not perform the Office of a Judge alone.

Ver. 10. *The* LORD *your God hath multiplied you; and, behold, ye are this Day, as the Stars of Heaven for Multitude.*] Increaſed unto a greater Number than can eaſily be told.

Ver. 11. *The* LORD *God of your Fathers make you a thouſand Times ſo many as you are.*] As if he had ſaid, I am not troubled at your vaſt Increaſe, but bleſs GOD for it; and beſeech him to make you a thouſand Times more numerous than at preſent you are.

*And bleſs you, as he hath promiſed you.*] In the Promiſe often repeated to their Fathers, *Gen.* xii. 2. xv. 5. xvii. 5, 6. xviii. 18. xxii. 17. xxvi. 4. xxviii. 14.

Ver. 12. *How can I my ſelf alone bear your Cumbrance, and your Burden, and your Strife?*] But how is it poſſible for one Man alone to undergo the Labour of hearing all the Complaints of ſuch a Multitude; and of remedying all their Grievances, and determining all their Controverſies? So the laſt Word ſignifies, *Suits at Law*, (as we ſpeak,) as the two former ſignify other Differences, which aroſe between one Man and another, about ſuch Things as are mentioned in the xxi, xxii, and xxiii Chapters of EXODUS. The firſt Word, which we tranſlate *Cumbrance*, ſignifies *tedioſam litigantium ſerram*, (as *Hottinger* interprets it, in his *Smegna Orientale, Lib.* i. *Cap.* 6.) the tedious Pleadings of thoſe that manage Cauſes before a Judge, by Bills and Anſwers, (ſuppoſe,) and Rejoinders, &c.

Ver. 13. *Take ye.*] In the Hebrew it is, *Give ye*, i. e. preſent unto me ſuch Perſons as you think fit, according to the following Characters.

*Wiſe Men, and underſtanding, and known among your Tribes.*] Men of known Wiſdom, Prudence, and Integrity; ſkilful in Divine and Human Laws. See *Exod.* xviii. 21. Some take *Wiſe Men* to ſignify ſuch as knew much; and *Underſtanding*, ſuch as had Prudence to make uſe of their Knowledge, being Men of Experience, and they were to be noted for both theſe; otherwiſe the People would not have reverenced them.

Ver. 14. *And ye anſwered me, and ſaid, The Thing which thou haſt ſpoken is good for us to do.*] This Conſent of the People is not recorded before; but ſufficiently implied in their Submiſſion to this Regulation, mentioned *Exod.* xviii. 26.

Ver. 15. *So I took the chief of your Tribes, wiſe Men, and known.*] From among thoſe Men that they preſented to him, he took, I ſuppoſe, ſuch Perſons among the Chief of their Tribes, as were endowed with the Qualities here named, and were known by all ſo to be. For obſcure Perſons, either for Birth, or Experience in Affairs, would have been contemned: And therefore he choſe the nobleſt of thoſe that were preſented to him, (called here the *Chief of their Tribes,*) if they were no leſs worthy than others. For ſome ſuch no doubt there were among their great Men, as might be thought fit for this high Employment. And they were the fitter, becauſe being Men of Quality, (as we ſpeak,) they were leſs liable to be corrupted by Bribery. From which *Moſes* took care all Judges ſhould be ſo free, that he expreſly requires they ſhould be Men *hating Covetouſneſs*, *Exod.* xviii. 21. And *Solon* did not forget to make this a Part of the Oath, which every Judge in *Athens* took, (which is mentioned at large by *Demoſthenes* in his Oration againſt *Timocrates*) οὐδὲ δῶρα δέξομαι τῆς ἡλιάσεως ἕνεκα, οὔτ' αὐτὸς ἐγὼ, οὔτ' ἄλλος ἐμοὶ, &c. *I will receive no Gift upon the Account of my Sentence; neither I my ſelf, nor any Body elſe for me, nor others with my Knowledge, by any Artifice or Device whatſoever.*

*And made them Heads over you.*] Set them to govern and rule the People, (as it is expreſſed *ver.* 13.) by deciding all Cauſes which were brought before them; as far as they were able to underſtand them.

*Captains over Thouſands, and Captains over Hundreds, and Captains over Fifties, and Captains over Tens.*] It is a Queſtion, whether they were Commanders over ſo many Families, or Perſons; as I obſerved upon *Exod.* xviii. 25. *Hermannus Conringius* thinks they were Rulers (as the Word ſignifies) over ſo many Fathers of Families, underſtanding by a Family, that which we now call an Houſhold, *De Republ. Hebræorum, Sect.* xviii.

*And Officers among your Tribes.*] The ſame great Man, in the xxvith Section of the ſame Book, takes *Schotrim* to have been Judges, as well as the reſt. His great Reaſon is, becauſe the Seventy Elders were ordered to be choſen out of them, among others, *Numb.* xi. 16. Now it is altogether improbable, he thinks, that ſuch a *Prophetical College* as that was, ſhould be choſen out of ſuch mean Officers, as the Hebrew Doctors make theſe *Schotrim* to have been. But ſee what I have noted upon *Exod.* v. 14. and *Numb.* xi. 16. And let me here add, that if they were Judges, (and not Attendants upon them,) they were very mean ones, being put below the *Rulers of Ten.* But howſoever this be, it is certain ſome of theſe Judges had greater Authority than others, being intruſted with a larger Juriſdiction; and it's likely, greater Abilities were required in thoſe over *Thouſands*, than in thoſe over *Tens*. As in the great *Sanhedrim* afterwards, the Jews make more Things neceſſary to qualify Men for a Place in it, than were requiſite for thoſe in lower Courts; where no Man could ſit (much leſs in the higheſt) unleſs theſe *ſeven* Things were remarkable in him, (as *Maimonides* ſaith, *Halacah Sanhedrim*, *Cap.* iv. *Sect.* 7.) *Wiſdom*, *Humility*, *the Fear of God*, *Contempt of Riches*, *Love of Truth*, *a good Fame*; and he was *beloved alſo of others.*

Ver. 16. *And I charged your Judges at that Time, ſaying.*] As the Quality of their Perſons, and their Endowments made them conſiderable, ſo they were dignified with the honourable Name of *Schofetim*, and were alſo called *Elders*, which had been, a long Time, a Title of Honour among the Jews, and in other Nations.

*Hear the Cauſes between your Brethren.*] This was a neceſſary Quality in a good Judge, to give Audience to every one that brought a Cauſe before him; and not to delay any Man. But the Jews infer from theſe Words, that it was not lawful to hear any Man when his Adverſary was abſent; but both Parties were to be there preſent. And they were alſo to be heard ſpeak for themſelves, if they pleaſed: Which was Part of the forenamed Oath which *Solon* ordered all the *Athenian* Judges to take, Ἀκροάσομαι τοῦ τε κατηγόρου καὶ τοῦ ἀπολογουμένου ὁμοίως ἀμφοῖν, *I will hear the Accuſer and the Defender, both alike.*

*And judge righteouſly.*] The next Thing required of a Judge, was to be upright and impartial, not conſidering what the Man was, but his Cauſe. This is implied in the following Words,

*Between every Man and his Brother.*] *i. e.* Between one *Iſraelite* and another.

*And the Stranger that is with you.*] *i. e.* Between an *Iſraelite* and a *Proſelyte*: Whether he were received into the Covenant by Circumciſion, or not. For of this latter Sort there were, no doubt, a great Number, amongſt that mixed Multitude, who came with them out of *Egypt*, *Exod.* xii. 38. And while they were in the Wilderneſs, there was not a diſtinct Court for *Iſraelites* and *Proſelytes*; but their Cauſes were tried in one and the ſame, as Mr. *Selden* obſerves, *Lib.* ii. *de Synedris*, *Cap.* iii. *N.* 1.

Ver. 17. *And ye ſhall not reſpect Perſons in Judgment.*] Not be ſwayed by particular Affection or Intereſt; but judge ſincerely, without Reſpect to Relation, or any Benefit or Injury received.

*Ye ſhall hear the Small, as well as the Great.*] Be equally diſpoſed patiently to attend to the Cauſe of a poor Man, as of a great; and to do him as ſpeedy and impartial Juſtice. See *Lev.* xix. 15. And here the Hebrew Doctors tell us of ſome ſingular Practices in their Courts, to preſerve the Diſpenſation of exact Juſtice: For if one of the contending Parties came into them richly cloathed, and the other poorly, they would not hear them till both were cloathed alike. Nor would they ſuffer one of them to ſit, and the other ſtand; but both of them either ſat, or ſtood. And if they ſat, one of them was not permitted to ſit higher than the other; but they ſat by each other's Side, &c. See *Selden Lib.* ii. *de Synedr. Cap.* xiii. *N.* 10.

*Ye ſhall not be afraid of the Face of Men.*] Courage and undaunted Reſolution is another neceſſary Qualification in a Judge; who muſt not be over-awed by what any Man can do unto him; but remember (as it here follows) that he is in God's Place.

*For the Judgment is* God's.] God gave them their Commiſſion by *Moſes*; ſo that they were his Miniſters, and acted by his Authority: And therefore might be confident he would defend them in the Diſcharge of their Office. This ſhews that tho' *Moſes* alone acted by immediate Authority from God, yet theſe always being conſtituted by him, were to be look'd upon as pronouncing Sentence in his Name; who, after a peculiar Manner, was the King and ſupreme Governor of the People of *Iſrael.*

*And the Cauſe which is too hard for you, bring it unto me, and I will hear it.*] Another Quality, is Humility, in not adventuring to judge of Things above their Reach. Some think there were certain Cauſes reſerved to the Cognizance of *Moſes*, (as I obſerv'd upon *Exod.* xviii. 12.) but the contrary appears by theſe Words, that all Manner of Cauſes were brought before theſe Judges; and they, not the People, brought ſuch Cauſes before *Moſes*, as they found too hard for them to determine. So that they, not the Perſon whoſe Cauſe it was, judged of the Difficulty of the Cauſe. See *Selden Lib.* i. *de Synedris*, *Cap.* xvi.

Ver. 18. *And I commanded you at that Time all the Things that ye ſhould do.*] As he rightly informed their Judges, ſo he inſtructed the People alſo in their Duty, before they went from *Horeb*; by delivering to them *the Judgments* which God commanded him to ſet before them, *Exod.* xxi. 1. contained in that and in the two following Chapters; whereby both they and their Judges were to govern themſelves.

Ver. 19. *And when we departed from Horeb.*] See *Numb.* x. 2.

*We went through all that great and terrible Wilderneſs.*] It may well be called *great* becauſe it extended a great Way. For after three Days Journey (*Numb.* x. 12.) they ſettled at *Kibroth-hataavah*; which was in this Wilderneſs of *Paran*. From whence they went to *Hazeroth*, which is ſtill ſaid to be in this Wilderneſs, *Numb.* xi. 35. And when they went from thence, they were in the ſame Wilderneſs, xii. 16. where *Kadeſh* was, xiii. 26. and ſee xxxiii. 19. And this Wilderneſs was very *terrible*, or dreadful; becauſe there were no Inhabitants in it, but wild Beaſts.

*Which you ſaw by the Way of the Mountain of the Amorites.*] All the Way you went towards that Mountain. See *Ver.* 7.

*As the* Lord *our God commanded us.*] According to the Direction which God gave them, by the Motion of the Cloud that went before them.

*And we came to Kadeſh-Barnea.*] Where they reſted at the Foot of that Mountain, in the Wilderneſs of *Paran*, *Numb.* xiii. 2, 26.

Ver. 20. *And I ſaid unto you, ye are come to the Mountain of the Amorites, which the* Lord *our* God *doth give unto us.*] For this was Part of the Country, which God beſtowed upon them, for their Poſſeſſion; as appears from *Numb.* xxxiv. 4. Where *Kadeſh-Barnea* is mentioned as a frontier Place in their South-Border. And indeed the *Amorites*, wheresoever they found them, were to be expelled; as they had already diſpoſſeſſed them of the whole Kingdom of *Sihon*, who was King of the *Amorites*, *Numb.* xxi. 21, 25, 26.

Ver. 21. *Behold, the* Lord *thy* God *hath ſet the Land before thee.*] All the Country beyond this Mountain, *ver.* 8.

*Go up.*] For there was a great Aſcent to it, *Numb.* xiii. 17.

*And poſſeſs it.*] Enter upon the Poſſeſſion of it.

*As the* Lord God *of thy Fathers hath ſaid unto thee.*] According to the Promiſe made by God long ago, to *Abraham*, *Iſaac*, and *Jacob*, (See *ver.* 8.) which he is now ready to perform.

*Fear not, neither be diſcouraged.*] Do not dread either their Number, or their Strength; but truſt in the Lord, (whoſe Name he repeats four Times in theſe three Verſes,) that he will make good his Word.

Ver. 22. *And ye came near unto me every one of you.*] The Heads of every Tribe, in the Name of the whole Congregation; whoſe Deſire this was.

*And ſaid, we will ſend Men before us.*] Some ſelect Perſons.

*And they ſhall ſearch out the Land.*] Give us an Account how it lies, and what kind of Country it is.

*And bring us Word again by what Way we ſhall go up.*] Inform us which Way to direct our March into it.

*And into what Cities we ſhall come.*] What Cities we ſhall firſt attack, to make our Way the clearer into the Country. *Moſes* alſo charges the Men that went to ſearch the Land, with many other Enquiries, (*Numb.* xiii. 18, 19, 20.) that the People might receive the fulleſt Satiſfaction.

Ver. 23. *And the Saying pleaſed me well.*] He thought this a reaſonable Motion, proceeding only from a prudent Caution; whereas, in truth, they were timorous, and diſtruſtful of God's Promiſe.

*And I took twelve Men of you, one of a Tribe.*] That every body might be ſatiſfied, when they heard the Report of their Brethren, *Numb.* xiii. 2, 3, 4. &c. and God directed him ſo to do, as we read there.

Ver. 24. *And they turned.*] From *Kadeſh-Barnea.*

*And went up into the Mountain.*] *Numb.* xiii. 17, 21.

*And came into the Valley of Eſchol.*] It appears by the Relation, *Numb.* xiii. 21, 22, 23. that this was the laſt Place unto which they came, when they had ended their Search.

*And ſearched it out.*] After they had gone through all the Quarters of the Country.

Ver. 25. *And they took of the Fruit of the Land, in their Hands, and brought it down unto us.*] Both Grapes, Pomegranats, and Figs, *Numb.* xiii. 23.

*And brought us Word again, and ſaid, it is a good Land which the* Lord *our* God *doth give us.*] So they all ſaid unanimouſly, and brought along with them a Demonſtration of it, *Numb.* xiii. 27. only they added, that they were not able to deal with the Inhabitants of it.

Ver. 26. *Notwithſtanding ye would not go up, but rebelled againſt the Commandment of the* Lord *your* God.] Who bad you go up, and not be afraid, *Ver.* 8, 21. Which was the greater Sin; becauſe he had not only brought them to the Borders of the Land, but convinced them that he had not deluded them with fair Promiſes of a better Country than really it was: For they all ſaw the goodly Fruit which it produced; and ought therefore to have believed he would fulfil his Word, and give them the Poſſeſſion of it.

Ver. 27. *And ye murmured in your Tents.*] After great Lamentations for a whole Night together, *Numb.* xiv. 1.

*And ſaid, becauſe the* Lord *hated us, he hath brought us forth out of the Land of Egypt.*] Unto which therefore they deſired and conſpired to return, *Numb.* xiv. 4.

*To deliver us into the Hand of the Amorites to deſtroy us.*] Nothing can be more prenicious (as *Grotius* here obſerves) than a Perſuaſion that God doth not love us, but hath a Deſign upon us, to deſtroy us.

Ver. 28. *Whither ſhall we go up?*] *Moſes*, I ſuppoſe, ſtill preſſed them to go up, and take Poſſeſſion of the Land: To which they give him this ſnappiſh Anſwer.

*Our Brethren have diſcouraged our Hearts.*] The Men that you your ſelf ſent to ſearch the Land, diſpirited us by the Report they have brought us. Which would not have had that Effect upon them, if they had minded one Part of it, as much as the other, and calmly conſidered what *Caleb* and *Joſhua* ſaid, who made no Doubt of Succeſs.

*Saying, the People is greater and taller than we.*] More numerous, and of far greater Stature and Strength, *Numb.* xiii. 28, 33.

*Their Cities are great, and walled up to Heaven.*] The Spies only told them, that their *Cities were walled, and very great*, *Numb.* xiii. 28. but their Fear and Confuſion of Thoughts augmented the Danger of attempting the Conqueſt of them: Yet *Moſes* himſelf thinks good afterwards to uſe the ſame *Hyperbole*, ix. 1. which is common in the beſt Authors. For thus *Homer* in *Odyſſ.* ε. ver. 239. ſpeaks of a Fir-Tree as high as Heaven, *i. e.* exceeding tall:

——— ἐλάτη δ' ἦν οὐρανομήκης.

Many other Inſtances may be ſeen in *Bochartus* his *Phaleg. Lib.* I. *Cap.* xiii.

*And moreover, we have ſeen the Sons of the Anakims there.*] See *Numb.* xiii. 28, 33. *Conſt. L'Empereur* will rather have it tranſlated *the Sons of the Giants*, as the LXX. and *Onkelos* take it. Yet he acknowledges that *Anak* ſeems to have been the firſt Parent and Propagator of the Race of Giants after the Flood; and therefore it may be properly tranſlated as we do. See *Annot. in Itiner. Benjamini Tudelenſis*, *p.* 136.

Ver. 29. *Then I ſaid unto you.*] *Moſes* here at large relates what he ſaid unto their Fathers, upon this Occaſion; which he doth not mention in the Book of Numbers, (where we read only of his falling down before God,) that he might awaken this Generation to a greater Confidence in God, and a Dread of his Judgment.

*Dread not, nor be afraid of them.*] Do not conſider ſo much how ſtrong they are, as how powerful the Lord your God is, who hath promiſed you this good Land.

Ver. 30. *The* Lord *your* God *which goeth before you.*] In a glorious Pillar of Cloud and Fire.

*He ſhall fight you.*] As he had done hitherto, *Exod.* xiv. 14. xvii. 8, &c.

*According to all that he did for you in Egypt before your Eyes.*] Why ſhould you think he is leſs able to bring you into *Canaan*, than he was to redeem you from *Egypt*, where you were oppreſſed by very powerful Enemies?

Ver. 31. *And in the Wilderneſs.*] Ever ſince they came from thence through the Wilderneſs of the *Red Sea*, *Exod.* xiii. 18. and the Wilderneſs of *Sin*, *Exod.* xvi. 1. and the Wilderneſs of *Sinai*, *Exod.* xix. 1, 2. and then through that terrible Wilderneſs of *Paran*. See above, *Ver.* 19.

*Where thou haſt ſeen how the* Lord *thy God bare thee, as a Man doth bare his Son.*] The long Experience they had of his tender Care he had had over them, (which was as indulgent as that of a kind Father towards his only Son, when he is a Child, whom he carries in his Arms,) ſhould have made them confident of his gracious Providence for the future.

*In all the Way that ye went, until ye came to this Place.*] He made Proviſion for them in the moſt deſolate Places; bringing them Water out of a Rock; ſending Bread down to them from Heaven; defending them from wild Beaſts, and from their fiercer Enemies, *&c.*

Ver. 32. *Yet in this Thing ye did not believe the* Lord *your God.*] He could not prevail with them to truſt God; and go up, as he commanded, in his Power and Might to poſſeſs the Land. Nor could all that *Caleb* and *Joſhua* ſaid, at all move them, *Numb.* xiv. 7, 8, 9.

Ver. 33. *Who went in the Way before you.*] Never failed conſtantly to direct and guide you in your Journeys, *Exod.* xiii. 22.

*To ſearch you out a Place to pitch your Tents in.*] But always mark'd out your Encampments, where they ſhould be, *Numb.* x. 17.

*In Fire by Night, to ſhew you by what Way you ſhould go, and in a Cloud by Day.*] That they might be able to travel by Night, as well as by Day: Which was moſt convenient in Summer Time, when the Sun was very ſcorching in a Wilderneſs, where there was no Shelter, *Exod.* xiii. 21. *Numb.* x. 16, 21.

Ver. 34. *And the* Lord *heard the Voice of your Words.*] They not only diſtruſted God, (*Ver.* 32.) but murmured againſt their Leaders, and againſt God, in a mutinous Manner; conſulting to return into *Egypt*, *Numb.* xiv. 1, 2, 3, 4. And moreover ſpake of ſtoning *Caleb* and *Joſhua* for their good Advice, *Ver.* 10.

*And was wroth, and ſware, ſaying.*] Which ſo provoked the Divine Majeſty, that he irrevocably determined what follows; confirming it with an Oath, *Numb.* xiv. 21.

Ver. 35. *Surely there ſhall not one of theſe Men of this evil Generation, ſee that good Land,* &c.] See *Numb.* xiv. 21, 28, 29.

Ver. 36. *Save Caleb the Son of Jephunneh.*] And *Joſhua* the Son of *Nun*. See xiv. 24, 30. And ſee below, *Ver.* 38.

*He ſhall ſee it, and to him will I give the Land that he hath trodden upon,* &c.] This was as exactly fulfilled, as their diſinheriting was, *Joſh.* xiv. 9, 12. Where the particular Portion of Land is mentioned, which God promiſed to him, and which *Joſhua* gave him in the Mountain where the *Anakims* dwelt. For ſuch was the wonderful Faith and Courage of *Caleb*, that he doubted not to diſpoſſeſs thoſe, whom the reſt of the *Iſraelites* dreaded as invincible.

Ver. 37. *Alſo the* Lord *was angry with me.*] Not at that Time, but afterwards; when they came into the Wilderneſs of *Zin*, to another *Kadeſh*, *Numb.* xx. 1, 12.

*For your ſakes.*] By Occaſion of their freſh Diſcontents and mutinous Upbraidings of him, (*Numb.* xx. 2, 3, 4.) which provoked him ſo, that he ſpake unadviſedly with his Lips, as the *Pſalmiſt* obſerves, *Pſal.* cvi. 31. 32. This was an high Aggravation of their Guilt; that they not only undid themſelves, but brought great Diſpleaſure upon their worthy Leader and Governour, whom they wearied with their Tumults and Rebellions. Or the Meaning may be, (which doth not much differ from the Account now given,) that they murmuring in a tumultuous Manner, when they ſaw the Water did not flow out of the Rock at the firſt Stroke, he himſelf alſo was put into ſuch a Commotion, that he began to doubt, and ſay God would do nothing for ſuch a rebellious People; though he had declared he would. If this be true, he ſoon recovered himſelf, and ſmote the Rock again, in Confidence God would be as good as his Word. But God was ſo angry at the Words he had ſpoken, that he ſo far puniſhed him for them, as to deny him Entrance into *Canaan*.

*Saying, Thou ſhalt not go in thither.*] Which Threatning is renewed a little before his Death, *Numb.* xxvii. 13, 14. and he could not get repealed by any Entreaties, as we read in this Book, iii. 26.

Ver. 38. *But Joſhua the Son of Nun, which ſtandeth before thee.*] *i. e.* Waits upon thee.

*He ſhall go in thither.*] So God promiſed, when he, as well as *Caleb*, endeavoured to put Courage into the People to go and poſſeſs the Land, *Numb.* xiv. 6, 7, &c. 30.

*Encourage him, for he ſhall cauſe Iſrael to inherit it.*] Not only go thither, and have his Portion there, but be the Captain of *Iſrael*, and conquer the Land for them, aud divide it among them. This intimates as if *Joſhua* was afraid, he might be excluded as well as his Maſter, being extreamly troubled, it is likely that he was not ſuffered to reap the Fruit of his long Labours. Therefore God bids *Moſes* encourage his Hope, and command him to take Heart, (as we ſpeak,) for undoubtedly he ſhould do more than go into *Canaan*. Which may be the Reaſon, why his Name is not put into the Exception, (*Ver.* 35, 36.) together with *Caleb*'s; but they are mentioned ſeparately; becauſe there was ſomething to be ſaid peculiar to each of them.

Ver. 39. *Moreover, your Little-ones, whom ye ſaid ſhould be a Prey.*] See *Numb.* xiv. 31.

*Which in that Day had no Knowledge of Good and Evil.*] And conſequently did not provoke God by their Diſobedience.

*They ſhall go in thither,* &c.] Their Innocence moved Pity towards them: Though Children, in ſome Caſes, were cut off for their Fathers Sins.

Ver. 40. *But as for you, turn you.*] From the Land of *Canaan*; to which they were not permitted to go.

*And take your Journey into the Wilderneſs.*] And get you back again into the Wilderneſs, out of which I have brought you, *Numb.* xiv. 25.

*By the Way of the Red-Sea.*] Thus they had their Deſire, in ſome Part, of returning into *Egypt*, (*Numb.* xiv. 4.) which was not far from the Red-Sea.

Ver. 41. *Then you anſwered, and ſaid unto me, We have ſinned againſt the* Lord.] They repented, when it was too late to do them any Good. See *Numb.* xiv. 40.

*We will go up, and fight, according to all that the* Lord *our* God *commanded us.*] Now they reſolve to encounter thoſe Enemies, of whom they were before ſo afraid, as to ſpeak of ſtoning thoſe who exhorted them not to fear them, *Numb.* xiv. 9, 10.

*And when you girded on every Man his Weapons of War, ye were ready to go up into the Hill.*] They not only made a ſtout Reſolution, but actually prepared themſelves for the Onſet: As if there were no Difficulty in that, which a little before they dreaded to think of. So *de Dieu* tranſlates the laſt Words, *Ye thought it an eaſy Matter to aſcend the Hill*; or ye deſpiſed going up the Mountain; in our Language, *made nothing of it.*

Ver. 42. *And the* Lord *ſaid unto me, ſay unto them, Go not up.*] *Numb.* xiv. 41, 42.

*Neither Fight.*] Much leſs think of fighting.

*For I am not among you.*] By my powerful Preſence to ſubdue your Enemies, or to defend you from them, (ſo the Phraſe is often uſed;) for the Ark of the Covenant, the Token of God's Preſence, did not go with them, *Numb.* xiv. 44.

*Leſt ye be ſmitten before your Enemies.*] Which would be a far greater Diſgrace, than marching away from them.

Ver. 43. *So I ſpake unto you.*] *Numb.* xiv. 42, 43.

*And ye would not hear.*] No more than before; when he bad them go up.

*And rebelled againſt the Commandment of the* Lord.] For now it was againſt his Will, as before it was his Will, that they ſhould go up.

*And went preſumptuouſly up into the Hill.*] Would venture againſt the expreſs Command of God; which was the higheſt Preſumption.

Ver. 44. *And the Amorites which dwelt in that Mountain came out againſt you.*] As ſoon as they ſaw the *Iſraelites* aſcend to aſſault them, they came down upon them, *Numb.* xiv. 45.

*And chaſed you as Bees do.*] Which purſue thoſe that diſturb their Hives in great Swarms, and with great Fury, *Pſal.* cxviii. 12. For though *Bees* have very ſmall Bodies, yet they have great Spirits, and a vaſt Force, as *Bochart* obſerves in many Inſtances, to make out the Aptneſs of this Compariſon, in his *Hierozoicon P.* II. *Lib.* iv. *Cap.* 10.

*And deſtroyed you in Seir.*] It ſeems they fled toward that Part of *Idumæa* where Mount *Seir* was; which they afterwards compaſſed many Days, (ii. 1.) when they removed from *Kadeſh-Barnea.* And there ſome of them fell by the Sword of the *Amorites*, who were the fierceſt of all the People of *Canaan*; and might, on that Account, be well compared to Bees; who ceaſe not their Purſuit, till they have fix'd their Stings.

*Even unto Hormah.*] See *Numb.* xiv. 45.

Ver. 45. *And ye returned.*] After the *Amorites* retreated.

*And wept before the* Lord.] Beſeeching him to go along with you, and aſſiſt you to conquer the Land.

*But the* Lord *would not hearken to your Voice, nor give Ear unto you.*] To conſent that they ſhould now go and poſſeſs the promiſed Land, or ſtay near to it; but remained fix'd in his Reſolution, that they ſhould go back again, and wander in the Wilderneſs as long as they lived.

Ver. 46. *So ye dwelt in Kadiſh many Days.*] God had commanded *Moſes* to lead them into the Wilderneſs, by the Way of the Red-Sea, the very next Morning after their Mutiny upon the Return of the Spies, *Numb.* xiv. 25. But they prevented this, by their early riſing next Morning to aſſault the *Amorites* in the Mountain, *Ver.* 40. After which they being diſcomfited, he permitted them to ſtay ſome Time here, to bemoan themſelves. But how long, is not certain: For ſometime the Cloud ſtayed but two Days, ſometime a Month, ſometime a Year, before it ſtirred from the Tabernacle; which was the Sign of their Removal, *Numb.* x. 22. And in ſome Stations, it's likely, they ſtayed ſeveral Years: For from the Time of their Removal from *Kadeſh-Barnea*, till they came to Mount *Hor*, which was *thirty ſeven* Years, we find but *Nineteen* Stations. See *Numb.* xxxiii. from *Ver.* 18. to *Ver.* 37.

*According to the Days that ye abode there.*] Some expound it, as long as they did in all the reſt of their Stations, *i. e. nineteen* Years, as the Jews compute in *Seder Olam.* But, as the learned Dr. *Lightfoot* thinks, it ſignifies, *as long as they did at Mount Sinai:* And ſo they ſtayed near a whole Year, as they had done at *Sinai.* But the moſt ſimple Explication ſeems to be, that they tarried here ſo long after this, as they had done before it, at leaſt forty Days; which was the Time the Spies ſpent in ſearching out the Land. Though there is no Neceſſity to confine it to that Number, but ſimply to interpret it, that *as they ſtayed there many Days before this Mutiny, ſo they did as many after it.*

## CHAP. II.

Verſe 1. AND *we turned*, &c.] From the Borders of the Land of *Canaan*, to go Southward, till they came to the very Shore of the Red-Sea. Which, as *David Chytræus* computes it, was *thirty* German Miles, from *Kadeſh-Barnea.*

*As the* Lord *ſpake unto me.*] According to the Command formerly mentioned, *Numb.* xiv. 25.

*And we compaſſed Mount Seir.*] The mountainous Country of *Edom*; whereof Mount *Seir* was but a Part. For when they came to *Ezion-Gaber*, which was upon the Red-Sea, they were ſtill in the Country of *Edom*, 1 *Kings* ix. 26. 2 *Chron.* viii. 17. For it ſtretched a long Way; from the Confines of *Canaan*, unto *Elate* and *Ezion-Gaber*, on the Red-Sea.

*Many Days.*] Some think that they were marching to and fro along the Borders of this

Country, all the Time they ſpent from this Removal, till they return'd to go towards *Canaan* again. So that by *many Days*, they underſtand the whole thirty eight Years which paſſed between their Departure from *Kadeſh-Barnea*, till they came over the Brook *Zered*, *Ver.* 14. For when they were at *Ezion-Gaber*, (which was fartheſt from *Canaan*,) they were, as I ſaid, upon the Borders of *Edom:* And ſo they were when they came back again, ſeven and thirty Years after at Mount *Hor*, *Numb.* xx. 23. xxi. 4. But this muſt not be underſtood, as if all the Stations, mentioned *Numb.* xxxiii. after they left *Kadeſh-Barnea*, till they came hither again, were near to the Country of *Edom:* Some of them might be remote, tho' they all lay in that Wilderneſs, which reached from one End of *Idumæa* to the other.

Ver. 2. *And the* Lord *ſpake unto me, ſaying,*] This was in the End of the thirty ninth Year after their coming out of *Egypt*; when they had ſpent thirty ſeven Years, going to and fro ſince their Departure from *Kadeſh-Barnea.* In all which Time he gives us no Account what paſſed, either in the foregoing Book, or in this: But only ſets down the Places of their Abode, as I obſerved in the thirty third of *Numbers.*

Ver. 3. *Ye have compaſſed this Mountain long enough.*] *i. e.* The mountainous Country of *Edom*, mentioned *Ver.* 1.

*Turn ye northward.*] From *Ezion-Gaber*, which was in the South, towards the North, that is, directly towards the Land of *Canaan.*

Ver. 4. *And command thou the People, ſaying, Ye are to paſs through the Coaſt of your Brethren the Children of Eſau, which dwell in Seir.*] For they went from *Ezion-Gaber* to *Kadeſh*, *Numb.* xx. 1. and from thence to Mount *Hor*, *Ver.* 22. (which was in the Edge of the Land of *Edom*, *Numb.* xxxiii. 37.) and from thence they travelled to compaſs the Land of *Edom*, xxi. 4. *i. e.* the Eaſtern Quarter of it. So that tho' they did not paſs *through* the Coaſt of *Edom*, as we tranſlate it, yet they paſſed *by* it, and very near unto it; as the Particle *beth* frequently ſignifies, *Gen.* xxxvii. 13. *Joſh.* v. 13. 1 *Sam.* xxix. 1. Tho' they may be truly ſaid to *paſs through their Coaſt*; if thereby we underſtand *their Border*, or the Confines of their Country.

*And they ſhall be afraid of you.*] Leſt, wanting a Settlement, the *Iſraelites* ſhould ſeize upon their Country. Accordingly we find, they raiſed all the Force they could make to oppoſe them, *Numb.* xx. 20.

*Take ye good Heed to your ſelves therefore.*] Let not that encourage you to aſſault them.

Ver. 5. *Meddle not with them.*] Make not the leaſt Attempt upon them.

*For I will not give you of their Land; no, not ſo much as a Foot-Breadth.*] *i. e.* Not the ſmalleſt Portion.

*Becauſe I have given Mount Seir unto Eſau for a Poſſeſſion.*] So *Joſhua* ſaith expreſly, *Joſh.* xxiv. 4. wherein he made good the Bleſſing of *Iſaac*, *Gen.* xxvii. 39.

Ver. 6. *Ye ſhall buy Meat of them for Money, that ye may eat,* &c.] If you have a Mind to any Proviſion that their Country affords, you ſhall not take it, but purchaſe it; as they did their very Water, (*Ver* 29.) which was a ſcarce Thing in thoſe dry Countries. And ſo the *Iſraelites* offered to do, when they treated with them about a Paſſage through their Country, *Numb.* xx. 19.

Ver. 7. *For the* Lord *thy God hath bleſſed thee in all the Works of thy Hand.*] Or, *tho' the* Lord *hath bleſſed thee*, &c. that is, Though there is no need of it, God having abundantly provided you with all Things neceſſary. But if we follow our Tranſlation, the Senſe is plain; *You have wherewith to buy of them what you need or deſire; therefore do not take it away by Force.*

*He knoweth thy Walking through this great Wilderneſs.*] Hath directed and proſpered thee (as the Word *knoweth* ſignifies in many Places, *Pſal.* i. 6. xxxi. 7.) in thy Travels through a dangerous Wilderneſs.

*Theſe forty Years the* Lord *thy God hath been with thee; thou haſt lacked nothing.*] He had mercifully provided for them ſo conſtantly, that he let them want nothing neceſſary for their Support. This was the Sum of the Argument why they ſhould not moleſt the *Edomites*, nor take any Thing by Stealth from them; becauſe they were in no Need; and God hath given that Country to the Children of *Eſau*, as he intended to give *Canaan* to the *Iſraelites.*

Their being in the Wilderneſs *forty* Years, is mentioned alſo viii. 2. xxix. 5. beſides other Places of Scripture. For from the *fifteenth* Day of the firſt Month, in which their Fathers came out of *Egypt*, (*Numb.* xxxiii. 5.) to the *tenth* Day of the ſame Month in which they went over *Jordan* into *Canaan*, (*Joſh.* iv. 19.) there were but *five* Days wanting of compleat *forty* Years. I cannot but here note alſo, that this is one of thoſe Places wherein *Onkelos* mentions the Memra, *i. e. WORD* of *Jehovah*, which can ſignify nothing but a Divine Perſon: For thus he tranſlates theſe Words, *The WORD of the LORD thy God hath been thy Helper; thou haſt not wanted any Thing.*

Ver. 8. *And when we paſſed by from our Brethren the Children of Eſau, which dwelt in Seir, through the Way of the Plain.*] *i. e.* Through the Wilderneſs of *Zin.*

*From Elath, and from Ezion-Gaber.*] Two Places upon the *Red Sea*; the laſt of which [*Ezion-Gaber*] ſignifies as much as the Spine, or *Back-Bone of a Man.* So called, becauſe there were great ragged Rocks in that Port, (as *Bochart* obſerves) like thoſe at *Dyrrachium* in *Macedonia*; which had its Name alſo from thence, *Lib.* i. *Canaan. Cap.* 44.

*We turned.*] After they were denied Paſſage through their Country, and had gone through thoſe Stations mentioned *Numb.* xxxiii. 41, 42. &c.

*And paſſed by the Wilderneſs of Moab.*] See *Numb.* xxi. 11. Going by the Eaſt-Side of their Country, *Judg.* xi. 18.

Ver. 9. *And the* Lord *ſaid unto me, Diſtreſs not the Moabites, neither contend with them in Battle.*] He would not have them force their Way through his Country; becauſe the King of *Moab* refuſed them a Paſſage, as the King of *Edom* had done, *Judg.* xi. 17. For their Country now was but ſmall, ſince *Sihon* King of the *Amorites* had taken from them all the beſt of it, which lay between *Arnon* and *Jabbok*; of which the *Iſraelites* had poſſeſſed themſelves by the Conqueſt of *Sihon*. So that they had only that Portion remaining, which lay upon the Dead-Sea; which *David*, in after Times, ſubdued.

*For I will not give thee of their Land for a Poſſeſſion.*] No more than of *Edom*, *Ver.* 5.

*Becauſe I have given Ar.*] It is likely the Capital City gave Name to the whole Country about it. At leaſt *Ar* (which was the Chief City of *Moab*, *Numb.* xxi. 15, 28.) is put here for all the Land of *Moab*; as Mount *Seir* for all the Land of *Edom*, *Ver.* 1.

*Unto the Children of Lot for a Poſſeſſion.*] Though the *Moabites* were now a wicked People; yet for their pious Anceſtor's ſake, from whom they were deſcended, God would not have them diſpoſſeſſed.

Ver. 10. *And the Emims dwelt there in Time paſt*, &c.] A terrible People, as the very Name imports, both for their Number, and for their Strength, being of a large Size, like *Anakims*. See *Gen.* xiv. 5.

Ver. 11. *Which alſo were accounted Giants, as the Anakims*, &c.] Which ſeems to have been their Name; or elſe *Rephaim:* But to diſtinguiſh them from others of that Name in *Canaan*, the *Moabites* called them *Emims*.

Ver. 12. *The Horims alſo dwelt in Seir beforetime.*] They were the ancient Inhabitants of Mount *Seir*; as the *Emims* were of the Country of *Moab*, *Gen.* xiv. 6. xxxvi. 20.

*But the Children of Eſau ſucceeded them.*] Planted themſelves in that Mountain.

*When they had deſtroyed them from before them, and dwelt in their Land.*] When the Children of *Eſau* expelled the *Horites*, or the Children of *Lot* the *Emims*, is no where recorded; nor who were their Leaders in theſe Expeditions. But they ſeem to be here remembred, as an Encouragement to the *Iſraelites* to hope, that they might drive out the Inhabitants of *Canaan*, (who were not ſtronger than theſe,) as they had already driven the *Amorites* out of the Country of *Sihon*, as it here follows.

*As Iſrael did unto the Land of his Poſſeſſion, which the* Lord *gave unto them.*] Some have argued from hence, that this Book was not written by *Moſes*, but by ſome body elſe, after they had got Poſſeſſion of the Land of *Canaan*. But it is manifeſt, this may relate to what they had done already in diſpoſſeſſing *Sihon* King of the *Amorites*, and *Og* King of *Baſhan*, of their Country: Which, it is expreſly ſaid, *Moſes* had given for a Poſſeſſion to the Tribe of *Reuben* and *Gad*, and the Half-Tribe of *Manaſſeh*; and that by God's Direction, *Numb.* xxxii. 33. xxxiv. 14, 15. and in this Book, xxix. 8. This hath been obſerved by many; particularly by *Huetius*, in his *Demonſtratio Evangelica*, *Propoſ.* iv. *Cap.* xiv. *n.* xv.

Ver. 13. *Now riſe up, ſaid I, and get you over the Brook Zered*, &c.] Which elſewhere we tranſlate *the Valley of Zered*. See *Numb.* xxi. 12.

Ver. 14. *And the Space in which we came from Kadeſh-Barnea, until we came over the Brook Zered, was thirty eight Years.*] For it is evident, by the Story in *Numbers*, that they came to *Kadeſh-Barnea* about the *fourth* Month of the *ſecond* Year after they came out of *Egypt*. See upon *Numb.* xii. 16. And if we ſuppoſe that they removed from hence in the *ſeventh* or *eighth* Month of that Year, it is certain that they could not come to this Brook till the *ſeventh* or *eighth* Month of the *fortieth* Year. For *Aaron* died at Mount *Hor* on the firſt Day of the *fifth* Month of this Year; and we muſt allow *two* or *three* Months Time, for all that followed between that and this, *viz.* the Conqueſt of King *Arad*, and of *Sihon*, and *Og*, &c.

*Until all the Generation of the Men of War.*] So they were called, who were above twenty Years old, *Numb.* i. 3.

*Were waſted out from among the People.*] Utterly conſumed, ſo that not one of them was left; *Numb.* xxvi. 64, 65.

*As the* Lord *ſware unto them.*] See *Numb.* xiv. 28, 29.

Ver. 15. *For indeed the Hand of the* Lord *was againſt them, to deſtroy them from among the Hoſt.*] Some of them, it is likely, died a natural Death; but many of them might, in the Courſe of Nature, have lived longer, if God had not ſeveral Ways cut them off before their Time.

*Until they were conſumed.*] By one Plague or other, which God ſent among them: So that a great deal of their Time, in the thirty-eight Years before mentioned, were ſpent, it is likely, in burying, and mourning for their Dead.

Ver. 16, 17. *So it came to paſs, when all the Men of War were conſumed and dead from among the People, that the* Lord *ſpake unto me, ſaying.*] This was ſpoken, it is probable, juſt as they paſſed over the Brook *Zered*, or in their next Station, at *Dibon-Gad*, *Numb.* xxxiii. 45.

Ver. 18. *Thou art to paſs through Ar, the Coaſt of Moab, this Day.*] Or rather, to *paſs by* the Border of *Moab:* For they were not permitted to come into their Country, *Ver.* 9. See upon *Ver.* 4.

Ver. 19. *And when thou comeſt nigh over againſt the Children of Ammon.*] As they did after the Conqueſt of *Sihon* King of the *Amorites*; whoſe Country bordered upon the *Ammonites*, *Numb.* xxi. 13, 24.

*Diſtreſs them not, neither meddle with them.*] The ſame Command with that about the *Edomites* and *Moabites*, *Ver.* 5, 9.

*For I will not give thee of the Land of the Children of Ammon any Poſſeſſion.*] As he had ſaid before of the Land of *Moab*, *Ver.* 9.

*Becauſe I have given it unto the Children of Lot for a Poſſeſſion.*] To the Deſcendants of his Youngeſt Son; as he had done the Country of *Moab* to the Children of the Eldeſt.

Ver. 20. *And that alſo was accounted a Land of Giants*, &c.] Was called the Country of Giants, or *Rephaim:* For People ſo called inhabited it.

*And the Ammonites called them* Zamzummims.] Changed their Names, it is probable, from *Zuzims*, (See *Gen.* xiv. 5.) as they were called before, into *Zamzummims*. But why they were called either by the one Name or the other, it is but conjectured. Some conceive they were called *Zuzims* from their Swiftneſs, or nimble Running, which, in Warriors, was a Quality always highly valued; and *Zamzummims* from their abominable Wickedneſs, or their Craft and Cunning in doing Miſchief.

Ver. 21. *A People great, and many, and tall as the Anakims.*] The ſame Deſcription which he gave of the *Emims*, *Ver.* 10.

*But the* Lord *deſtroyed them before them.*] *i. e.* Before the *Ammonites*; who expelled them out of their Country, and it's like cut off the moſt of them.

*And they ſucceeded them, and dwelt in their Land.*] This is ſo often repeated, to poſſeſs the Minds of the *Iſraelites* with a Senſe of God's Providence, which rules every where; diſplacing one People, and ſettling another in their ſtead; and fixing their Bounds alſo, which they ſhall not paſs without his Leave.

Ver. 22. *As he did to the Children of Eſau, which dwelt in Seir, when he deſtroyed the Horites from before them,* &c.] He repeats this (which he had ſaid before, *Ver.* 12.) becauſe it was a freſher Inſtance of God's Diſpoſal of Countries unto what People he pleaſes; and nearly touched the *Iſraelites*, becauſe they were their Brethren.

Ver. 23. *And the Avims which dwelt in Hazerim, even unto Azzah.*] Unto which he adds an Inſtance, which ſeems to be elder than any of the former, concerning a People called *Avims*; who inhabited ſome Part of the Land of *Canaan*, whither they were going. For though we do not read of *Hazerim* in any other Place, yet *Azzah*, i. e. *Gaza*, was in the Country of the *Philiſtines*; who expelled theſe *Avims*. And *David Chytræus* thinks that *Hazerim* was a Town afterward in the Tribe of *Judah*, called *Hazagaddah*, *Joſh.* xv. 27.

*The Caphtorim which came out of Caphtor.*] That is, ſome People of *Cappadocia*; who were near of Kin to the *Philiſtines*. See *Gen.* x. 14.

*Deſtroyed them, and dwelt in their ſtead.*] Concerning which, ſee in the Place above named. Unto which I ſhall only add, that the *Avims* being expelled out of *Canaan* by the *Caphtorims*, went, it is very probable, over *Euphrates* and ſettled there; till the King of *Aſſyria* brought ſome of them back again, to plant the Country of *Samaria*, 2 *Kings* xvii. 31. where we tranſlate this Word *Avites*. See *Bochart*, in his *Phaleg. Lib.* IV. *Cap.* xxxvi.

Ver. 24. *Riſe ye up, take your Journey, and paſs over the River Arnon.* See *Numb.* xxi. 13, 14.

*Behold I have given into thy Hand Sihon King of Heſhbon, and his Land,* &c.] You your ſelves ſhall do to him, what your Brethren the Children of *Eſau* did to the *Horites*, and the *Moabites* to the *Emims*, and the Children of *Ammon* to the *Zamzummims*, and the *Caphtorims* to the *Avims*. By which their Faith might ſtill be more confirmed, that the People of *Canaan*, though never ſo mighty, ſhould not be able to ſtand before them.

Ver. 25. *This Day will I begin to put the Dread of thee, and the Fear of thee, upon the Nations that are under the whole Heaven.*] Eſpecially upon the *Canaanites*, who were ſtruck, no doubt, with Terror by this Conqueſt, as they had been by all that befel the *Egyptians*, *Joſh.* ii. 10, 11.

*Who ſhall hear the Report of thee.*] This explains what he means by the hyperbolical Expreſſion before going, *the Nations under the whole Heaven*, that is, as many as ſhall hear of theſe Things.

*And ſhall tremble, and be in Anguiſh becauſe of thee.*] As Women in Travel are.

Ver. 26. *And I ſent Meſſengers out of the Wilderneſs of Kedemoth.*] There is a City of this Name mentioned by *Joſhua*, xiii. 18. from whence this Wilderneſs had its Denomination. Some take it to be the ſame with that called *Jeſhimon*, *Numb.* xxi. 20.

*Unto Sihon King of Heſhbon with Words of Peace.*] A friendly Meſſage, deſiring there might be no Quarrel berween him and the *Iſraelites*, who deſired nothing but the common Offices of Humanity.

Ver. 27. *Let me paſs through thy Land.*] Which was the direct Way to the Fords of *Jordan*.

*I will go along by the Highway.*] Not turning into the Fields or Vineyards, as it is expreſſed *Numb.* xxi. 22. In the Hebrew the Word is doubled, *bederech bederech*, by the Way, by the Way: which ſeems to be a vehement Affirmation, to aſſure them they would not ſtir out of the Highway.

*I will neither turn unto the Right Hand, nor to the Left.*] Not ſtep aſide out of the common Road, (called the King's Highway,) which was free for all People.

Ver. 28. *Thou ſhalt ſell me Meat for Money, that I may eat,* &c.] They offered to pay for whatſoever they wanted; which is included in Meat and Drink.

*Only I will paſs through on my Feet.*] Barely have a Paſſage through his Country.

Ver. 29. *As the Children of Eſau which dwelt in Seir, and the Moabites which dwelt in Ar, did unto me.*] He doth not mean that they granted *Iſrael* a Paſſage through their Country; but that they did not deny to ſell them Meat and Drink for their Money, as they paſſed by their Coaſts.

*Until I paſs over Jordan, unto the Land which the* Lord *our* God *giveth us.*] This was ſaid to move *Sihon* to conſent to their Deſire, by letting him underſtand, they intended nothing againſt his Country; being ſecure of a Settlement in the Land of *Canaan*, unto which they prayed him to let them paſs quietly.

Ver. 30. *But Sihon King of Heſhbon would not let us paſs by him.*] Refuſed to agree to this reaſonable Demand.

*For the* Lord *thy* God *hardened his Spirit, and made his Heart obſtinate,* &c.] Gave him over to his own inflexible Humour, which was ſet upon violent Courſes; from which God did not divert him, (becauſe he intended to deſtroy him,) but rather ordered Things ſo, that his Mind ſhould be inraged and diſturbed, and ſo unable to conſider Things prudently, and diſcern what belonged to his Peace; which is the utmoſt that can be meant by *hardening* his Spirit, and making his Heart *obſtinate*. Which, as it is a Sin, cannot be aſcribed unto God; but as it is a Puniſhment, might juſtly be inflicted by him upon *Sihon* for his former Sins.

Ver. 31. *And the* Lord *ſaid unto me, behold, I have begun to give Sihon and his Land.*] This was ſaid when *Moſes* ſaw him coming out to Battle againſt them, (as it here follows in the next Verſe,) at which Time he is ſaid to *begin to give* them his Country, becauſe he had abſolutely reſolved it; and, it's probable, ſo confounded his Forces, that they were as good as already conquered.

*Before thee.*] Into their Power; that they might go into it at their Pleaſure.

*Begin to poſſeſs, that thou mayeſt inherit his Land.*]

*Land.*] In the ſame Senſe he bids *Moſes begin to poſſeſs.*] i. e. prepare to take Poſſeſſion of it. See iii. 2.

Ver. 32. *Then Sihon came out againſt us, he and all his People, to fight at Jahaz.* See *Numb.* xxi. 23.

Ver. 33. *And the* LORD *our* GOD *delivered him before us, and we ſmote him and his Sons, and all his People.*] They won the Field, and killed him, his Sons, and all that came out to Fight with them. And *R. Solomon* ſaith his Sons were like himſelf, very great Men.

Ver. 34. *And we took all his Cities at that Time.*] After this Victory, they took his whole Country, as is related *Numb.* xii. 24, 25. and the Cities belonging to it, are mentioned xxxii. 34, 35, &c.

*And utterly deſtroyed the Men, and the Women, and the Little-ones of every City; we left none to remain.*] They being Part of thoſe wicked People the *Amorites*; whom GOD had condemned to utter Deſtruction: For the *Amorites* came out of *Canaan*, and took this Country from the *Moabites* and the Children of *Ammon*.

Ver. 35. *Only the Cattle we took for a Prey unto ourſelves*, &c.] They had the Divine Warrant for this, no doubt; as they had for the Extirpation of the People.

Ver. 36. *From Aroer, which is by the Brink of the River Arnon.*] This River divided *Moab* from the Kingdom of *Sihon*, (*Numb.* xxi. 13, 24.) upon which the City of *Aroer* ſtood; which was now in the Poſſeſſion of *Sihon*, though belonging formerly to the *Moabites*.

*And from this City that is by the River.*] This ſome take to be the City *Ar*, *Numb.* xxi. 15. But I think theſe Words ſhould rather be tranſlated, *even the City in the River*; meaning *Aroer* ſtill, as a remarkable Place, being incompaſſed with the River, *Joſh.* xii. 2. For *Ar*, I think, was never in the Poſſeſſion of the *Amorites*, being the capital City of *Moab*.

*Even unto Gilead.*] For Half of *Gilead* belonged to the Country of *Sihon*, *Joſh.* xii. 2. and given to the Tribe of *Gad*, *Joſh.* xv. 2. And the other Half belonged to the Kingdom of *Og*, (as we read in the ſame Place, *Joſh.* xii. 5.) and was given to the Half-Tribe of *Manaſſeh*, *Joſh.* xiii. 31.

Ver. 37. *Only unto the Land of the Children of Ammon thou cameſt not.*] That is, into no Part of their Country, which was then in their Poſſeſſion: But all that the *Amorites* had taken from them, was given to the *Gadites*, *Joſh.* xiii. 25.

*Nor unto any Place in the River Jabbok.*] To no Place beyond that River, which was the Border of the Children of *Ammon*, *Numb.* xxi. 24. *Joſh.* xii. 2.

*Nor into the Cities of the Mountains.*] Much leſs into the mountainous Parts of the Country of the *Ammonites*.

*Nor unto whatſoever the* LORD *our* GOD *forbad us.*] The Words in the Hebrew are, *And all whatſoever the* LORD *our* GOD *commanded us*, i. e. not to meddle withal.

## CHAP. III.

Verſe 1. THEN *we turned, and went up by the Way of Baſhan; and Og the King of Baſhan came out againſt us*, &c.] See *Numb.* xxi. 33. where there are the very ſame Words.

Ver. 2. *And the* LORD *ſaid unto me, fear him not; for I will deliver*, &c.] The ſame Words in *Numb.* xxi. 34. Only there he ſaith, *I have delivered him into thy Hand*, that is, reſolved to do it. Which may interpret what is ſaid in the foregoing Chapter of this Book, *Ver.* 31. concerning *Sihon*.

Ver. 3. *So the* LORD *our* GOD *delivered into our Hands Og, alſo the King of Baſhan*, &c.] See *Numb.* xxi. 35.

Ver. 4. *And we took all his Cities at that Time, all the Cities*, &c. *threeſcore Cities.* See upon *Numb.* xxxii. 41.

*All the Region of Argob.*] A ſmall Province lying between *Jordan* and the Mountains of *Gilead*, a little above the Sea of *Tibereas*: Which Region was afterwards called *Trachonitis*, from the Aſperity of the Mountains.

*The Kingdom of Og in Baſhan.*] Belonging to his Kingdom in *Baſhan*, *Ver.* 13. and 1 *Kings* iv. 13.

Ver. 5. *All theſe Cities were fenced with high Walls, Gates and Bars*, &c.] So they are deſcribed 1 *Kings* iv. 13.

Ver. 6. *And we utterly deſtroyed them*, &c.] For they were *Amorites*, and therefore under the Curſe of God; being Part of the ſeven Nations of *Canaan*, devotive to Deſtruction. See ii. 34.

Ver. 7. *But all the Cattle, and the Spoil of the Cities, we took for a Prey to our ſelves.*] As they had done before, when they deſtroyed *Sihon* and his People, ii. 35.

Ver. 8. *And we took at that Time out of the Hand of the two Kings of the Amorites, the Land which was on this Side Jordan.*] Which was given to the two Tribes of *Reuben* and *Gad*, and half the Tribe of *Manaſſeh*, *Ver.* 12, 13. If Men were not blinded with Prejudice, they could not but ſee from hence, that the Word *beeber*, in the firſt Verſe of this Book, is rightly tranſlated *on this Side*: For *beyond* Jordan (as they would have it ſignify) in the Land of *Canaan*, theſe two Kings had no Poſſeſſions; nor did *Moſes* make any Conqueſt there.

*From the River of Arnon unto Hermon.*] This River was the Bounds of their Country on the South; and *Hermon*, which was one of the Mountains of *Gilead*, (where it joins to *Libanus*,) was their Bound on the North.

Ver. 9. *Which Hermon the Sidonians call Sirion.*] And ſo it is called in *Pſal.* xxix. 6. and joined with *Lebanon*: For it was as much a Part of *Libanus* as of *Gilead*, theſe two Mountains there meeting together. Whence *Jeremiah* calls *Gilead* the Head of *Lebanon*, xxii. 6. becauſe *Libanus* begins where *Gilead* ends.

*And the Amorites call it Shenir.*] And ſo it is called *Ezek.* xxvii. 5. and had this Name, as *Bochart* conjectures, from the Multitude of Wild Cats which were this in Mountain: For the *Arabians* called that Creature *Sinaur* or *Sinar*. See *Hierozoicon*. P. i. L. iii. *Cap.* 14.

Ver. 10. *All the Cities of the Plain.*] All the flat Country which the LXX. thought was called *Miſor*; for they retain here that Hebrew Word.

*And all Gilead.*] *i. e.* All that Part of it which belonged to him; which was but half, as I obſerved before, ii. 36.

*And all Baſhan.*] That Part of his Country which was properly and peculiarly called *Baſan*;

which being the moſt rich and fertile, (as the Word ſignifies,) gave Denomination to his whole Kingdom.

*Unto Shalchah and Edrei, Cities of the Kingdom of Og in Baſhan.*] The former of theſe is mentioned *Joſh.* xiii. 11. (juſt as it is here,) as the Bounds of *Baſhan* towards Mount *Hermon* or *Lebanon: So Chytræus, a Town in Baſhan in the Mountains of Libanus near to Machati.* And *Edrei* was the Place where they fought with *Og*, and overthrew him, *Numb.* xxi. 23.

Ver. 11. *For only Og, King of Baſhan, remained of the Remnant of the Giants*] Or of the *Rephaim*, a very ancient People in that Country, (*Gen.* xiv. 5.) who were either deſcended from the *Amorites*, or mingled with them: And *Og* was the very laſt of them; ſo that he and his People being deſtroyed, none of them remained.

*Behold, his Bedſtead is a Bedſtead of Iron.*] Which was no unuſual Thing in ancient Days; tho' far later than this. For *Thucidides* ſaith, that when the *Thebans* took *Platea*, they made Beds of the Braſs and Iron they found there; which they dedicated to *Juno*. And Beds of Silver and Gold are mentioned by divers Authors, as *Huetius* obſerves in his *Demonſtr. Evangel. Propoſ.* iv. *Cap.* 14. *n.* 7.

*Is it not in Rabbath of the Children of Ammon?*] This is thought by ſome to be a conſiderable Objection againſt *Moſes* being the Author of this Book: For how ſhould this Bedſtead, ſay they, come to the Children of *Ammon* in his Days? No doubt, they imagine, it would have remained in *Baſhan* whilſt *Og* lived; though, in Length of Time, it might be carried into the Country of the *Ammonites:* As if *Og*, fearing the worſt, might not ſend his Bed, and his beſt Furniture, unto the *Ammonites*, knowing they would be ſafe among them, becauſe the *Iſraelites* were forbid to make War upon them. Or *Moſes*, having conquered the Country, and kept all the Spoil, (*Ver.* 7.) might not ſell this, among other Goods, to the Children of *Ammon*; who preſerved it in their Capital City. No body can ſee an Unreaſonableneſs in either of theſe Suppoſitions of the ſame *Huetius*. Nor do I ſee how the Conjecture of another learned Perſon (*Andræas Maſius*, upon the XIIth of *Joſhua*) can be confuted; which is, That the *Ammonites* drove out that monſtrous Sort of People, mentioned ii. 21. *Og* might poſſibly eſcape, (and ſo is ſaid here to be *left of the Remnant of the Giants,*) who flying hither to the *Amorites*, was made their King, becauſe of his goodly Preſence, and great Valour. But the *Ammonites* kept his Bedſtead, and ſhewed it as a Monument of that illuſtrious Victory, which they got over the *Rephaim*, or as they call'd them, the *Zamzummims* in that Country.

*Nine Cubits was the Length thereof, and four Cubits was the Breadth thereof.*] This is mentioned to ſhew of what a vaſt Stature *Og* was: For Bedſteads being, according to the common Cuſtom, made a third Part longer than the Perſons that lie in them, he was ſix Cubits high, as *Maimonides* computes, that is, as high again as any other Man, *More Nevochim.* P. II. *Cap.* 47. Which is very ſober Diſcourſe, in Compariſon with what other Jews ſay of him. See *Schickard*, in his *Bechinah Happeruſchim*, *p.* 120.

*After the Cubit of a Man.*] According to the Cubit of ordinary Men, ſaith the ſame *Maimonides*, (which is a little more than half a Yard,) not of *Og* before mentioned. But what need was there, ſay former Objectors, to mention this? ſince the *Iſraelites* ſaw *Og* lie dead before them on the Ground, and needed not to be told by *Moſes* how tall he was? And therefore they conclude this was written by ſome body elſe, in after Times. As if *Moſes* did not write for the Benefit of thoſe that come after, as well as for the preſent Generation. Who that they might be ſatisfied what a vaſt Man *Og* was, he left it upon Record how large his Bedſtead was, and where it might be ſeen; whereby they may judge of his Stature. Beſides, there were in the preſent Generation great Numbers of Children, old Men, Women, and Servants, who could not go to ſee *Og* lie at length upon the Field: But by this means were inſtructed, from what a terrible Enemy God had delivered them.

They that queſtion the Truth of this Relation, may read, if they be able, what the Learned *Huetius* hath at large diſcourſed concerning Men of a portentous Bigneſs in all Countries, (in his *Quæſtiones Alnetanæ, Lib.* II. *Cap.* 12. *n.* 3.) of which no Man can doubt, who is not reſolved to diſbelieve all the World. In his *Demonſtratio Evangelica* alſo he obſerves, that *Homer* makes *Tityon*, when he was dead, to have lain ſtretch'd out upon (not nine Cubits, but) nine Acres of Ground:

——— ἐπ' ἐννέα κεῖτο πέλεθρα.

Which Hyperbole may excuſe the Jewiſh Rabbins, when they ſay that *Og* was nine Cubits long when he lay in his Cradle. See *Propoſ.* IV. *Cap.* 8. *n.* 4.

Ver. 12. *And this Land which we poſſeſſed at that Time, from Aroer, which is by the River Arnon.*] See ii. 36.

*And half Mount Gilead, and the Cities thereof, gave I unto the Reubenites, and to the Gadites.*] See *Numb.* xxxii. 34, 35, &c. but eſpecially *Joſh.* xiii. 15, &c. where he diſtinctly relates what Portion of this Country was given to the *Reubenites*; and *Ver.* 23, 24, &c. what was given to the *Gadites*. And it appears that none of *Gilead* belonged to the *Reubenites*; but the *Gadites* had one half of it, as the *Manaſſites* had the other.

Ver. 13. *And the reſt of Gilead*] Which was not given to the *Gadites*.

*And all Baſhan, being the Kingdom of Og.*] That is, all that was taken from Og, of which he was King.

*Gave I unto the Half-Tribe of Manaſſeh; all the Region of Argob, with all Baſhan.*] It is repeated again, leſt any one ſhould think that *Argob*, which was a diſtinct Province in that Kingdom, was not given to them by this Grant. See *Ver.* 4.

*Which was called the Land of Giants.*] Where the *Rephaims* formerly inhabited; of whom *Og* was the laſt. See *Gen.* xiv. 5. compared with xv. 20. *Joſh.* xiii. 12.

Ver. 14. *Jair, the Son of Manaſſeh, took all the Country of Argob.*] This is one Reaſon why he gave this Country to them. See *Numb.* xxxii. 41.

*Unto the Coaſts of Geſhuri and Maachathi.*] We had no Mention of theſe Places before; which were in the Northern Part of this Country, as appears from *Joſh.* xii. 4, 5. xiii. 11. But the People of theſe Places they could not expel, *Joſh.* xiii. 13.

*And called them after his own Name.*] *Numb.* xxxii. 4.

*Unto this Day.*] From hence likewiſe Cavils are raiſed againſt *Moſes* being the Author of this Book: When the moſt that can be concluded from hence is, that upon the reviſing of theſe Books by *Ezra*, he put in theſe few Words to certify the Reader, that ſtill they retained this Name; as ſome body, no doubt, added the Hiſtory of *Moſes* his Death at the End of this Book. This the greateſt Defenders of the Authority of theſe Books, as written by *Moſes* himſelf, make no Scruple to allow; particularly *Huetius*, and ſince him *Hermannus Witzius* in his *Miſcellanea Sacra, Lib* i. *Cap.* xiv. *Sect.* 47. But there is no Neceſſity to yield ſo much; for *Moſes* might ſay this himſelf, though it was not long before he wrote this Book. For ſo the Holy Writers do ſometimes mention Places, which had their Name but newly given them, from a particular Fact, that Poſterity might know the Original of it. See *Acts* i. 19.

Ver. 15. *And I gave Gilead.*] All that was not poſſeſſed by the *Gadites*.

*Unto Machir.*] To the Poſterity of *Machir*, *Numb.* xxxii. 40.

Ver. 16. *And unto the Reubenites, and unto the Gadites.*] Here is a more exact Deſcription of that Part of the Country, which was given to the other two Tribes.

*I gave from Gilead.*] Half of which, as I obſerved, was given to the *Gadites*, *Ver.* 12.

*Even unto the River Arnon.*] Which was the Bounds of the Country towards *Moab*. See ii. 36.

*Half the Valley.*] The ſame Word in the Hebrew Language, ſignifies both a *Valley*, and a *Brook* or *River*: And being tranſlated in the foregoing Words, *the River*, it ſhould be ſo here likewiſe, *half the River*; that is, to the Middle of the River *Arnon*; by which the Bounds of their Country is moſt exactly ſet. And thus not only the LXX. and the Vulgar, but *Onkelos* alſo tranſlates it, *the Middle of the Torrent*; yea, we our ſelves alſo in the xiith of *Joſh.* 2. where there are the ſame Words, which in the Hebrew run thus, *Unto the River Arnon, the Midſt of the River*: Where the City of *Aroar* ſtood, encompaſſed by the River, as I obſerved in the foregoing Chapter, *Ver.* 36.

*And the Border.*] Something is underſtood *viz. went* (as the Phraſe is *Joſh.* xv. 6, 7, &c.) or *reached*, or ſome ſuch Word. Or the Meaning muſt be, *the Country bordering upon that River.*

*Even unto the River Jabbok, which is the Border of the Children of Ammon.*] This River was the other Boundary of the Country.

Ver. 17. *The Plain alſo and Jordan.*] The flat Country toward the River *Jordan*: Which was the Weſtern Bounds of this Country of *Sihon*; as the River *Arnon* was the Southern, and the River *Jabbok* the Northern; the Country of the Children of *Ammon* being on the Eaſt.

*And the Coaſt thereof, from Cinnereth.*] The Word *thereof* is not in the Hebrew: Therefore theſe Words may be better rendred *the Coaſt from Cinnereth*. Called *the Sea of Cinnereth*, *Joſh.* xii. 3. xiii. 27. it lying upon a Country and a City called by that Name, *Joſh.* xi. 2. xix. 35. Which gave the Name to this Sea, called in the New Teſtament, *the Sea of Galilee*, and *the Sea of Geneſareth*, and at laſt *the Sea of Tiberias*; in honour of the Emperor *Tiberius*. See upon *Numb.* xxxiv. 11.

*Even unto the Sea of the Plain, even the Salt-Sea.*] The *Dead-Sea*, as it is called in other Places; which, before the Burning of *Sodom* and *Gomorrah*, had been a moſt pleaſant Plain.

*Under Aſhdoth Piſgah.*] The Name of a City in this Country, *Joſh.* xiii. 20.

*Eaſtward.*] Which lay Eaſt of the Salt-Sea and *Jordan*; which was the Weſtern Bounds, as I ſaid, of this Country.

Ver. 18. *And I commanded you at that Time.*] That is, he gave this Charge to the two Tribes of *Reuben* and *Gad*, and to the half Tribe of *Manaſſeh* before mentioned.

*The* LORD *your God hath given you this Land to poſſeſs it*, &c.] According to their own Deſire: But on Condition they ſhould help their Brethren to conquer the Land of *Canaan*. See *Numb.* xxxii. 20, 21, 22.

Ver. 29. *But your Wives, and your Little-ones, and your Cattle (for I know you have much Cattle) ſhall abide in your Cities which I have given you.*] See *Numb.* xxxii. 16, 24, 26.

Ver. 20. *Until the* LORD *have given Reſt unto your Brethren, as well as unto you*, &c.] Brought them to a Settlement in the Land of *Canaan*, and given them a peaceable Poſſeſſion of it. After which, we read that *Joſhua* diſmiſſed theſe Tribes, and ſent them to their Wives and Children, *Joſh.* xxii. 4.

Ver. 21. *And I commanded Joſhua at that Time.*] About that Time; when by GOD's Order he appointed *Joſhua* to be his Succeſſor, and took him to be his Aſſociate in the Government, *Numb.* xxvii. 18, &c.

*Thine Eyes have ſeen all that the* LORD *your God hath done unto theſe two Kings: So ſhall the* LORD *do unto all the Kingdoms whither thou paſſeſt.*] This ſeems to be the Preface to the Charge, which by GOD's Command he gave to *Joſhua* at that Time, *Numb.* xxvii. 19, 23.

Ver. 22. *Ye ſhall not fear them; for the* LORD *your God fighteth for you.*] This is Part of the Charge itſelf; which he had heard him give all the People, eight and thirty Years ago, i. 21, 29, 30.

Ver. 23. *And I beſought the* LORD *at that Time ſaying.*] Being told by GOD at the ſame Time, (*Numb.* xxvii. 12, 13.) that he ſhould ſhortly die, and only ſee the Land of *Canaan*, but not enter into it, *Moſes* made his humble Supplication to GOD that he would not execute the Sentence which he had denounced againſt him. For the Word *beſought* ſignifies Supplication to one that is offended.

Ver. 24. O LORD *God, thou haſt begun to ſhew thy Servant thy Greatneſs, and thy mighty Hand.*] In ſubduing the two Kings of the *Amorites*.

*For what God is there in Heaven, or in Earth, that can do according to thy Works, and according to thy Might?*] He ſpeaks according to the

Language of thoſe Times, when Men worſhipped many Gods, of ſeveral Sorts: None of which, he acknowledges, were able to bring to paſs ſuch Things as the Lord had done.

Ver. 25. *I pray thee let me go over, and ſee the good Land that is beyond Jordan.*] To *ſee* is here to *enjoy* it, as the reſt of the *Iſraelites* were to do: For God bad him go up into a Mountain and behold it; but threaten'd, he ſhould not enter into it. Which Threatning he might well think was reverſible, as others had been againſt the People of *Iſrael* upon his Prayer for them, though they had more highly offended the Divine Majeſty than he had done. For though he doubted at the firſt, eſpecially when he ſaw no Water come out of the Rock at the firſt Stroke; yet he preſently recovered himſelf, and ſmote it the ſecond Time, believing God would relieve them.

*That goodly Mountain.*] Moſt think that he deſired to go ſo far into it, as to ſee the Place where God intended to ſettle his Divine Preſence: Which proved to be Mount *Moriah*. But nothing was known of this, a long Time after; unleſs we ſuppoſe it was revealed unto him, that where *Abraham* offered *Iſaac*, there the Lord would dwell. It ſeems to me that he means, that goodly Country, full of noble Mountains: For thus the Word *Mountain* is often uſed, particularly *Numb.* xiii. 29. where the Spies ſay the *Amorites dwell in the Mountain*, *i. e.* in that mountainous Part of *Canaan*.

*And Lebanon.*] He deſired to go through the whole Country, as far as *Lebanon*; which was the moſt Northerly Part of it, (famous for goodly Cedars,) as the Mountain before ſpoken of, was in the South of *Canaan*.

Ver. 26. *But the* Lord *was wroth with me for your Sakes.*] See i. 37.

*And would not hear me.*] Refuſed to grant my Petition.

*And the* Lord *ſaid unto me, Let it ſuffice thee, ſpeak no more unto me of this Matter.*] This ſuggeſts that *Moſes* renewed his Petition, after the firſt Denial; and more earneſtly begg'd this Favour of God: Which he could not obtain; but was enjoined Silence. This argues great Diſpleaſure; and is mentioned by him, as an Admonition to the *Iſraelites*, to be fearful to offend the Divine Majeſty.

Ver. 27. *Get thee up to the Top of Piſgah.*] See what I have noted upon *Numb.* xxvii. 12.

*And lift up thine Eyes Weſtward, and Northward,* &c.] Take a full View of the Country in all the Quarters of it; which might be ſeen from the Top of this Mountain, which was called *Nebo*. See xxxiv. 1, 2, 3.

Ver. 28. *But charge Joſhua, and encourage and ſtrengthen him,* &c.] Bid him not doubt that I will bring my People thither under his Conduct, though I deny thee Entrance into it.

Ver. 29. *So we abode in the Valley over againſt Beth-Peor.*] It is likely that there was a Temple built to *Baal-Peor*, which fronted this Valley; for ſo *Beth* ſignifies an *Houſe* or *Temple* of *Peor*. Which gave the Name to a City wherein it ſtood; which was Part of the Inheritance of the *Reubenites*, *Joſh.* xiii. 20. In this Valley *Moſes* was buried, xxxiv. 6. where he made this moſt excellent Exhortation to all the People.

## CHAP. IV.

Verſe 1. NOW *therefore hearken, O Iſrael.*] Having commemorated ſeveral Benefits which God had beſtowed upon them, ſince their coming out of *Egypt*, and the giving of the Law at Mount *Sinai*, with ſeveral ſevere Puniſhments which he had inflicted on them for their Diſobedience to it, *Moſes* proceeds now to exhort them earneſtly to the Obſervance of it.

*Unto the Statutes.*] Theſe ſeem to be ſuch Laws as concerned the Worſhip of God.

*And the Judgments.*] And then theſe were ſuch as concerned their Dealings one with another. Which two Words comprehend all that is ſignified by *Teſtimonies* and *Precepts* alſo, in other Places.

*Which I teach you, for to do them.*] Which he was about to ſet before them; and preſs upon their Practice.

*That ye may live, and go in, and poſſeſs the Land which the* Lord *God of your Fathers giveth you.*] Not periſh as their Forefathers had done in their Rebellion; but be happy, and enjoy what God had promiſed, and was ready now to beſtow upon them.

Ver. 2. *Ye ſhall not add unto the Word which I command you, neither ſhall ye diminiſh from it.*] This is thought by ſome to ſignify, that they ſhould not make the leaſt Alteration in the Laws he had given them, about the Rites of Divine Worſhip, and Abſtinence from ſeveral Meats, and ſuch like Things; which were diſtinctive Marks, whereby they were ſeparated from other Nations to be a peculiar People to him. Thus *Chiskuni* interprets theſe Words, *Thou ſhalt not add Fear, upon the Fear of the bleſſed God.* That is, any other Worſhip to the Divine Worſhip preſcribed by theſe Laws, nor diminiſh that Worſhip: Which Interpretation ſeems to be warranted, by what follows, *Thy Eyes have ſeen what the* Lord *thy God did, becauſe of Baal-Peor.* But in the Words before going, (which introduce theſe,) *Judgments* being mentioned as well as *Statutes*, there muſt be a larger Senſe of this Injunction, which relates to all the Laws of God: And the Meaning ſeems to be, Ye ſhall not tranſgreſs any of theſe Precepts, either by doing any Thing contrary to them, which was *to add*; or omitting any Thing which they required, which was *to diminiſh*. Thus *Grotius* interprets it, upon 2 *Corinth.* xi. 24. *Addere ad legem eſt facere quod lex vetat, diminuere eſt omittere, quod lex jubet.* But which Way ſoever we take it, nothing is more certain than that this Prohibition preſerved theſe Books from any Alteration, ſince the Time they were written: For the whole Body of the People acknowledging their Divine Authority, none of them dared to change any Thing, either by Addition, or Diminution. Of which there is a wonderful Inſtance in the People that came out of *Aſſyria*, (in the Room of the *Iſraelites*, who were tranſported thither,) to inhabit the Country of *Samaria*; who receiving this Law, their Poſterity have kept it all along to this Day, as uncorrupted, as the Jews themſelves have done; although they were their mortal Enemies, and have been expoſed to all the Changes and Revolutions that can befall a Nation during the Interval of Two thouſand and four hundred Years. Thus the moſt Learned Dr. *Alix* obſerves, in his *Reflections upon the Four laſt Books of* Moſes, *p.* 144. And I do not ſee, why the Perfection of the Scripture, without the Oral Law of the Jews, ſhould not be thought to be eſtabliſhed by theſe Words, as another learned Perſon (*Joſh. Wagenſeil*) underſtands them in his *Confut. Carminis Lipmanni*, *p.* 585. Yet, as the forenamed *Chiskuni* notes, it does not ſeem reaſonable to conclude from hence, that they were prohibited to add any Conſtitutions, as a Hedge and Fence to the Law; or as an Explication of it, when the Senſe was doubtful. See Mr. *Thorndike*, in his *Rights of the Church in a Chriſtian State*, *p.* 180, &c.

*That ye may keep the Commandments of the* LORD *your God, which I command you.*] This juſtifies the Explication I gave of the foregoing Words, as reſpecting all GOD's Laws; and xii. 32. makes it more plain. And indeed, GOD being their Law-Giver, it was the higheſt Preſumption to make any Alteration in any of his Laws.

Ver. 3. *Your Eyes have ſeen what the* LORD *did, becauſe of Baal-Peor*, &c.] How he cut off Twenty four thouſand by a Plague, and by the Hand of Juſtice, who had been guilty of Idolatry by the Enticements of the *Midianitiſh* Women, *Numb.* xxv. 5, 9. Which ſeems to be a Reaſon, why they ſhould take a ſpecial Care about the Worſhip of GOD; that nothing were done contrary to the Laws he had ordained concerning it.

*For all the Men that followed Baal-Peor, the* LORD *thy God hath deſtroyed them from among you.*] The Judges put to Death all thoſe that they knew to be guilty; and the Hand of GOD found out all the reſt; ſo that there was not a Man of them left, who was not ſwept away by the Peſtilence.

Ver. 4. *But ye that did cleave unto the* LORD.] Did not depart from this Worſhip, but bewailed the Apoſtaſy of ſome of their Brethren, *Numb.* xxv. 6.

*Are alive every one of you this Day.*] A ſingular Providence watched over them, to preſerve them in ſuch good Health, that not one in ſo many Thouſands was dead ſince that Time. Nor in the War with the *Midianites*, wherein they ſlew all the Males, did they looſe ſo much as one Man, *Numb.* xxxi. 7, 49.

Ver. 5. *Behold I have taught you Statutes and Judgments.*] *Ver.* 1.

*Even as the* LORD *my God commanded me.*] Sincerely and uprightly, without adding any Thing of my ſelf, or diminiſhing any Thing that he ſaid.

*That ye ſhall do ſo in the Land whither ye go to poſſeſs it.*] To be the Rule of your Life, when ye come into the Land of *Canaan*.

Ver. 6. *Keep therefore, and do them, for this is your Wiſdom and Underſtanding, in the Sight of all the Nations.*] It is your Intereſt to obſerve them, as you will ſoon find by Experience; which will teach you that it is not only the wiſeſt Courſe in it ſelf, but will get you the Reputation of being a wiſe People among all your Neighbours.

*Which ſhall hear of all theſe Statutes.*] There being mention before (*Ver.* 1, 5.) of *Judgments*, as well as *Statutes*, and here only of the latter. *Abarbinel* thence infers, That even thoſe Laws which depended wholly upon the Will and Pleaſure of GOD, and for which they could give no Reaſon, (for ſuch they underſtood by *Chukkim*,) would procure them very great Honour, if they were carefully obſerved. For the Nations ſeeing how wonderfully they proſpered, would be apt to impute it to theſe extraordinary Preſcriptions which they followed. Juſt, ſaith he, as a Phyſician, who cures deſperate Diſeaſes, by ſome ſmall trifling Remedies, (as they ſeem to others,) is highly applauded for the Profoundneſs of his Knowledge and Wiſdom. But *Maimonides* takes this Word *Statutes* to comprehend all the Laws of GOD; and undertakes to ſhew that all the *Six hundred and thirteen* Precepts, have a wiſe End in them, for the Profit and Benefit of thoſe that obſerve them; either to beget ſome wholſome Opinion in their Mind, or to pull out ſome perverſe one; either to inſtitute ſome good Order, or to take away Iniquity, &c. See *More Nevochim*, *P.* III. *Cap.* 31.

*And ſay, Surely this Nation is a wiſe and underſtanding People.*] Who continued in Safety, Liberty, and Proſperity, abounding with all manner of Bleſſings, while they continued all to go up to worſhip one GOD ſincerely at one Place, at certain Set-times, as if the whole Nation was but one Family. All the reſt of their Laws, alſo, were admirably fitted to unite them unto GOD, and one to another; and conſequently, to make them appear a wiſe People in the Eyes of other Nations; whoſe Writers have not only highly magnified *Moſes*, but their Law-Givers have tranſcribed ſeveral of his Laws into their own Conſtitutions. This appears by the old *Attick* Laws, and thoſe of the Twelve Tables, as many Learned Men have obſerved; nay, the Oracle, reported by *Porphyry*, in *Euſebius* his *Præparatio Evangelica*, *Lib.* ix. *Cap.* 10. thus extols this Nation.

Μοῦνοι Χαλδαῖοι σοφίαν λάχον ἠδ' ἄρ' Εβραῖοι
'Αυτο γένεθλον 'Ανακτα σεβαζόμενοι Θεὸν ἀγνῶς.

*The* Chaldæans *and the* Hebrews (who came from *Chaldæa*) *are the only wiſe People, who worſhip God, the Eternal King, in a pure Manner.* And the Oracle of *Apollo Clarius*, recorded by *Macrobius*, *Lib.* i. *Saturnal. Cap.* 18. is no leſs remarkable:

Φράζεο τὸν πάντων ὕπατον Θεὸν ἔμμεν 'Ιάω

*Acknowledge* Jao (ſo they pronounced the Name JEHOVAH) *to be the higheſt God of all.* For though *Macrobius* fancied the Sun to be here called 'Ιάω, (no Body can tell why;) yet *Diodorus Siculus* acknowledges 'Ιάω to be the GOD, from whom *Moſes* pretended to have his Laws, *i. e.* JEHOVAH.

Ver. 7. *For what Nation is there ſo great, who hath God ſo nigh unto them, as the* LORD *our God is in all Things that we call upon him for?*

Both [illegible]*os*, and the Paraphraſe of *Jonathan*, and [illegible]wiſe the *Hieruſalem Targum*, are very ſignificant upon this Place: "What People is there "who have a God that approaches to them, "ſo as the Lord our God doth to us? At "whatſoever Hour we cry unto him, he an- "ſwers us. It is the Manner of other People, to "carry their Gods upon their Shoulders, to "ſhew that they are near to them; when, alas! "they are afar off, and cannot hear them. But "the Lord our God ſits on his Throne on "high, and hears our Prayers, whatſoever Time "we call upon him, *&c.*" To which may be added, that they had a Symbol of God's Preſence continually among them, in the Holy Place, where he dwelt with them, and *Moſes*, whenſoever he pleaſed, conſulted him in all difficult Affairs; as their High-Prieſt might do, with the *Urim* and *Thummim*, in all Times to come.

Ver. 8. *And what Nation is there ſo great, that hath Statutes and Judgments ſo righteous, as all this Law which I ſet before you this Day?*] The true Greatneſs of a Nation (it appears by this and the foregoing Verſe) conſiſts in the ſincere Worſhip of God, and in the upright Adminiſtration of Juſtice. Both which were ſo provided for by the Divine Laws among the Jews, that no Nation could compare with them, or was really ſo great as they were: For though their Country was but ſmall, and they were often oppreſſed by ſeveral cruel Enemies, who deſired their Extirpation; yet they recovered themſelves, and kept their Laws in their worſt Condition, (when commonly they beſt obſerved them:) Inſomuch, that as a very Learned Perſon of our own Church, long ago, obſerved, after ſo many Changes and Alterations as there were in their State, from better to worſe, and back again; after ſo many Victories got by them over others, and ſo many Captivities of their Perſons, and Deſolations of their Country, as others had wrought, *they continued ſtill one and the ſame People*, governed by the ſame Laws, under ſeveral great and potent Monarchies. The ſucceſſive Riſe and Fall of *Three*, of which they were preſerved to behold; and in their declining State, able to ſtand out a great while againſt the *Fourth*, the mightieſt that ever was on Earth, and that when this Monarchy was in its full Strength; this is a plain Demonſtration of the Truth of theſe Words of *Moſes*, That no Nation was ſo great as they. See Dr. *Jackſon*'s Firſt Book upon the Creed, *Chap.* xxi.

*Maimonides* obſerves, That the Word *Zaddikim*, which we tranſlate *righteous*, ſignifies as much as *equal* and *proportionate:* Such, ſaith he, were all theſe Laws of God; in which there was no Exceſs, by the Preſcription of long Pilgrimages, or ſevere Faſtings; nor any Defect, which might open the Window to any Vice, or make them careleſs in the Practice of Vertue. *More Nevochim*, *P.* II. *Cap.* 39.

Ver. 9. *Only take heed to thy ſelf, and keep thy Soul diligently, leſt thou forget the Things which thou haſt ſeen*, &c.] Their only Danger was, leſt they ſhould grow careleſs and unmindful of all the wonderful Things that God had done for them: Which he therefore exhorts them to think of frequently, and to keep in Memory, and lay to Heart; ſo that they might preſerve the Senſe of them as long as they lived, and likewiſe teach all Poſterity to be mindful of them.

Ver. 10. *Eſpecially the Day that thou ſtoodeſt before the* Lord *thy* God *in Horeb.*] But above all, that memorable Day, when the Lord delivered his Law to them from Mount *Sinai*; at which the Oldeſt of them were preſent, and had ſeen and heard what he ſaid, and how it was delivered.

*When the* Lord *ſaid unto me, Gather me the People together.*] Unto the Foot of Mount *Sinai*; where they ſtood at ſuch a Diſtance from it as God preſcribed, *Exod.* xix. 10, 11, 12, 13.

*And I will make them hear my Words.*] *Exod.* xix. 9, &c. *Exod.* xx. 1, &c.

*That they may learn to fear me, all the Days that they ſhall live upon the Earth*, &c.] For thoſe Words which they heard were pronounced in ſo terrible a Manner, as to make them dread to offend his Majeſty, and to inſtruct their Children to ſtand in awe of him.

Ver. 11. *And ye came near, and ſtood under the Mountain.*] *Exod.* xix. 17.

*And the Mountain burnt with Fire.*] *Exod.* xix. 16, 18.

*Into the Midſt of Heaven.*] Into the Middle of the Air, which is frequently called *Heaven* in Scripture; as the *Fowls of Heaven*, are the Fowls of the Air: But whether the Fire flamed up preciſely into the very Midſt of the lower Region of the Air, or only a great Height, is not material; either Way the Expreſſion is proper enough.

Ver. 12. *And the* Lord *ſpake unto you out of the Midſt of the Fire.*] *Exod.* xix. 20. xx. 1, 22.

*Ye heard the Voice of the Words.*] *Exod.* xx. 19.

*But ſaw no Similitude.*] Though ſometimes the Divine Majeſty ſeems to have appeared in a viſible Shape, (*Dan.* vii. 9, 10.) yet when he came to give them his Law, he would not appear in the Figure of a Man, or any other Thing, that might ſeem to repreſent him to their outward Senſes, or their Imagination: For it had been dangerous then to manifeſt himſelf under any Reſemblance, when he forbad them to make any Reſemblance of him. They would have thought, he forbad them to make any other Reſemblance, but that wherein he ſhewed himſelf to them; in which they would have concluded, it was lawful to repreſent him.

*Only ye heard a Voice.*] From hence ſome of the Jews would gather, that the People only heard the Sound of God's Words, when he ſpake the Ten Commandments; but not the Diſtinction of the Sound, ſo as to underſtand the Senſe of what he ſaid. Thus *Maimonides*, in his *More Nevochim*, *P.* II. *Cap.* 32. Which is manifeſtly falſe, as appears from *Ver.* 10, and 13. and *Exod.* xx. 22. For therefore the Day wherein he ſpake to them in *Horeb* was ſo remarkable, as never to be forgotten; becauſe he *made them hear his Words, ſo that they might learn to fear him*, &c. For though he did not appear in the Likeneſs of any Thing to them, yet he vouchſafed to ſpeak to them plainly in their own Language, that they might be inſtructed in their Duty; both which was to keep them from Idolatry. He did not let them ſee any

Shape, that they might not make any Image of him, to worſhip it, or him by it, after the Manner of the Heathens; but he let them hear his Voice, that they might not go and worſhip any others Gods, which the Heathens pretended ſpake to them.

Ver. 13. *And he declared unto you his Covenant, which he commanded you to perform, even ten Commandments.*] Theſe were the principal Laws which they covenanted with him to obſerve, though afterwards he added others, *after the Tenor of which he made a Covenant with them*, *Exod.* xxxiv. 27.

*And he wrote them upon two Tables of Stone.*] *Exod.* xxiv. 12. xxxiv. 28.

Ver. 14. *And the* Lord *commanded me, at that Time, to teach you Statutes and Judgments, that ye might do them in the Land whither you go over to poſſeſs it.*] This doth not ſignify, that they themſelves did not hear the *Ten Words* from Mount *Sinai*, but were taught them by *Moſes*, (as *Maimonides* fancies in the forenamed Place;) for it plainly relates to the reſt of the Laws, which God immediately after gave him, (*Exod.* xxi. xxii. xxiii.) It being their own Deſire, that God would ſpeak to them no more by himſelf, but communicate the reſt of his Will by *Moſes*, *Exod.* xx. 19. And accordingly he told the People *all the Words of the* Lord, *and all the Judgments*, which he delivered to him, *Exod.* xxiv. 3.

All this will appear more plainly from the next Chapter of this Book, *Ver.* 22, &c.

It is a meer Imagination of thoſe Jews, who take the *Statutes and Judgments* here mentioned for their *Oral Law*, as *Aben Ezra*, *R. Solomon*, *R. Bechai*, and others do, upon this Place; who ſay, That when God gave *Moſes* the written Law, he expounded it to him: Which Expoſition he delivered to *Joſhua*, and he to the LXX Elders, &c. ſo that it came down to them in a ſucceſſive Tradition.

Ver. 15. *Take ye therefore good heed to your ſelves, (for ye ſaw no Manner of Similitude on the Day that the* Lord *ſpake unto you in Horeb, out of the Midſt of the Fire.*] He gives them a ſpecial Caution about this, becauſe the Nations of the World were ſo prone to make Images of their Gods; which he expreſly forbids in the Second Commandment. Upon this Text the preſent Jews ground the Third Article of their Faith, which is, that *God is incorporeal.*

Ver. 16. *Leſt ye Corrupt yourſelves.*] By worſhipping any Thing but God himſelf alone. Unto whom they being eſpouſed, the giving Divine Worſhip unto any Thing elſe, was ſuch a Corruption as Adultery is in a married Woman.

*And make you a graven Image, the Similitude of any Figure.*] See the Second Commandment, *Exod.* xx. 3, 4.

*The Likeneſs of Male or Female.*] The repreſentation of God in Human Shape is firſt forbidden, becauſe it was moſt common among the Heathens. Therefore I cannot think this relates to the *Egyptian* Worſhip, who honoured Oxen as ſacred to *Oſiris*, and Cows as ſacred to *Iſis*. Unto which Mr. *Selden* thinks the LXX. had reſpect, when they tranſlated theſe Words, Ὁμοίωμα ἀρσενικοῦ ϗ θηλυκοῦ. *De Diis Syris*, *Syntag.* i. *Cap.* 4.

Ver. 17. *The Likeneſs of any Bea[illegible]at is on the Earth*, &c.] The Word *Or* is to be here ſupplied, and in all that follows, in this Manner: *Or the Likeneſs of any Beaſt that is on the Earth; or the Likeneſs of any winged Fowl that flyeth in the Air:* Where *Col-tzippor Canaph*, which we tranſlate, *and winged Fowl*, ſignifies all *Birds* and *Inſects* that fly in the Air: For in the Shape of ſuch Creatures alſo the Heathen repreſented their Gods, or ſome of their Qualities: For not only Oxen were ſacred to *Apis*, and Rams to *Jupiter Ammon*, but Hawks and Eagles, and even Beetles to other Deities.

Ver. 18. *Or the Likeneſs of any Thing that creepeth on the Ground.*] Nothing was more common among the Heathen, than the Worſhip of Serpents.

*Or the Likeneſs of any Fiſh that is in the Waters.*] The famous *Dagon*, whom the *Philiſtins* worſhiped, was a Fiſh with an Human Face, Hands, and Feet. Certain it is, the *Syrians* worſhipped a Fiſh, as *Cicero* tells us, in his third Book of the Nature of the Gods, *Syri Piſcem venerantur:* Which Mr. *Selden* thinks, relates to the famous Goddeſs *Atargatis*; which is a Word made out of the Hebrew, *Addir-dag*, i. e. magnificent, or potent Fiſh. See *De Diis Syris*, *Syntag.* ii. *Cap.* 2. The *Egyptians* were famous in After-times for worſhipping all ſorts of Animals; and if one could find they were ſo in the Days of *Moſes*, it might be aſſigned as the moſt probable Reaſon of his cautioning the *Iſraelites* againſt theſe Things ſo particularly, they being lately come out of *Egypt*.

Ver. 19. *And leſt thou lift up thine Eyes upon Heaven.*] From hence, I believe, that common Speech among the *Arabians* was derived, *Take heed how thou gazeſt on the Splendor of the Stars:* Which is in the firſt Century of *Arabick* Proverbs, ſet forth by *Erpenius*, (*Prov.* xxviii.) who ſaith he knew not what to make of it: But I take it to be a Caveat againſt Idolatry, to which the ancient *Arabians* were addicted.

*And when thou ſeeſt the Sun, and the Moon, and the Stars, even all the Hoſt of Heaven.*] The moſt ancient Idolatry of all other, ſeems to have been the Worſhip of the Sun, and the reſt of the Heavenly Bodies, which began among the *Chaldæans:* For there is not any God, or Goddeſs, among the Ancient Gentiles, but hath a reſpect to the *Sun*, or the *Moon*, as *Gisbertus Cuperus* hath very plainly demonſtrated, in his *Harpocrates*, *p.* 87, &c. 108, &c. And a very learned Man of our own hath lately ſaid a great deal on the ſame Subject. See *Appendix to the Antiquity of* Palmyra, *Cap.* iv. by Mr. *A. Seller*. And *Maimon. More Nevoch. P.* III. *Cap.* 30.

*Shouldeſt be driven to worſhip them, and ſerve them.*] Drawn in, enticed, and deceived, (as *Onkelos*, and the LXX. tranſlate it,) either by the Inſtigation of ſome evil Genius, or Admiration of their Splendor, or Imitation of other Nations, or a vain Opinion that ſome Divinity inhabits ſuch illuſtrious Bodies, or out of a Senſe of the Benefits Mankind receive by them: For the chief Philoſophers themſelves were led by their weak Reaſonings into this Error, as appears even by *Plato*, who ſaith, it is moſt juſt that the Heaven ſhould be worſhipped with all the Gods and Demons, and that we ſhould τιμᾶν τε ϗ εὔχεσθαι διαφερόντως αὐτῷ, &c. as he ſpeaks in his *Epinomis.* See *Euſebius*, in his *Præpar. Evang. Lib.* XIII. *Cap.* 18. where he ſhews how much better the Hebrews ſpeak in this Matter; and quotes ſome Words of *Plato*, out of a Work of his, not now extant, for the Explication of theſe Words of *Moſes.* And to make this Idolatry ſeem more reaſonable, ſome of the Philoſophers aſſerted the Sun to be indued with Underſtanding; and therefore is called by *Proclus*, Πυρὸς νοητοῦ βασιλεὺς, *The intellectual Fire*, to diſtinguiſh it from other Fires which are without Underſtanding: And from thence, in one of the Coins of *Caracalla*, there is over the Sun, ſurrounded with Rays, the Word PROVIDENTIA. In ſhort, the World had been ſo long ſettled in this Worſhip, that it was no eaſy Matter, when the Son of God came, to root it out: For the *Eſſenes*, (the beſt Sect among the Jews,) ſeem to have had a Tang of this Superſtition, as *Joſephus* repreſents them, *Lib.* II. *De Bello Judaico*, *Cap.* 7. Some indeed excuſe them, as if they only admired the Sun, as the moſt excellent Work of GOD, which they expreſſed by ſome kind of Adoration: But *Joſephus* expreſly tells us, That early in the Morning, they directed to him Πατρίους τίνας εὐχὰς, as if they beſeeched him to riſe. And this ſtuck ſtill in the Minds of ſome who profeſſed Chriſtianity, particularly the Followers of *Baſilides*, and the *Manichees*, who called the Sun and Moon by the Name of Gods; and, ſometimes called the Sun, *Chriſt*, as *Theodoret* tells us, *Lib.* I. *Cap.* 26. And *Epiphanius* and St. *Auſtin* ſay the ſame in more Places than one. No Wonder, therefore, that *Julian* the Apoſtate ſhould ſay, that GOD produced, Ἐξ ἑαυτοῦ Ἥλιον Θεὸν μέγιστον πάντα ὅμοιον ἑαυτῷ, *Out of himſelf the Sun, the greateſt* GOD, *in all Things like unto himſelf:* For which he quotes *Plato*, in his famous Oration *in Praiſe of the Sun*; where he ſaith, The ſame Sun hath filled the Heaven with innumerable other Gods, *Page* 146. Ὅλος οὐρανὸς Θεῶν ἐστιν ἐκ ἡλίου πλήρης, *The whole Heaven is full of Gods from the Sun.*

*Which the* LORD *thy* GOD *hath divided unto all Nations under the whole Heaven.*] The Senſe is very plain, That all Nations under Heaven have the Benefit of the Sun, Moon, and Stars, as well as the Jews; who were therefore to worſhip him alone, who is the LORD of them all, and hath made them to be Miniſters unto us.

This *K. Solomon* ſaw, and yet he could not ſtick to it, but fell into the vain Fancy of the Generality of the Jews, that GOD hath diſtributed the Nations of the World under the Government of ſeveral Stars, which Stars are under the Government of Angels; but the Jews under the Government of GOD alone, and not ſubject to any Planet. Which hath no Foundation at all; much leſs can we think that GOD appointed the Nations of the World to worſhip the Heavenly Hoſt, leſt they ſhould be Atheiſts, as *Clemens Alexandrinus* and *Juſtin Martyr* fancy from this Place; unleſs they mean, that GOD for their Sins delivered them up to this Impiety; which ſeveral great Men ſince have thought to be the true Meaning of theſe Words: For there are no ſuch Words found in the LXX. as they alledge, Ὑμῖν δ' οὐκ οὕτως ἔδωκε Κύριος ὁ Θεός σου.

There is one who takes the Word *Chalak*, which we tranſlate *Divide*, to ſignify the *Blandiſh*, and makes this the Senſe, That GOD places theſe great Luminaries in the Heavens, to invite and allure all Nations to admire and adore him, the Creator of them. And indeed, in the Conjugation which the Hebrews call *Hiphil*, this Word doth ſignify to *ſoften* and *ſmooth*, and conſequently to allure; but it never ſignifies ſo in that they call *Kall.*

*Maimonides* makes the Senſe of *Moſes*'s Argument to be thus: GOD hath made the Sun and Moon to be Miniſters; not to be worſhipped; according to that, *Gen.* i. 18. Which made the *Pſalmiſt* ſo particularly call upon all the Heavenly Bodies to *praiſe the* LORD, *Pſal.* cxlviii. *More Nevoch. P.* II. *Cap.* 5.

Ver. 20. *But the* LORD *hath taken you, and brought you forth out of the Iron Furnace.*] This is a Phraſe uſed alſo by *Solomon*, 1 *Kings* vii. 51. and by *Jeremiah* xi. 4. to expreſs the moſt cruel Servitude; wherein GOD ſuffered them to be tried, as Metals are in a Furnace of Iron, red hot: For he doth not allude to their making of Bricks (as ſome imagine,) which were not wrought in an Iron Furnace.

*To be unto him a People of Inheritance, as ye are at this Day.*] Theſe were two powerful Arguments to induce them to be obedient: That they were not only delivered from the hardeſt Slavery; but now made GOD's peculiar People, (ſee *Exod.* xix. 5.) whom he had purchaſed for his Inheritance, *i. e.* to be his People for ever.

From this Verſe, Sir *John Marſham* gathers, that *Moſes* had reſpect, in the foregoing Verſes, to the *Egyptian* Superſtition; as if he had ſaid, *Excuſſo ſervitutis jugo, etiam excutienda ſunt Ægypti* βδελύγματα, Having ſhaken off the *Egyptian* Yoke, they were alſo to ſhake off their abominable Idols; for the inviſible GOD is not to be worſhipped by Images or Symbols. So that when he forbids them, *Ver.* 16. *To make a graven Image, the Similitude of any Figure, the Likeneſs of Male and Female*, he thinks *Moſes* hath reſpect to the *Boves utriuſque ſexus Sacri*, the Sacred Beeves of both Kind; the Males to *Oſiris*, the Females to *Iſis*. And he mentions, *the Likeneſs of any Beaſt that is in Earth*, Ver. 17. becauſe all the *Egyptians* worſhipped not only the Creatures before mentioned, but *Canem and Felem*, a Dog and a Cat: The *Thebans* and *Saitæ* worſhipped Sheep; the *Mendeſians* a Goat; and others of them, Wolves and Lions: And he adds, *The Likeneſs of any winged Fowl that flieth in the Air*; becauſe the *Egyptians* worſhipped an Hawk, and the Bird called *Ibis*; and the *Thebans* an Eagle. In *Ver.* 18. he mentions *the Similitude of any Thing that creepeth upon the Ground*; becauſe about *Thebes*, Serpents were ſacred to *Jupiter*: *And the Likeneſs of any Fiſh that is in the Waters*; becauſe all *Egypt* worſhipped certain Fiſhes, and ſome of them the *Crocodile*, and the *Hippopotamus*. And as for *the Sun, Moon, and Stars*, Ver. 19. the Worſhip of them was common to the *Egyptians* with all other Nations. All this he juſtifies out of good Authors; and it might paſs for Truth, had we any Certainty that the *Egyptians* in the Time of *Moſes*, were as ſottiſh as they were in the Time of *Herodotus*. See *Seculum* ix. *Sect. de Idololatria.*

Ver. 21. *Furthermore*, or rather, *But*

*The* Lord *was angry with me for your ſakes.*] He remembers this again, (though he had mentioned it twice before, i. 37. iii. 26.) that they might be more deeply ſenſible of the Danger of offending God, ſince ſuch a Man as he was excluded from the good Land for one ſingle Fault. Or hereby he would magnify the Goodneſs of God to them, who, though great Offenders, had a Priviledge granted to them, which was denied him.

*And ſware that I ſhould not go over Jordan,* &c] He only told him ſo at the firſt, *Numb.* xx. 12. but upon *Moſes*'s importunate Intreaty, that he would revoke the Sentence, (of which we read in the foregoing Chapter of this Book,) it ſeems he ſilenced him, by confirming his Threatning with an Oath.

Ver. 22. *But I muſt die in this Land, I muſt not go over Jordan.*] See *Numb.* xxvii. 12, 13, 14. His frequent Repetition of this, ſhews how near it went to his Heart. *But ye ſhall go over, and poſſeſs that good Land.* God's Promiſe to them, he would have them think, was as irrevocable as his Threatning againſt him.

Ver. 23. *Take Heed unto your ſelves, leſt ye forget the Covenant of the* Lord *your* God, *which he made with you, and make you a graven Image,* &c.] For this was the principal Thing in the Covenant, That they ſhould worſhip him alone. Which is the Reaſon it is ſo often repeated, and was, immediately after the Delivery of the Law from Mount *Sinai*, mentioned alone, as if it was the only Thing that he had ſaid unto them, *Exod.* xx, 22. 23. *Ye have not ſeen that I have talked with you from Heaven: Ye ſhall not make with me* Gods *of Silver; neither ſhall ye make unto you* Gods *of Gold.*

Ver. 24. *For the* Lord *thy* God *is a conſuming Fire.*] So he appeared upon the Mount, when he delivered his Laws from thence in flaming Fire, *Exod.* xxiv. 17. The learned *Huetius* thinks, that from theſe Words of *Moſes*, the ancient *Perſians* took up the Worſhip of *Fire*; at firſt, only as a Reſemblance of God, or a Symbol of him, (as *Maximus Tyrius* ſaith, *Diſſert.* xviii.) but afterwards, as God himſelf, *Demonſtr. Evangel.* p. 94.

*Even a jealous* God.] Who cannot endure any Rival in your Affection: See *Exod.* xx. 5. Theſe were two awakening Arguments to keep them from Idolatry; that God cannot endure it, and will be very terrible in his Puniſhment of it.

Ver. 25. *When thou ſhalt beget Children, and Childrens Children, and ſhalt have remained long in the Land.*] When they were very much multiplied, and had been long ſettled in the Poſſeſſion of the Land of *Canaan*.

*And ſhall corrupt yourſelves.*] By the Worſhip of other Gods.

*And make a graven Image, or the Likeneſs of any Thing.*] Which he had ſtrictly prohibited, and ſolemnly cautioned them to beware of, *Ver.* 23.

*And ſhalt do Evil in the Sight of the* Lord *thy* God, *to provoke him to Anger.*] By imitating the Idolatrous Cuſtoms of other Nations.

Ver. 26. *I call Heaven and Earth to witneſs againſt you this Day.*] A ſolemn Kind of Aſſeveration; that as ſurely as the Heaven and Earth ſhall endure, they ſhould utterly periſh.

*That ye ſhall ſoon utterly periſh from off this Land, whereunto ye go,* &c.] As ſoon as the Meaſure of your Iniquity is filled up, ye ſhall ſpeedily be deſtroyed without Remedy. Which the Hebrews refers to the Captivity by *Salmanezer* and *Nebuchadnezzar*, after they had been almoſt eight hundred Years in this Country; and ſo might be ſaid, *to have remained long in the Land.*

Ver. 27. *And the* Lord *ſhall ſcatter you among the Nations.*] See *Levit.* xxvi. 33.

*And ye ſhall be left few in Number among the Heathen,* &c.] See *Levit.* xxvi. 22.

Ver. 28. *And there ye ſhall ſerve* Gods, *the Work of Mens Hands, Wood and Stone,* &c.] The Idols of the Heathen: To the Worſhip of which he threatens to abandon them, as a Puniſhment for their Apoſtaſy from God. And the Heathen ſometime compelled them to worſhip their Gods, as we read in the third of *Daniel.*

*Which neither ſee, nor hear, nor eat, nor ſmell.*] This is a Deſcription of the moſt ſtupid Idolatry, to which they ſhould be delivered, if they fell from God. See *Numb.* xxi. 29.

Ver. 29. *But if from thence thou ſhalt ſeek the* Lord *thy* God.] When they were ſcattered among the Heathen, *Ver.* 27.

*Thou ſhalt find him, if thou ſeek him with all thy Heart, and all thy Soul.*] If they then repented ſincerely, and became unfeigned Worſhippers of the Lord their God alone, he promiſes them Forgiveneſs.

Ver. 30. *When thou art in Tribulation, and all theſe Things are come upon thee.*] In great Diſtreſs, by the Execution of the foregoing Threatnings.

*Even in the latter Days.*] In future Times, or in their moſt declining State. The Jews themſelves apply to this preſent State, wherein they now, and have been many Years; as appears by the ancient *Nitzacon*, ſet forth lately by *Wagenſeil*, p. 254. where he ſaith, the whole Nation muſt repent, before God ſend Deliverance unto them.

*If thou turn to the* Lord *thy* God, *and ſhall be obedient to his Voice.*] The great End of Puniſhment was to convert them, and make them more obſervant of God's Commands.

Ver. 31. *For the* Lord *thy* God *is a merciful* God.] See *Exod.* xxxiv. 6, 7. *Numb.* xiv. 17, 18.

*He will not forſake thee, neither deſtroy thee,* &c.] He promiſes not to caſt them off, nor deſtroy them utterly, (though they were utterly thrown out of their Land, *Ver.* 26.) but reſtore them to his Favour, according to the Covenant made with their Fathers, and confirmed by an Oath, *Gen.* xvii. 19. xxii. 16, 17. See *Levit.* xxvi. 44, 45.

Ver. 32. *For ask now of the Days that are paſt, which were before thee, ſince the Days that* God *created Man upon the Earth,* &c.] Turn over the Annals of the whole World, from one End of it to the other, ever ſince it was made, and ſearch whether thou canſt find any Thing like to that which God hath done for you. Which *R. Iſaack* thus gloſſes in his *Munimen Fidei*, (lately ſet forth by *Wagenſeil*. p. 103.) *From the Creation of the World, till their going out of* Egypt, *there were paſſed two thouſand four hundred and forty eight Years; and yet in all that long Tract of Time, there never were ſeen or heard in any Part of the World ſuch prodigious Miracles as were wrought to bring* *them out of* Egypt; *and afterward, in leading them through the Red Sea, raining Manna on them; and the Appearance of the Divine Majeſty at Mount* Sinai, *&c.*

Ver. 33. *Did ever People hear the Voice of* GOD *ſpeaking out of the Midſt of Fire, as thou haſt heard, and live?*] Here was a double, or rather triple Prodigy, never heard of before, that GOD ſhould ſpeak to them audibly and diſtinctly, ſo long as to inform them in their Duty towards himſelf and one another; and this out of the Midſt of devouring Flames, and without the leaſt Hurt to any one of them, *Exod.* xx. 18. xxiv. 17.

Ver. 34. *Or hath* GOD *aſſayed to go and take him a Nation from the Midſt of another Nation?*] Another Wonder, never before heard of! that GOD, by two Men alone, *Moſes* and *Aaron*, ſhould demand the Delivery of a Nation, under the Power of another Nation far greater and ſtronger than themſelves, and effect it alſo, by no other Means but ſuch as here follow:

*By Temptations.*] This Word may be thought to ſignify the grievous Trials of the *Iſraelites*, whoſe Miſeries were increaſed after the firſt Attempt for their Deliverance; which ſeemed to them a ſtrange Way of Proceeding, *Exod.* v. 19, 22, 23. But by *Temptations*, may in this Place be, in general, meant Miracles, as the Hebrews underſtand it, and the Chaldee Word *Teneſſin* ſignifies. This and the two following Words being of the very ſame Import with the three Words in the New Teſtament, which we often meet withal, (and ſeem to be taken from hence,) Δυνάμεσι, τέρασι, ϗ σημείοις, *With Miracles, Wonders, and Signs, Act.* ii. 22. 2 *Corinth.* xii. *Hebr.* ii. 4.

*By Signs.*] Which are mentioned *Exod.* iv. 9. vii. 9, 10.

*And by Wonders.*] This ſignifies all the ten Plagues of *Egypt*: For *Pharaoh* would not let the *Iſraelites* go, till GOD had *multiplied his Wonders on the Land of Egypt*, as we read, *Exod.* vii. 3. x. 1, 2. xi. 9, 10.

*And by War.*] This ſeems to relate to the Overthrow of *Pharaoh* in the Red-Sea; where the LORD is ſaid to *fight for Iſrael*, (*Exod.* xiv. 14. xv. 3.) while they, which is the greateſt Wonder of all, were delivered without ſtriking a Stroke.

*And by a mighty Hand, and a ſtretched-out Arm.*] Theſe are Phraſes which we often meet withal, when *Moſes* ſpeaks of their Deliverance out of *Egypt*, *Exod.* iii. 19. vi. 6. xv. 12. and many other Places. And the Hebrews think, that his *mighty Hand* particularly refers to the grievous Murrain, and the Peſtilence, which are called the *Hand of the* LORD, *Exod.* x. 3, 15. And his *ſtretched-out Arm*, to have a particular Reſpect to the killing of the Firſt-born; the Angel that was going to ſmite *Jeruſalem*, appearing with a *drawn Sword, and his Hand ſtretched out*, 1 *Chron.* xxi. 16.

*And by great Terrors.*] Wherewith the Minds of thoſe were ſtruck who heard of theſe Things, *Exod.* xv. 14, 15, 16. Or elſe he means the Frights in which the *Egyptians* were, while they remained three Days in moſt diſmal Darkneſs (*Ex.* x. 23.) for the Concluſion of this Verſe ſignifies, that he ſpeaks of *all that the* LORD *their* GOD *did for them in Egypt before their Eyes.*

Ver. 35. *Unto thee it was ſhewed.*] This was a particular Kindneſs to the *Iſraelites*, which GOD never before manifeſted to any other Nation.

*That thou mighteſt know that the* LORD *he is* GOD; *there is none elſe beſides him.*] That they might believe him to be the only true GOD, and worſhip none but him. Which two Articles, ſaith *Maimonides*, (*More Nevochim. P.* ii. *Cap.* 33.) that GOD is, and that he is but One, are Fundamentals of Religion, which were known not only by Prophets, but by every Body elſe.

Ver. 36. *Out of Heaven he made thee to hear his Voice.*] See *Exod.* xx. 22.

*That he might inſtruct thee.*] Teach them his Will, which was chiefly declared in the Ten Commandments.

*And upon Earth he ſhewed thee his great Fire.*] He means either that they ſaw it as they ſtood upon the Earth; or, that it burnt upon the Top of the Mount in their Sight, *Exod.* xxiv. 17.

*And thou heardeſt his Words out of the Midſt of the Fire.*] Ver. 11, 12. and *Exod.* xx. 18, 19.

Ver. 37. *And becauſe he loved thy Fathers, therefore he choſe their Seed after them.* See *Gen.* xv. 5, 6, 7. And many other Places in that Book, *Exod.* iii. 15, 16, 17.

*And brought them out in his Sight with a mighty Power.*] For as he led them the Way out of *Egypt* in a Pillar of Cloud, and of Fire, (*Exod.* xiii. 21.) So when they were in Danger by *Pharoah's* Purſuit of them, he came behind them, and they marched in his Sight, *Exod.* xiv. 19.

*Out of Egypt.*] This is mentioned in Scripture as the higheſt Benefit, never to be forgotten by them. So *G. Schickard* obſerves, (in his *Miſchpat Hammelech, Cap.* 3. *Theorem* 10.) That they are put in mind of this, in the Frontiſpiece of the Decalogue, *Exod.* xx. 2. in the Inſtitution of Sacrifices, *Levit.* xxii. 33. in the Promiſe of a Bleſſing, xxvi. 13. and here, in the Enumeration of GOD's wonderful Works; and afterwards in the Commendation of his Love, *Deut.* vii. 8. in his Dehortation from Ingratitude, viii. 14. in his Inſtitution of the Paſſover, xvi. 6. in the Speech which the reproving Angel made to them, *Judges* ii. 1. in the Hope he gave them of Victory over the *Midianites*, vi. 9. in his Anſwer to their Petition for a King, 1 *Sam.* x. 18. and on a great many other Occaſions: For this was, *Velut Fundamentum & Initium Reipublicæ*, &c. as another learned *German* ſpeaks, (*Gierus* on *Dan.* ix. 15.) the Foundation as we may call it, and the Beginning of their Commonwealth founded by GOD; which comprehended in it abundance of Miracles, far exceeding all the Power of Nature.

Ver. 38. *To drive out Nations before thee, greater and mightier than thou art.*] So mighty, that they frighted their Fathers from attempting the Conqueſt of them, *Numb.* xiii. 28, 29, 31.

*To bring thee in to give thee their Land for an Inheritance, as it is this Day.*] That is, as he had given them a late Experiment, by overthrowing the two Kings of the *Amorites*, and giving them their Land for a Poſſeſſion.

Ver. 39. *Know therefore this Day, and conſider it in thy Heart, that the* LORD *he is* GOD *in Heaven above, and upon the Earth, and there is none elſe.*] Be ſenſible, therefore, and ſettle this Belief in thy Heart, that the LORD is the ſole Governour of the whole World.

Ver. 40. *Thou ſhalt therefore keep his Statutes and his Commandments, which I command thee this Day,* &c.] Worſhip and obey him, as the only Way to make them and their Poſterity live happily in the Land, which God was about to give them.

*That it may be well with thee, and with thy Children after thee, and that thou mayeſt prolong thy Days upon the Earth,* &c.] Though *Moſes* ſpake of their long Life upon Earth, yet the better Sort of Jews did not ſet up their Reſt here; but from this Word *prolong*, extended their Hope as far as the other World: For thus *Maimonides* ſaith, (in his Preface to *Pereck Cheleck*,) they were taught by Tradition to expound theſe Words, *That it may be well with thee* in the World, which is all good; and *mayeſt prolong thy Days* in the World, which is all long, *i. e.* never ends.

Ver. 41. *Then Moſes ſevered three Cities.*] I obſerved in the Preface to this Book, that *Moſes* did not deliver all that is contained in this Book, in one continued Speech; but at ſeveral Times, as appears even by the Beginning of the next Chapter, where it is ſaid, *He called all Iſrael and ſaid unto them,* &c. Which ſuppoſes, that after this Preface in theſe four Chapters, he diſmiſſed them to conſider what he had ſaid; and then ſome Time after aſſembled the People again, to put them in Mind of the Laws, which he ſo earneſtly preſſed them to obſerve. But between theſe two Times, (after he had ſpoken all that is contained in theſe four Chapters, and before he rehearſed the Decalogue,) he put in Execution the Command of God lately given, to ſet apart three Cities of Refuge on this Side *Jordan*; which he here relates, in the Order, I ſuppoſe, wherein it was done.

*On this Side Jordan, towards the Sun-Riſing.*] On the Eaſt-Side of *Jordan*, according to what was ordered, *Numb.* xxxv. 14.

Ver. 42. *That the Slayer might flee thither, which ſhould kill his Neighbour unawares,* &c.] See there, *Ver.* 11, 12, &c.

Ver. 43. *Namely, Bezer in the Wilderneſs, in the plain Country of the Reubenites, and Ramoth in Gilead of the Gadites, and Goſhen in Baſhan, of the Manaſſites.*] Thus they are ſet down alſo in the Book of *Joſhua*, xx. 8. xxi. 27, 36, 38.

Ver. 44. *And this is the Law which Moſes ſet before the Children of Iſrael.*] Now follows the Law, which (after the fore-mentioned Aſſignation of the Cities of Refuge) *Moſes* ſet before all the People, and preſſed them to the Obſervance of it.

Ver. 45. *Theſe are the Teſtimonies, and the Statutes, and the Judgments.*] As the next Chapter contains the *Law*, that is, the Ten Commandments, which *Moſes* ſet before them; ſo in ſeveral following Chapters, (after new earneſt Exhortations to Obedience,) he repreſents to them the reſt of God's Will, comprehended under theſe three Words, *Teſtimonies, Statutes,* and *Judgments:* Some of which belong to the Divine Service, others to their Civil Government, and the reſt to ceremonial Obſervations, for the better Security and Preſervation of both the former.

*Which Moſes ſpake unto the Children of Iſrael, after they came forth out of Egypt.*] Which he had formerly delivered to them, after they were come out of the *Egyptian* Bondage, *Exod.* xxi, xxii, xxiii. and in the following Books.

Ver. 46. *On this Side Jordan,* &c.] In this, and the two following Verſes, he again mentions the Place and the Time, when and where he *ſet before them* the Law, and the Teſtimonies, Statutes and Judgments, recorded in the following Part of this Book: Which he repeats, that all Poſterity might obſerve the Diſcourſes were made a little before he died.

*In the Valley over againſt Beth-Peor.*] iii. *Ult.*

*In the Land of Sihon King of the Amorites, who dwelt at Heſhbon.*] ii. 24, 31. &c.

*Whom Moſes and the Children of Iſrael ſmote, after they were come forth out of Egypt.*] In the fortieth Year after their Departure thence; as appears from *Numb.* xxi. 24. xxxiii. 38.

Ver. 47. *And they poſſeſſed his Land, and the Land of Og King of Baſhan,* &c.] See *Numb.* xxi. 33, &c.

Ver. 48. *From Aroer, which is by the Bank of the River Arnon, even unto Mount Sihon, which is Hermon.*] The Mount here called *Sihon*, is not that which was ſo famous in After-Times, when *David* made it the Royal Seat; for that was on the other Side *Jordan*, and is written with different Letters in the *Hebrew*; but in all Probability, is a Contraction of *Sirion*; which is the Name by which the *Sidonians* called *Hermon:* For the Bounds of this Country are ſo deſcribed, iii. 8, 9, 12. to extend from the River *Arnon*, to Mount *Hermon*, which is called *Sirion*.

Ver. 49. *And all the Plain on this Side Jordan Eaſtward, even unto the Sea of the Plain.*] See iii. 17.

*Under the Springs of Piſgah*] The ſame Place there called *Aſhdod Piſgah*. Which is exactly deſcribed after the ſame Manner, by *Benjamin Tudelenſis*, in his *Itinerary*, ſet forth by *L'Empereur*, p. 51. Where he ſaith, that *Jordan* is called at *Tiberias* the Sea of *Geneſareth*; and coming from thence with a great Force, falls at the Foot of this Hill into the Sea of *Sodom*, which is called the Salt-Sea.

## CHAP. V.

Verſe 1. AND *Moſes called all Iſrael, and ſaid unto them.*] That is, ſummoned all the Elders, and Heads of their Tribes, who were to communicate what he ſaid to the reſt: Thus it is commonly expounded. But that which he ſaith, xxix. 10, 11. ſeems to direct us to another Interpretation; that he himſelf went from Tribe to Tribe, and repeated theſe *ten Words*, (as they are called,) placing himſelf in ſeveral Parts of their Camp, that every one might hear what he ſaid. And this was ſometime after he had, in like Manner, exhorted them to Obedience in the foregoing Preface. See iv. 41.

*Hear, O Iſrael, the Statutes and Judgments, which I ſpeak in your Ears this Day.*] Mind what I now ſay unto you.

*That ye may learn them, and keep and do them.*] That ye may not be ignorant of ſuch important Truths, nor negligent in the Practice of them; which is the End of Knowledge.

Ver. 2. *The* Lord *our* God *made a Covenant with us in Horeb.*] See *Exod.* xxiv. 3, 5, 6, 7, 8.

Ver. 3. *The* Lord *made not this Covenant with our Fathers.*] Viz. *Abraham*, *Iſaac*, and *Jacob*; with whom he covenanted to give their Poſterity the Land of *Canaan*; but did not make to them this Diſcovery of his Will, which was the Matter of the Covenant at *Horeb*.

*But with us, even us, who are all here alive this Day.*] A great Part of thoſe who were then at *Horeb*, were now *alive*, *viz.* all under twenty Years old. And if they had been all dead, *Moſes* might have ſaid, *He made it with us*; becauſe they were ſtill the ſame People, though the particular Perſons were dead, with whom the Covenant was made, not only for themſelves, but for their Poſterity.

Ver. 4. *The* Lord *talked with you Face to Face in the Mount*, &c.] Openly, clearly, and diſtinctly; or by himſelf, without the Mediation of *Moſes*; but in no viſible Shape; for that is expreſly denied in the foregoing Chapter, iv. 12. 15.

Ver. 5. *I ſtood between the* Lord *and you at that Time, to ſhow you the Word of the* Lord.] As a Mediator, whom God employed to prepare them to meet him, (*Exod.* xix. 10, 11, &c.) and to preſcribe them the Bounds, at what Diſtance they ſhould keep, (*Ver.* 12) and to bring them forth to meet with him, (*Ver.* 17.) and to charge them to keep within their Bounds, *Ver.* 21. And on the other Side, to repreſent their Deſires unto God, after he had ſpoken to them, *Exod.* xx. 19. So that he was truly a Mediator between God and them; and ſtood alſo in a middle Place, at the Foot of the Mount, while they ſtood further off.

*For ye were afraid by Reaſon of the Fire.*] *Exod.* xx. 18.

*And went not up into the Mount.*] *Exod.* xix. 17. xx. 21.

Ver. 6. *I am the* Lord *thy* God, *which brought thee out of the Land of Egypt, from the Houſe of Bondage.*] This Preface to the Ten Commandments is explained, *Exod.* xx. 2.

Ver. 7. *Thou ſhalt have none other* Gods *before me.*] See *Exod.* xx. 3. It is wiſely obſerved by *Grotius*, (*Lib.* ii. *de Jure Belli & Pacis*, *Cap.* 20. *Sect.* 45.) that true Religion was ever built upon theſe *Four* Principles: *Firſt*, That there is a God, and that he is but One. *Secondly*, That God is nothing of thoſe Things that we ſee with our Eyes, but ſomething more ſublime than them all. *Thirdly*, That he takes Care of Human Affairs, and judges them moſt juſtly. *Fourthly*, That he is the Maker of all Things whatſoever. Which Principles are explained in theſe firſt four Precepts of the Decalogue; the Unity of the Godhead being delivered in the firſt Place.

Ver. 8, 9, 10. *Thou ſhalt not make thee any graven Image, nor the Likeneſs of any Thing*, &c.] The Second Principle, That God's Nature is inviſible, is contained in this Second Commandment: Being the Ground of this Prohibition, to make any Image of him: Which the beſt of the Heathen forbad alſo for this very Reaſon, Ὡς οὐκ ἐφάπτεσθαι Θεοῦ δυνατὸν ἄλλως ἢ νοήσει, *Becauſe it is impoſſible to conceive* God *otherwiſe, but by the Mind alone*, as *Plutarch* reports the Senſe of *Numa* among the *Romans*. And we find the ſame as plainly ſaid by *Antiſthenes* among the *Greeks*, in *Clemens Alexandrinus*, Ὀφθαλμοῖς οὐχ ὁρᾶται, οὐδενὶ ἔοικε, διόπερ αὐτὸν οὐδεὶς δύναται ἐκμαθεῖν ἐξ εἰκόνος: *He is not ſeen by the Eyes, nor is like to any Thing; and therefore none can learn any Thing of him by an Image.* Nor could the Vulgar, I am apt to think, have been kept ſo long, and ſo generally as they were, to the Worſhip of them, if it had not been by bold Fictions, that ſome of them were Διοπετῆ, *Faln down from Heaven*; and that all of them were Θεῖα, ϗ θείας μετουσίας ἀνάπλεα, *Divine Things, and full of a Divine Communication*, as *Jamblichus* ſpeaks. And to make them more reverenced, while ſome of them were Ἐμφανῆ, conſpicuous to all the People, others were kept ſecret in the inmoſt Part of their Temple, as having hidden in them *a Symbolical Preſence of* God, as *Proclus* ſpeaks upon *Timæus*. Which *Ezek. Spanhemius* juſtly thinks, was done in Imitation of what *Moſes* ſaith concerning God's Preſence upon the Mercy-Seat in the Holy of Holies. *Obſervationes in Callimachum*, p. 586, &c.

See upon theſe three Verſes my Annotations on *Exod.* xx. 4, 5, 6.

Ver. 11. *Thou ſhalt not take the Name of the* Lord *thy* God *in vain*, &c.] This contains the *Third* Principle before mentioned, that God takes Notice of all Things, even of our Thoughts, and governs all our Affairs: For it is the Foundation of an Oath, that God knows our very Hearts, and is Witneſs to our Meaning, as well as our Words; and will, if we ſwear falſly, puniſh us for it: Which is an Acknowledgment alſo both of the Juſtice, and the Power of God. See upon *Exod.* xx. 7.

Ver. 12. *Keep the Sabbath-Day to ſanctify it.*] They were to keep it in Memory, that they might ſanctify it, as it is *Exod.* xx. 8. See there. And it was *ſanctified*, or ſet apart for ſpecial Ends and Purpoſes; that they might give to the bleſſed God the ſeventh Part of the Week, (as *Abarbinel* ſpeaks upon theſe Words,) and might learn the Divine Law, together with the *Kabalah*, or Traditional Expoſition of the Words, and mark well the *Niceties* of it: For which he quotes a Saying out of the *Gemara* of the *Hieruſalem Talmud*, *Sabbaths and Feaſts were not given, but to learn the Law upon them.* Which is the Reaſon he ſaith of another Speech of theirs, in their *Midraſch*, or Allegorical Expoſition upon *Exodus*, That *the Sabbath weigheth againſt all the Commandments*; becauſe it was a principal Means to make them known and obſerved. There is not much ſaid indeed, in expreſs Words, concerning this End of the Reſt of the Sabbath: But common Reaſon told the Jews, it could not be intended merely as a Day of Eaſe from Labour, but for the ſolemn Service of God, and Inſtruction in their Duty to him.

*As the* Lord *thy* God *commanded thee.*] At *Marah*, ſay the Jews commonly, where he gave them a *Statute and an Ordinance*. See *Exod.* xv. 25. But one of them ſaith better, *At* Marah *it was deſigned, and at* Sinai *it was commanded.* But they do not look back far enough for the Original of this Commandment: For there being two Things in this Day, the *Reſt* of it, and the *Religion*; the *Reſt* of it was in Remembrance of their Deliverance out of *Egypt*, and the Overthrow of *Pharaoh* in the Red Sea, which compleated their Deliverance; immediately after which they kept their firſt Sabbatical Reſt. The *Religion* was in Remembrance of the Creation of the World; and ſo this Day had been obſerved from the Beginning by the Patriarchs, though we find no Mention made of their *Reſting:* And that may poſſibly be the Meaning of theſe Words, *As the* Lord *thy* God *commanded thee*; that is, immediately after he had finiſhed the Creation of the World.

Ver. 13. *Six Days ſhalt thou labour, and do all thy Work.*] See upon *Exod.* xx. 9.

Ver. 14. *But the Seventh Day is the Sabbath of the* Lord *thy* God, *in it thou ſhalt not do any Work,* &c.] The Reaſon why they might not do any Work on this Day, is given in *Exod.* xx. 11. which is wholly omitted here; becauſe *Moſes* had another Reaſon to add, for the Inforcement of this Precept: And refers them (in the foregoing Words, *Ver.* 12. *As the* Lord *thy* God *hath commanded thee*) to what he had ſaid in the Book of *Geneſis* and *Exodus*; where he had ſet down the Reaſon which God himſelf gave with his own Mouth, for the religious Obſervation of this Day; becauſe *in ſix Days the* Lord *made Heaven and Earth,* &c. So that this Commandment was deſigned to eſtabliſh the *Fourth* Principle I mentioned, that God is the Maker of all Things. To preſerve the Memory and Senſe of which, (as the Author of the Anſwer, *Ad Orthodoxos*, obſerves, lxix.) this Reſt was inſtituted, to be obſerved with a more than ordinary Sanctity; it being of ſuch great Moment, that the firſt Sabbath-Breaker was puniſhed with Death, becauſe the voluntary Violation of it contained in it a Denial, that the World was created by God.

*That thy Man-Servant and thy Maid-Servant may reſt as well as thou.*] Mercy towards Men, as well as Piety towards God, was a Reaſon for the Obſervation of the Sabbatical Reſt.

Ver. 15. *And remember that thou waſt a Servant in the Land of Egypt, and that the* Lord *thy* God *brought thee from thence, &c. therefore the* Lord *thy* God *commanded thee to keep the Sabbath-Day.*] This is a new Ground for the Obſervation of the Sabbath; becauſe God had given them Reſt from their hard Labour in *Egypt*. Which obliged them to keep *that Seventh Day*, which God appointed at the giving of *Manna*, (being the Day on which he overthrew *Pharaoh* in the Red-Sea,) as the Memory of the Creation of the World obliged them to keep one Day in ſeven. So our Mr. *Mede* hath explained it. See my Annotations on *Exod.* xiv. 30. And *Maimonides* hath ſomething to the ſame Purpoſe, in his *More Nevochim*, *P.* II. *Cap.* 31. See upon *Exod.* xx. 11.

Ver. 16. *Honour thy Father and thy Mother, as the* Lord *thy* God *hath commanded thee.*] In the Twentieth of *Exodus*, Ver. 12. See there. To which I ſhall here add, That the Laws of *Solon* made thoſe Children infamous, who did not afford Suſtenance to their Parents, and provide them an Habitation. And by the ancient Law of *Athens*, he that reproached his Parents was diſinherited; if he ſtruck them, his Hand was cut off; if he left them unburied, he loſt their Eſtate, and was baniſhed his Country: And another Law puniſhed this Ingratitude with Death. See *J. Meurſius*, in his *Themis Attica*, *Lib.* I. *Cap.* 2, 3. where he ſhews, That by Parents they underſtood not only Father and Mother, but Grandfather and Grandmother; nay, Τούτων μήτηρ καὶ πατὴρ ἐὰν ἔτι ζῶσι, *i. e.* Great-Grandmother and Great-Grandfather, if they were yet alive, as *Iſæus* tells us, *Orat.* VII. And the Ground of all theſe Laws, was a Senſe they had, as *Æſchines* tells us, That Men ought to honour their Parents, as they did the *Gods*, Οὓς ἐξ ἴσου δεῖ τιμᾶν τοῖς θεοῖς. See *Sam. Petitus*, in *Leges Atticas*, *Lib.* III. *Tit.* 3. Whence *Hierocles* calls Parents, Θεοὶ ἐπίγειοι, *Earthly Gods*. And *Philo*, upon the Decalogue, Θεοὶ ἐμφανεῖς, &c. *Viſible Gods, who imitate him that is unbegotten, by giving Life.* And accordingly, next to the Precepts concerning the Worſhip of God, *Moſes* here places immediately the Duty owing unto Parents.

*That thy Days may be prolonged, and that it may go well with thee,* &c.] Theſe laſt Words are added to what God ſpake, (*Exod.* xx. 12.) as an Explication of the foregoing. Whereby they are excited to Obedience, by the Promiſe not only of a long Life, but of an happy. I ſay *Obedience*; for that's included in Honour, as the Apoſtle explains it, *Coloſſ.* iii. 20. *Children obey your Parents in all Things*; that is, where God hath not commanded the contrary, and where it is not inconſiſtent with the Publick Good; which is alway to be preferred, even before the Duty that is owing to Natural Parents. Inſomuch, that common Reaſon taught the Heathen, that for the Good of the Society, the Son is to lay aſide the Reverence he ſhould pay to his Father, and the Father to pay it unto the Son, that is, when he is in Publick Office: Thus the famous *Fabius Cunctator*, commended his Son, for making him light off from his Horſe, when he met him in his Conſulſhip, as *Plutarch* tells us. And ſee *A. Gellius*, *Lib.* XI. *Noct. Attic. Cap.* 1. & *Lib.* XIII. *Cap. ult.* & *Lib.* XIV. in the Beginning.

Ver. 17. *Thou ſhalt not kill.*] If a Man killed another involuntarily, he was baniſhed by the Laws of *Athens* from his Country for a Year: But if he killed another ἐξ προνοίας, as *Demoſthenes* ſpeaks, out of Forethought, and deſignedly, he was put to Death: See *Sam. Petitus*, *Lib.* VII. in *Leges Atticas*, *Tit.* i. *p.* 508, 512. Yea, ſo deteſtable was this Sin accounted, that even, Τὰ ἄψυχα, *Lifeleſs Things*, ſuch as Wood, or Stone, or Iron, wherewith a Man was killed, *Draco* ordered to be thrown out of their Coaſts. *Ib. p.* 523.

Ver. 18. *Thou ſhalt not commit Adultery.*] This Crime was alſo puniſhed with Death by the Laws of *Draco*. *Solon* indeed left it to the Liberty of the Husband, who caught another Man in Bed with his Wife, either to kill him, if he pleaſed, or to let him redeem his Life with a Sum of Money. But, if after this he lived with his Wife, he was infamous, as *Demoſthenes* tells us, who ſaith, ſhe might not come publickly into their Temples: If ſhe did, any Man might treat her as he pleaſed, only not kill her: So that ſhe was ſo odious as to be thrown, Ἔκ τε τῆς οἰκίας τοῦ ἀνδρὸς, καὶ ἐκ ἱερῶν τῶν τῆς πόλεως, *Both out of the Houſe of her Husband, and out of Holy Places of the City.* Nor might ſhe go abroad

broad with any Ornaments, (Μὴ ἐξεῖναι κοσμεῖσθαι, is the Law of *Solon.*) If ſhe did, any Body might take them away from her, and tear her Cloaths in Pieces, and beat her, only not maim her in any Part of her Body. See the ſame *Petitus*, *Lib.* VI. *Tit.* 4.

Ver. 19. *Neither ſhalt thou ſteal.*] The Laws of *Draco* puniſhed all Theft with Death: Which *Solon* thought too ſevere, and therefore chang'd that Puniſhment into making Satisfaction, by reſtoring double; yet ſtill making it Death, if any Man ſtole above ſuch a Value, or took any Thing out of the Publick Baths, and ſuch like Places, though of never ſo little Value. See in the ſame Author, *Lib.* VII. *Tit.* 5.

Ver. 20. *Neither ſhalt thou bear falſe Witneſs againſt thy Neighbour.*] There was an Action, at *Athens*, lay both againſt falſe Witneſſes, and him that produced them; who had a Fine ſet upon them, and were made infamous. And if they were found thrice in the ſame Fault, Τούτους ἔδει καὶ αὐτοὺς, καὶ τοὺς ἐκ τούτων, ἀτίμους εἶναι, *Both they themſelves, and all their Poſterity, were made infamous*, as *Andocides* ſpeaks. See *Ib. Page* 559.

Ver. 21. *Neither ſhalt thou deſire thy Neighbour's Wife, neither ſhalt thou covet thy Neighbour's Houſe*, &c.] It is obſerved by ſome, that an exact Order is obſerved in the Delivery of theſe Precepts: For firſt he places ſuch Offences as are conſummate, and then thoſe that are but begun, and not perfected. And in the former he proceeds from thoſe that are moſt heinous, unto thoſe that are leſs grievous: For thoſe Offences are the greateſt which diſturb the Publick Order, and conſequently do Miſchief unto a great many. Such are thoſe that are committed againſt Governors and Rulers, who are comprehended under the Name of Parents, by whoſe Authority Human Society is preſerved. And then among thoſe which are againſt particular Perſons, thoſe are the greateſt which touch a Man's Life; next, thoſe that wrong his Family, the Foundation of which is Matrimony; then thoſe that wrong him in his Goods, either directly by Stealth, or more craftily by bearing Falſe-Witneſs. Then in the laſt Place, thoſe Sins are mentioned which are not conſummate, being gone no farther than Deſire; which in *Exodus* (xx. 17.) are expreſſed by one and the ſame Word, but here by two; which we tranſlate *deſire* and *covet*: Between which I know no Difference, unleſs they expreſs higher and lower Degrees of the ſame Sin. The contrary to which, is Contentedneſs with our Portion, and Thankfulneſs to GOD for it; which will not let us covet any Thing belonging to another Man, with his Loſs and Damage.

Ver. 22. *Theſe Words the* LORD *ſpake unto all the Aſſembly in the Mount; out of the Midſt of the Fire, of the Clouds, and of the thick Darkneſs.*] *Exod.* xix. 16. xx. 18. This confutes the fooliſh Fancy of the Jewiſh Doctors, that the People heard only the firſt Words of GOD, *I am the the* LORD *thy*, &c. *thou ſhalt have no other Gods but me*, i. e. they heard him declare his Exiſtence, and his Unity; but all the reſt were reported to them by *Moſes.* Nothing can be more contray to what he here ſaith, that *all theſe Words*, (that is, the Ten Words before mentioned,) were ſpoken to *their whole Aſſembly.* See *More Nevochim*, *P.* II. *Cap.* 33.

*With a great Voice.*) That is, ſo loud that it might be heard by the whole Camp.

*And he added no more.*] All the reſt of the Commandments, which follow in *Exod.* xxi, xxii, and xxii. were delivered to *Moſes* alone, and by him to the People, according to their own Deſire, *Exod.* xx. 19. xxi. 1. xxiv. 3.

*And he wrote them in two Tables of Stone, and delivered them unto me.*] That is, the Ten Commandments, and no more, *Exod.* xxiv. 12. xxxi. 18. xxxiv. 1, 28. Leſt what they heard with their Ears, ſhould quickly ſlide out of their Minds, he took Care to have it engraven with his own Hands in theſe Tables.

Ver. 23. *And it came to paſs, when ye heard the Voice out of the Midſt of the Darkneſs, (for the Mountain did burn with Fire,) that ye came near unto me; even all the Heads of the Tribes and Elders.*] After they had recovered out of the Fright wherein they were, at the Concluſion of theſe Words: When the Thunderings, Lightnings, and Noiſe of the Trumpet was ſo terrible, that they removed, and ſtood afar off, *Exod.* xx. 18.

Ver. 24. *And ye ſaid, Behold the* LORD *our* GOD *hath ſhewed us his Glory, and his Greatneſs, and we have heard his Voice out of the Midſt of the Fire.*] Here *Moſes* relates more largely, what he ſaid in ſhort, *Exod.* xx. 19.

*We have ſeen this Day, that* GOD *doth talk with Man, and he liveth.*] This looks like a thankful Acknowledgment of the great Goodneſs of GOD, in vouchſafing them ſuch a Favour as never any Men had before, and which they could not expect again. And accordingly *Moſes* makes uſe of it as an Argument to be very obſervant of GOD's Commands, *Exod.* xx. 22, 23.

Ver. 25. *Now therefore why ſhould we die? For this great Fire will conſume us: For if we hear the Voice of the* LORD *our* GOD *any more, then we ſhall die.*] It is an ungrounded Conceit of *Maimonides*, (in the Place above mentioned,) that when they had heard the firſt Words, they fell into a Swoon, and did not recover themſelves till all the reſt was ſpoken; which made them conclude, that they ſhould really die, and never come to themſelves again, (as we ſpeak,) if they ſhould hear him ſpeak to them any more. The plain Meaning is, that mortal Men could not endure to hear him ſpeak in that Manner: For the Voice was ſo loud, and accompanied with ſuch Flaſhes of Fire, and ſuch Claps of Thunder, as made them conclude, if it had continued longer, they ſhould have expired.

Ver. 26. *For who is there of all Fleſh?* i. e. Of all Men, who are weak and frail, as the Word *Fleſh* denotes.

*That hath heard the Voice of the living* GOD, *ſpeaking out of the Midſt of Fire, (as we have,) and lived.*] There is no Inſtance of ſuch a Thing as this; which made them afraid of hearing him ſpeak, in this Manner, any more: For they did not mind GOD's End and Intention in this, (which *Moſes* ſuggeſts to them in *Exod.* xx. 20.) but in a Confuſion of Thoughts imagined, that though they had eſcaped once, the Flames out of which he ſpake might devour them, if they came near them again.

Ver. 27. *Go thou near, and hear all that the* LORD *our* GOD *will ſay, and ſpeak thou unto us all that the* LORD *our* GOD *ſhall ſpeak unto thee, and we will hear it, and do it.*] See *Exod.* xx. 19. This ſhews their Opinion of *Moſes*, that he could be able not only to endure that without Diſorder which made them ready to die, but go into the very Midſt of the Darkneſs out of which thoſe Flames came.

Ver. 28. *And the* LORD *heard the Voice of your Words when ye ſpake unto me, and the* LORD *ſaid unto me, I have heard the Voice of the Words of this People*, &c.] As *Moſes* here reports more largely what they ſaid to him, than he did in *Exodus*, ſo he likewiſe gives a larger Account what GOD bad him ſay to them, in Anſwer to their Deſire.

*They have well ſaid, all that they have ſpoken.*] It very much becomes them, out of a Senſe of their Meanneſs and Unworthineſs, and of the inconceivable Majeſty of GOD, to deſire he would ſpeak to them by a Mediator.

Ver. 29. *O that there were ſuch an Heart in them, that they would fear me, and keep my Commandments always.*] The Words are wonderful emphatical in the *Hebrew, Who will give, that there may be ſuch an Heart in them.* Which is an Expreſſion of the moſt earneſt Deſire; but withal ſignifies, that if what he had done for them, would not move them to fear and obey him, it was impoſſible to perſuade them to it. Not but that he could miraculouſly work upon them, and change their Hearts, (ſaith *Maimonides*,) if he pleaſed, as he miraculouſly changed the Nature of other Things; but if this were GOD's Will, to deal with them after this Faſhion, there would have been no need to ſend a Prophet to them, or to publiſh Laws full of Precepts and Promiſes, Rewards and Puniſhments; by which (ſaith he) GOD wrought upon their Heart, and not by his abſolute Omnipotence. *More Nevochim, P.* III. *Cap.* 32.

*That it might be well with them, and with their Children for ever.*] For GOD deſired nothing more than this, which they themſelves promiſed, (*Ver.* 27.) which moved him to vouchſafe ſuch a ſpecial Privilege to them, as firſt to ſpeak to them himſelf, and, at their Deſire, conſent to ſpeak to them by his Prophet.

Ver. 30. *Go, ſay to them, get you into your Tents again.*] All this ſhews, that *Moſes* was a Mediator between GOD and them, and between them and GOD.

Ver. 31. *But as for thee, ſtand thou here by me.*] He invites *Moſes* unto the neareſt Approaches unto his Majeſty; and the moſt familiar Converſe with him, *Exod.* xx. 21. xxiv. 2, 18. For this was the higheſt Degree of Prophecy, as *Maimonides* calls it, in his *More Nevochim, P.* III. *Cap.* 51. And in his Preface to that Book, he ſaith, This is the greateſt Degree of Illumination of a Prophet, concerning whom it is ſaid, *Stand thou here with me:* And again, *The Skin of his Face ſhone.* Which he ſuppoſes ſignified, that his Mind was always full of Light; whereas other Prophets were ſome Time in Darkneſs, and ſaw nothing.

*And I will ſpeak unto thee all the Commandments, and the Statutes, and the Judgments, which thou ſhalt teach them.*] According to their own Deſire, *Ver.* 27. See vi. 1.

*And that they may do them in the Land which I give them to poſſeſs it.*] According to their Promiſe in the ſame, *Ver.* 27.

Ver. 32. *Ye ſhall obſerve to do therefore as the* LORD *your* GOD *hath commanded you.*] Being obliged by ſuch ſingular Benefits as no other Nation ever had the like, (*Ver.* 24, 25, 26.) and having engaged themſelves ſo ſolemnly to be obedient, *Ver.* 27.

*Ye ſhall not turn aſide, to the Right Hand, or to the Left.*] This is a Phraſe often uſed to ſignify a ſtrict Obſervance of GOD's Laws; neither ſuperſtitiouſly adding to them, nor profanely laying aſide any of them, xvii. 20. xxviii. 14. *Joſh.* i. 7.

Ver. 33. *Ye ſhall walk in all the Ways which the* LORD *your* GOD *hath commanded.*] That is, obſerve all his Laws, and make them the Rule of their Lives.

*That ye may live, and that it may be well with you, and that ye may prolong your Days, in the Land which ye ſhall poſſeſs.*] Univerſal Obedience, he would have them ſenſible, was the only Way to make them live happy and long in that good Land which he was about to beſtow upon them. This he inculcates again in the next Chapter, vi. 3. For all Mankind thought *long Life* a very great Bleſſing, as appears by *Callimachus*'s Hymn to *Diana*, Ver. 132, 133. when he promiſes to thoſe whom ſhe favours,

> ———————— οὐδ᾽ ἐπὶ σῆμα
> Ἔρχονται, πλὴν εὖτε πολυχρόνιόν τι φέρωσιν.

i. e. *They ſhall not come into their Grave, till they have reached a great old Age.*

## CHAP. VI.

Verſe 1. NOW *theſe are the Commandments, the Statutes, and the Judgments.*] Which GOD promiſed to deliver to him, in the foregoing Chapter, *Ver.* 31. and *Commandments* are thought commonly, to relate unto the Moral Laws; *Statutes* to Rites and Ceremonies, which have no natural Reaſon for them; and *Judgments* to Civil Government.

*Which the* LORD *your* GOD *commanded to teach you, that ye may do them in the Land whither ye go to poſſeſs it.*] They are the Words of GOD himſelf, in the Place before named, *Ver.* 31.

This, I ſuppoſe, was ſpoken by *Moſes* to them, a little Time after he had delivered what is contained in the foregoing Chapter; being a Preface to the reſt of the Laws which he received from GOD in Mount *Sinai*, as they deſired.

Ver. 2. *That thou mighteſt fear the* LORD *thy* GOD, *to keep all his Statutes, and his Commandments, which I command thee*, &c.] The prime Intention of GOD's ſpeaking to them by himſelf, and by *Moſes*, was to implant his Fear in their Hearts, as the true Principle of Obedience: Which ſo certainly flows from it, if it be preſerved in its Power and Force, that it frequently in Scripture ſignifies the whole Duty we owe to God. But here more particularly it ſeems to ſignify their adhering to him as the only God: So it is uſed, 1 *Kings* xviii. 3, 12. and in the New Teſtament moſt plainly, *Act.* x. 2, 35.

Ver. 3. *Hear therefore, O Iſrael, and obſerve to do it.*] Mark therefore ſo well what I ſay, as to do accordingly.

*That it may be well with thee*, &c.] As the only Way to be happy, and to grow a mighty Nation, and, in ſhort, enjoy all that God had promiſed to their pious Anceſtors.

Ver. 4. *Hear, O Iſrael.*] He repeats it again; becauſe what he was going to ſay, is of the higheſt Importance.

*The* Lord *our* God *is one* Lord.] Being to remind them of all the Laws which God delivered to them by him, and to endeavour to beget an holy Fear of him, as the Principle of Obedience, he moſt earneſtly preſſes upon them, before he proceeds further, the *Firſt* of the Ten Commandments, which is, That there is but One God, who alone is to be worſhipped; and that he is their God: Whoſe Laws therefore could not be controuled by the Authority of any other pretended God.

Many of the ancient Fathers, particularly *Theodoret* and *Greg. Nyſſen*, think there is a plain Intimation of the Bleſſed Trinity in theſe Words, *The* Lord *our* God *is one* Lord: And ſome of the Jews themſelves have thought, there was ſomething extraordinary in it, that the Name of God ſhould be thrice mentioned, as it is in this Sentence: Which ſignifies three *Midoth*, or Properties, they confeſs; which they ſometimes call *three Faces*, or *Emanations*, or *Sanctifications*, or *Numerations*, though they will not call them three Perſons; as *Joſeph de Voyſin* obſerves, in his Book againſt an *Anonymous Antitrinitarian*, p. 58, 63, 71, 72. And the *Cabbaliſts* ſay as much, who aſſerting ten *Sephiroth* in God, (which they take to be ſomething different from the Eſſence of God, and yet not Creatures, but *Emanations* from it, as *Manaſſeh Ben Iſrael* explains their Words,) they make the *Three* Firſt of them to be more than the other Seven; and call them *Primordial.* The *Firſt* of which they call the *Wonderful Intelligence*, and the *Firſt Intellectual Light*, (as St. *James* calls God the *Father of Lights*,) and the *Firſt Glory.* The *Second* they call, among other Names, the *Illuminating Intelligence*, (juſt as St. *John* ſaith, the Eternal Word *enlightens every one that cometh into the World*,) and the *Second Glory.* And the *Third* they call the *Sanctified Intelligence*, (ſo the Word סקורש, which is in *Pual*, muſt be tranſlated, not *Sanctifying*, as *Rittangelius* takes it,) or they may mean no more than the *Holy Intelligence*; which is the very ſame with the *Holy Spirit.* All this we find in the Book *Jetzira*, which they fancy was made by *Abraham*: From whence we cannot but learn, that they had an obſcure Notion of the Bleſſed Trinity; and that the Apoſtles uſed no other Language about it, than what was among the Jews. The beſt of which are ſo ſenſible of ſuch Things, as I have mentioned, that they think we Chriſtians are not *Idolaters*, tho' we believe Three Perſons in the Godhead, (which they fancy inclines to *Polytheiſm*,) becauſe we believe the Unity of God; and therefore may be ſaved as well as they. So *J. Wagenſeil* ſhews in his Annotations upon *Sota*, *Cap.* 7. *p.* 751, &c. And *Arnoldus*, in his *Spicilegia*, after him, *p.* 1218.

Ver. 5. *And thou ſhalt love the* Lord *thy* God *with all thine Heart*, &c.] Our bleſſed Saviour alledging theſe two Verſes, *Mark* xii. 29, 30. looks upon theſe Words, as a Part of the Firſt Commandment: For after he had ſaid, *The firſt of all the Commandments is, Hear, O Iſrael, the* Lord *our* God *is one* Lord; *and thou ſhalt love the* Lord *thy* God *with all thy Heart, and with all thy Soul*, &c. he thus concludes, *This is the Firſt Commandment.* For to own him to be the only God, the Author of our being, and of all Things, doth neceſſarily include in it a Love of Him above all Things whatſoever, which requires us to love Him, who hath made them ſo lovely. This is another Principle or Spring of Obedience, inſeparable from the Fear of God before mentioned: Which doth not drive us away from Him, but draw us to him; being ſuch a Reverence towards him as Children have to their kind Parents, which is ever mixed with Love to them.

*With all thine Heart, and with all thy Soul, and with all thy Might.*] For there being no other God but he alone, none elſe could have any Right to their Love and Service, but he only whoſe Nature is ſo excellent, that it requires the utmoſt we can do, to teſtify our Regard to him. This one of the Jewiſh Writers hath admirably expreſſed in this Manner: "Whoſoever ſerves God out of Love, he gives himſelf to the Study of his Laws, and unto good Works, *&c.* which excite him to love God with the moſt flagrant Affection; not for the ſake of any Thing in this World, nor for the Fear of any Evil; but he ſerves God truly, becauſe he is the Truth, and the chiefeſt Good, that he may be admitted to Communion with him. And a Man ought to love him with the moſt vehement and intenſe Affection; ſo that he languiſh with Love to him, juſt as a Man that is in Love with one he deſires to make his Wife: Whereſoever he is, at Home or Abroad, when he eats and drinks, when he lies down and riſes up, he thinks of her. To which *Solomon* compares the Love of the Spouſe, who ſaith, *I am ſick of Love*, *Cant.* ii. 5. To this Purpoſe, *Baal Chaſidim*, mentioned by *Wagenſeil*, upon *Sota*, *Cap.* 5. *p.* 611."

By the *Heart* may be here meant the Will, which is the Original of all that a Man doth, (as the Jews ſpeak,) whether Good or Evil: By the *Soul*, the Affections, (to which St. *Mark* adds the *Mind*, i. e. the Underſtanding, or Rational Faculty,) and by *Might* or *Strength*, is meant the Power of the Body for Action; which four all together make up the whole Man. And the Word All added to each of theſe, doth not exclude all other Things from any Share in our Thoughts and Affections, but only from an equal Intereſt in them. The Love of God ought to be ſuperior, and direct all our other Motions to ſerve him, as *Maimonides* expreſſes it in his Preface to *Pirke Avoth.*

Ver. 7. *And thou ſhalt teach them diligently unto thy Children.*] In the Hebrew the Words are, (as our Margin obſerves,) ſhall *whet* or *ſharpen* them:

them; ſignifying, as ſome think, that they ſhould endeavour to make them pierce their Hearts. But *De Dieu* rather thinks it ſignifies *Beat them* into them, as Things are hammered on an Anvil with repeated Strokes. Which the Famous *Bochartus* doth not ſo well approve; who obſerves, that the Word *Sanan*, which in *Arabick* ſignifies in the firſt Place to *ſharpen* or *whet*, ſignifies alſo *exquiſitè docere*, &c. to teach exquiſitely; ſo that he who is taught, be made thereby more acute and perſpicacious. Which is the Intention he thinks of the *Hebrew* Word here, *Lib.* II. *Canaan*, Cap. 17. However it be expounded, it imports the Diligence they ſhould uſe, (as we tranſlate it,) to inſtil this Principle into their Children's Minds, That there is but one GOD; and to work in them a Fear and Love of his Divine Majeſty. To that which goes before, (*Ver.* 4, 5, 6.) theſe Words have a particular Reſpect. By which it appears, that *Moſes* thought his Law was ſo plain, that every Father might be able to inſtruct his Sons in it, and every Mother her Daughters.

*And thou ſhalt talk of them when thou ſitteſt in thine Houſe, and when thou walkeſt by the Way, and when thou lieſt down, and when thou riſeſt up.*] As much as to ſay, they ſhould take all Occaſions to inculcate this great Thing, at home and abroad, Night and Day; never ceaſing their moſt earneſt Endeavours, to perſuade their Children, not to worſhip any other GOD; nor to fail to worſhip the LORD their GOD with ſincere Affection.

The Jews have made, from hence, one of their *affirmative Precepts*, that twice a Day, at leaſt, they ſhould recite theſe Words, *Hear, O Iſrael*, &c. which is a very dilute Senſe of this Precept: Wherein *Moſes* requires not merely their ſaying theſe Words, (in which there might be a great deal of Superſtition,) but taking all Opportunities to imprint them upon the Minds and Hearts of their Children.

Ver. 8. *And thou ſhalt bind them for a Sign upon thine Hand, and they ſhall be as Frontlets between thine Eyes.*] Juſt thus he commands them to preſerve the Memory of their Deliverance out of the Land of *Egypt*, almoſt in the ſame Words: See *Exod.* xiii. 9, 16. Where this is ſufficiently explained. And it appears to be a proverbial Speech from *Iſa.* xlix. 16. There are ſome learned Men indeed, who take theſe Words literally, notwithſtanding St. *Hierom* hath delivered his Opinion to the contrary, that there is no Command for *Phylacteries*, which are grounded upon theſe Words, particularly *Joſ. Scaliger*, in his *Elench. Tribæreſ. Nic. Serarii*, *Cap.* 7, 8. Where he thinks GOD gave this Command to the *Iſraelites*, to prevent their following the Rites of other Nations, who armed themſelves againſt Dangers with ſuperſtitious Amulets in their Foreheads; which the *Egyptians*, he thinks, called *Totaphot*. But ſince, neither here, nor in *Exodus*, there are any ſuch Words, as *thou ſhalt make thee Frontlets*, but *Moſes* only ſaith the Things that he is ſpeaking of *ſhall be for Frontlets between their Eyes*, I take it not to be meant literally; tho' it's likely they intended well who ſo underſtood it: For our bleſſed Saviour doth not ſeem to reprove the Jews for wearing Phylacteries, but for their Oſtentation, in making them broader than ordinary.

Ver. 9. *And thou ſhalt write them upon the Poſts of thy Houſe, and on thy Gates.*] This looks more like a literal Command, than the former; and it might have been very uſeful to them, when they went in and out of their Houſe, to read theſe Words, *Hear, O Iſrael, the* LORD *thy* GOD *is one* LORD, &c. But the Jews are too ſcrupulous about the Words they ſhould write, and upon what Part of the Poſts and Gates they were to put them, *&c.* as Mr. *Selden* obſerves, *Lib.* III. *De Synedr. Cap.* 13. *n.* 2. Tho' after all it may be, this was not intended, but only that they ſhould never let this Principle ſlip out of their Mind, but think of it when they went out and came in, as well as when they were in their Houſes, and by the Way; when they roſe up, and when they lay down. Yet it muſt be obſerved, that other Nations uſed to write their Laws upon their Gates, as *Huetius* notes in his *Demonſtratio Evangelica*, p. 58. which it's likely they did in Imitation of the Jews, who, to this Day, have written in a Parchment theſe Words from *Ver.* 4. to the End of this Verſe, (with that other Paſſage, *Chap.* xi. from *Ver.* 13. to *Ver.* 20.) which they roll up, and writing on it the Name of *Shaddai*, put it into a Piece of Cane, or other hallow Wood, and faſten it to the Doors of their Houſes, and of each particular Room in them; and as often as they go in and out, they make it a Part of their Devotion to touch this Parchment, and kiſs it: As *Leo Modena* tells us, in his *Hiſtory of the Jews*, P. I. *Cap.* 2.

Ver. 10. *And it ſhall be, when the* LORD *thy* GOD *ſhall have brought thee into the Land, which he ſware*, &c.] Of this he ſpeaks with the greateſt Aſſurance, there being no doubt to be made, that GOD would immediately give them Poſſeſſion of the good Land promiſed to them. The only Danger was, leſt they ſhould be thrown out of it for their Diſobedience.

*Great and goodly Cities, which thou buildedſt not.*] For they did not lay all waſte, as they did *Jericho*, (for which there was a particular Reaſon,) but dwelt in them, after they had deſtroyed the Inhabitants.

Ver. 11. *And Houſes full of all good Things, which thou filledſt not*, &c.] In this, and what follows in the reſt of the Verſe, he ſets forth the great Bounty of GOD to them; who intended to enrich them with all Manner of good Things, without any Labour of their own to purchaſe them.

Ver. 12. *Then beware leſt thou forget the* LORD *which brought thee forth out of the Land of Egypt*, &c.] In Proſperity we are too prone to forget our Benefactors.

Ver. 13. *Thou ſhalt fear the* LORD *thy* GOD, *and ſerve him.*] Preſerve an awful Senſe of him in thy Mind, and be conſtant in his Worſhip and Service; which was never more neceſſary, than when they enjoyed ſo many Bleſſings from him.

*And ſhalt ſwear by his Name.*] When there was any need for it: As in making Covenants with their Neighbours, or in bearing their Teſtimony before a Judge, they were to ſwear only by the Name of GOD, not by any Idol, nor by the Heaven, or the Earth, or any Thing therein; for they can bear Witneſs to nothing. See *Joſh.* xxiii. 7, 8. Nor was it lawful, as *Maimonides* obſerves, (in his Treatiſe called *Shebuoth*,) to join any other Thing the Name of God. But it was all one, whether a Man ſware by the proper Name of God, or by any of his Attributes, as by the Name of him who is Merciful, or Gracious, or Long-ſuffering, &c. for this is a perfect Oath. See *Selden*, *Lib.* II. *De Synedr. Cap.* 11. *n.* 2. And ſee *n.* 7. concerning other Oaths.

Ver. 14. *Ye ſhall not go after other* Gods, *of the* Gods *of the People which are round about you.*] This ſhews that his Intention in this Chapter, is to preſs upon them the Obſervation of the Firſt Commandment, which our Saviour juſtly calls the *Great Commandment.*

Ver. 15. *For the* Lord *thy* God *is a jealous* God.] See *Exod.* xx. v. *Exod.* xxxiv. 14.

*Among you.*] In the Hebrew, *in the Midſt of you*; to obſerve all you do, though never ſo ſecretly.

*Leſt the Anger of the* Lord *thy* God *be kindled againſt thee, and deſtroy thee from off the Face of the Earth.*] For this was the moſt provoking of all other Sins: And therefore we never read either in the Law, or in the Prophets, the Word *Charon* [i. e. *Fury*,] or *Aph* [*Anger*,] or *Caas* [*Indignation*,] or *Kinah* [*Jealouſy*,] aſcribed unto God, but when mention is made of Idolatry. So *Maimonides* obſerves, *More Nevoch. P.* I. *Cap.* xxxvi.

Ver. 16. *Ye ſhall not tempt the* Lord *your* God, *as you tempted him in Maſſah* ] Never diſtruſt God's good Providence, nor murmur againſt him in any Diſtreſs: For this was the Temptation at *Maſſah*, *Exod.* xvii. 2. 7.

Ver. 17. *You ſhall diligently keep the Commandments of the* Lord *your* God, *and his Teſtimonies, and his Statutes, which he hath commanded thee.*] As if he had ſaid, I cannot too oft preſs this upon you; nor can you uſe too great Care in this Matter.

Ver. 18. *And thou ſhalt do that which is right and good in the Sight of the* Lord, *that it may be well with thee.*] As they loved themſelves, he charges them not to follow their own Deſires, (which is called *doing that which is good in their own Eyes*,) but govern themſelves by his Holy Will.

*And that thou mayeſt go in and poſſeſs the good Land.*] Or rather, *after thou haſt gone in, and poſſeſſed the good Land which the* Lord *ſware unto thy Fathers:* For there was no doubt of their going in; but only of their Behaviour there, after they were made ſo happy, *Ver.* 10, 11, 12.

Ver. 19. *To caſt out all thine Enemies from before thee, as the* Lord *hath ſpoken.*] *He ſeems* particularly to charge them to drive out the People of *Canaan*, as God hath commanded, *Numb.* xxxiii. 32. For otherwiſe, they would tempt them to forget this great Principle of their Religion, that the God of *Iſrael* was the only God, and entice them to ſerve their Idols, *Ver.* 14.

Ver. 20. *And when thy Son asketh thee in Time to come, ſaying, What mean the Teſtimonies, and the Statutes, and the Judgments, which the* Lord *our* God *hath commanded you?*] *Abarbinel* thinks, that their Poſterity, in future Ages, might obſerve *three* ſorts of Precepts in the Law, *viz. Teſtimonies*, which in Hebrew are called *Eduth*, which were ſuch Conſtitutions as bear Witneſs of ſome great Thing God had done for them, and preſerved the Memory thereof; ſuch was the *Paſſover*. And then, *Secondly*, there were *Chukkim* [*Statutes*,] which are ſuch Precepts the Reaſon of which is unknown. And, *thirdly*, *Miſchpatim* [*Judgments*,] which are ſuch, whoſe Reaſon is evident. Now they might deſire to know the Reaſon why ſuch ſeveral Laws were given; and he thinks *Moſes* teaches them to give a diſtinct Anſwer to their Children about each of theſe.

Ver. 21. *Then thou ſhalt ſay unto thy Son, we were Pharaoh's Bondmen in Egypt, and the* Lord *brought us out of Egypt with a mighty Hand.*] As if he had ſaid, tell them the Reaſon why he gave us the firſt Sort of Precepts, particularly that about the Paſſover, was, becauſe we were Slaves, and God brought us a State of Liberty; which he would have always thankfully remember'd, by the Obſervation of that Feaſt which teſtified what God wrought for us by his Power alone. The like may be ſaid of the other two great Feſtivals, which were to preſerve the Memory of ſuch like Benefits.

Ver. 22. *And the* Lord *ſhewed Signs and Wonders great and ſore upon Egypt, upon Pharaoh and all his Houſhold*, &c.] Particularly ſlew all their Firſt-born, and ſpared thoſe of the *Iſraelites*: The Memory which he ordered to be preſerved, by giving their Firſt-born unto him, *Exod.* xiii.

Ver. 23. *And he brought us out from thence, that he might bring us in, to give us the Land which he ſware to our Fathers.*] This is the Reaſon, *Abarbinel* fancies of giving them the *Judgments* before mentioned: God brought us out, ſaith he, to place us in this good Land, and ſettle us here under a Government of our own. Now civil Society cannot be preſerved, without juſt Judgments; and therefore, that we might live in good Order, God gave us theſe political Laws.

Ver. 24. *And the* Lord *commanded us to do all theſe Statutes, to fear the* Lord *our* God.] As for the third Sort, which are *Statutes*, give your Children this Anſwer: That though we do not know the Reaſon of them, yet the Benefit of them is manifeſt; for they lead us to the Fear of God. And nothing is ſo much for our Good as that, both for the eternal Good of our Souls, and for the long Life of our Bodies. So he interprets the laſt Words of this Verſe; and ſo doth *Maimonides*.

*For our Good always, that he may preſerve us alive, as it is at this Day.*] The firſt Words in the Hebrew are, *that it may be well with us all our Days*; or more literally, *For Good to us all our Days*; That is, ſay our Rabbins, (they are the Words of *Maimonides*, *P.* III. *More Nevochim*, *Cap.* 27. where he repeats what I obſerved before upon iv. 40.) *That it may be well with us in that World which is wholly good*; *and our Days may be prolonged in that World which is wholly long*; or, in ſhort, That thou mayeſt come into the World which is good and long, which is a perpetual Subſiſtence. As for the laſt Words, they belong, he thinks, to their Corporeal Subſiſtence here, which endures but for a Time; and therefore he ſaith, *As at this Day*; to ſhew he ſpeaks of the preſent World, wherein they ſhould live happily by obſerving his Laws.

Ver. 25. *And it ſhall be our Righteouſneſs, if we obſerve to do all theſe Commandments.*] Their Children might ſay, if there be ſuch Benefits in obſerving the *Statutes*, which lead to the Fear of God, and to Happineſs hereafter, what need we trouble our ſelves about the other two? Unto which, *Abarbinel* imagines, they are taught to give this Anſwer, *It is our Righteouſneſs, if we obſerve to do all theſe Commandments,* i. e. We cannot be righteous before God, if they have not reſpect to all his Precepts, whether *Teſtimonies, Statutes,* or *Judgments,* which are all comprehended in this Word *Mitzvoth,* or *Commandments.* This is ſomething nice and curious, but there is a great deal of Truth in it.

The Word *Righteouſneſs* alſo, it muſt be acknowledged, often comprehends *Mercy* in it: And thus the LXX. and the *Vulgar Latin* here underſtand it. And to take in this Senſe, theſe Words may be thus expounded: If we obſerve to do all theſe Commandments, God *will account us a righteous People, and be kind to us.*

*Before the* Lord *our* God, *as he hath commanded us.*] Having a ſincere Reſpect to God in all that we do.

## CHAP. VII.

Verſe 1. WHEN *the* Lord *thy* God *ſhall bring thee into the Land whither thou goeſt to poſſeſs it.*] That is, when he had put them into Poſſeſſion of it.

*And hath caſt out many Nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites,* &c.] There were *ten* Nations inhabited in this Country in the *Days* of *Abraham:* But *three* of them were either worn out ſince that Time, or being but a ſmall People, were incorporated with the reſt: For the *Kenites* and the *Kenezites,* (ſee *Gen.* xv. 19.) are not mentioned after that Time, and the *Rephaim* poſſeſſed but a little Part of *Canaan,* the great Body of them being in *Baſhan,* on this Side *Jordan,* where *Moſes* now was: See upon *Gen.* xv. 19.

*Seven Nations greater and mightier than thou.*] The *Amorites* alone ſeem to have been mightier than the *Iſraelites,* (for there were no leſs than *five Kings* of them, that dwelt in the Mountains, *Joſh.* x. 5, 6. beſides thoſe in other Parts;) and therefore all the ſeven Nations were much ſuperiour to them in Strength.

Ver. 2. *And when the* Lord *thy* God *ſhall deliver them before thee, thou ſhalt ſmite them, and utterly deſtroy them,* &c.] He ſtill purſues his Intention, to preſerve in them a due Care to obſerve the firſt Commandment, of which he began to treat in the foregoing Chapter: For that is the Reaſon why they were to deſtroy theſe ſeven Nations, that they might not be in danger to be ſeduced by them to ſerve other Gods, *Ver.* 1. But whether they were not firſt to offer them Terms of Peace, according to the Directions in the twentieth Chapter of this Book, is a Queſtion which I have endeavoured to reſolve in another Place, upon *Exod.* xxiii. 33. Certain it is, that if they refuſed their Offers, there was the greater Reaſon to be ſevere to them: And without offering them any Terms, God might in Juſtice order the *Iſraelites* to deſtroy them: For every King hath Power in his Dominions to cut off Evil-doers; and therefore much more the King of Kings: Who might order whom he pleaſed (as other Kings do) to be Executioners in his Vengeance upon theſe ſeven Nations, for their abominable Idolatries, beaſtly Luſts, and horrid Cruelties, and other ſuch-like Sins, of which they were guilty.

This was a Thing of ſuch Moment, that God ordered *Moſes* to give them this Charge, ſome Time ago, *Numb.* xxxiii. 52. which he now renews.

*Thou ſhalt make no Covenant with them.*] To ſuffer them to live with them, in the ſame Country, *Exod.* xxxiv. 12.

*Nor ſhew Mercy to them.*] For that had been Cruelty to themſelves and their Poſterity, to ſpare ſuch incurable Idolaters. How far the *Talmudiſts* extend this, ſee in *Dionyſ. Voſſius,* upon *Maimonides*'s Treatiſe of *Idolatry,* p. 139. and *Maimonides* himſelf, in the following Paragraphs, 4, 5, 6.

Ver. 3. *Neither ſhalt thou make Marriages with them: Thy Daughters thou ſhalt not give to his Sons: nor his Daughters ſhalt thou take to thy Sons.*] See *Exod.* xxxiv. 15. Some of the Jews think they might marry with them, if they became Proſelytes of Juſtice, (as they called thoſe who received Circumciſion, and undertook to obſerve the whole Law;) and that they might think this was not lawful, yet think that they might marry with the Children of ſuch Proſelytes: See *Selden, Lib.* V. *De Jure Nat. & Gent.* &c. Cap. 14, 15. And the *Talmudiſts* ſay, this Law did not extend to Proſelytes, who might marry with any of theſe Nations, as he ſhews there, *Cap.* 18.

Ver. 4. *For they will turn away thy Sons from following me, that they may ſerve other* Gods, &c.] There was great Danger, if they loved their Wives, that they might draw them to their Idolatry; in which they were ſo rooted, that there was little Hope of converting them to the true Religion. Therefore this is oppoſed to the *Love of the* Lord *their* God; for the preſerving of which in their Hearts, they are forbidden ſuch Marriages, *Joſh.* xxiii. 11, 12. And indeed it was but a Piece of natural Equity, that they ſhould abſtain from ſuch Familiarity with thoſe who would certainly undo them. Which made *Abraham,* before this Law, charge his Son *Iſaac,* not to take a Wife from among the *Canaanites;* and the ſame Care was taken of *Jacob.* And when this Law of *Moſes* was aboliſhed, the Apoſtle warns Chriſtians themſelves againſt ſuch unequal Matches, 2 *Corinth.* vi. 14. The Danger of which *David* had noted, *Pſal.* cvi. 35, 36. *So will the Anger of the* Lord *be kindled againſt you,* &c. See vi. 15.

Ver. 5. *But thus ſhall ye deal with them:* Or, *therefore thus ſhall ye deal with them.*] That is, to prevent the forementioned Miſchief, he orders them to leave no Relick of their Idolatry remaining.

*Ye ſhall deſtroy their Altars.*] The very ſame Precept, *Exod.* xxxiv. 13.

*And break down their Images.*] The very ſame Words with theſe are in *Exod.* xxiii. 24. (only there it is ſaid, *quite break down,*) and in *Exod.* xxxiv. 13.

*And cut down their Groves.*] There is the ſame mention of *Aſherim* (which we tranſlate *Groves*) in the Place laſt named; only another Word for *cut down:* See there. But Mr. *Selden,* both there and here, underſtands by *Aſherim,* wooden Images of *Aſtarte,* a great Goddeſs worſhipped in that Country.

Country: For which, among other Reaſons, he gives this, that *Gideon* is ſaid to have thrown down the Altar of *Baal*, and cut down the Grove *that was by it.* So we tranſlate it, *Judg*. vi. 25, 28. where, in the Hebrew, the laſt Word is *Alau*, which ſignifies *upon* it, and not *by it:* And ſo the LXX. Ἐπ' αὐτῷ. And therefore the *Aſherah*, which is ſaid to be *upon* the Altar, muſt not ſignify a *Grove*, but an *Image*; and none more likely than that of *Aſtarte.* See *De Diis Syris Syntagm.* 2. *Cap.* 2. and 2 *Kings* xxiii. 6, 7.

*And burn their graven Images with Fire.*] As he was commanded to deſtroy their molten Images, *Numb.* xxxiii. 52. that ſo no ſort of Image, nor any Monument of their Worſhip might be left in the Country, but all ſo entirely aboliſhed, that they might have no Incentive to Idolatry. This was the Work of the Supreme Governour, as *Grotius* prudently obſerves: For though out of private Places it belonged to the LORD of the Place, or if he were negligent, to the King, to remove Idols, yet none but the Supreme Power might remove them out of publick Places, or ſuch Perſons who were delegated thereby to that Office. See *L. de Imper. Sum. Poteſt. circa Sacra*, *Cap.* 8. *Sect.* 3.

Ver. 6. *For thou art an holy People unto the* LORD *thy* GOD.] This is an Argument frequently uſed, particularly in the Book of *Leviticus*, why they ſhould cleave to GOD alone; becauſe he had ſeparated them to himſelf by many peculiar Laws, which no other People had but they. *Levit.* xi. 44, 45. xix. 2. xx. 7, 26.

The LORD *thy* GOD *hath choſen thee to be a ſpecial People unto himſelf, above all People that are upon the Face of the Earth.*] As he had diſtinguiſhed them from all other People by peculiar Laws, ſo by ſpecial Favours and ſingular Privileges which no other Nation whatſoever enjoyed. See *Exod.* xix. 5, 6. Some interpret the Words *ſpecial People*, to ſignify that they belong'd to none but him; and he had no other People but they; whom he had eſpouſed to himſelf. From whence it is, that as the *Iſraelites* are called GOD's *People*, ſo that Country is called *his Land*, (*Pſal.* lxxxv. 1.) for there he dwelt by his ſpecial Preſence. And the King of that Country is called GOD's *King*, (*Pſal.* xviii. 50.) and he his ſaid to ſit on GOD's *Throne*; and to be *Melech le Jehovah*, King for the LORD, 2 *Chron.* ix. 8. and the Kingdom is called the *Kingdom of the* LORD, xiii. 8. and therefore with this Argument *Aſa* addreſſes himſelf to GOD in the next Chapter, (xiv. 11.) for Help in Time of Diſtreſs, becauſe *he was their* GOD; and would not, he hoped, let their Enemies *prevail againſt himſelf.* And Accordingly theſe Enemies are ſaid to be *deſtroyed before the* LORD, *and before his Hoſt*, Ver. 13. *Jehoſhaphat* alſo exhorts the Judges in that Book to great Caution, 2 *Chron.* xix. 6. becauſe they *judged not for Man, but for the* LORD. And the Prophet exhorts, in the following Chapter, xx. 15. not to be afraid of a mighty Hoſt which came againſt him, becauſe *the Battle is not yours, but* GOD's; the Cauſe in which they fought being his, more than their own.

Ver. 7. *The* LORD *did not ſet his Love upon you, nor chooſe you.*] To be his ſpecial People, as he calls them in the foregoing Verſe.

*Becauſe ye were more in Number than any People; for ye were the feweſt of all People.*] When GOD declared his Love firſt to *Abraham* and his Poſterity, he had no Child, *Gen.* xii. 1, 2, 3. xv. 1, 2. And when he had, his Family continued ſo ſmall, after there were twelve Heirs of the Promiſe, that in the Space of Two Hundred Years, they were but ſeventy Perſons, *Gen.* xlvi. 27. Nor do we read of any great Increaſe of them till after the Death of *Joſeph*, which was near Fourſcore Years more, *Exod.* i. 7, 8, *&c.* So St. *Steven* obſerves, *Acts* vii. 17. *When the Time of the Promiſe drew nigh, which* GOD *had ſworn to Abraham, the People grew and multiplied in Ægypt.*

Ver. 8. *But becauſe the* LORD *loved you*] Becauſe it was his good Pleaſure to ſingle them out from all other People, to receive ſpecial Tokens of his Favour to them.

*And becauſe he would keep the Oath, which he had ſworn unto your Fathers, hath the* LORD *brought you out with a mighty Hand*, &c.] Not for any Deſert of theirs; but to make good his Promiſe confirmed with an Oath, did he work their wonderful Deliverance out of *Egypt*, *Gen.* xv. 13, 14. xxii. 16, *&c.*

Ver. 9. *Know therefore that the* LORD *thy* GOD, *he is* GOD.] He exhorts them therefore to preſerve this Senſe in their Mind, that their GOD is the only GOD.

*The faithful* GOD, *which keepeth Covenant and Mercy with them that love him, and keep his Commandments*, &c.] Who will not only faithfully keep his Word and make good his Promiſes, but do abundantly more than he hath promiſed to thoſe that cleave unto him alone, and ſerve no other GOD: For it appears by the Second Commandment, that is peculiarly meant by *loving him.*

*To a thouſand Generations.*] See *Exod.* xx. 6.

Ver. 10. *And repay them that hate him.*] Puniſh all Idolaters, who are peculiarly called *Haters of* GOD, as I have often obſerved. See *Exod.* xx. 5.

*To their Face.*] They themſelves ſhould live to ſee and feel the Puniſhment of their Idolatry. So the Chaldee paraphraſes it, *Bacajehon*, in their Life.

*He will not be ſlack to him that hateth him, he will repay him to his Face.*] Tho' he do not puniſh him immediately, yet he will not defer it long, but be avenged of him, before he die. Therefore when he threatens to puniſh them to the Third and Fourth Generation, the Meaning is not, that he will only puniſh their Poſterity, but them with their Poſterity; whom they ſhall ſee deſtroyed before their Face. For the *Fourth Generation* (as *Maimonides* obſerves) is as much as the oldeſt Men commonly live to ſee.

Ver. 11. *Thou ſhalt therefore keep the Commandments, and the Statutes, and the Judgments, which I command thee this Day, to do them.*] All the Laws of GOD, (ſee vi. 1.) eſpecially this great Commandment, to have no other GOD but him.

Ver. 12. *Wherefore it ſhall come to paſs, if ye hearken to theſe Judgments, and keep, and do them; that the* LORD *thy* GOD, *ſhall keep unto thee* *the Covenant and Mercy, which he ſware unto thy Fathers.*] As faithfully fulfil his Promiſes to them, as he did to their Fathers.

Ver. 13. *And he will love thee,*] Continue his Love to them.

*And bleſs thee, and multiply thee.*] This was the great Promiſe made to their Fathers, that he would make their Poſterity as numerous as the Stars of Heaven, and the Duſt of the Earth, *Gen.* xv. 5. xxii. 17. xxviii. 14.

*He will alſo bleſs the Fruit of thy Womb.*] Preſerve them from miſcarrying, that ſo they might multiply.

*And the Fruit of thy Land, thy Corn, and thy Wine, and thine Oil.*] By giving them Rain in due Seaſon, *&c.* See *Levit.* xxvi. 4, 5.

*The Increaſe of thy Kind.*] The Hebrew Word *Segar*, which we tranſlate *Increaſe*, the LXX. *Vulgar*, and *Syriac*, render the *Herds*. But *Onkelos* and *Jonathan* tranſlate it as we do, *the Young-ones which the Mothers bring forth*. See *Bochart*. *P.* I. *Hierozoicon*, *Lib.* II. *Cap.* 30.

*And the Flocks of thy Sheep.*] The Hebrew Word *Aſhtaroth*, comprehends Flocks both of Sheep and of greater Cattle, as the ſame *Bochart* obſerves, *P.* I. *Hieroz. Lib.* III. *Cap.* 43. and in his *Canaan*, *Lib.* II. *Cap.* 2. where he obſerves that the Goddeſs *Aſtarte*, in thoſe Countries, was thought to preſide over Flocks of Sheep and Herds of Oxen.

Ver. 14. *And thou ſhalt be bleſſed above all People.*] He promiſes to make them as ſingular for his Favours, as they were in their Laws and Manner of Living.

*There ſhall not be Male or Female barren among you, or among your Cattle.*] See. *Exod.* xxiii. 26.

Ver. 15. *And the* Lord *will take away from thee all Sickneſs.*] Or remove from them the common Diſeaſes and Infirmities of Mankind; ſo that they ſhould die in a good old Age, (as the Scripture ſpeaks;) which tended manifeſtly to their Increaſe and Multiplication.

*And will put none of the evil Diſeaſes of Egypt (which thou knoweſt) upon thee.*] Neither thoſe Blotches or Boils which God, by an immediate Hand, ſmote them withal, *Exod.* ix. 9. xv. 26. Nor any other which they in that Country were ſubject unto, peculiarly there filthy Ulcers, called *Ægyptiaca* and *Syriaca*, as *Caſaubon* obſerves upon *Perſius*, *Sat.* v. *p.* 467. with which the Prieſts of *Iſis* were wont to threaten and terrify poor People, if they did not worſhip her. In Oppoſition to which our very learned Dr. *Spencer* thinks God made this ſpecial Promiſe to his People, to preſerve them from all ſuch evil Diſeaſes, if they kept themſelves pure from that *Egyptian* Idolatry. Which is very ingenious, if the Worſhip of *Iſis* was ſo ancient as the Days of *Moſes*. See *Lib.* I. *de Legibus Hebr. Ritual. Cap.* 3.

*And will lay them upon all them that hate thee.*] And thereby diſable them to hurt his People.

Ver. 16. *And thou ſhalt conſume all the People, which the* Lord *thy* God *ſhall deliver thee.*] Utterly deſtroy all the People of *Canaan*, when they had conquered them, as he commanded them before, *Ver.* 7.

*Thine Eyes ſhall have no Pity upon them.*] The Reaſon of this Severity, was, becauſe of their abominable Wickedneſs, as I there obſerved.

*Neither ſhalt thou ſerve their* Gods, *for that will be a Snare unto thee.*] In the Hebrew, *and thou ſhalt not ſerve their* Gods, &c. This ſeverity was uſed to prevent their being inticed by them to their Idolatry, if they had ſuffered them to live among them.

Ver. 17. *If thou ſhalt ſay in thine heart, theſe Nations are more then I; how ſhall I diſpoſſeſs them?*] If ſuch a Diffidence began to ariſe in their Hearts, as poſſeſſed their Forefathers, *Numb.* xiv.

Ver. 18. *Thou ſhalt not be afraid of them, but ſhalt well remember what the* Lord *thy* God *did unto* Pharaoh, *and unto all* Egypt.] He requires them immediately to expel all Fear by Faith in God; which the Remembrance of what God had done for them, if ſeriouſly reflected on, might well work in them.

Ver. 19. *The great Temptations which thine Eyes ſaw, and the Signs, and the Wonders, and the mighty Hand,* &c.] Of all theſe he had put them in mind before, iv. 34. and now renews the Remembrance of it, that the Experience they had of God's Power and Goodneſs, might baniſh all Fear out of their Hearts.

Ver. 20. *Moreover thy* Lord *thy* God *will ſend the Hornet among them.*] Raiſe up Enemies which they think not of to infeſt them, that is, unuſual Swarms of Hornets, and of an unuſual Bigneſs, it's like, which came like an Army upon them. See *Exod.* xxiii. 28.

*Until they that are left, and hide themſelves from thee, be deſtroyed.*] Which ſhould purſue thoſe that fled from the *Iſraelites*, and ſting them to Death in their lurking Holes.

Ver. 21. *Thou ſhalt not be affrighted at them.*] Let all this inſpire you with Courage.

*For the* Lord *thy* God *is among you, a mighty* God, *and a terrible.*] The Sovereign of the World, of whoſe Goodneſs you have had ſuch long Experience, dwells among you, and conducts and leads you, whereſoever you go: And who can ſtand before him? See *Exod.* xvii. 7.

Ver. 22. *And the* Lord *thy* God *will put out theſe Nations before thee, by little and little: Thou mayſt not conſume them at once, leſt the Beaſts of the Field increaſe upon thee.*] Be not diſcouraged, though they be not deſtroyed all at once: There is great Reaſon againſt that, concerning which, ſee *Exod.* xxiii. 21. where this Verſe is explained.

Ver. 23. *But the* Lord *thy* God *ſhall deliver them unto thee, and ſhalt deſtroy them with a mighty Deſtruction, until they be deſtroyed.*] In Time he will deliver them all up into thy Hand; and thou ſhalt ſo over-power them, as to leave none of them remaining.

Ver. 24. *And he ſhall deliver their Kings into thy Hand.*] As he did, we read in the Book of *Joſhua*, xii. 7, 8, 9, *&c.* were thirty one Kings are enumerated, who were conquered by him.

*And thou ſhalt deſtroy their Name from under Heaven.*] There ſhall no Memory, of ſo much as the Names of ſuch Men, be left any where.

*There ſhall no Man be able to ſtand before thee until thou have deſtroyed them.*] The Kings and great Men of the Country being deſtroyed, their Victory was eaſier over the reſt.

Ver. 25. *The graven Images of their* Gods *ſhall ye burn with Fire.*] This he had required before, *Ver.* 5. but mentions it again, to let them know, that if they did not perform their Part of the Covenant, (of which this was the chief,) God would not deſtroy the Inhabitants of *Canaan* totally. As we find he did not, *Judg.* ii. 2, 3. and for this very Reaſon, as *Joſhua* had told them, xxiii. 12, 13.

*Thou ſhalt not deſire the Silver and Gold that is upon them.*] The Jews are too nice and curious, who expound this only of the Gold and Silver Cloaths, or the Chains, or other Jewels of Gold and Silver, wherewith their Images were adorned; becauſe he ſaith, *upon them.* There is no Reaſon to doubt, but he means, that they ſhould be deſtroyed, if they were entirely made of maſſy Gold and Silver; which they were not to convert to their own Uſe: For thus *Moſes* did with the Golden Calf, *Exod.* xxxii. 20. and *Jacob* in ancienter Time buried all the *ſtrange* Gods, as well as the Ear-Rings that were in their Ears, *Gen.* xxxv. 4. And *Joſiah*, in future Ages, burnt every Thing that had been employed to Idolatry, even the Veſſels that were made for *Baal*, as well as the Images, *&c.* and ſtamp'd them to Powder, 2 *King.* xxiii. 4, 6, 14, 15.

*Nor take it unto thee, leſt thou be ſnared therein.*] Be drawn into a Conceit, that there was ſomething ſacred in it, and ſo tempted to worſhip it.

*For it is an Abomination to the* Lord *thy* God.] Whatſoever hath been employed to ſuch Idolatrous Worſhip, is ſo deteſtable unto the Divine Majeſty, that he will not have it converted to any ordinary and common Uſe, but utterly deſtroyed.

Ver. 26. *Neither ſhalt thou bring an Abomination into thy Houſe.*] And therefore he requires them, not to bring any of that Silver and Gold which had belonged to thoſe Idols (which he calls *an Abomination*) into their Houſes, to be employed unto any private Uſe whatſoever: So the Jews underſtand theſe Words, having made from hence one of their affirmative Precepts: *That no Man ſhould ſeek the leaſt Profit or Benefit from any Thing appertaining to an Idol.*

*Leſt thou be a curſed Thing, like it.*] Every Thing that was idolatrous was a *Cherem*, devoted to Deſtruction, as he ſaith in the laſt Words, *It is a curſed Thing*, which no Man might meddle withal, xiii. 17. If he did, he became an accurſed Thing, *i. e.* was devoted to Deſtruction, as the Thing it ſelf was. This was apparent afterwards in the Example of *Achan*, *Joſh.* vii. who took a Wedge of Gold and a *Babyloniſh* Garment for his own private Uſe, when it had been made a *Cherem* by God's expreſs Command, (*Joſh.* vi. 17.) and therefore was ſtoned to Death.

*But thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it.*] Not only look upon it as uſeleſs and unprofitable, but as hateful and execrable in the higheſt Degree; and therefore to be entirely deſtroyed. All this tended to their Preſervation in the true Religion; which taught them to have every Thing contrary to it in the utmoſt Deteſtation: Inſomuch, (as *Maimonides* interprets this Precept, in his *More Nevochim*, *P.* III. *Cap.* 37.) that if any Man broke ſuch Images, or melted them down, and then ſold the Silver and Gold, he committed an Abomination; and the Price of this being mingled with his other Riches, proved the Ruſt of them all This he thinks is the Meaning of bringing *an Abomination into their Houſe.* Which was ſo far from bringing a Bleſſing, (as the Heathen imagined,) that it brought a Curſe upon all that they had.

The Jews were ſo ſenſible of all this, after they had ſeverely ſmarted for their Idolatry, that they thought it unlawful to uſe any Veſſel that had been employed in ſacrificing to a falſe God; nay, to warm themſelves with the Wood of a Grove that was cut down; or to ſit under the Shadow of it, for Coolneſs ſake, while it was ſtanding; or ſo much as to uſe the Aſhes of the Wood that were left after the Grove was burnt. See *Selden*, *Lib.* II. *De Jure Nat. & Gent. juxta Diſcipl. Heb. Cap.* 7. *Pag.* 215, 216, *&c.*

## CHAP. VIII.

Verſe 1. ALL *the Commandments which I command thee this Day, ſhall ye obſerve to do.*] He ſeems ſtill to preſs them to have a ſpecial Care to obſerve the Ten Commandments, and eſpecially the *firſt* of them, (vi. 4, 5, 6.) For it appears by the latter End of this Chapter, that he hath a Regard to that.

*That ye may live.*] Long and happily: For *Life*, every one knows, frequently ſignifies all the Comforts of Life, as Death ſignifies all Manner of Miſeries.

*And multiply.*] Which is the Effect of a long and happy Life.

*And go in and poſſeſs the Land*, &c. Or, *After ye go in and poſſeſs the Land, which the* Lord *ſware unto your Fathers.*] See vi. 18.

Ver. 2. *And thou ſhalt remember all the Way which the* Lord *thy* God *led thee theſe forty Years in the Wilderneſs.*] Whereby they were ſeverely puniſhed for the Rebellion of their Forefathers againſt him; which ſhould be an Admonition to them to be more dutiful. Others expound it of the Care of God over them, in providing for them, and protecting them, as well as leading them by a glorious Cloud all that Time; which doth well enough agree with what follows. See ii. 7.

*To humble thee.*] Or to afflict thee with tedious Wanderings up and down, backward and forward, without any certain Dwelling-Place.

*And prove thee.*] To try whether they would be better, by being kept ſo long out of the good Land promiſed unto them.

*And to know what was in thine Heart, whether thou wouldeſt keep his Commandments, or no.*] God knew perfectly how they were diſpoſed towards him; but it was fit, that they ſhould know themſelves better, and Poſterity be inſtructed by their Behaviour.

Ver. 3. *And he humbled thee, and ſuffered thee to hunger.*] He afflicted thee, by ſuffering thee to want Bread to eat, *Exod.* xvi. 2, 3.

*And fed thee with Manna.*] But it was, that he might have an Opportunity to make a bountiful Proviſion for ſuch a vaſt Multitude of People, as were fed by him every Day from Heaven, and teach them to depend on his good Providence.

*Which thou kneweſt not, neither did thy Fathers know.*] *Exod.* xvi. 15. He made an unuſual, as well as an unexpected Proviſion for them.

*That he might make thee know, that Man doth not live by Bread only.*] That it is not only our common Food that preſerves us.

*But by every Word that proceedeth out of the Mouth of* God, *doth Man live.*] But by any Thing whatſoever, (for ſo *Word* often ſignifies,) which God ſhall pleaſe to command to give us Nouriſhment. This was a wonderful Encouragement to Obedience, that God would rather work a Miracle, than ſuffer them to want Neceſſaries; and by a light aerial Sort of Bread, give them as great Strength and Vigour, as the moſt ſolid Nouriſhment was wont to afford them. The Remembrance of which could not but excite their Poſterity to love God, and ſerve him, if they often and ſeriouſly reflected on it.

Ver. 4. *Thy Raiment waxed not old upon thee, neither did thy Foot ſwell theſe forty Years.*] Theſe were two other wonderful Benefits, which, if well conſidered, could not but incline them to be obedient to him, who multiplied Miracles to nouriſh and ſtrengthen their Faith and Hope in him. The Jews, to increaſe the Miracle, ſay, their Cloaths inlarged as they grew bigger, from Children to Men; and ſo did their Shoes alſo: But there was no Need of this; for the Cloaths and Shoes of thoſe Men that died, might ſerve their Children when they grew up to their Stature. And it was ſufficiently amazing, without ſuch Additions, that their Cloaths ſhould not ſo much as decay, nor their Feet, by ſo long travelling in hot and ſtony Places, have the leaſt Swelling in them, or, as ſome tranſlate it, *grow callous.* There are thoſe that refer this laſt Clauſe not to their *Feet*, but to their *Shoes*; according to what we read, xxix. 5.

Ver. 5. *Thou ſhalt alſo conſider in thine Heart.*] Often reflect and ponder.

*That as a Man chaſtneth his Son, ſo the* Lord *thy* God *chaſtneth thee.*] All the Affliction which God had ſent upon them, he would have them think, were not for their Undoing, but for their Amendment, and correcting what was amiſs in them; and therefore ought to be thankfully acknowledged as well as his Benefits.

Ver. 6. *Therefore thou ſhalt keep the Commandments of the* Lord *thy* God, *to walk in his Ways, and to fear him.*] Howſoever therefore he dealt with them, it ought to have led them to Obedience. In the Repetition of this ſo often, *Moſes* doth but practiſe his own Leſſon, which he had taught them, vi. 7. That they ſhould *teach theſe Words diligently to their Children*, &c.

Ver. 7. *For the* Lord *thy* God *bringeth thee into a good Land.*] Therefore there was the greater Need they ſhould enter into it with the pious Reſolution before mentioned, *To fear* God, *and walk in his Ways.* Otherwiſe, they would be in great Danger to be corrupted by ſuch Plenty and Variety of all good Things, as this Land afforded.

*A Land of Brooks of Water, of Fountains, and Depths that ſpring out of Valleys and Hills.*] The Hebrew Word *Tehom*, which we tranſlate *deep*, and in the plural Number *Depths*, ſignifies ſometimes thoſe great Caverns of Water that are within the Ground, which were made by the plentiful Rains, which God ſent upon this Country, while they were obedient to him: Which both made it fruitful, (tho' now barren,) and abounding alſo with Water for their Cattle, *Pſal.* lxxviii. 15. *Ezek.* xxxi. 4. But it is here commonly interpreted *Lakes*, or *Wells* of Water.

Ver. 8. *A Land of Wheat and Barley, and Vines, and Fig-Trees, and Pomegranates.*] Plentifully ſtored with all Things neceſſary for the Support and Pleaſure of Life.

*A Land of Oil, Olive, and Honey.*] The ſame Word *Debas*, which ſignifies *Honey*, ſignifies alſo *Dates*. And ſo *de Dieu* thinks it moſt reaſonable to tranſlate it here, being joined with *four* other Sorts of Fruits; and ſo *Kimchi* ſaith, the ancient Jews expounded it in this Place; and in 2 *Chron.* xxxi. 5. where it is ſaid, That *Iſrael brought in Abundance, the Firſt-Fruits of Corn, Wine, Oil, and Honey*, or *Dates*, as we there tranſlate it in the Margin.

Ver. 9. *A Land wherein thou ſhalt eat Bread without Scarceneſs.*] Be in no Want of any Sort of Proviſion, which is comprehended under the Name of *Bread.*

*Thou ſhalt not lack any Thing in it.*] No other Conveniences of Life.

*A Land whoſe Stones are Iron, and out of whoſe Hills thou mayeſt dig Braſs.*] Where there are uſeful Minerals, as plentiful as Stones are in other Places. Theſe are the rather mentioned, becauſe there were no ſuch Mines in *Egypt*, where they had long dwelt, and were ſtored with Plenty of other Things, *Numb.* xi. 5.

Ver. 10. *When thou haſt eaten, and art full.*] After a liberal Meal.

*Then thou ſhalt bleſs the* Lord *thy* God *for the good Land which he hath given thee.*] Give ſolemn Thanks to God, not only for that preſent Repaſt, but for the plentiful Proviſion he had made for them of all good Things, in the Land he had beſtowed on them. From this Place the Jews have made it a general Rule, or as they call it, an affirmative Precept, That *every one bleſs* God *at their Meals*, that is, as I ſaid, give him Thanks for his Benefits: For he bleſſes us, when he beſtows good Things upon us; and we bleſs him, when we thankfully acknowledge his Goodneſs therein: Which is a natural Duty, which we owe to the Fountain and Original of all Good.

Ver. 11. *Beware that thou forget not the* Lord *thy* God, *in not keeping his Commandments, and his Judgments, and his Statutes, which I command thee this Day.*] He would have their Thankſgiving for his Benefits leave ſuch a Senſe of God upon their Minds, as ſhould make them careful to yield him an entire Obedience.

Ver. 12. *Leſt when thou haſt eaten, and art full, and haſt built goodly Houſes, and dwelt therein.*] Feaſted in ſtately Houſes, wherein they enjoyed their Eaſe.

Ver. 13. *And when thy Herds and thy Flocks are multiplied, and thy Silver and thy Gold is multiplied, and all that thou haſt is multiplied.*] The Senſe of theſe two Verſes is, when they had great Abundance of all good Things, within Doors, and without.

Ver. 14. *Then thine Heart be lifted up.*] Which is an uſual Effect of great Riches; as *Euripides* obſerves in that known Saying of his, Ὕβριν δὲ τίκτει πλοῦτος, Wealth breeds Pride, Scorn, and Contempt of others. This *Moſes Kotzenſis* thought ſo great a Sin, that he puts it among the negative Precepts; and pretends, he was warned in a Dream ſo to do, tho' *Maimonides*, and others, had omitted it. And when he awaked, he was confirmed in it, by reading a Place in the *Gemara* upon *Sota*, *Cap.* I. which ſaith, Whereſoever we find theſe Words in Scripture, *Take heed leſt*, there is a Prohibition, as there is, *Ver.* 11. and here, *to take heed* of Pride: *For whoſoever is proud, he ſhall be brought low*, as the *Gemara* there adds; which are, in a Manner, the Words of our bleſſed Saviour, St. *Luke* xviii. 14.

*And thou forget the* LORD *thy* GOD.] This is another common Effect of large Poſſeſſions, which make the Owners of them fall into Sloth and Luxury, and ſuch Forgetfulneſs of the Donor of all good Things, that they truſt in uncertain Riches, (as the Apoſtle ſpeaks,) and not in the living GOD, imagining now they can never want; not becauſe GOD is ſo good, but becauſe they have ſuch Store of good Things laid up for many Years.

*Which brought thee forth out of the Land of Egypt, and from the Houſe of Bondage.*] No wonder if they forgot all his former Benefits, when they were unthankful for the preſent.

Ver. 15. *Who led thee through that great and terrible Wilderneſs.*] See i. 19.

*Wherein were fiery Serpents.*] See *Numb.* xxi. 6.

*And Scorpions.*] Theſe are commonly joined with *Serpents* in Scripture, even in the New Teſtament, *Luke* x. 19. xi. 12, 13. being found in the ſame Places, eſpecially in this Deſert of *Arabia*.

*And Drought.*] The Hebrew Word *Tſimmaon* ſignifies a *dry Place*, as we tranſlate it, *Pſal.* cvii. 33. *Iſa.* xxxv. 7. And that beſt agrees with what here follows, Where there was no Water.

*Who brought thee forth Water out of a Rock of Flint.*] From which one would have ſooner expected Fire than Water, *Numb.* xx. 11.

*Who fed thee in the Wilderneſs with Manna, which thy Fathers knew not*, Ver. 3.] The great *Salmaſius*, in a Treatiſe on purpoſe about *Manna*, hath ſaid a great deal to prove, that the *Manna* which GOD ſent the Jews did not differ in its Form or Subſtance from that which commonly fell in thoſe Countries, and doth ſo at this Day: But herein conſiſted the Miracle, that he gave it them in a preſcribed Meaſure, and ſo abundantly, as to ſuffice ſuch a vaſt Number; and that every Morning, in all Seaſons of the Year. This made it a *Divine Manna*; for the Common fell only in ſmall Quantities, and not always, but at ſome Times in the Year.

*That he might humble thee.*] This Word is commonly underſtood of humbling by *Affliction*; which may ſeem not to belong to *Manna*; for that was a ſingular Benefit, being an excellent Nouriſhment, and of a delicious Taſte: But they having nothing elſe beſide this to live upon, were ſoon tired with it, (as we find *Numb.* xi. 6.) And much more did it ſeem an Affliction to them, to live upon one Thing alone, for forty Years together: And GOD intended by it to humble them, at the ſame Time that he was extraordinary kind to them.

*And that he might prove thee.*] Whether they would be thankful that they were not ſtarved, and ſubmit to his wiſe Providence, and obey his Laws; which they had the greater Reaſon to obſerve, becauſe it was evident they owed their very Life and Being to him every Moment: For without new Supplies every Day from Heaven, they had been famiſhed in that deſolate Wilderneſs.

*And do thee good at thy latter End.*] That in Concluſion his Kindneſs to them might be more thankfully received, and more ſafely enjoyed. So *Maimonides* expounds this Paſſage in his *More Nevochim*, *P.* III. *Cap.* 24. "GOD was pleaſed to accuſtom them to Labour in the Wilderneſs, that he might increaſe their Happineſs, when they came into the Land of *Canaan*. For this is certain, *A Tranſition from Labour to Reſt, is far ſweeter than continual Reſt*. Nor could they ſo eaſily have ſubdued the Land, and overcome the Inhabitants of it, unleſs they had endured ſome Hardſhip in the Wilderneſs. For Reſt and Idleneſs take away Mens Courage; but Labour and hard Fare augments it. And this is *the Good*, ſaith he, which was in the iſſue to redound to them by this wiſe Diſpenſation of GOD's Providence."

Ver. 17 *And thou ſhalt ſay in thine Heart, my Power, and the Might of my Hand, hath gotten me this Wealth.*] Such vain Conceits are apt to ariſe in Mens Minds, if they preſerve not a Senſe of GOD, and of all his Mercies to them.

Ver. 18. *But thou ſhalt remember the* LORD *thy* GOD; *for it is he that giveth thee Power to get Wealth.*] Continually call to mind that they owed all they had, and the Increaſe of it, to his Almighty Providence; without whom they could never have gotten Poſſeſſion of this Land, nor have proſpered in it.

*That he may eſtabliſh his Covenant which he ſware unto thy Fathers*, &c.] He would have them ſenſible of their own Unworthineſs alſo, (which would make them more grateful to him,) of all the Bleſſings GOD had beſtowed on them, and acknowledge them to his meer Goodneſs, and Fidelity to his Promiſes; for they had been a murmuring and rebellious People.

Ver. 19. *And it ſhall be, if thou do at all forget the* LORD *thy* GOD.] Luxury and Pride (the uſual Effects of Fulneſs) naturally made them unthankful and unmindful of GOD: And Neglect of GOD's Service made them eaſily fall to Idolatry.

*And walk after other* Gods, *and worſhip and ſerve them.*] The two laſt Expreſſions are the Explication of the firſt; for then they walked after the Idols of the People, (as *Onkelos* paraphraſes it,) when they worſhiped and adored them. It is evident by this, that the Drift of *Moſes*, in all this Diſcourſe, is (as I obſerved before) to preſs upon them the firſt and great Commandment.

*I teſtify againſt you this Day, that ye ſhall utterly periſh.*] See iv. 26.

Ver. 20. *As the Nations which the* LORD *deſtroyeth before your Face.*] He ſpeaks in the preſent Tenſe, becauſe he was about to deſtroy them: And when he began, he deſtroyed them by little and little, (vii. 22.) and there were ſtill more to be deſtroyed.

*So ſhall ye periſh, becauſe ye would not be obedient to the Voice of the* Lord *your* God.] It was but juſt that they ſhould periſh as thoſe Nations did, becauſe they fell into their Sin.

## CHAP. IX.

Verſe 1. *HEAR, O Iſrael.*] He begins a new Exhortation to them, at ſome Diſtance of Time from the former, but ſtill aiming at the ſame Thing, to repreſent to them the Danger of Idolatry.

*Thou art to paſs over Jordan this Day.*] That is, ſhortly, not long hence; for it cannot be meant preciſely: All theſe Things being ſpoken in the *eleventh* Month of the laſt Year of their Travels, and they paſſed not over *Jordan* till the *firſt* Month of the next Year. Between which and this Time *Moſes* died, and they mourned a whole Month for him.

*To go in to poſſeſs Nations.*] A Country inhabited by Nations; for the People themſelves they were to deſtroy.

*Greater and mightier than thy ſelf.*] Whom notwithſtanding God would deliver up into their Hands.

*Cities great, and fenced up to Heaven.*] As the Spies had repreſented them, i. 28. And they were indeed very ſtrong Cities, whoſe Walls could not eaſily be ſcaled.

Ver. 2. *A People great and tall.*] *Numb.* xiv. 28, 32.

*The Children of the Anakims whom thou knoweſt.*] Who ſeem to have been the Chief of thoſe *Nephilim* or *Rephaim* (which we ſometimes tranſlate *Giants*) in thoſe Parts, *Numb.* xiii. 22, 28, 33.

*Of whom thou haſt heard ſay, who can ſtand before the Children of Anak?*] A common Proverb in thoſe Days. The Children of *Anak* being ſo famous, that the whole Nation (as *Bochartus* thinks) took its Name from them. For *Bene-Anak*, (*i. e.* Children of *Anak*,) or *Pheneanak* is eaſily changed into *Phœnicia*. Theſe *Anakims* were vanquiſhed by *Joſhua*, who drove them out of the Cities where they dwelt, and made them flee to the *Philiſtines*. Where a Remnant of them ſeemed to have lived till the Days of *David*. For *Goliah*, and his Brethren *Lahmi*, *Sippai*, and *Iſhbibanob*, (1 *Chron.* xx. 4, &c.) were *Anakims*; and ſo was that Man with ſix Toes on each Foot, and ſix Fingers on each Hand, (2 *Sam.* xxi. 16.) for they were all born at *Gath*; which was one of the Cities to which the *Anakims* fled, *Joſh.* xi. 22. Some think that from hence Kings, among the Greeks, were called Ἄνακτες, becauſe commonly they choſe thoſe to rule over them who were Perſons of a great Stature, and carried Majeſty in their Faces. But it is not improbable, (as I obſerved before,) that ſome of the *Anakims* fled into *Greece*, and ſettled there, when they were driven out of *Canaan*.

Ver. 3. *Underſtand therefore this Day.*] Settle this therefore in your Minds, before you go over *Jordan*, as undoubted Truth.

*That the* Lord *thy* God *is he that goeth before thee.*] Over *Jordan*, *Joſh.* iii. 3, 4, &c.

*As a conſuming Fire.*] Before whom none can ſtand, iv. 24.

*He ſhall deſtroy them, and he ſhall bring them down before thy Face.*] See *Joſh.* iii. 10, 11. The Hebrews have a Conceit, that the Fire which burnt upon the Altar appeared in the Form of a Lion; to ſhew what God would be to their Enemies, if the *Iſraelites* obeyed him; otherwiſe, what he would be to them.

*So ſhalt thou drive them out, and deſtroy them utterly, as the* Lord *hath ſaid unto thee.*] Not the whole ſeven Nations intirely; whom he ſaid God would drive out by little and little, (vii. 22.) but ſo many, as to make a Settlement for themſelves in *Canaan* without much Difficulty.

Ver. 4. *Speak not in thine Heart, after that the* Lord *thy* God *hath caſt them out.*] When this is done, do not ſo much as entertain a Thought.

*For my Righteouſneſs hath the* Lord *brought me in to poſſeſs this Land.*] Nothing is more dangerous than Pride and Self-conceit; and therefore as he taught them before, viii. 7. to have an humble Opinion of their own Power, ſo now not to arrogate any Thing to themſelves, on the Account of their own Righteouſneſs.

*But for the Wickedneſs of theſe Nations the* Lord *doth drive them out from before thee.*] *Lev.* xviii. 24, 25, 27, 28.

Ver. 5. *Not for thy Righteouſneſs, or the Uprightneſs of thine Heart, doſt thou go to poſſeſs their Land; but for the Wickedneſs of theſe Nations,* &c. *and that he may perform the Word which the* Lord *ſware unto thy Fathers,* &c.] It was of great Moment, (which makes him repeat it again,) that they ſhould underſtand the true Cauſes why God expelled theſe Nations, and gave their Land to the *Iſraelites*; which were theſe two: *Firſt*, the abominable Wickedneſs of the *Canaanites*; for which they deſerved to be rooted. *Secondly*, God's gracious Promiſes to the pious Anceſtors of the *Iſraelites*, with whom he made a Covenant, and confirmed it with an Oath to plant them there, in the Room of the former Inhabitants.

Ver. 6. *Underſtand therefore that the* Lord *thy* God *giveth thee not this good Land to poſſeſs it, for thy Righteouſneſs.*] He repeats it a third Time, that, if it were poſſible, he might root out of the *Iſraelites* the Opinion of their own Deſerts, before he rooted the *Canaanites* out of their Country.

*For thou art a ſtiff-necked People.*] So far from being righteous, that they were very refractory. Of which God often complained, *Exod.* xxxii. 9. xxxiii. 3, 5. and *Moſes* acknowledges it in his Prayer to God for them, xxxiv. 9.

Ver. 7. *Remember, and forget not, how thou provokedſt the* Lord *thy* God *to Wrath in the Wilderneſs.*] In order to deſtroy the Opinion of their own Righteouſneſs, it was neceſſary to call to mind ſome of their moſt notorious Provocations; which he exhorts them carefully to preſerve in their Mind, as a Means to keep them humble.

*From the Day that thou didſt depart out of the Land of Egypt, until you came to this Place, ye have been rebellious againſt the* Lord.] This appears by the many Murmurings we read of in the two firſt Years after they came out of *Egypt*; and likewiſe in the laſt; of which only we have a particular Account: But their Behaviour, all the reſt of the Time they ſpent in the Wilderneſs, was no better.

Ver. 8. *Alſo in Horeb ye provoked the* Lord *to Wrath.*] Or rather, *even in Horeb*, (for there is an *Emphaſis* in this, and he ſpeaks it with ſome Indignation;) when they had newly received the Law, and had a viſible Appearance of God in great Glory upon Mount *Sinai*, and had enter'd into Covenant with him, they ſo ſhamefully revolted from him, that he thought to have deſtroyed them, *Exod.* xxxii. 7, 8, &c.

Ver. 9. *When I was gone up into the Mount to receive the Tables of Stone, even the Tables of the Covenant which the* Lord *made with you.*] See *Exod.* xxiv. 11.

*Then I abode in the Mount forty Days, and forty Nights; I neither did eat Bread, nor drink Water.*] See *Exod.* xxiv. 18. xxxiv. 28.

Ver. 10. *And the* Lord *delivered unto me two Tables of Stone, written with the Finger of* God.] See *Exod.* xxxi. 18.

*According to all the Words which the* Lord *ſpake with you in the Mount.*] See *Exod.* xxxiv. 28.

*Out of the Midſt of the Fire, in the Day of the Aſſembly.*] When the whole Body of the People were aſſembled, and heard God ſpeak theſe ten Words out of the Midſt of the Fire. See *Deut.* iv. 10, 11, 12, 13.

Ver. 11. *And it came to paſs at the End of forty Days and forty Nights, that the* Lord *gave me the two Tables of Stone*, &c.] That is, having given him the two Tables, as was ſaid before, *Ver.* 10.

Ver. 12. *The* Lord *ſaid unto me.*] Immediately after he had delivered to him the Tables, *Exod.* xxxi. 18. xxxii. 7.

*Ariſe, get thee down quickly from hence; for the People which thou haſt brought forth out of Egypt, have corrupted themſelves*, &c.] See *Exod.* xxxii. 7, 8.

Ver. 13. *Furthermore the* Lord *ſpake unto me, ſaying, I have ſeen this People, and behold it is a ſtiff-necked People.*] Who will not bend to the Yoke of my Laws, *Exod.* xxxii. 9.

Ver. 14. *Let me alone.*] Do not make any Interceſſion to me for them.

*That I may deſtroy them, and blot out their Name from under Heaven; and I will make of thee a Nation greater and mightier than they.*] See *Exod.* xxxii. 10.

Ver. 15. *So I turned, and came down from the Mount.*] See *Exod.* xxxii. 15.

*And the Mount burnt with Fire.*] Was all in a Flame, in Token of God's high Diſpleaſure againſt them; and as if he intended preſently to conſume them.

*And the two Tables of the Covenant were in my Hand.*] *Exod.* xxxii. 15.

Ver. 16. *And I looked, and behold ye had ſinned againſt the* Lord *your* God, *and had made you a molten Calf.*] About which he found them dancing, *Exod.* xxxii. 19.

*Ye had turned aſide quickly out of the Way which the* Lord *had commanded you.*] For a few Weeks before he had commanded them, with his own Mouth, not to make to themſelves any graven Image, &c. *Exod.* xx. 4. And immediately after commanded *Moſes* to repeat this Precept particularly to them, *Not to make with him* Gods *of Silver or Gold*, *Ver.* 22, 23.

Ver. 17. *And I took the two Tables, and caſt them out of my two Hands, and brake them before your Eyes.*] By God's Order, no doubt, in Token that they had broken his Covenant, and were unworthy to be owned by him for his People, (*Exod.* xxxii. 19.) or that the Covenant was made void, and God no longer engaged to them.

Ver. 18. *And I fell down.*] To pray God for Pardon; though not preſently: But after he had broken the Calf in Pieces, reproved *Aaron*, and made a Slaughter among the People, *Exod.* xxxii. 20, 21, &c.

*As at the firſt.*] When he firſt heard of their Sin, *Exod.* xxxii. 11, 12, 13. and the next Morning after he had broken the Calf, and done Execution upon the Offenders, *Ver.* 30, 31, 32.

*Forty Days and forty Nights I did neither eat Bread, nor drink Water.*] *Exod.* xxxiv. 2, 28.

*Becauſe of all your Sins which he ſinned, in doing wickedly in the Sight of the* Lord, *to provoke him to Anger.*] He ſpent this Time, very much, in earneſt Supplication to God, to forgive not only this, but all other Sins, whereby they had deſerved to be caſt off by him. For they provoked him at *Marah*, *Exod.* xv. 23. and in the Wilderneſs of *Sin*, xvi. 2, 3. and at *Maſſah*, xvii. 2, 3, 4.

Ver. 19. *For I was afraid of the Anger and hot Diſpleaſure wherewith the* Lord *was wroth againſt you, to deſtroy you.*] Which God had expreſſed both before he came down from the Mount, and after, *Exod.* xxxii. xxxiii. 3, 5. Inſomuch that the Lord removed out of the Camp; and would not, for the preſent, dwell among them, *Ver.* 7.

*But the* Lord *hearkened unto me at that Time alſo.*] See *Exod.* xxxiv. 8, 9, 10. Where the Lord tells him, he expected they ſhould be more faithful hereafter, in obſerving their Covenant with him, particularly this Part, of *Worſhipping no other* God. See there, *Ver.* 10, 11, 12, 13, 14.

Ver. 20. *And the* Lord *was very angry with Aaron, to have deſtroyed him*, &c.] This ſhews the Heinouſneſs of this Sin, which had like to have coſt *Aaron* his Life; though he meerly complied with the impetuous Deſire of the People, out of Fear and Want of Courage to reſiſt them.

Ver. 21. *And I took your Sin.*] So Idols are termed in *Iſa.* xxxi. 7. The Object or Occaſion of Sin, as well as the Puniſhment of it, being called by the Name of *Sin*.

*The Calf which you had made, and burnt it with Fire, and ſtamped it, and ground it very ſmall*, &c.] This he did before he went up the ſecond Time into the Mount, *Exod.* xxxii. 20.

*And I caſt the Duſt thereof into the Brook that deſcended out of the Mount.*] From the Rock which *Moſes* ſmote with his Rod, *Exod.* xvii. 6. which conſtantly ſupplied them with Drink; which for the preſent they could not have but mixed with their Sin, as we read *Exod.* xxxii. 20.

Ver. 22. *And at Taberah.*] Beſides this great Sin committed at *Horeb*, he puts them in Mind of ſeveral other, that they might be more humbled, and have no Opinion of their own Righteouſneſs remaining in them. See concerning this, *Numb.* xi. 1, 2, 3.

*And at Maſſah.*] As the foregoing Sin was committed after the making the Golden Calf, ſo this was before it, *Exod.* xvii. 7.

*And at Kibroth-hataavah ye provoked the* Lord *to Wrath.*] This Provocation was immediately after that at *Taberah*, *Numb.* xi. 33, 34. All which three Places had their Names from the Sin of the *Iſraelites*, or from their Puniſhment.

Ver. 23. *Likewiſe.*] And yet this was not all.

*When the* Lord *ſent you from Kadeſh-Barnea, ſaying, go up, and poſſeſs the Land which I have given you.*] *Numb.* xiii. 1, 2, 3.

*Then ye rebelled againſt the Commandment of the* Lord *your* God; *and ye believed him not, nor hearkened to his Word.*] *Numb.* xiv. 1, 2, 3. of which Unbelief God there complains, *Ver.* 11.

Ver. 24. *Ye have been rebellious againſt the* Lord *from the Day that I knew you.*] To compriſe all in a few Words, you have been a diſobedient People ever ſince I was acquainted with you. So he ſuſpected they would prove, *Exod.* iv. 1. and upon the firſt Diſappointment, found it to be true, *Exod.* v. 24, 25.

Ver. 25. *Thus I fell down before the* Lord *forty Days and forty Nights, as I fell down at the firſt; becauſe the* Lord *had ſaid he would deſtroy you.*] Having interpoſed ſome other Inſtances of their rebellious Diſpoſition, beſides their making the Golden Calf, he returns to what he had begun to ſay concerning his Interceſſion with God for a Pardon; which he could not obtain without long Importunity. For we cannot from theſe Words gather, as ſome of the Jews do, that *Moſes* was three Times in the Mount forty Days and forty Nights; it being plain, that he ſpeaks here of the ſame Time which he mentioned *Ver.* 18. And if we ſhould think he intended any other, we might conclude he was four Times in the Mount ſo many Days and Nights, becauſe he mentions it over again in the next Chapter, x. 10.

*Becauſe the* Lord *had ſaid he would deſtroy you.*] *Exod.* xxxii. 10. xxxiii. 5. This made him ſo earneſt to obtain an Aſſurance from God, that he would continue to be as gracious to them as he had been: Of which he had given him ſome Hope before he went up into the Mount. See *Exod.* xxiii. 17. xxxiv. 9, 10.

Ver. 26. *I prayed therefore unto the* Lord, *and ſaid,* O Lord God, *deſtroy not thy People, and thine Inheritance, which thou haſt redeemed through thy Greatneſs,* &c.] He uſed the ſame Argument in his Petition for them, when he went into the Mount the ſecond Time, which he had urged before he came down the firſt Time from it, *Exod.* xxxii. 12.

Ver. 27. *Remember thy Servants, Abraham, Iſaac, and Jacob.*] The very ſame he had ſaid there, *Ver* 13.

*And look not unto the Stubborneſs of this People, nor to their Wickedneſs, nor to their Sin.*] He prays that the gracious Promiſe of God to their pious Forefathers would move him to over-look the high Provocations of their Poſterity. Which he aggravates in ſeveral Words, the more to humble them, and to magnify God's Mercy in granting them a Pardon. The Word *Stubborneſs* ſeems to relate to their very evil Diſpoſition of Mind; and their *Wickedneſs* to all their undutiful Murmurings; and their *Sin* to their Idolatry; which is often called in Scripture peculiarly by the Name of *Sin:* It being the higheſt Provocation, from whence ſprang all Manner of Wickedneſs. Thus *Jeroboam* is ſaid to have *made Iſrael to ſin*, by ſetting up the Calves at *Dan* and *Bethel* to be worſhipped.

Ver. 28. *Leſt the Land whence thou broughteſt them out, ſay, Becauſe the* Lord *was not able to bring them into the Land which he promiſeth them, and becauſe he hated them, he hath brought them out to ſlay them in the Wilderneſs.*] The Senſe of this alſo he had before urged, *Exod.* xxxii. 12.

Ver. 29. *Yet they are thy People, and thine Inheritance, which thou broughteſt out by thy mighty Power,* &c.] They were redeemed by him out of the Land of *Egypt*, and after a wonderful Manner ſeparated from all other People, to be his peculiar, (*Exod.* xix. 4, 5, 6.) And beſides, having repented of this Sin in making the Golden Calf, God had again owned them to be his, and promiſed his Preſence ſhould go with them, *Exod.* xxxiii. 14. Inſomuch that *Moſes* there ſaith, before he went into the Mount again, *Ver.* 13. *Conſider that this Nation is thy People.* And ſee *Ver.* 15, 16.

## CHAP. X.

Verſe 1. A*T that Time the* Lord *ſaid unto me, Hew thee two Tables of Stone like unto the firſt, and come up unto me into the Mount.*] After his Anger was ſomething appeaſed, he ordered *Moſes* to come up to him where he had been before, and bring with him two Tables of Stone like thoſe he had broke, that God might renew his Covenant with them. But there was this Difference, (as I obſerved *Exod.* xxxiv. 1.) that God himſelf made the former Tables; but he bad *Moſes* make theſe: Which ſignifies ſome Abatement of his Favour.

*And make thee an Ark of Wood.*] This Command was given at his firſt going up into the Mount, *Exod.* xxv. 10. and perhaps was renewed again now, upon the Occaſion of making theſe new Tables which were to be put into it.

Ver. 2. *And I will write on the Tables the Words that were in the firſt Tables which thou brakeſt.*] So we read he told him, *Exod.* xxxiv. 1.

*And thou ſhalt put them in the Ark.*] As ſoon as it was made to receive them.

Ver. 3. *And I made an Ark of Shittim-Wood.*] This looks as if he made an Ark before he made the Tables; that when he brought them down, it might be ready to receive them. And it hath given ſome Ground to the Jewiſh Doctors, to ſay that there were two Arks; one made by *Moſes*, wherein he put the Tables of Stone that were broken, and thoſe that were renewed, until the other was made by *Bezaleel:* For we read expreſly, that *Bezaleel made the Ark*, *Exod.* xxxvii. 1. and here it is ſaid that *Moſes* made it. So that they conclude there were two made; and this made by *Moſes* they fancy was the Ark that went before them in their Marches and Battles; which the other never did by God's Order, but only when they entered into *Canaan*, (*Joſh.* iii.)

for when of their own ſelves they carried it forth in the Days of *Eli*, God was angry with them, and delivered it into the Enemies Hand, 1 *Sam.* iv. 3, 4, 11. But *Aben-Ezra*, *Nachmanides*, and *Abarbinel*, have confuted this by ſtrong Reaſons to the contrary, as may be ſeen in *Buxtorf*'s *Hiſtor. Arcæ*, *p.* 35, 36, *&c.* And as to this Place, they are of Opinion that *Moſes* ſpeaks of the Ark made afterwards by *Bezaleel*, which *Moſes* is ſaid to have made, becauſe he commanded him to make it. Juſt as *Solomon* is ſaid to have built the Temple, becauſe he cauſed it to be built. Or if it be granted that *Moſes* made an Ark before he went the ſecond Time into the Mount, (which this Verſe ſeems to countenance,) it will not follow that there were two Arks in Uſe among the *Iſraelites*; for this Ark now made was of meer Wood, not overlaid with Gold, and deſigned only as a Cheſt wherein to keep the Tables handſomely, till the Ark could be made by *Bezaleel*, and then the Tables were tranſlated into that, and this Cheſt of *Moſes* laid aſide.

*And hewed two Tables of Stone like unto the firſt, and went up into the Mount,*] See *Exod.* xxxiv. 4.

Ver. 4. *And he wrote on the Tables, according to the firſt Writing, the Ten Commandments.*] *Exod.* xxxiv. 28.

*Which the* Lord *commanded you in the Mount, out of the Midſt of the Fire, in the Day of the Aſſembly.*] When the whole Congregation was gathered together at the Foot of the Mount. See ix. 10.

*And the* Lord *gave them unto me.*] To carry down to the People.

Ver. 5. *And I turned my ſelf.*] From the Divine Preſence, where he had been ſupplicating for Mercy, and had received from thence the Tables of the Covenant.

*And came down from the Mount.*] At the End of forty Days and Nights, *Exod.* xxxiv. 28, 29.

*And put the Tables in the Ark which I had made.*] Which he commanded to be made by *Bezaleel*, (*Exod.* xxxvii. 1.) and put into the Tabernacle as ſoon as it was built, with theſe Tables in it, *Exod.* xl. 20, 21.

*And there they be, as the* Lord *commanded me.*] Though *Moſes* mentions his making the Ark before his hewing the Tables, and going up into the Mount, (*Ver.* 3.) yet theſe Words ſeem to determine that he ſpeaks of the Ark made by *Bezaleel*, according to his Directions. For now that they were going over *Jordan*, the Tables were in the Ark, which he is ſaid here to have made. Which was certainly *the Ark of the Covenant*, not that Cheſt, which ſome ſuppoſe *Moſes* to have made to keep the Tables in till the other could be fitted for their Reception.

Ver. 6. *And the Children of Iſrael took their Journey from Beeroth of the Children of Jaakan, to Moſera.*] Not immediately; but after they had paſſed through ſeveral other Places, and made ſome Stay in them: For they went from *Bene-Jaakan* to *Gudgodah*, (or *Hor-hagidgad*,) and ſo to *Jotbath*, and the reſt of the Manſions mentioned *Numb.* xxxiii. 32, 33, &c. until they came to Mount *Hor*.

*There Aaron died, and there he was buried.*] At *Moſera*, or the Top of Mount *Hor*; which was another Part of the ſame Mountain, as *Horeb* was of *Sinai*.

*And Eleazer his Son miniſtred in the Prieſts Office in his Stead.*] The greateſt Difficulty is to give an Account how this comes in here, and what Connexion this and the following Verſe have with what went before. All the Satisfaction that I can give to it, is this, That *Moſes* having told them, that he put the Tables of the Teſtimony or Covenant into the Ark, as a Token God was reconciled to them, and that there they ſtill were as the Lord commanded, he puts them out of all Doubt of it, by telling them, that though *Aaron*, (who had the ſpecial Care of the Holy Place, and all Things in it committed to him,) was dead, yet *Eleazer* his Son was ſtill alive, who could teſtify thoſe Holy Things remained, as when *Moſes* firſt placed them there, he being conſecrated to the Prieſt's Office inſtead of *Aaron*, and in this very Mount, (*Numb.* xx. 25, 26, &c.) which is the Occaſion of mentioning this Station here, when moſt of the reſt are omitted.

Ver. 7. *And from thence.*] Not from *Moſera*, but from *Bene-Jaakan*, as appears from *Numb.* xxxiii. 32. where a full Account is given of their Removals, which are but juſt touched here.

*They journeyed to Gudgodah.*] Called in the Book of *Numbers* by the Name of *Hor-hagidgad*. And none will think it ſtrange that there is ſuch Variation in the proper Names of Places and of Men, in profane Writers, as well as the Scriptures, who conſiders (as *Conradus Pellicanus* here notes) how differently the Names of Places are pronounced now, from what they were in former Ages; and how much one Nation differs from another, when they ſpeak of them; and what Alterations are made, from the firſt Founders of Nations and Cities by thoſe that conquer them, and change all Names to their own Glory. See how Names were changed among the *Iſraelites* in no long Time, *Numb.* xxvi. 15, 16, 17, 23, 24, 35, 38, 39, &c.

*And from Gudgodah to Jotbath.*] And ſo to the reſt of the Places, (mentioned *Numb.* xxxiii 34, 35, 36.) till they came to Mount *Hor*.

*A Land of Rivers of Waters.*] A Place where there was Plenty of Water; which he mentions, I ſuppoſe, that they might reflect upon their foul Diſtruſt of God's Providence a little after, when they murmured for Want of Water at *Kadeſh*, *Numb.* xx. 3, 4, &c.

Ver. 8. *At that Time.*] Not long after *Moſes* came down from the Mount the ſecond Time; of which he had been ſpeaking, *Ver.* 5.

*The* Lord *ſeparated the Tribe of Levi.*] To his own ſpecial Service, as we read *Numb.* iii. Some think that God renewed his Choice of them to the Employment here mentioned, after *Aaron*'s Death, when he confirmed them in their Office. But we read of no ſuch Thing; and it cannot be inferred meerly from theſe Words *at that Time*, which may well relate to the Time mentioned, *Ver.* 5.

*To bear the Ark of the Covenant of the* Lord.] Here are *three* Parts of their Office mentioned in theſe and the following Words. The firſt of which was to carry the Ark; which peculiarly belonged to the *Kohathites*, (*Numb.* iii. 27, 31.)

when the Camp removed from one Place to another. Who were good Witneſſes that the ſame Ark ſtill remained at that Day wherein *Moſes* firſt placed the Tables of the Covenant; for it never ſtirred but by their Means.

*To ſtand before the* Lord.] This is a Phraſe uſed of Servants that wait upon their Maſters, before whom they are ſaid to ſtand. Thus *Gehazi* attended the Prophet *Eliſha*, 2 *Kings* v. 25. And the Prophets themſelves are thus ſaid to ſtand before the Lord, 1 *Kings* xvii. 1. xviii. 15. Therefore here ſignifies that the *Levites* were ſeparated to be God's Miniſters, as it follows.

*To miniſter unto him.*] As Aſſiſtants to the Prieſts in the Tabernacle, *Numb.* iii. 6. and as a Guard to the Tabernacle, *Ver.* 7, 8. Which was the ſecond Part of their Office.

*And to bleſs in his Name unto this Day.*] This was the greateſt Thing of all, and was peculiar to the Prieſts, who were a Part of the Tribe of *Levi*, but had the ſole Privilege among them to bleſs in the Name of the Lord, as we read expreſly, *Numb.* vi. 23, 24. If indeed it could be made out, that by *bleſſing in the Name of the* Lord, is meant only to *bleſs the Name of the* Lord, that was common to all the *Levites*, who ſang Praiſes and gave Thanks continually to him in the Temple, as I ſuppoſe they did in the Tabernacle: But I find no Example of the Uſe of this Expreſſion in this Senſe; and therefore it muſt be reſtrained to the *Prieſts*, who were Sons of *Levi*, as well as the reſt; and are ſo called when *Moſes* mentions this Part of their Office, *Deut.* xxi. 5.

Ver. 9. *Wherefore Levi hath no Part nor Inheritance with his Brethren.*] Becauſe God would have them only attend to this Service, and not look after other Affairs; particularly of guarding the Sanctuary, and keeping conſtant Watch there, to ſecure all the Holy Things, eſpecially the Ark, which they took Care none ſhould meddle withal. And therefore the People might be ſure it remained as *Moſes* left it, when he put it into the Tabernacle with the Tables of the Covenant in it.

*The* Lord *is his Inheritance, according as the* Lord *thy* God *promiſed him.*] He took Care to provide for the *Levites*, without having any Land to plough or ſow, &c. See *Numb.* xviii. 20.

Ver. 10. *And I ſtayed in the Mount, according to the firſt Time, forty Days and forty Night.*] This doth not ſignify, that after the Separation of the *Levites* he went up again into the Mount, but having confirmed what he ſaid concerning his putting the Tables of Stone in the Ark, which he made after he came the ſecond Time down from the Mount, (*Ver.* 5.) he returns to what he was ſpeaking of in the Beginning of the Chapter, and had begun to ſay before, (ix. 25.) how he prayed to God for them, when he went to carry the Tables he had hewn up unto God in the Mount, that now he might relate to them the Succeſs of his Prayers, which follows in the next Words.

*And the* Lord *hearkened unto me at that Time alſo, and the* Lord *would not deſtroy thee.*] As he feared he would, becauſe he had ſo threatned, ix. 15.

Ver. 11. *And the* Lord *ſaid unto me, Ariſe, take thy Journey before the People, that they may go in, and poſſeſs the Land,* &c.] This cannot refer to what he ſaid unto him after the making the Golden Calf, (as I find ſome take it from *Exod.* xxxiii. 1.) for that was before he went up into the Mount again; but to what he ſaid at the Concluſion of their Removals from Place to Place, (ſome of which he mentions here, *Ver.* 6, 7.) for then he orders them what to do when they entered into *Canaan*, which, he ſaith, *I have given you to poſſeſs it*, *Numb.* xxxii. 51, 52, 53.

Ver. 12. *And now, Iſrael, what doth the* Lord *thy* God *require of thee.*] Unto whom he hath given Tables, wherein he himſelf hath wrote his Will with his own Hand, *Ver.* 4, 5. and hath graciouſly pardoned your foul Breach of his Covenant upon my Interceſſion, *Ver.* 10.

*But to fear the* Lord *thy* God.] The Fear of God ſometimes includes in it all Religion; but here ſeems to ſignify one of the great Principles of Obedience. See vi. 2.

*And to walk in all his Ways.*] Unto which the Fear of God inclines Men, when their Hearts are poſſeſſed with it.

*And to love him.*] Eſpecially if the Love of God be in them; which is ſtill a ſtronger Principle of Obedience, vi. 1.

*And to ſerve the* Lord *thy* God *with all thy Heart, and with all thy Soul.*] Being conſtant in his Worſhip and Service, and worſhipping him alone, vi. 13. xiii. 3. For loving him with all the Heart and Soul, ſeems here to have particular Reſpect to their having no Inclination to ſerve other Gods, 1 *Kings* viii. 23, 48. Which the Jews, after they had ſmarted for their Idolatry, underſtood to be the great Commandment. As their Father *Jacob*, they ſay, taught his Twelve Sons, when they came about him on his Death-Bed, ſaying to them: *Ye perhaps worſhip the Idols which* Terah *the Father of* Abraham *worſhipped; or thoſe which* Laban *my Mother's Brother worſhipped; or ye worſhip the* God *of* Jacob. *To whom they all made this Anſwer, with a perfect Fear: Hear, O Iſrael, our Father,* The Lord Our God Is One Lord. *Whereupon* Jacob *ſaid,* Let His Great Name Be Blessed For Ever. Thus the *Hieruſalem Targum* upon vi. 4. of this Book.

Ver. 13. *To keep the Commandments of the* Lord, *and his Statutes which I command this Day for thy Good.*] Self-Love ſhould have inclined them to Obedience to God's Commands, which he gave them for their Good; though he rewarded their Obedience to them, as if he had received the Benefit thereof.

Ver. 14. *Behold the Heaven.*] Where the Sun, Moon, and Stars ſhine.

*And the Heavens of Heavens.*] And all the glorious Regions beyond them.

*Is the* Lord's *thy* God.] Are all his Poſſeſſion, as they are his Work.

*The Earth alſo, with all that therein is.*] As well as this Earth, and all the Creatures that are in it.

Ver. 15. *Only the* Lord *had a Delight in thy Fathers to love them, and he choſe their Seed after them, even you above all People,* &c.] He would have them ſenſible, therefore, that the

Poſſeſſor of Heaven and of Earth, could have no need of them, or of their Services, who were a very inconſiderable Part of his Creatures: But it was his own meer good Will and Pleaſure which moved him to ſhew ſuch Love to *Abraham*, as he had done, and to his Poſterity for his Sake, above all other Nations on Earth.

Ver. 16. *Circumciſe therefore the Foreskin of your Heart.*] Do not ſatisfy your ſelves therefore with the bare Circumciſion of your Fleſh, (and the Obſervance of ſuch External Rites and Ceremonies,) but cut off and caſt away all your naughty Affections, which make you inſenſible both of GOD's Mercies and Corrections, and diſobedient to his Commands.

*And be no more ſtiff-necked.*] As he had often before complained they were; particularly *Exod.* xxxii. 9. and ſee ix. 6. of this Book. It is a Metaphor, as I obſerved, from Oxen, who, when they are to draw in a Yoke, and go forward, pull back their Neck and their Shoulder, to withdraw themſelves from the Yoke. To both which the Scripture alludes, *Nehem.* ix. 29. And ſometime ſeverally we find Mention of them, as in the Place before named in *Exodus*, he ſpeaks of their *ſtiff Neck*; and *Zachar.* vii. 11. he ſaith, *They pull'd away the Shoulder.* St. *Stephen* puts both theſe together in his Character of the wicked Jews, that killed our bleſſed Saviour, *Acts* vii. 51. that they were *ſtiff-necked and uncircumciſed in Heart.* Therefore the contrary Diſpoſition GOD promiſes towards the Concluſion of this Book, as the greateſt Bleſſing he could beſtow on them, xxx. 6.

Ver. 17. *For the* LORD *thy* GOD *is* GOD *of Gods, and* LORD *of Lords.*] Superior to all other Beings, whether Kings on Earth, or Angels in Heaven.

*A great* GOD, *a mighty, and a terrible.*] Who can do what he pleaſes every where; and therefore is to be greatly dreaded.

*Which regardeth not Perſons, nor taketh Reward.*] The moſt righteous Judge of Men, who will not connive at your Sins because you are circumciſed, nor be bribed by any Sacrifices to overlook your Wickedneſs, (*Exod.* xxiii. 8. *Lev.* xix. 15. *Deut.* i. 17.) nor, on the contrary, reject thoſe that uprightly obey him, though they be not Jews. So St. *Peter* learnt to underſtand theſe Words, *Acts* x. 34.

Ver. 18. *He doth execute the Judgment of the Fatherleſs and Widow.*] Takes their Part, as we ſpeak, and defends them againſt thoſe that would oppreſs them.

*And loveth the Stranger, in giving him Food and Raiment.*] Provideth for thoſe who are driven unjuſtly out of their own Country, or, travelling on their honeſt Occaſions, fall into Want; for he ſeems here to ſpeak of thoſe who were neither Proſelytes of Juſtice, nor of the Gate, as the Jews ſpeak, but were meer Gentiles.

Ver. 19. *Love ye therefore the Stranger.*] Be kind and hoſpitable to ſuch diſtreſſed Perſons: Which is a Virtue that flows from the Love of GOD, (*Ver.* 12.) to which it is in vain to pretend, if we love not all Mankind. This Love conſiſts in imitating GOD's Care of ſuch Perſons, whereof he ſpeaks in the foregoing Verſe, *viz.* doing them Juſtice equally with others, and affording them Food and Raiment.

*For ye were Strangers in the Land of Egypt.*] This Virtue was peculiarly required of the *Jews*; who had been in that Condition, which he command them to pity. See *Exod.* xxiii. 9. *Levit.* xix. 33, 34. And if they had ſincerely practiſed this Duty towards Aliens, the Grace of GOD ſhewn to the Gentiles in our bleſſed Saviour, would not have ſeemed ſo ſtrange to them as it did.

Ver. 20. *Thou ſhalt fear the* LORD *thy* GOD, *him ſhalt thou ſerve.*] This was explained before, *Ver.* 12.

*To him ſhalt thou cleave.*] Serve, that is, and worſhip none but him.

*And ſwear by his Name.*] See vi. 13.

Ver. 21. *He is thy Praiſe.*] Whom thou oughteſt therefore to praiſe; or rather, in whoſe Love and Favour thou oughteſt to glory; and to think it the higheſt Honour to be his Servant, and to have him for thy GOD, as it here follows.

*He is thy* GOD.] Who hath beſtowed upon thee all the good Things which thou enjoyeſt.

*That hath done for thee all theſe great and terrible Things which thine Eyes have ſeen.*] In bringing them out of *Egypt*, deſtroying *Pharaoh* in the Red-Sea, leading them through the Wilderneſs, giving them the Country of *Sihon* and *Og*, &c. Whom therefore they were bound to love and ſerve, and to confide in his Mercy, and not in their own Power or Righteouſneſs, viii. 17, 18. ix. 4, 5, 6.

Ver. 22. *Thy Fathers went down into Egypt with threeſcore and ten Perſons.*] See *Gen.* xlvi. 27. *Exod.* i. 5. Their Family, he would have them remember, was very ſmall about two hundred Years ago.

*And now the* LORD *thy* GOD *hath made thee as the Stars of Heaven for Multitude.*] Vaſtly increaſed them, according to his Promiſe unto *Abraham*, *Gen.* xv. 5. *Exod.* xii. 37. *Numb.* xxvi. 51, 62. Which alone (as *Conradus Pellicanus* here notes) was ſufficient to fill their Hearts with his Love, and their Mouths with his Praiſe.

## CHAP. XI.

Verſe 1. THerefore *thou ſhalt love the* LORD *thy* GOD.] Who of ſo ſmall, hath made thee ſo great a Nation.

*And keep his Charge.*] A Phraſe uſed frequently concerning the *Levites*, *Numb.* iii. 7, 8, &c. But here comprehends all the Particulars following, *his Statutes, and his Judgments, and Commandments*, which he had charged them to obſerve. See vi. 1.

Ver. 2. *And know you this Day.*] Conſider ſeriouſly what I have ſaid to you, till you be ſenſible of it, viii. 5. ix. 6.

*For I ſpeak not with your Children, which have not known, and which have not ſeen.*] The Words *I ſpeak*, are not in the Hebrew: And they may as well be ſupplied thus, *For not with your Children have theſe Things been done*, &c. Which agrees well with *Ver.* 7.

*The Chaſtiſement of the* LORD *your* GOD.] The Plagues he ſent upon the *Egyptians*.

*His Greatneſs.*] Which appeared by the many great Things he did, only upon the ſtretching out of *Moſes*'s Rod.

*His mighty Hand, and ſtretched-out Arm.*] Theſe are more Words to expreſs the ſame Thing.

Ver. 3. *And his Miracles, and his Acts, which he did in the Midſt of Egypt.*] Or, *His miraculous Acts*, &c. He uſes ſo many Words to make them ſenſible, how much they were obliged to God for their Deliverance out of the Slavery of *Egypt*; which nothing could have effected but God's Almighty Power, declared in various Inſtances. This is the firſt Argument wherewith he excites their Love to God, (which he preſſed in the foregoing Chapter, and begins this again with it,) that God had loved them ſo much, as to work many aſtoniſhing Miracles, rather than let them continue Slaves to *Pharaoh*.

Ver. 4. *And what he did unto the Army of Egypt, unto their Horſes, and to their Chariots.*] Who purſued after the *Iſraelites*, and overtook them, *Exod.* xiv. 6, 7, 8. Whereby the Kindneſs of God appeared, after he had delivered them, in preſerving them from being brought back to their Slavery.

*How he made the Water of the Red-Sea to overflow them as they purſued after you.*] See *Exod.* xiv. 23, 24, 27, 28.

*And how the* Lord *hath deſtroyed them unto this Day.*] Brought them ſo low, that they have not recovered their Strength, to attempt any Thing againſt you ſince that Time.

Ver. 5. *And what he did to you in the Wilderneſs, until ye came unto this Place.*] Provided for them, protected, and preſerved them forty Years; giving them Poſſeſſion alſo of the Country of *Sihon* and *Og*, two Kings of the *Amorites*. Theſe Benefits, if they conſidered, which they could not but ſee they owed to his Love alone, were powerful Arguments to move them to love him.

Ver. 6. *And what he did to Dathan and Abiram, the Sons of Eliab, the Son of Reuben.*] *Numb.* xvi. 1, &c. The Remembrance and Conſideration of the terrible Vengeance the Lord took upon rebellious People, he uſes as another Argument to make them obedient. And there was none more remarkable than this upon *Dathan* and *Abiram*. He doth not mention *Korah*; but they would not well forget him, when they thought of his Confederates, though he ſuffered another Puniſhment.

*How the Earth opened her Mouth, and ſwallowed them up, and their Houſholds, and their Tents*, &c.] See *Numb.* xvi. 32, 33, &c.

Ver. 7. *But your Eyes have ſeen the great Acts of the* Lord, *which he did.*] In *Egypt*, at the Red-Sea, and in the Wilderneſs, (*Ver.* 3, 4, 5.) Some of which all of them had ſeen; and there were none of them who had not ſeen ſome.

Ver. 8. *Therefore ſhall ye keep all the Commandments which I command you this Day.*] Remembring what had befallen both their Enemies and themſelves.

*That ye may be ſtrong, and go in and poſſeſs the Land, whither you go to poſſeſs it.*] In Hope that the ſame God would impower them to ſubdue the *Canaanites*, and give them full Poſſeſſion of their Country.

Ver. 9. *And ye may prolong your Days in the Land which the* Lord *ſware unto your Fathers to give unto them, and to their Seed.*] This may relate both to the preſent Generation, and to their Poſterity; who, after their Fathers had lived long in the Land of *Canaan*, ſhould ſucceed them, and enjoy it in future Ages. See *Ver.* 21.

*A Land that floweth with Milk and Honey.*] This is a common Deſcription, in all Authors, of a rich and pleaſant Country. Particularly in *Euripides*,

Ῥεῖ δὲ γάλακτι πέδον,
Ῥεῖ δ' οἴνῳ, ῥεῖ δὲ σελισσῶν
Νέκταρι ——

And the like *Bochartus* hath obſerved in *Virgil*, *Horace*, and other Writers, *Hierozoic. Lib.* IV. *P.* I. *Cap.* 12.

Ver. 10. *For the Land whither thou goeſt to poſſeſs it, is not as the Land of Egypt, from whence ye came out.*] He uſes all Manner of Arguments to perſuade them to Obedience; from a grateful Remembrance of God's former Mercies, (*Ver.* 2, 3, &c.) from the terrible Puniſhment of the Diſobedient, (*Ver.* 6.) from the Benefits that would redound to themſelves, by their Obedience, (*Ver.* 9.) and now he repreſents to them what a noble Country he was going to beſtow upon them: But of ſuch a Condition as would keep them in a conſtant Dependance upon his Favour, for the Bleſſing of it.

*Where thou ſowedſt thy Seed, and wateredſt it with thy Foot, as a Garden of Herbs.*] This doth not ſignify that the Land of *Egypt* was not ſo fruitful as the Land of *Canaan*, (for their Fertility is not to be compared,) but that there they reaped the Fruits of their Labour with more Pains. *Diodorus Siculus*, indeed, and *Herodotus*, ſay, that the *Egyptians* take the leaſt Pains of all other Men about their Corn, inſomuch that it may be affirmed, ἀπονητότατα καρπὸν κομίζονται, they bring in the Fruits of the Earth without Labour, being at no ſuch Trouble about ploughing as other Men are, &c. See in his *Euterpe*, *Cap.* 14. Yet it muſt be conſidered, that as the *Nile*, which made this Fruitfulneſs, failed them ſometimes, and did not overflow all the flat Country, ſo the upper Parts of *Egypt* had not the Benefit of it; nor all the lower neither, without great Pains, in cutting Rivers to bring the Water to them. Which *Pliny* calls *rigua Nili*; for the Word *rigua* properly ſignifies the *little Rivers*, and διώρυγες *Cuts*, which were made to derive Water from the *Nile* into Places at a Diſtance from it, as *Salmaſius* obſerves, *p.* 588. in *Solinum*. *Heſychius* calls them, δοχὰς ὑδάτων, *Receptacles of Water*, *Ditches* or *Dikes*, which we now call *Canals*, as the ſame Author obſerves, *p.* 908. And this I find *Strabo* ſpeaks ſo plainly in his *Geography*, (*Lib.* XVII. *pag.* 788.) that his Words may ſerve as a good Commentary upon thoſe of *Moſes*. "Nature, ſaith he, doth much "for *Egypt* by the *Nile*; but Induſtry and Art "about that River doth a great deal more. For "the higher it flows, the more Ground it naturally waters, and makes fruitful; Ἀλλὰ ἡ "ἐπιμέλεια πολλάκις ϗ τῆς φύσεως ἐξίσχυσεν ἐπιλειπούσης, &c. *but Induſtry ſometimes hath prevailed, when Nature hath failed*: Inſomuch, "that as great a Part of the Country hath been

“ watered in the ſmalleſt Riſe of *Nile*, as in the higheſt. Which was effected, διὰ τῶν διορύγων καὶ τῶν παραχωμάτων, by the Cuts and Banks which were made by Art. For before the Time of *Petronius*, he ſaith, there was the greateſt Fruitfulneſs when *Nile* roſe *fourteen* Cubits; and when it roſe only *eight* there was a Famine: But in the Time of his Government, there was as great Plenty, when it roſe only *twelve* Cubits; and no Man felt any want when it roſe only *eight*. This was by the Care and Induſtry of the People, who were forced alſo ſometimes to carry Water from theſe *Cuts*, as well as from the River in Veſſels to moiſten the Ground, when the Mud which the *Nile* left was baked into a Cruſt by the great Heat of the Sun. So that the Ground of *Egypt* might properly be ſaid to be *watered* by the *Foot*, as we water our Gardens when there wants Rain.” Concerning which Expreſſion, see Dr. *Hammond* upon the *Pſalms*, *p.* 7. *col.* 2. of the firſt Edition.

Ver. 11. *But the Land whither ye go to poſſeſs, it is a Land of Hills and Valleys, and drinketh Water of the Rain of Heaven.*] Not a low, flat Country, like that of *Egypt*; but full of Hills, which could not be made fruitful but by Rain from Heaven, which ſeldom fell in *Egypt*; but the *Iſraelites* might expect in due Seaſon, if they were obedient to God. Who, by this Means, after they had ploughed their Ground, and ſowed their Corn, made it ſpring up plentifully without any further Labour or Care of theirs. Such a Country alſo was more pleaſant and healthy than that of *Egypt*, whoſe Ground next *Nile* being overflowed more or leſs every Year, by the Riſing of *Nile* to the Fall of it, (which was from the *Solſtice* to the *Æquinox*, or as ſome ſay, an hundred Days. See *Salmaſius* upon *Solinus*, *p.* 427, &c. 436, &c.) They could not walk abroad into their Fields; and many Times there followed, after the Water was gone off, great Sickneſſes and Diſeaſes by the Smell of the Silt which it had left behind.

Ver. 12. *A Land which the* Lord *thy* God *careth for.*] Takes care that it want not Water, by ſending Showers of Rain plentifully from Heaven in their proper Seaſon.

*The Eyes of the* Lord *thy* God.] That is, the Providence of God; whoſe Majeſty dwelt in the Sanctuary.

*Are always upon it.*] To ſee what is wanting, and to ſupply it.

*From the Beginning of the Year, even unto the End of the Year.*] At all Seaſons, to give them both the firſt and latter Rain, (as he ſpeaks *Ver.* 14.) and ſuch Weather as might both produce and kindly ripen the Fruits of the Earth. This he mentions as an Argument to Obedience; in which if they failed, he plainly tells them, the Land ſhould not yield her Fruit, *Ver.* 17. For this Country was not ſo fertile of it ſelf, as by the peculiar Bleſſing of God upon it, whilſt they kept his Laws.

Ver. 13. *And it ſhall come to paſs, if ye will hearken diligently unto my Commandments which I command you this Day.*] To hearken diligently, here ſignifies, to conſider them ſeriouſly, and lay them to heart.

*To love the* Lord *your* God, and to ſerve *him with all your Heart, and all your Soul.*] He repeats this ſo often, becauſe it is the great Commandment (as our Saviour ſpeaks,) and becauſe nothing is more natural than to love our Benefactors, God eſpecially (our greateſt Benefactor, who gave us our being) with all our Heart, and with all our Soul. See x. 12. And being the firſt and great Commandment, it draws along with it Obedience to all the reſt, and is, in effect, the whole Duty of Man to God. For conſtant Experience ſhews us, that whoſoever gets the firm Hold of this Affection, governs a Man as he pleaſeth.

Ver. 14. *That I will give you the Rain of your Land.*] As much as is ſufficient for ſuch an Hilly Country.

*In his due Seaſon.*] At the proper Times, which here follow.

*The firſt Rain.*] Before the ſowing of their Seed, to prepare the Ground; and after it was ſown, that it might take Root in the Earth, and ſpring up.

*And the latter Rain.*] When the Corn was grown up towards earing Time; and after it was eared, to make the Ears full and plump. This appears from *Amos* iv. 7. Where he ſpeaks of withholding the Rain from them, while there were *yet three Months to the Harveſt*. Which is meant of this latter Rain, whereby their Corn was brought forward when it was but in the Blade to earing, and ſo on to Harveſt.

*That thou mayeſt gather in thy Corn, and thy Wine, and thine Oil.*] Till the Corn, and all the Fruits of the Earth, be brought to Maturity.

Ver. 15. *And I will ſend Graſs in thy Fields for thy Cattle.*] To make them fat; or to give Plenty of Milk.

*That thou mayeſt eat, and be full.*] Eat Fleſh if they pleaſed, as well as the Fruits of the Earth, in great Plenty.

Ver. 16. *Take heed to your ſelves, that your Heart be not deceived.*] By the ſpecious Colours that other Nations put upon their Idolatry, (as the *Antiquity* of it, *univerſal Conſent*, &c. there being no Part of the World at that Time, as *Maimonides* obſerves, where all were not accuſtomed to worſhip Images, *&c.*) whereby the *Iſraelites* were in danger to be ſeduced into an Imitation of their Neighbours.

*And ye turn aſide, and ſerve other* Gods, *and worſhip them*] By this it is evident that *Moſes* is ſtill preſſing them to Care in obſerving the firſt and ſecond Commandment.

Ver. 17. *And then the* Lord*'s Wrath be kindled againſt you.*] For their being *deceived* into Idolatry by falſe Reaſonings, which perſuaded them what they did was lawful, did not excuſe them before God; who expected they ſhould have uſed greater Caution, and governed themſelves by his plain and expreſs Commands.

*And he ſhut up the Heavens that there be no Rain.*] The contrary to this, is called *Opening his good Treaſure*, *Deut.* xxviii. 12. ſignifying that they lived upon the Royal Bounty of the King of Heaven, which their Sins would hinder from flowing to them.

*That the Land yield not her Fruit, and leſt ye periſh quickly from off the good Land which the* Lord *giveth you.*] To withhold Rain from them was a ſore Judgment, which quickly brought a Famine; which was very grievous to thoſe who uſed to live ſo plentifully. And it was frequently attended with various Diſeaſes, whereby they were waſted and conſumed.

Ver. 18. *Therefore ſhall ye lay up theſe my Words in your Heart, and in your Soul.*] See vi. 6.

*And bind them for a Sign upon your Hand, that they may be as Frontlets between your Eyes.*] Always in Sight; as the Rule whereby they ſhould order their Steps, leſt they trod amiſs. This is one of the Portions of Scripture, (from *Ver.* 13. to the End of *Ver.* 21.) which the Jews write in their *Tephilim*, as they call them, which they uſe when they ſay their Prayers, which they fancy are thereby made more acceptable unto God. This Conceit began, not long before our Saviour's Time, in the School of *Hillel* and *Schammai*, and took ſuch Root in the Minds of the moſt Religious, that it hath grown to a great Superſtition ever ſince. See upon *Chap.* vi. *Ver.* 8, 9. Which is another Portion of Scripture, that they wrote in theſe Parchments; though at the firſt (St. *Hierom* ſaith, upon *Matth.* xxiii. 5.) they wrote only the ten Commandments.

Ver. 19. *And ye ſhall teach them your Children.*] This is repeated very often, iv. 10. vi. 7. And out of this Place, and v. 1. the Jews have framed this as one of the affirmative Precepts, *That they ought themſelves to learn the Law of* God, *and teach it unto others.* And this they do ſo diligently, that as ſoon as their Children are capable to underſtand any Thing, they make them carefully read the Holy Books; and inſtruct them ſo, that before they can be called Youths, they are acquainted with the whole Law of God. In which we muſt confeſs they ſhame a great many Chriſtians, who ſcarce underſtand ſo much of our Religion when they are Men and Women, as the Jews do of theirs when they are mere Children.

From the Hebrew Word *Limmalethtem*, in this Verſe, [*ye ſhall teach them,*] the Jews have framed a Conceit that their *Talmud* hath its Name; ſignifying *Teaching* and *Inſtruction*, as R. *Jechiel* ſaith in his Diſputation with *Nicolaus*, *pag.* 9.

*Speaking of them when thou ſitteſt in thine Houſe, and when thou walkeſt by the Way*, &c.] Taking all Occaſions to inculcate theſe Precepts upon them, (ſee vi. 7.) and upon their *Daughters*, as well as their *Sons*; though the Jewiſh Doctors commonly fancy, there is no Command to inſtruct their *Daughters* in the Law. See *Miſchna Sota*, *Cap.* 3. *Sect.* 3. with *Wagenſeil*'s *Annotations*, and the *Gemara* there, *p.* 471, & 501.

Ver. 20. *And thou ſhalt write them upon the Door-Poſts of thy Houſe, and upon thy Gates.*] See vi. 9. By this Means God's Word being ſo rooted in the Hearts of the Parents, (to uſe the Words of Dr. *Jackſon*,) as to bring forth this good Fruit in their Practice, the Seed of it might be ſown in the tender Hearts of their Children, and be propagated from one Generation to another.

Ver. 21. *That your Days may be multiplied, and the Days of your Children, in the Land which the* Lord *ſware unto your Fathers to give them.*] Nothing is wont to move Men more, than Love to themſelves, and Love to their Children, whom they love next to themſelves.

*As the Days of Heaven upon the Earth.*] As long as this World ſhall laſt. Which the *Pſalmiſt*, ſpeaking of *David*, expreſſes in this Manner, *His Seed ſhall endure for ever, and his Throne as the Days of Heaven*, *Pſal.* lxxxix. 29. which doth not ſignify abſolutely *for ever*, but a long Time. For thus *Baruch* ſays, the *Jews* in *Babylon* were commanded to pray for the Life of *Nebuchadnezzar*, and the Life of *Baltaſar* his Son, ἵνα ὦσιν αἱ ἡμέραι αὐτῶν ὡς αἱ ἡμέραι τοῦ οὐρανοῦ ἐπὶ τῆς γῆς, *that their Days might be as the Days of Heaven upon Earth.* Which is the very Phraſe of *Moſes* here in this Place; importing a very long Life. And ſuch Hyperbolical Expreſſions every one knows are uſed by the Heathen, particularly by *Virgil*, *Æneid.* 1.

—— *Convexa polus dum ſidera paſcet.*

Ver. 22. *For if ye ſhall diligently keep all theſe Commandments*, &c.] To love the Lord your God. This is ſtill made the Condition of all their Happineſs. See *Ver.* 13. and x. 20.

*To walk in all his Ways.*] In Obſervance of his Laws, which was the Fruit of true Love to him.

*And to cleave unto him.*] So as to ſerve no other God, but to perſevere in the Worſhip of the Lord their God alone. The Jews make this one of the ſix hundred and thirteen Precepts of the Law (as they count them) diſtinct by it ſelf; but they interpret it fooliſhly; of *ſticking to the* Cabala *of their wiſe Men*, whereby they fancy themſelves united unto God.

Ver. 23. *Then will the* Lord *drive out all theſe Nations from before you.*] As he had often promiſed, vii. 23. *Exod.* xxiii. 27.

*And ye ſhall poſſeſs Nations greater and mightier than your ſelves.*] vii. 1.

Ver. 24. *Every Place wherein the Soles of your Feet ſhall tread, ſhall be yours.*] That is, every Place of the promiſed Land; as it is explained in the next Words.

*From the Wilderneſs.*] *Viz.* of *Sin*, which was on the South of *Canaan*.

*And Lebanon.*] Which was its Bounds on the North.

*From the River, the River Euphrates.*] Which was the Eaſtern Limits; when in the Days of *Solomon* their Empire reached hither; according to the Promiſe unto *Abraham* in *Gen.* xv. 18.

*Even unto the uttermoſt Sea ſhall your Coaſt be.*] Which is called the *Mediterranean*, or *the Midland Sea*, which bounded it on the Weſt. See *Numb.* xxxiv. 6. where it is called *the Great Sea*; and in that *Chapter* the Bounds of their Country round about are deſcribed.

Ver. 25. *There ſhall no Man be able to ſtand before you.*] See vii. 24.

*For the* Lord *your* God *ſhall lay the Fear of you, and the Dread of you, upon all the Land that ye ſhall tread upon, as he ſaid unto you.*] For God had promiſed to terrify the Inhabitants of *Canaan*, and take away their Courage, *Exod.* xxiii. 27. And accordingly the Spies whom *Joſhua* ſent, brought him an Account of the great Conſternation wherein the whole Country was, when they were about to enter into it. *Joſh.* ii. 9, 24.

Ver. 26. *Behold, I ſet before you this Day a Bleſſing and a Curſe.*] That is, he propoſed them to their Choice.

Ver. 27. *A Bleſſing, if you obey the Commandments, of the* Lord *your* God, *which I command you this Day.*] Which he more largely explains xxviii. 2, 3, 4, &c.

Ver. 28. *And a Curſe, if ye will not obey the Commandment of the* Lord *your* God. Which is alſo more particularly laid before them, xxviii. 15, 16, 17, &c. The whole Hiſtorical Part of the old Teſtament witneſſes the Truth of this, that God bleſſed or curſed them, according as they obſerved or broke his Laws. And if the People of *Iſrael* had diligently marked, and conſidered, and laid to Heart, that their Happineſs or Miſery were always correſpondent to their good and bad Behaviour towards God, it would have confirmed their Belief of their Law, as much as if they had ſeen all the Miracles done before their Forefathers, and ſupplied the Want or the Rarity of them in After-Ages; nay, this would have done more then all the Miracles did, which were forgotten in a ſhort Time; whereas their own daily Experience of the happy Fruits of Obedience, and the Miſchief of Diſobedience, would have ſealed theſe Truths unto their Conſcience.

*But turn aſide out of the Way which I command you this Day, to go after other* Gods *which ye have not known.*] It was not every Sin that turned God's Favour from them; but their Idolatry and Apoſtacy from him: Againſt which he principally warns them, throughout all theſe Chapters, iv. 3, 4, 15, 16, 23. v. 32. vi. 4, 14. vii. 4, 5, 25. viii. 19. ix. 12. x. 20.

Ver. 29. *And it ſhall come to paſs, when the* Lord *thy* God *hath brought thee into the Land, whither thou goeſt to poſſeſs it, that thou ſhalt put the Bleſſing upon Mount Gerizim, and the Curſe upon Mount Ebal.*] To quicken them unto a ſtrict Care in their Obedience, Bleſſings and Curſings were to be pronounced with great Solemnity at their firſt Entrance into the Land of *Canaan*; as is more fully ordered xxvii. 11, 12, &c. And performed by *Joſhua*, viii. 33, 34, 35. And *Moſes* ſeems to enjoin them the like Solemnity, every ſeventh Year, xxxi. 10, 11, 12, 13.

Ver. 30. *Are they not on the other Side Jordan.*] With reſpect to the Place where *Moſes* now was, the Mountains he mentions were on the other Side of *Jordan*, in the Land of *Canaan*. In which they had no ſooner got Footing, but *Joſhua* took care to execute this Command; that their Hearts might be poſſeſſed with a Senſe upon what Terms they were to enjoy it. And he diſcribes the Places ſo particularly, that they might be ſure to know them.

*By the Way where the Sun goeth down.*] On that Side which inclined to the Weſt.

*In the Land of the Canaanites.*] The People particularly ſo called, who were one of the ſeven Nations; ſome of which lived here in the Eaſt, and others near the Midland Sea. As I have obſerved upon *Gen.* xv. 21.

*Which dwell in the Champian over againſt Gilgal.*] Some think theſe *Mountains* were at ſuch a conſiderable Diſtance from *Gilgal*, that they cannot be ſaid to be *over againſt Gilgal*; becauſe this Phraſe ſignifies them not to be far off one from the other. And therefore they tranſlate theſe Words, *looking towards Gilgal.* But it is not ſaid, that the Mountains were over againſt *Gilgal*, but the Dwelling of the *Canaanites* (in whoſe Country theſe Mountains were) was over againſt it.

*Beſide the Plain of Moreh.*] Of which Mention is made *Gen.* xii. 6. Where the *Canaanites* are alſo mentioned as in that Land, when *Abraham* came into it. Which ſuggeſts to us, that theſe Bleſſings were pronounced in that very Place where *Abraham* anciently dwelt, and where he worſhipped God, who there appeared to him.

Ver 31. *For ye ſhall paſs over Jordan to go in to poſſeſs the Land which the* Lord *your* God *giveth you, and ye ſhall poſſeſs it, and dwell therein.*] He would have them be as careful in this Matter, as it was certain that they ſhould ſhortly go over *Jordan*, to take Poſſeſſion of the Country which God was about to beſtow on them; which he aſſures them they ſhould get Poſſeſſion of, and ſettle themſelves therein.

Ver. 32. *And ye ſhall obſerve to do all the Statutes and Judgments which I ſet before you this Day.*] But then do not forget what I have ſo often ſaid to you; which he thought he could not inculcate enough. See iv. 40. v. 32. vi. 1. vii. 11. viii. 1, &c.

## CHAP. XII.

Verſe 1. *THeſe are the Statutes and Judgments which ye ſhall obſerve to do, in the Land which the* Lord God *of thy Fathers giveth thee to poſſeſs*, &c.] Now, I ſuppoſe, he begins a new Exhortation; which he made to them, at ſome ſmall Diſtance from the former. And he enters upon it with the ſame Words, which he uſed before, vi. 1. ix. 1. which could not be too often repeated, conſidering the great Proneneſs of the People to neglect their Duty.

Ver. 2. *Ye ſhall utterly deſtroy all the Places, wherein the Nations which ye ſhall poſſeſs ſerved their Gods.*] So that no Opinion ſhould be left of their being ſacred Places, by any Relick or Memorial of the old Idolatry remaining there. It was not ſufficient that the Gods which the ſeven Nations worſhipped were aboliſhed, but the very Places, alſo where they were worſhipped, were to be made common, and employed to other Uſes.

*Upon the Mountains, and upon the Hills, and under every green Tree.*] Theſe were the Places where the ancient Heathen choſe to worſhip their Gods, imagining their Sacrifices were more acceptable upon Mountains than in Valleys. *Lucian* himſelf gives this Reaſon for it, becauſe Men were then nearer to the Gods, and ſo more eaſily obtained Audience: Ὅτι τῶν εὐχολέων ἀσχόθεν ἐπαΐουσι οἱ θεοί. And *Tacitus* ſaith the ſame in the laſt of his *Annals*. *Demons* alſo were wont to haunt Woods and ſhady Places, and there appear to Men: And were thought alſo to be the Preſidents of Mountains; others of Woods and Foreſts. And accordingly the Heathen erected Altars to them in theſe and ſuch like Places; particularly under *great Oaks*, which were held ſacred Places, where their Gods were thought to have a peculiar Power. By this Law therefore God intended to root out this Superſtition; and commanded his Tabernacle to be built low and humble. And though afterward the Temple was ſet upon an Hill, there was only one, and no more: And therefore it could not be thought to be out of any Opinion, that an Hill was more ſacred than another Place.

*And under every green Tree.*] Nothing can illuſtrate theſe Words more, than what *Pliny* ſaith, in the twelfth Book of his *Natural Hiſtory*, concerning Trees; which thus begins, *Hæc fuere Numinum Templa*, &c. “Theſe were the Temples of the Gods; and even now the Simple People, after the ancient Rites, dedicate to God ſuch Trees as excel the reſt. Nor do we more adore the Images glittering with Gold and Ivory, *quàm lucos, & in iis ſilentia ipſa*, than we do the Groves, and the ſolemn Silence therein. And then he reckons what Trees were peculiarly ſacred to *Jupiter*, *Apollo*, *Minerva*, &c. concluding that ſeveral of their Gods, ſuch as the *Sylvani*, *Fauni*, and ſome of their *Nymphs*, had their Names from Woods. This was a Thing ſo notorious, that in their moſt ſacred Solemnities, they were wont to preſent the Gods whom they worſhipped with a Crown or Garland made of Boughs and Leaves of ſuch Trees in which they were thought to delight; as to *Jupiter*, a Crown of Oak; to *Apollo* of Laurel; to *Minerva* of Olive; to *Venus* of Myrtle; to *Bacchus* of Ivy; to *Rhea*, *Pan*, *Neptune*, and *Vulcan*, of Pine, *&c.* See *Ezek. Spanhemius* upon *Callimachus*'s Hymn to *Diana*, *Ver.* 200.

Ver. 3. *And ye ſhall overthrow their Altars, and break their Pillars, and burn their Groves with Fire, and you ſhall hew down the Graven Images of their Gods.*] See vii. 5. and *Lev.* xxvi. 1. He mentions all theſe ſo particularly, becauſe this is the very Foundation and Hinge of the Law, (as *Maimonides* ſpeaks,) that all Opinion of the Sanctity of ſuch Things ſhould be blotted out of Mens Hearts, and the Memory of them extinguiſhed, *More Nevochim P.* III. *Cap.* 29. Where he reckons abundance of Things of this kind, which were among the old Idolaters called *Zabii*.

*And deſtroy the Names of them out of that Place.*] From this, and ſuch like Places, the Jews have framed this Affirmative Precept, That *the Gentile Idolatry is by all means to be deſtroyed.* For theſe Nations having forfeited their Land by their abominable Wickedneſs, and GOD having beſtowed it upon the *Iſraelites*, (whom he took for his peculiar People, and among whom he dwelt, and therefore calls this *his Land*, See vii. 6.) he, as the King of the Country, might enjoin what Orders he pleaſed to have obſerved. And it was of the higheſt Concernment, that there ſhould not be the leaſt Footſtep of the old Idolatry left in the Country; but that he who was the LORD of it, and the LORD of Heaven and Earth, ſhould be alone acknowledged and worſhipped. And there was a greater Reaſon for this, then at firſt Sight may be imagined: For as the Hoſt of Heaven was worſhipped, as the glorious Bodies wherein their Gods inhabited, (which was the Reaſon of the beſt of the Heathen for this Worſhip,) ſo their *Dæmons* were ſuppoſed to dwell in the *Images* and *Pillars* which for that End were erected to them; the ſoveraign Celeſtial Gods being worſhipped in the Sun, Moon, and Stars, wherein they were thought to dwell, and theſe petty Deities, the *Dæmons* were worſhipped in Images and Columns, which were made for them, and for no other Deities; as our Mr. *Mede* obſerves, *P.* I. *pag.* 778.

Ver. 4. *Ye ſhall not do ſo unto the* LORD *your* GOD.] That is, not ſerve him upon the Mountains, nor in Groves, nor under green Trees. Which appears to be the Senſe, both from the foregoing Words, *Ver.* 2, 3. and from the following Oppoſition in the next Verſe. And it is very probable that during their Continuance in the Wilderneſs, none ſacrificed in High Places, but offered all at the Door of the Tabernacle, which was not far from them. When they came into *Canaan*, and were many of them at a Diſtance from the Tabernacle, they did ſacrifice in High Places; and we do not find them reproved for it while they worſhipped the LORD alone, and had Prieſts who officiated there, and in other Places, according to the Precepts of the Law: But when the Temple was built, and the Ark of GOD's Preſence no longer removed from Place to Place, the Prophets required them not to ſacrifice any longer in High Places, nor any where elſe, but only at the Temple. And they blamed even good Kings for not taking away the High Places, though no Sacrifices where offered upon them to any ſtrange God, but to the true GOD alone. Which Connivance proved in Time a great Miſchief; for here they firſt began to worſhip ſtrange Gods, the *Iſraelites* being very prone to chuſe Mountains, and ſuch ſhady Places, (as the reſt of the World did,) wherein to ſet up their Images, 2 *Kings* xvii. 10, 11. *Ezek.* xx. 28. *Hoſea* iv. 13.

Ver. 5. *But unto the Place which the* LORD *your* GOD *ſhall chuſe out of all your Tribes.*] Unto one certain Place which GOD intended to ſet apart; unto which all the Tribes ſhould reſort, as the only Place were they might ſacrifice. By which Means the Notion of the Unity of GOD was preſerved, and his Worſhip kept pure and ſincere, as long as they kept to this one Place, where the Prieſts of GOD conſtantly attended, to ſee his Service rightly performed.

*To put his Name there.*] By the Name of GOD is meant GOD himſelf, (as to *call upon his Name*, is to call upon him,) and therefore the Senſe is, where he would make his Dwelling-Place, by ſettling the Ark, and the Cloud of Glory there, which was the Token of his Preſence. This Place at firſt ſeems to have been *Miſpeh*, and afterward *Shiloh*. And when that was deſtroyed, the Ark removed to ſeveral Places (*Kirjath-jearim*, *Mizpeh*, *Gilgal*, *Nob*, *Gibeon*, the Houſe of *Obed-Edom*,) till at laſt it ſettled at *Jeruſalem*. Where, when the Temple was built, GOD ſaith to *Solomon*, *I have choſen his Place to my ſelf, for an Houſe of Sacrifice*, 2 *Chron.* vii. 12. Which is the plain Senſe of theſe words, *Chuſe a Place to put his Name there.*

*Even unto this Habitation ſhall ye ſeek, and thither thou ſhalt come.*] This explains what he means by the Place where he would *put his Name*, *viz.* the Place where his Sanctuary was ſettled, which was his Habitation; where he placed his Majeſty, (as *Onkelos* Paraphraſes,) that all might repair thither, to ſeek his Grace and Favour.

Ver. 6. *And thither ye ſhall bring your Burnt-Offerings, and your Sacrifices.*] By *Sacrifices*, as diſtinct from *Burnt-Offerings*, muſt be meant their *Sin-Offerings* and *Peace-Offerings*. And the latter of theſe, were ſometimes for Mercies received, and ſometimes Freewill-Offerings, or Vows, a we read in *Lev.* vii. 12, 16. Which if they had been bound, as oft as there was Occaſion, to bring to one certain Place, (*Jeruſalem* ſuppoſe,) though they were at never ſo great Diſtance from it, it would have been an intolerable Expence to devout People. And therefore the Jews think the Meaning is, that they were bound to theſe Sacrifices, either for Offences committed, or for Mercies received, &c. at the next Feaſt at the fartheſt; and not to defer them beyond that Time. See Dr. *Lightfoot* in his *Temple-Service*, *p.* 99, 100. of the firſt Edition.

*And your Tithes.*] Not thoſe which were to be paid to the *Levites*, or by them to the Prieſts, but another Tythe which was to be ſet aſide, after that to the *Levites* was paid, and employed as is directed, xiv. 22, 23, &c. See here below *Ver.* 17.

*And Heave-Offerings of your Hand.*] The *Firſt-Fruits*, as the LXX. and Vulgar Latin rightly tranſlate it, *viz.* of Corn, and Wine, and Oil, and other Fruits of the Earth. Which are called the *Heave-Offerings of their Hand*, becauſe they brought them in their own Hand; and having heaved them up to the LORD, they gave them to the Prieſts. See *Numb.* xviii. 11, 12. and *Deut.* xviii. 4. xxvi. 4, 10.

*And your Vows, and your Freewill-Offerings.*] Which were comprehended before under the Name of *Sacrifices*, but here more particularly expreſſed to ſignify, That though they might chooſe whether they would offer them, or no, or whether they would vow them, yet they could not chooſe the Place where they ſhould be offered, (if they vowed, or were diſpoſed to it,) but muſt be determined by this Law.

*And the Firſtlings of your Herds, and of your Flocks.*] This ſhews, that the *Heave-Offerings of their Hand* comprehend only the Firſt-Fruits of the Earth; beſides which, theſe *Firſtlings* alſo belonged to the Prieſts, *Numb.* xviii. 15, 16, 17.

Ver. 7. *And there ye ſhall eat.*] Their Part of the Things before mentioned; the People being wont, in ancient Time, before the Law of *Moſes*, to feaſt upon Part of the Sacrifices of *Peace-Offerings*; as appears from *Exod.* xviii. 12. xxxiv. 13, 14.

*Before the* LORD *your* GOD.] Not in the Tabernacle, or Temple, where only the Prieſts might eat the moſt holy Things, which were peculiarly theirs, (*Numb.* xviii. 10.) but in ſome Place very near to the Sanctuary: It being the Cuſtom of other People, (and perhaps before the Time of *Moſes*,) to feaſt with their Gods in their very Temples, or near their Altars, according to that of the Apoſtle, 1 *Corinth.* viii. 10. Therefore GOD entertained his People alſo at his own Houſe, commanding them here, and in other Places, to eat their Sacrifices *before him* at his Sanctuary, and no where elſe, that is, in ſome Place adjacent to the Sanctuary. Whereby they declared that they had Communion with him, and not with Idols, by partaking with him at his Table, that is, his Altar: For there could be no need of their eating there, but only to ſignify this, and to ſecure them in his Religion by feaſting in his Preſence, and thereby owning themſelves to belong to him. This is repeated very often in this Book, *Ver.* 18. of this *Chapter*, xiv. 23, 26. xv. 20. xvi. 5. but eſpecially xxvii. 6, 7. where they are required, before the Temple was built, to eat their Sacrifices near the Altar which was erected after they came over *Jordan*. This being a Profeſſion of the True Religion, to eat at GOD's Altar, as to eat of Things ſacrificed to Idols was to profeſs the Heatheniſh Religion. So all have underſtood it, as *Elmenhorſtius* hath ſhewn from a great Heap of Authors, in his *Annot. ad Minutium Fœlicem*, *Fol.* 69.

*And ye ſhall rejoice in all that ye put your Hand unto, ye and your Houſholds, wherewith the* LORD *thy* GOD *hath bleſſed thee.*] This ſignifies either that they ſhould rejoice at theſe Feaſts in the Goodneſs of GOD, who had bleſſed the Labour of their Hands, (of which the Tithe they brought thither was a Fruit,) or that, doing thus, GOD would bleſs all their future Labours, and make them and their Families proſper, and take Comfort in all their Enjoyments.

Ver. 8. *Ye ſhall not do after all the Things that ye do here this Day.*] This doth not ſignify, as if there was no Civil Government, or that the Courts of Juſtice did not ſit and execute Judgment between Man and Man, but relates to the Place of offering Sacrifice, (as Mr. *Selden* obſerves, *Lib.* II. *de Synedr. Cap.* 15. *n.* 4.) which, in their wandering Condition, they did not ſo ſtrictly obſerve, as GOD expected when they came to be ſettled. Our Learned Dr. *Spencer* thinks it relates alſo to other old Cuſtoms, which were rather childiſh than prophane; and therefore tolerated by GOD for the preſent. To which he thinks thoſe Words of St. *Paul* have reſpect, *Acts* xiii. 18. Many Things alſo perhaps they omitted, which they could not, or did not obſerve in the Wilderneſs; as their New-Moons, and other ſolemn Days; with ſeveral Rites of Purification and Cleanſing preſcribed by the Law of *Moſes*.

*Every Man whatſoever is right in his own Eyes.*] This doth not import that there was no good Order kept among them, or that they were left at Liberty to ſacrifice where they pleaſed; but that in ſuch an uncertain State, when they were removing from Place to Place, many took the Liberty in ſuch Matters to do as they thought good.

Ver. 9. *For ye are not yet come to the Reſt.*] This explains what goes before, and gives the Reaſon why GOD connived at ſome Irregularities, becauſe they were not fixed to a Place, but uncertain when they ſhould have a Sign to pack up their Goods, and be gone to another Station.

*To the Inheritance which the* LORD *your* GOD *giveth you.*] Where they were to abide, as long as they obſerved GOD's Commands.

Ver. 10. *And when ye go over Jordan, and dwell in the Land which the* LORD *your* GOD *giveth you to inherit.*] When their Condition was altered for the better, GOD expected that they ſhould be ſo too.

*And when he giveth you Reſt from all your Enemies round about, ſo that ye dwell in Safety.*] This intimates, that the Fear they were in, while they wandered in the Wilderneſs, of the Incurſions of their Enemies, might make them ſometimes offer Sacrifice where they ought not, and commit other Diſorders.

Ver. 11. *Then there ſhall be a Place which the* LORD *thy* GOD *ſhall chuſe, to cauſe his Name to dwell there.*] GOD was not pleaſed (as *Maimonides* obſerves) to declare any where in the Law, where this Place ſhould be: But, though he often determines them to one Place, (*Ver.* 26. xiv. 23. xvi. 6.) yet he leaves the Place undetermined. Which he imagines might be for theſe *three* Reaſons: *Firſt*, Leſt the Gentiles ſhould get Poſſeſſion of it, and make War upon that Account; thinking that this Place was the End of the Law (as he ſpeaks.) And, *Secondly*, leſt they in whoſe Hands it was, ſhould do all they could to deſtroy it. And, *Thirdly*, (which is the trueſt Reaſon,) leſt every Tribe ſhould deſire to have it in their Lot, and Strife ſhould ariſe among them about it. *More Nevochim*, *P.* III. *Cap.* 45.

*Thither ſhall ye bring all that I command you, your Burnt-Offerings, your Sacrifices,* &c.] All that he mentioned before, *Ver.* 6. This may ſeem an heavy Impoſition, that they might not offer them in any Place, and at any Time: But *Maimonides* makes this wiſe Reflection upon it; “That GOD intended to teach them, not to have ſo high an Opinion of Sacrifices, as of Prayers and Deprecations, and ſuch like Parts of Divine Worſhip, (*viz.* acknowledging his Goodneſs, praiſing him, and giving him Thanks,) which are the Things GOD mainly intends, and may be offered every where. Whereas Sacrifices are not of that Account with him; which made him limit them to one Place where he ſhould appoint them to be offered; and not ſuffer any but one certain Family to diſcharge this Office. Theſe and ſuch like Things were to diminiſh the Value of Sacrifices: For which Reaſon the Prophets often reprehend Men for their too great Diligence and Zeal in bringing Sacrifices, of which GOD had no need, and did not principally intend as the Worſhip he delighted in: For which he cites 1 *Sam.* xv. 22. *Iſa.* i. 11. *Jerem.* vii. 22. Sacrifices being appointed, and one Place for them, not for any Good in themſelves, but only that all Idolatry might be aboliſhed, and the Belief of the Unity of GOD preſerved,” *More Nevochim*, *P.* III. *Cap.* 32.

*All your choice Vows.*] In the Hebrew the Words are, as our Margin notes, *the Choice of your Vows.* So their *Peace-Offerings*, which were Vows, were called; becauſe they were to be ſelect out of thoſe Creatures which were perfect, and without the leaſt Defect. Whereas thoſe Creatures which had ſomething ſuperfluous, or lacking in any Part, might be accepted for a *Freewill-Offering*, which a Man was not bound to make, but brought it meerly out of Goodwill. So we read expreſly in *Levit.* xxii. 23.

Ver. 12. *And ye ſhall rejoice before the* LORD *your* GOD, *ye and your Sons, and your Daughters, and your Men-Servants, and your Maid-Servants.*] The whole Family was to feaſt with GOD, and one with another; whereby brotherly Love and Friendſhip was increaſed and ſtrengthened, by their meeting and eating together at one Place. And nothing is more joyful, than to ſee *Brethren dwell together in Unity.* See *Ver.* 7.

*And the Levite that is within your Gates, for as much as he hath no Part nor Inheritance with you.*] See x. 9. This whole Tribe (as *Maimonides* well notes) being devoted to the Divine Service, and the Study of the Law, neither minded Ploughing nor Sowing, but were wholly conſecrated unto GOD. And therefore we find them very commonly reckoned among the *Stangers*, the *Fatherleſs*, and the *Widows*; becauſe they had no certain Poſſeſſions; which made it the more reaſonable they ſhould conſtantly be entertained at theſe Feaſts, which were kept at GOD's Houſe, *More Nevochim*, *P.* III. *Cap.* 31.

Ver. 13. *Take heed to thy ſelf, that thou offer not thy Burnt-Offerings.*] Under *Burnt-Offerings* are comprehended all the other Offerings before mentioned; for theſe were the chief, and the moſt uſual; and if they might not be offered but at a certain Place, much leſs might any other, as every Body might underſtand, without repeated them all again.

*In every Place that thou ſeeſt.*] To be beautiful, lovely, and inviting, by its Situation, and ſhady Trees, and Fountains, &c. Such as are mentioned *Ver.* 2. Which the Gentiles choſe, perhaps, wherein to ſacrifice, becauſe they were more delightful or ſolemn than other. Whence *Ezekiel*, vi. 3. mentions *Rivers* and *Valleys* (together with Mountains) where there were fine Paſtures, and Springs of Water; which were ſo pleaſant and refreſhing in thoſe Countries, that they fancied the Gods delighted in them. So St. *Hierom* notes upon *Jerm.* vii. that this Gentile Error, *omnes provincias occupavit*, &c. ſpread it ſelf in all Parts of the World, That they ſhould offer their Sacrifices *at the Heads of Fountains and delightful Groves.*

Ver. 14. *But in the Place which the* LORD *ſhall chuſe in one of thy Tribes, there ſhalt thou offer thy Burnt-Offerings.*] This he had ſaid before, *Ver.* 5, 6, 11. But repeats it again, becauſe of the great Importance of it, to prevent all ſtrange Worſhip. *Elijah* indeed offered upon Mount *Carmel*, after the Temple was built, but it was by a Prophetical Inſpiration; and if any one at that Time had ask'd him, if they might take that Liberty, he would have anſwered, By no Means; but he that offers out of *Jeruſalem* ſhall be cut of, (*Levit.* xvii. 4.) As for what I do now, it is an extraordinary Caſe, to convince the lying Prophits of *Baal*, &c. Thus *Maimonides* in *Seder Zeraim.*

*And there thou ſhalt do all that I command thee.*] Bring their Tithes and Firſt-Fruits before mentioned, *Ver.* 6. and eat and rejoice before the LORD, *Ver.* 7.

Ver. 15. *Notwithſtanding, thou mayeſt kill and eat Fleſh.*] For common Food.

*In all the Gates.*] In any City, Town, or Houſe. While they where in the Wilderneſs, indeed, they might not kill their Beaſts, but only at the Door of the Tabernacle; and conſequently they eat nothing but *Peace-Offerings*, which had been firſt preſented unto GOD, and Part of them burnt at his Altar, *Levit.* xvii. 3, 4, &c. But when they went in *Canaan*, they were freely indulged to kill their Beaſts in any Place, without bringing any Part of them to the Altar.

*Whatſoever thy Soul luſteth after.*] Of all ſorts of Creatures, not prohibited in the Eleventh of *Leviticus*.

*According to the Bleſſings of the* Lord *thy* God, *which he hath given thee.*] Suitable to every Man's Eſtate and Condition.

*The Unclean and the Clean may eat thereof.*] They who were under any legal Uncleanneſs might not eat of the Sacrifices; but of common Food, at their ordinary Tables, they might as well as others.

*As of the Roe-Buck, and as of the Hart.*] He inſtances in theſe, becauſe there was great Plenty of them in that Country, as *Ælian* obſerves in the End of his *fifth* Book; where he ſaith they were ἐν μεγίϛοις ὄρεσι, in the higheſt Mountains of *Amanus*, *Libanus*, and *Carmel*. Theſe Creatures might not be ſacrificed to God: But they might eat of others which were uſed in Sacrifice, (Sheep, Goats, Oxen,) as freely as of theſe which were not.

Ver. 16. *Only ye ſhall not eat the Blood.*] But of the Blood of thoſe Creatures they might no more eat, than of thoſe that were ſacrificed at the Altar. But as there it was to be ſprinkled upon the Altar, and then poured out at the Foot of it, ſo here it was to be poured on the Earth.

*Ye ſhall pour it upon the Earth as Water.*] So that it might ſink into the Ground and diſappear, as Water doth when it is poured on the Earth. Which is ſo ſtrictly enjoined, though it was not the Blood of an Oblation, to prevent thoſe Superſtitions which were exerciſed by the old Idolaters about the Blood of their Sacrifices, in which they thought their *Dæmons* delighted, and by eating of which they hoped to have Communion with them, as *Maimonides* obſerves, in his *More Nevochim*, *P.* III. *Cap.* 46.

Ver. 17. *Thou mayeſt not eat within thy Gates.*] In their own private Habitations.

*The Tithe of thy Corn, or of thy Wine, or of thy Oil.*] This cannot be meant of the *Tithe* paid to the *Levites*, which the People might not eat any where, being appropriated to the *Levites* alone: He ſpeaking therefore of a Tithe which the People might eat, though not at Home, yet in the Place where the Sanctuary was, it muſt be meant of that which the Hebrews call the *ſecond Tithe*, which was ſet out after that to the *Levites* was paid. Concerning which he ſpeaks, xiv. 22, 23, &c.

*Or the Firſtlings of the Herds, or of thy Flock.*] Theſe were entirely the Prieſts Portion by an expreſs Law, *Numb.* xviii. 15, 17, 18. and therefore could not lawfully be eaten by the People, either at Home, or at the Sanctuary. Which makes it neceſſary to underſtand this of ſome other *Firſtlings*; and it is not improbable that it is meant of the Females which openeth the Womb: For the Males only were the Lord's, (as appears from *Exodus* xiii. and other Places,) who gave them to his Prieſts; but he would have the Firſt-born Females alſo to be in ſome ſort ſacred, by requiring them to be eaten at his Sanctuary, where his Prieſts had their Share of them. For I ſee no Ground to think that as there was a *ſecondary Tithe*, ſo there was a *ſecondary Firſtling* ſet apart by every Man to this Uſe.

*Nor any of thy Vows which thou voweſt*, &c.] All ſuch Things were alſo wholly the Lord's, *Levit.* xxvii. 28. and given by him to his Prieſts, *Numb.* xviii. 14. But that is only to be underſtood of what was vowed to God abſolutely, without mentioning any particular Uſe to which it was deſigned. Beſides which, they might vow what they pleaſe to be ſpent in Solemn Feaſts with the Levites, the Widows, the Fatherleſs, and other poor People; and of ſuch *Moſes* here ſpeaks.

*Or Heave-Offerings of thine Hand.*] Theſe were Firſt-Fruits of Corn, Wine, and Oil, as I ſaid upon *Ver.* 6. which were alſo the Prieſts Portion, *Numb.* xviii. 12. Therefore this can be meant of no other Firſt-Fruits but ſuch as Men freely offered, without any Obligation to it, to be ſpent in this Faſhion; for he was ſpeaking before of ſuch Kind of Things; unleſs we will underſtand this of the Firſt-Fruits of young Trees, which might not be eaten in three Years after they were planted, but in the fourth Year were *to be holy, to praiſe the* Lord *withal*, *Levit.* xix. 24. which, as *Joſephus* ſaith, were ſpent in theſe ſacred Feaſts. See there.

Ver. 18. *But thou muſt eat them before the* Lord *thy* God, *in the Place which the* Lord *thy* God *ſhall chooſe, thou, and thy Son, and thy Daughter*, &c.] See before, *Ver.* 11, 12.

Ver. 19. *Take heed to thy ſelf, that thou forſake not the Levite as long as thou liveſt upon the Earth.*] He gives this Caution, leſt Covetouſneſs ſhould make them defraud the Levites of their Tithes, and not let them have convenient Habitations, or Profaneneſs make them not invite them to the ſacred Feaſts before ſpoken of. This is repeated xiv. 27. And in this the Jews were ſo careful, that when there was ſuch Increaſe of the *Levites* that their Cities could not contain them, they aſſigned them more than were given them at firſt: For *Joſhua* gave them only forty eight; but before the Captivity of *Babylon* they had twenty more added to them, as appears from 1 *Chron.* vi. 65, 66, &c. where, after the Mention of the old Number, there is an Account given of twenty more added to them out of ſeveral Tribes: For though they could not enlarge the Bounds preſcribed to their Cities, yet as the Number of *Levites* increaſed, they might give them new Cities. And ſo they did, that they might not be ſtraiten'd in their Dwellings among them.

Ver. 20. *When the* Lord *thy* God *ſhall enlarge thy Border.*] That is, when he had brought them out of this Wilderneſs, where they were encamped round about the Tabernacle, into a ſpacious Country, where they might live far diſtant from it.

*As the* Lord *hath promiſed thee.*] Which he promiſed to enlarge even as far as *Euphrates*, if they were obedient to him, *Gen.* xv. 18.

*And thou ſhalt ſay, I will eat Fleſh.*] Have a Deſire to eat it.

*Becauſe thy Soul longeth to eat Fleſh.*] There were ſeveral Sorts of Fleſh that were lawful to be eaten, which they could not have in the Wilderneſs, and therefore might be ſuppoſed to deſire them very much when they came into *Canaan*, which abounded with them. And beſides, they would have more Plenty of ſuch Cattle as they now had, which might incline them to keep greater Tables.

*Thou mayeſt eat Fleſh whatſoever thy Soul luſteth after.*] This was ſaid before, *Ver.* 15. and now repeated with all the reſt that belongs to this Matter, to let them ſee God did not intend to abridge them too much of their Liberty: For though they might not eat the Tithe of their Corn, Wine, and Oil, (and the reſt mentioned *Ver.* 17.) at their own Home, becauſe they were holy Things, and therefore to be eaten in one certain Place where God's Sanctuary was, yet all Sorts of Fleſh, uſed at their private Tables, he now gives them Leave to kill any where, without bringing it to the Tabernacle, and offering the Blood at the Altar, as they were tied to do while they were in the Wilderneſs, *Lev.* xvii. 3, 4, &c. For then the Tabernacle was very near to every one of them; but when *their Border was enlarged*, it muſt needs be at ſo great a Diſtance from ſome of them, that it would have been too heavy a Burden to oblige them to kill every Thing they eat at the Tabernacle, and therefore he diſpenſes with it.

Ver. 21. *If the Place*, &c.] The Particle *Chi* may better be tranſlated here *becauſe*; which makes theſe Words a Reaſon of the Allowance given in the foregoing Verſe, *Becauſe the Place which the* Lord *thy* God *hath choſe to put his Name there, is too far from thee, thou mayeſt kill*, &c.

*Of thy Herd, and of thy Flock.*] Such Creatures as are now allowed for Sacrifice, Oxen, Sheep, Lambs, and Goats.

*Which the* Lord *hath given thee.*] For Food as well as other Uſes.

*As I have commanded thee.*] Given thee Leave to eat at Home, without carrying them to the Tabernacle: So it follows, *And thou ſhalt eat in thy Gates whatſoever thy Soul luſteth after*, i. e. all Manner of Things, of which there was great Variety, not prohibited by this Law.

Ver. 22. *Even as the Roe-Buck and the Hart is eaten, ſo mayeſt thou eat them.*] Which were Creatures not allowed to be offered to God in Sacrifice, (ſee *Ver.* 15.) and therefore they might leſs doubt to eat of them, than of ſuch as were peculiarly appointed for that Uſe. From which they might poſſibly have thought, that out of Reverence to God they ſhould abſtain; but are here ſatisfied they might as freely eat of them, as of the other.

*The Clean and the Unclean ſhall eat of them alike.*] Whereas while they were in the Wilderneſs, only ſuch as were clean might eat Fleſh, becauſe it was ſanctified by being killed at the Altar; now all are indulged the ſame Liberty, whether *they were removed from holy Things*, (as the *Hieruſalem Targum* expreſſes it,) *or were pure to uſe them, both might eat Fleſh alike.*

Ver. 23. *Only be ſure that thou eat not the Blood.*] Take great Care, as the Word ſignifies in the Hebrew, (which is, *be ſtrong*,) uſe thy utmoſt Diligence to prevent this.

*For the Blood is the Life, and thou mayeſt not eat the Life with the Fleſh.*] See what I have noted upon Gen. ix. 4. *Lev.* xvii. 11, 14.

Ver. 24. *Thou ſhalt not eat it, thou ſhalt pour it out upon the Earth, as Water.*] Since they could not pour it out at the Altar, where no body could meddle with it, they were to pour it out on the Earth, that it might ſink into it. Or, as the Law required in *Leviticus*, (xvii. 13.) cover it with Duſt, that the Cattle might not lick it up: Or, the Meaning may be, Pour it as a common Thing, (which *Water* is,) without any religious Rite uſed about it.

Ver. 25. *Thou ſhalt not eat of it.*] This is repeated here ſo often, as it is alſo in *Levit.* xvii. to ſhew the Weightineſs of this Command.

*That it may go well with thee, and with thy Children after thee, when thou ſhalt do that which is right in the Sight of the* Lord.] When they neither followed the Idolatrous Cuſtoms which the Gentiles uſed about the Blood, nor profanely meddled with that which was peculiar to God, when it was offered at the Altar: Which was the great Reaſon, why they were prohibited to eat Blood.

Ver. 26. *Only thy holy Things which thou haſt, and thy Vows, thou ſhalt take, and go into the Place which the* Lord *ſhall chooſe.*] Only he would have them not to forget that the Things mentioned *Ver.* 17. they were not to eat at Home, but at the Houſe of God, though it was never ſo far diſtant from them.

Ver. 27. *And thou ſhalt offer thy Burnt-Offerings, the Fleſh, and the Blood, upon the Altar of the* Lord *thy* God.] No Sacrifices were to be offered any where but at the Sanctuary, as he had ſaid before, *Ver.* 6. and now reminds them of it, that they might obſerve it, and do accordingly.

*And the Blood of thy Sacrifices ſhall be poured out upon the Altar of the* Lord *thy* God.] All their *Peace-Offerings*, as well as others, were to be there offered, and their Blood poured on the Altar as a holy Thing; whereas the Blood of thoſe Creatures they killed at Home, was poured out, as a common Thing, like Water.

*And thou ſhalt eat the Fleſh.*] After God and his Prieſts had their Parts.

Ver. 28. *Obſerve and hear all theſe Words which I command thee, that it may go well with thee, and with thy Children after thee for ever.*] This was the great Commandment, To ſerve God alone: And the Obſervance of it was the great Condition upon which all their Happineſs depended; which makes him again preſs their Care in this Matter.

*When thou doſt that which is good and right in the Sight of the* Lord *thy* God.] Pleaſe God by a ſtrict Obedience to this Precept.

Ver. 29. *And when the* Lord *thy* God *ſhall cut off the Nations from before thee, whether thou goeſt to poſſeſs them*, &c.] See ix. 1.

Ver. 30. *Take heed to thy ſelf that thou be not ſnared by following them, after that they be deſtroyed from before thee.*] It is plain from hence, that in this *Chapter*, as well as in the foregoing, he is ſtill endeavouring to ſecure them from the Idolatrous Cuſtoms of the Country which they went to poſſeſs; which is the Ground of the following Prohibition, about which he could not ſay too much, they being ſo prone to Idolatry, and the Danger they incurred thereby ſo exceeding great. There are ſome of the Jews who think, that by *following them* is meant following their Faſhions in their Clothes, and in their Ornaments, (as it is explained in the Book *Siphri*,) which might entice them to imitate their Religious Rites, which it appears by the next Words are principally intended.

*After that they be deſtroyed from before thee.*] It was the moſt unaccountable Folly to worſhip the Gods of thoſe Nations, whom they ſaw expelled their Country for their Idolatries.

*And that thou enquire not after their Gods.*] They were not ſo much as to aſk what Gods they worſhipped.

*Saying, How did theſe Nations ſerve their Gods?*] Nor endeavour to know the Manner of their Worſhip. Which was very different, as *Maimonides* obſerves, according as their Gods differed one from another; for that Sort of Worſhip which was acceptable to one God, might not be given to another. As they uncovered themſelves (if we may believe him) before *Baal-Peor*, and threw a Stone to *Mercury*. See his Tract concerning the *Worſhip of the Planets*, *Cap.* 3. *Sect.* 2, &c. and *Dionyſ. Voſſius*'s Annotations there; where he reſolves, that if they uncovered themſelves to *Mercury*, or threw a Stone to *Baal-Peor*, it was not Idolatry, becauſe not their proper Worſhip: Which is a fooliſh Opinion; for they were not to uſe any of their religious Rites, no more than to offer Sacrifice, burn Incenſe, or bow down to any of their Idols, which he acknowledges was Idolatry. In ſhort, if they gave the Idol the Worſhip proper to him, or that Worſhip which was proper to the true God, he acknowledges they were guilty.

*Even ſo will I do likewiſe.*] Though Men only reſolve to do it, yet they were guilty of committing this Sin. The *Jews* indeed make no great Account of Sins committed in the Heart, yet in this Caſe they are very ſtrict, having framed this Maxim, as *R. Levi Barcelonita* obſerves, *Præcept.* 226. which their *Rabbins* induſtriouſly inculcate into their Scholars, That *the bleſſed* God *imputes no Thought of any Tranſgreſſion to an Iſraelite, as if it were the Fact it ſelf, except only the Thought of Idolatry, which is imputed to a Man, as if he had committed Idolatry.* Now it was a reaſonable Preſumption, that he who enquired how the People of *Canaan* worſhipped their Gods, intended at leaſt to worſhip the God of *Iſrael*, as they did thoſe Idols: And this gave too much Cauſe to ſuſpect, that he had an Inclination to worſhip their Idols inſtead of God: For otherwiſe he would have reſted content with that Way of worſhipping God, which the Law had preſcribed. Whereupon the *Jews* have determined, (as our Mr. *Thorndike* hath obſerved,) that there are *four* Ceremonies, which, whoſoever performs to any Thing but to God alone, muſt be underſtood to worſhip it for God; which are *Sacrificing*, *Burning Incenſe*, *Pouring out Drink-Offerings*, and *Adoration*. But others there are, by doing which, Men cannot be concluded to worſhip any Thing but God, till they do it in that Way and Faſhion as is done by thoſe who profeſs to worſhip it for God. See his *Principles of Chriſtian Truth*, *Chap.* 26.

Ver. 31. *Thou ſhalt not do ſo unto the* Lord *thy* God.] See *Ver.* 4. Of which the Reaſon is here given.

*For every Abomination to the* Lord *which he hateth, have they done unto their Gods.*] For Inſtance; "The *Zabii*, ſaith *Maimonides*, I find in their Books, offered to their great God the Sun ſeven Bats, and ſeven Mice, and ſeven other creeping Things: Which alone may ſuffice to demonſtrate how vile and abominable their Worſhip was, and what Reaſon there was ſo ſeverely to prohibit their Idolatry, and every Thing pertaining to it." *More Nevochim*, *P.* III. *Cap.* 29.

*For even their Sons and their Daughters they have burnt in the Fire to their Gods.*] This is the great Inſtance of their abominable Wickedneſs. Of which ſee *Levit.* xviii. 21. xx. 2. This was notoriouſly practiſed by the *Carthaginians*, who, it is certain, derived it from the *Phœnicians*, the ancient Inhabitants of this Country. *Plato* mentions it in *Protagora*, where he ſaith, *The Athenian Laws did not permit them to ſacrifice Men; but among the Carthaginians it was an holy Rite; ſo that ſome of them permitted their Sons to be offered to Saturn*; which wicked Cuſtom at laſt overſpread all Nations, even the *Greeks* themſelves, as *Joh. Genſius* hath demonſtrated, *Lib. de Victimis Humanis*, *P.* I. *Cap* 11. and *P.* II. *Cap.* 6.

Ver. 32. *Whatſoever Thing I command you, obſerve to do it.*] Keep cloſe to the Precepts I have given you about my Worſhip, *Ver.* 28. and ſee iv. 2.

*Thou ſhalt not add thereto, nor diminiſh from it.*] They were not to add any other Rites of Worſhip of their own deviſing, or from the Idolatrous Cuſtoms of thoſe Countries, nor omit any of thoſe which God had commanded them to uſe: For if they had uſed any of the Gentile Ceremonies, whereby they honoured their Gods, it would eaſily have introduced the Worſhip of the Gods themſelves, and, if they had omitted any of the Rites which God had ordained, ſome other would have eaſily ſtepp'd into their Room which were uſed by Idolaters.

*Maimonides*, from theſe Words, labours to prove the *Eternity of the Law of Moſes.* But it is very ſtrange, that ſo great a Man ſhould be ſo blind as not to ſee what ſome of his Brethren could diſcern, That God did not bind up himſelf neither to change nor alter theſe Laws, though he did not permit the *Iſraelites* to do it. So the Author of *Sepher Ikkarim* wiſely gloſſes upon theſe Words, *Lib.* III. *Cap.* 14. "The Scripture prohibits *us* to add unto, or detract from theſe Precepts, according to our Will and Pleaſure; but what hinders the bleſſed God, either to add or detract, when his bleſſed Wiſdom ſhall think fit? Which he illuſtrates in the foregoing Chapter, by this Example among others; A Phyſician preſcribes a Diet to his Patient, for ſuch a Time as he judges convenient, which he doth not declare to the ſick Man. Now when the Time comes that the Phyſician hath obtained his End, he changes the Diet, and permits his Patient what he formerly forbad, and prohibits that which he formerly permitted. Which exactly agrees to what our bleſſed Saviour had done."

## CHAP. XIII.

Verſe 1. IF *there ariſe among you.*] In future Times.

*A Prophet.*] One that pretends to have a

Meſſage from God delivered to him in a Viſion, or by the Word of the Lord: For there was a conſtant Succeſſion of Prophets, (to whom God revealed his Mind ſeveral Ways,) among the *Jews*, to preſerve them in the true Worſhip of God, and inſtruct them in their Law, and admoniſh them on ſome Occaſions of Things to come; which was the more neceſſary, becauſe there were ſuch kind of Perſons among the Gentiles.

*Or a Dreamer of Dreams.*] Who pretended God had appeared to him in a Dream, (as he did unto *Jacob*, *Gen.* xxviii. 11.) and revealed his Mind to him. Such there were in *Jeremiah*'s Time, *Jerem.* xxix. 8.

*And give thee a Sign.*] Foretell ſomething.

*Or a Wonder.*] By what follows one would think this belongs to the foregoing Words, which are to be underſtood as if he had ſaid, *If he foretell ſome wonderful Thing*, which ſhall ſhortly come to paſs. Or, it may be interpreted, *ſhall work a Miracle*; unto which the Heathen did not ſo much pretend, as they did to Predictions, which were common among them.

Ver. 2. *And the Sign or the Wonder come to paſs whereof he ſpake unto thee.*] The Event confirms the Prediction; ſo that he ſeem a true Prophet.

*Saying, Let us go after other Gods which thou haſt not known, and let us ſerve them.*] And conſequently he perſuade you to worſhip other Gods, which he pretends is demonſtrated to be lawful, by the Fulfilling of his Sign and Wonder.

Ver. 3. *Thou ſhalt not hearken unto the Words of that Prophet, or Dreamer of Dreams.*] Notwithſtanding look upon him as a Liar, and not as a true Prophet: For God cannot contradict himſelf, nor do any Thing to perſuade Men to forſake him, and give his Worſhip to another. This ſhews that he ſtill purſues his Intention, (in this Chapter, as well as all the foregoing,) to eſtabliſh them in the Belief and Worſhip of one God, according to the firſt Commandment, from which nothing was more likely to ſeduce them, than falſe Prophets, who were the great Inſtruments of eſtabliſhing the fouleſt Idolatry in *Iſrael*, as appears from 1 *Kings* xviii. 19. where we read of no leſs than Four hundred Prophets of *Baal*, and Four hundred and fifty Prophets of the *Groves*, that is, of other falſe Gods, particularly *Aſtarte*, as Mr. *Selden* conjectures in his *Syntagma* 2. *de Diis Syris*, *Cap.* 2. And there could not be a greater Demonſtration that a Man was a falſe Prophet, than if he endeavoured to draw them to the Worſhip of other Gods, or if he pretended to ſpeak in the Name of any other God, (*Deut.* xviii. 20.) or if he commanded them to offer ſuch Sacrifices as God abhorred. Thus *Ariſtander* (as *David Chytræus* notes) diſcovered himſelf to be a falſe Prophet, though he foretold the Deſtruction of *Babylon*; for he required human Sacrifices to be offered: As *Tireſias* alſo predicted Victory to the *Thebans*, provided *Creon*'s Daughter was offered up in Sacrifice; and *Chalcas* at the Time of the Siege of *Troy*, but together therewith commanded the Sacrifice of *Iphigenia*. Theſe, and ſuch like Things, plainly diſcovered they were not inſpired by God, who is the Lover of Mankind, and cannot delight in their Blood.

*For the* Lord *your* God *proveth you, to know whether you love the* Lord *your* God *with all your Heart, and with all your Soul.*] That there might be an open and publick Diſcovery made, whether they ſincerely loved God, or no, or were ſtedfaſt in their Religion. So *Maimonides* in his *More Nevochim*, *P.* III. *Cap.* 24. *God would make known to the Nations of the World the Meaſure of your Faith, in the Truth of his Law, and of the Approbation wherewith you apprehend it*, &c. For it had been a great Weakneſs to ſuffer even a Miracle to ſhake their Faith, after it had been confirmed by ſo many Miracles.

Ver. 4. *Ye ſhall walk after the* Lord *your* God.] Follow the Will of God, (as *Maimonides* interprets it,) declared by himſelf, *More Nevochim*, *P.* I. *Cap.* 38. Which is a plainer and more genuine Interpretation than that of the *Gemara* of *Sota*, *Cap.* 1. *Sect.* 52. where *R. Chama* expounds it of imitating God, in cloathing the Naked, viſiting the Sick, burying the Dead, &c. For *Beneficence is the Beginning and the End of the Divine Law.* Which is a pious Senſe, but not here intended.

*And fear him.*] Worſhip him alone, vi. 2.

*And keep his Commandments.*] The greateſt of which is this, xi. 13.

*And obey his Voice.*] Which you heard from Mount *Sinai*, ſaying, *Thou ſhalt have no other Gods but me.*

*And ye ſhall ſerve him, and cleave unto him.*] Stedfaſtly adhere unto his Service, and not be drawn from it by any Perſuaſion.

Ver. 5. *And that Prophet, or Dreamer of Dreams.*] Theſe two ſignify Perſons who pretended to different Sorts of Revelations by *Viſions* or by *Dreams*.

*Shall be put to Death.*] This the Jews interpret to ſignify *Strangulation*, unto which, upon good Proof of the Fact, he was to be ſentenced by the great *Sanhedrim*: For that was a received Maxim among them, That *a lying Prophet was to be judged no where but by the Council of* LXX. See *Selden*, *Lib.* III. *de Synedriis*, *Cap.* 6. *n.* 1.

*Becauſe he hath ſpoken, to turn you away from the* Lord *your* God *who brought you out of the Land of Egypt, and redeemed you out of the Houſe of Bondage.*] Perſuaded you to forſake your God and his Service, to whom you owe your Liberty, and all your Poſſeſſions in the Land of *Canaan*.

*To thruſt thee out of the Way which the* Lord *thy* God *commanded thee to walk in.*] Theſe Words expreſs how zealous ſuch Impoſtors were in their Importunities, and how reſtleſs in their Endeavours to draw Men to Idolatry, preſſing them ſo earneſtly, as if they would force them to it.

*So ſhalt thou put the Evil away from the Midſt of thee.*] i. e. The Danger of Idolatry; by taking away the Life of him that would have ſeduced others unto it.

Ver. 6. *If thy Brother, the Son of thy Mother.*] Who lay in the ſame Womb with him.

*Or thy Son, or thy Daughter.*] Who were dearer than a Brother.

*Or the Wife of thy Boſom.*] Who was ſtill dearer, ſleeping in the ſame Bed with him, as the *Hieruſalem Targum* expounds it.

*Or thy Friend, which is as thine own Soul.*] Whom thou loveſt as thou doſt thy Life. He puts a Friend in the chief Place, (as the Son of *Sirach* alſo doth, *Ecclus* xxxiii. 19.) which their Wives, by the ill Choice they made of them, had not always in their Affection.

Here is no Mention of *Father* or *Mother*, becauſe a Child, as the Hebrews fancy, was to have more Reverence for them, than to accuſe them of any Crime whatſoever. As if a greater Regard was to be had to them, than to God himſelf. The true Reaſon is, becauſe there was no need to name them; for if their Piety to God was to overcome their Love to all thoſe Relations before mentioned, it could not be ſuppoſed that Reſpect to Parents was to come into Competition with it.

*Intice thee ſecretly.*] In the foregoing Verſes he ſpeaks of an open Seducer, and here of a ſecret one; there of one that came with Authority, and here of one of the ordinary People.

*Saying, Let us go and ſerve other Gods.*] The *Jews* think this is meant of one who invited others to Idolatry, but did not preſs them with Reaſons, as in the former Caſe. Which is not likely; for all Men pretend ſome Reaſon or other for ſuch a great Alteration as that to a new Religion.

*Which thou haſt not known, thou nor thy Fathers.*] This aggravates the Crime; to entice them to forſake God, who was known to have done ſuch Wonders for their Fathers, and was ſo good to them, and go to ſerve Gods with whom they had no Acquaintance.

Ver. 7. *Namely, of the Gods of the People which are round about you, nigh unto thee, or far off from thee.*] Whereſoever they were, (for ſeveral Nations had ſeveral Gods,) whether in the neighbouring Countries, or in remote Parts; it made no Difference at all, if they were ſtrange Gods.

*From one End of the Earth, even unto the other End of the Earth.*] The Enticer might poſſibly ſuggeſt the Univerſality of the Worſhip to which he invited him, as an Argument to embrace it.

Ver. 8. *Thou ſhalt not conſent unto him.*] As many Words as there are in this Verſe, the *Jews* think there are ſo many Precepts. The firſt of which is this, not to be led by Affection and Kindneſs to yield unto his Motion. So they interpret theſe Words, *Thou ſhalt not love him.*

*Nor hearken unto him.*] I do not ſee how this differs from the former; but they interpret it, That *they ought to hate him*, as well as his Motion. So *Maimonides* in his Book of the *Worſhip of the Planets*, *Cap.* 5. *Sect.* 6, 7.

*Neither ſhall thine Eye pity him.*] This they fancy ſignifies, that if he were in Danger of Death, they ſhould not help him, but let him periſh.

*Neither ſhalt thou ſpare.*] When he was brought before the Judge, they were not to intercede for him, nor ſay any Thing in his Favour, nor aſſiſt him to defend himſelf.

*Neither ſhalt thou conceal him.*] Diſſemble any Thing that might make againſt him. And no doubt, God intended by all theſe Words to ſignify, that he ought to be looked upon as his greateſt Enemy; upon whom therefore they were to have no Mercy, but to proſecute him unto Death, as guilty of the higheſt Treaſon againſt the Divine Majeſty.

Ver. 9. *But thou ſhalt ſurely kill him.*] Not privately, as he inticed others, but by a Legal Proceſs againſt him in a Court of Judgment: And that not the higheſt, but in the Court of XXIII. who might proceed againſt him, as Mr. *Selden* obſerves, *Lib.* III. *de Synedr. Cap.* 6. The only Difficulty was, how to prove him Guilty, who inticed another *ſecretly*, (as the Text ſaith,) and not before Witneſſes. To which the Jews anſwer, That he who was inticed was to diſpoſe ſome Perſons as ſecretly near to the Place of their next Meeting, who might hear all he ſaid, and teſtify it in Court.

*Thy Hand ſhall be firſt upon him to put him to Death.*] He was to be ſtoned to Death, and the Accuſer was to throw the firſt Stone at him, together with the Witneſſes, xvii. 7. For it would have weakened the Credit of his Accuſation, if he had not been the foremoſt in the Execution. See xvii. 7.

*And afterwards the Hand of all the People.*] Who were to aſſiſt in the Execution of this Sentence.

The firſt Words of this Verſe, which we tranſlate *Thou ſhalt ſurely kill him*, the Vulgar Latin tranſlates *Thou ſhalt forthwith kill him.* And ſo the Jews underſtand the Hebrew Phraſe, *Killing thou ſhalt kill him*; i. e. immediately have him before the Court of Judgment. As the LXX. underſtood it, ἀναγγέλλων ἀναγγελεῖς περὶ αὐτοῦ, *informing thou ſhalt inform againſt him*, that is, without Delay. And accordingly the Jews add, that after he was condemned, he was immediately alſo put to Death. Whereas in other Crimes the Execution was reſpited, after the Sentence was pronounced, for a Day and a Night, that the Man might have Time to clear his Innocence, if he were able, by any new Proofs. Such Severity was but needful among a People prone to Idolatry, and encompaſſed on all Sides with idolatrous Nations.

Ver. 10. *And thou ſhalt ſtone him with Stones that he die.*] But if upon Admonition he deſiſted from his Enticement, and repented of what he had ſaid to his Neighbour, and reſolved himſelf not to worſhip other Gods, he was not bound to inform againſt him.

*Becauſe he hath ſought to thruſt thee away from the* Lord *thy* God, *which brought thee out of the Land of Egypt*, &c.] See *Ver.* 5. The very Attempt of this was criminal, though he did not prevail in his Seducement.

Ver. 11. *And all Iſrael ſhall hear and fear, and ſhall do no more any ſuch Wickedneſs as this among you.*] The End of this Severity was to preſerve the Body of the People from the Contagion of Idolatry. Nothing being more apt to deter Men from Crimes, than ſuch exemplary Puniſhments of them. So *Callimachus*, in his Hymn to *Ceres*, *Verſ.* 23. makes this the Deſign of the Puniſhment ſhe inflicted on *Eryſichthon*,

—— ἵνα καί τις ὑπερβασίας ἀλέηται·

that others might ſhun the like Trangreſſion.

Ver. 12. *And if thou ſhalt hear ſay in one of thy Cities, which the* Lord *thy* God *hath given* *thee to dwell in, ſaying.*] If the Infection was ſpread into a City, or a conſiderable Part of it, there was ſtill more Danger, and greater Severity was to be uſed, to prevent the whole Country about it from being drawn away from their Allegiance to the Divine Majeſty. And therefore upon ſuch an Information, as follows in the next Verſe, (which is here meant by *thou ſhalt hear ſay,*) given to the great *Sanhedrim,* they were to do as is directed *Ver.* 14.

Ver. 13. *Certain Men, the Children of Belial.*] So the moſt profligate Wretches are called in Scripture, (*Judges* xix. 22. 1 *Sam.* i. 16. x. 27. xxv. 17, 25.) ſignifying lawleſs Perſons, who had no Regard either to God or Men.

*Are gone out from among you.*] Leſt the Worſhip of God at the Tabernacle: For it doth not ſignify their forſaking the City, (in which they continued to ſeduce Men from their Religion,) but forſaking their Communion in Divine Service. By which many have well obſerved that Place in St. *John* may be interpreted, 1 *John* ii. 19.

*And have withdrawn the Inhabitants of their City.*] The Hebrew Word, which here we tranſlate *withdraw,* is twice before (*Ver.* 5, 10.) tranſlated *thruſt away*; ſignifying only earneſt Endeavours to ſeduce Men from their Religion. But here it ſeems to ſignify alſo the Effect of thoſe Endeavours, whereby they had prevailed with Men to forſake the God of *Iſrael,* or to worſhip other Gods with him.

*Saying, Let us go and ſerve other Gods, which ye have not known.*] Strange Gods, as they are often called in Scripture, which the Nations round about them worſhipped, (*Ver.* 7.) but were always abhorred by true *Iſraelites.*

Ver. 14. *Then ſhalt thou enquire, and make Search, and ask diligently.*] The great *Sanhedrim,* who only could take Cognizance of this Crime, were, upon this Information, to ſend ſome, on whoſe Fidelity they could rely, to examine the Truth of the Report which was ſpread abroad, concerning the Defection of a City to the Worſhip of other Gods. Who were to uſe their utmoſt Care and Diligence in this Inquiſition, and by all poſſible Means endeavour to find, whether or no the Information was true. For it was a Matter of great Concernment, that neither the Innocent ſhould ſuffer, nor Apoſtates go unpuniſhed. But the Puniſhment being ſo dreadful, there was the greater Exactneſs uſed to be certain of the Crime; and there were likewiſe a great many *Temperaments* (as Mr. *Selden* calls them) found by the Jewiſh Lawyers, (partly from the niceſt Interpretation of every Syllable in theſe two Verſes, and partly from the pretended Tradition of their Elders,) whereby they mitigated the Sharpneſs of this Law. For they would not proceed upon it to deſtroy a City, though they found them Idolaters, unleſs the Seducers were *two,* or more; and thoſe alſo *Men,* not *Women*; becauſe the Law here ſpeaks in the Plural Number, of *certain Men,* Children of *Belial.* As if their forſaking God was not a Crime, whether they were perſuaded to it, or no, by others. They ſay alſo, it was not to be a meer *Town,* or *Village,* but a *City*; becauſe the Words here are, *In one of thy Cities,* in which there were more than an hundred Houſes: If there were fewer, it was no *City* in their Account, and ſo eſcaped. They who ſeduced a City, alſo were to be of the ſame City; becauſe it is ſaid here, Theſe Men of *Belial* are gone out *from among you.* All which are meer Quirks, which have no ſolid Reaſon in them. They are all mentioned together in the Title *Sanhedrim,* ſet forth by *J. Coch. Cap.* 11. *Sect.* 4. and by *Maimonides* more largely in his *Avoda zara,* and our *Selden, Lib.* III. *de Synedr. Cap.* 5. *n.* 2.

But there are other *Temperaments* of this Law, which have better Foundation in Reaſon. As *firſt,* that a City was not to be deſtroyed, unleſs the major Part of the Inhabitants were fallen off to ſerve other Gods. And, *ſecondly,* that the Law ſpeaks only of leſſer Cities, not of thoſe which were ſo large that the greateſt Part of a Tribe lived in it; for God would not have a whole Tribe cut off by the Senate. *Thirdly,* They might not deſtroy any of the ſix Cities of Refuge, becauſe they were none of theirs, but God's: And the Words of the Law are, in one of *thy* Cities, which the Lord hath given thee to dwell in; whereas theſe were given for a further Purpoſe. And, *fourthly,* ſome add, not a *Frontier* Town; becauſe it is ſaid, *in the Midſt of thee,* (ſo the Words are in the Hebrew, which we tranſlate *among you,*) to which they ſubjoin a better Reaſon, becauſe the whole Country might have been expoſed to be over-run with the Gentiles. And, *laſtly,* they except *Jeruſalem* from this Law, becauſe it was God's Seat; and (as *Maimonides* will have it) it was not diſtributed to any particular Tribe. Which, how it is to be underſtood, ſee *Selden* in the Place above named, *Sect* 3, 4. where he touches upon all theſe. But if *Jeruſalem* was to be excepted from the Judgment of Men, God took Care to have this Sentence executed upon it by his own Judgment; for he ſent *Nebuchadnezzar* againſt it, whoſe Soldiers burnt with Fire, both the Houſe of the Lord, and the Houſe of the King, and all the Houſes of *Jeruſalem, Jerem.* lii. 13.

*And behold, if it be Truth, and the Thing be certain, that ſuch an Abomination is wrought among you.*] If the Inquiſitors found, upon due Examinations, that there was a plain and evident Proof of their Guilt, they were to make their Report to the great *Sanhedrim*; who being ſatisfied that either the whole City, or the greater Part of them were fallen to Idolatry, ſent to them two Men of extraordinary Wiſdom, (who were Candidates for the Senatorial Dignity,) to admoniſh them, and by Arguments and Perſuaſions, to endeavour to reduce them to the Worſhip of the Lord God of *Iſrael.* And if they prevailed, they were pardoned, and no further Proceedings againſt them: But if they continued obſtinate, then the *Sanhedrim* commanded the People of *Iſrael* to raiſe an Army, and beſiege the Place, and enter it by Force, if they could not otherways. And when the City was taken, ſeveral Courts were appointed to try and condemn all that were guilty. Thus *Maimonides,* in the forenamed Treatiſe, reports the Method of Proceeding out of their ancient Authors. See *Selden, Sect.* 6.

Ver. 15. *Thou ſhalt ſurely ſmite the Inhabitants of that City with the Edge of the Sword.*] The ſame Author there ſaith, that in the Hearing of their Cauſe, every one who was found guilty of Idolatry, after Admonition, by two Witneſſes, was ſet aſide: And if they proved to be the leſſer Part of the City, they were ſtoned, (according to the Law of ſingle Apoſtates,) the reſt being freed from Puniſhment: But if they were the greater Part of it, they were ſent to the great *Sanhedrim*, who adjudged them to be cut off by the Sword, together with their Wives and Children. And thus the whole City was to be puniſhed, if there was an univerſal Defection.

*Deſtroying it utterly, and all that is therein, and the Cattle thereof with the Edge of the Sword.*] In the *Hebrew*, the Word is, Thou ſhalt make it a *Cherem*, or an accurſed Thing. And ſo the LXX. Ἀναθέματι ἀναθεματιεῖτε αὐτὴν, where the Vulgar tranſlate it as we do, *Thou ſhalt utterly deſtroy it*; which is conſonant to the Notion of the *Hebrew* Word. See *Selden*, *Lib.* I. *de Synedr. Cap.* 7. *p.* 131. So that if any righteous Man had any Thing therein at that Time, it was to be deſtroyed, as the very Words are in the Title *Sanhedrim*, *Cap.* 11. *Sect.* 5. But it is to be ſuppoſed, that all who feared God would remove their Effects, together with themſelves, from ſo wicked a Place, before Sentence was pronounced againſt them. On the contrary, they ſay, the Goods of the Idolaters, whereſoever they were found, whether within the City, or without, were to be burnt.

Ver. 16. *And thou ſhalt gather all the Spoil of it, into the Midſt of the Street thereof.*] Into the Market-Place, as the *Jews* interpret it. Or if it had none, they were to make a ſpacious Place, into which all the Spoil and the Houſhold-Stuff was to be brought, and Fire ſet to it, to conſume it, as an *Anathema*, or curſed Thing. What *Temperaments*, as they called them, there were to mitigate the Severity of this Sentence, ſee Mr. *Selden*, in the Place forenamed, *Sect.* 7.

*And ſhalt burn with Fire the City, and all the Spoil thereof, every Whit, for the* Lord *thy* God.] For the Vindication of God's Honour, and preſerving Men in their Allegiance to him. *R. Simeon*, in the Title *Sanhedrim*, interprets it in this Manner, *Sect.* 6. *Thus ſaith the* Lord, *if you do Juſtice upon a City full of Idolatry, I will account it, as if you had offered an whole Burnt-Offering unto me.*

*And it ſhall be an Heap for ever; it ſhall not be built again.*] The *Hebrew* Doctors do not intirely agree in the Interpretation of theſe Words. For ſome of them ſay (in that Place of the *Sanhedrim* now named) that they were not ſo much as to make a Garden or Orchard in that Place. Others of them ſay, though it might not be reſtored into the Form of a City, yet they might employ the Ground in Plantations of Trees. But there are thoſe who interpret the Words ſo rigidly, that they think it was not lawful to erect any Building there, not ſo much as a Dove-Houſe, but it was to lie waſte. See *Selden*, *Sect.* 8. If any Man did attempt to build ſuch a City, he was to be beaten, as the ſame great Man obſerves, *Lib.* I. *de Synedriis*, *Cap.* 13. *p.* 558.

Ver. 17. *And there ſhall cleave nothing of the curſed Thing to thine Hand.*] They were not to take the ſmalleſt Part of the Spoil to their own Uſe. *For as long as the Wicked are in the World*, (ſay the *Jews*, in the forenamed Title *Sanhedrim*,) *the fierce Anger of* God *will remain in the World; but when they are removed, the Wrath of* God *alſo will ceaſe.* Now the Wickedneſs of purloining any Thing that was a *Cherem*, as the *Hebrews* call it, or an accurſed Thing, appears in the Story of *Achan*, who brought all *Iſrael* into Danger by it, as we read in the Seventh of *Joſhua*. And *Saul* is an eminent Example of it alſo, for he loſt his Kingdom for this Sin, 1 *Sam.* xv. 3, 9, 19, 26, &c.

*That the* Lord *may turn from the Fierceneſs of his Anger.*] This explains, in Part, what he means in the former Verſe, when he bids them burn the City and the Spoil, *for the* Lord *their* God, i. e. to pacify the divine Majeſty, who was highly incenſed by ſuch a Wickedneſs. The Puniſhment of which was, indeed, very terrible, but very neceſſary; becauſe the Crime was of ſo high a Nature, that it ſtruck at the very Foundation of their Religion and Government.

*And ſhew thee Mercy, and have Compaſſion upon thee.*] God promiſes to deal the better with them, for executing this Judgment upon ſuch dangerous Offenders.

*And multiply thee, as he hath ſworn unto thy Fathers.*] They were not to fear any Want of People, by cutting off ſuch a Multitude; for God promiſes to increaſe them by this Loſs.

Ver. 18. *When thou ſhalt hearken to the Voice of the* Lord *thy* God, *to keep all his Commandments which I command thee this Day*, &c.] It was not ſufficient that they kept themſelves from Idolatry, unleſs they alſo executed his Vengeance upon Idolaters: For the inflicting the Puniſhment before named, was as *right in his Eyes*, as the Obſervance of any other of his Precepts.

## CHAP. XIV.

Verſe 1. YE *are the Children of the* Lord *your* God.] So the Lord had owned them to be, when he ſent *Moſes* unto *Pharaoh*, to command him to diſmiſs *Iſrael*; telling him he was *his Son, even his Firſt-born*, *Exod.* iv. 22, 23. This was a good Reaſon therefore why they ſhould own no other God but him; and conſequently follow none of the Cuſtoms of idolatrous People, but be wholly governed by his Laws.

*Ye ſhall not cut yourſelves.*] This might ſeem to forbid the making any Inciſions in their Body, as the Heathen did, (at leaſt in future Times,) who marked themſelves thereby to belong to ſuch and ſuch Gods, (for the *Iſraelites* had received the Mark of God in their Fleſh, by Circumciſion, which obliged them to receive no other,) if the following Words did not plainly determine this to their cutting themſelves for the Dead; which hath been ſufficiently explained in *Levit.* xix. 28. Yet it is fit to note, that the *Hieruſalem Targum* expounds this of *Inciſions here and there for Idolatry*. And it may be further obſerved, that the Heathen were wont to cut themſelves in Pangs of Devotion, (as appears by the Prieſts of *Baal*, 1 *Kings* xviii. 28.) as well as when they were full of Sorrow and Grief for the Dead, *Jerem.* xvi. 6. and in all Publick Calamities, *Jerem.* xli. 5. xlvii. 5. All which aroſe from an Opinion they had, that the more they afflicted themſelves, the leſs they ſhould be afflicted by GOD.

*Nor any Baldneſs between your Eyes for the Dead.*] Some of the Heathen, ſaith *Theodoret*, (*Quæſt.* 13. upon this Book,) cut off all their Hair, and offered it to the Dead; others ſhaved their Beards; and others their Eye-Brows and Eye-Lids, or (which ſome think is the Meaning of *between their Eyes*) the Hair in the Forepart of their Head, or near their Temples, as *R. Solomon* interprets it. Which ſeems to be the Meaning of the *Hieruſalem Targum*, which tranſlates it, Ye ſhall not make any Baldneſs *in the Houſe of your Countenance.* And whether it were done with a Razor, or they uſed any Art, by Plaiſters or Ointments, to make the Hair fall off, it was the ſame Crime, as *Maimonides* ſaith, that is, a Piece of Idolatry. For this was practiſed, not meerly to make themſelves look rufully, but there was ſome Reſpect to their Gods in it; which is the Reaſon it is here prohibited. Certain it is, that in After-Times the Gentiles pulled off their Hair, or cut it off, and laid it upon the Face or the Breaſt of the Dead, or in their Sepulchres, to pacify the infernal Gods. We find Inſtances of it in *Homer*. And likewiſe they made Inciſions in their Fleſh, and ſpilt their Blood at Funerals, with the ſame Intention, to appeaſe the Gods below, and make them kind to the Dead. See our Learned Dr. *Spencer*, *Lib.* II. *Cap.* 12. *Sect.* 2, 3.

All which ſhews that *Moſes* ſtill purſues the Argument, which he begins at the ſixth Chapter, and hath continued ever ſince, to preſs upon them, the ſtrict Obſervance of the firſt Commandment. Inſomuch that he would not have them uſe any of the Rites, which were uſed at their Funerals, by thoſe that worſhipped other Gods.

Ver. 2. *For thou art an holy People unto the* LORD *thy* GOD, *and the* LORD *hath choſen thee to be a peculiar People unto himſelf, above all the Nations that are on the Earth.*] The very ſame Words, in a manner, we had before, vii. 6. as a Reaſon why they ſhould deſtroy the Images of the Heathen, &c. Which ſhews he is ſtill ſpeaking of the Idolatrous Cuſtoms which they ſhould eſchew, becauſe they were ſeparated to GOD as a peculiar People by Laws different from all other Nations. The Author of *Sepher Coſri* ſpeaks not amiſs, That the People of *Iſrael* were called GOD's *Segullah*, becauſe they were elected by him to enjoy ſpecial Privileges above other People; and brought by him for that End out of the Land of *Egypt* in a wonderful Manner, and then had his Glory dwelling among them. From whence it is, that he doth not ſay in the Preface to the Ten Commandments, *I am the* LORD *of Heaven and Earth*, or, *thy Creator*, and therefore thou ſhalt have no other Gods but me; but *I am the* LORD *thy* GOD *that brought thee out of the Land of Egypt*, &c. to ſhew that this Law was given peculiarly to them; and that they were tied to it, by virtue of their Deliverance out of *Egypt*, and GOD's placing his Glory among them. Whereas, if they had been bound to it by virtue of their Creation, it would have belonged to other Nations as well as to them. *Pars* I. *Sect.* 27.

Ver. 3. *Thou ſhalt not eat any abominable Thing.*] All the Meats forbidden by GOD to be eaten are called *Abominable*, not meerly becauſe his Prohibition made them ſo, but becauſe the Gentile Superſtition had conſecrated moſt of them to their Gods. See upon *Levit.* xi. 2. However, after this Law was given, the *Jews* were to look upon them as *abominable*; by which Means they were kept from having ſuch free Converſation, as otherwiſe they would have had, with their Idolatrous Neighbours. So that this Law alſo was intended to preſerve them in the true Religion.

Ver. 4. *Theſe are the Beaſts which ye ſhall eat.*] The Original of the Difference of Meats, ſee in the Learned *J. Wagenſeil*, in his *Tela Ignea*, p. 553, &c. where he ſhews it was not to continue for ever. And it is a rational Account of this, which I juſt now gave, that hereby they were preſerved from common Converſation with other Nations, and conſequently from their Idolatries. But it is a meer Fancy, and indeed a proud Imagination which ſome of the *Jews* have (particularly the Author of *Schebet Judah*) that as Men are more excellent than Beaſts, becauſe they have better Food, ſo *Jews* are more excellent than all other Men, becauſe they do not feed upon all ſorts of Animals, but only of ſome certain Kinds; and that after much Preparation, by rejecting the Blood and the Fat, &c. whereby they fancy the Fleſh is ſo much alter'd, that it is not ſo much Fleſh, as ſome other Food.

*The Ox, the Sheep, and the Goat.*] Theſe were the only Beaſts that were offered in Sacrifice to GOD; and therefore are the firſt that are mentioned as clean for their Uſe.

Ver. 5. *The Hart and the Roe-Buck.*] Theſe, and the reſt that follow in this Verſe, though they might not be offered in Sacrifice, were allowed to be eaten; and ſeem to be mentioned as the principal Food in the Land of *Canaan*, xii. 15, 22.

*And the Fallow-Deer.*] It is not very material what the Word *Jachmur* ſignifies, becauſe we are not now concerned in this Law about Difference of Meats; therefore we may follow our Tranſlation, as well as any other: And the famous *Bochartus* hath made it probable, that it ſignifies either a Kind of *Deer*, or of *Goat*, *P.* I. *Hierozoic. Lib.* III. *Cap.* 22.

*And the wild Goat*] So the Hebrew Word *Akko* ſignifies, (which is no where elſe to be found,) the ſame Author proves in the ſame Book, *Cap.* 19.

*And the Pygarg.*] This is alſo a kind of Doe or Goat, (as he ſhews *Cap.* 22.) which the Hebrews call *Diſon*. We find mention of *Pygargus* in *Juvenal*'s eleventh Satyr; where the old *Scholiaſt* gives this Account of it, that it is a kind of Deer, *quæ retriores partes albas habet*, whoſe hinder Parts are white. From whence it had its Name among the Greeks, who call the Buttocks πυγη.

*And the wild Ox.*] So we tranſlate the Hebrew Word *Theo*, or *Tho*. But herein *Bochartus* diſſents; becauſe there were no ſuch Creatures in *Judæa*, (as he obſerves there, *Cap.* xxvi.) which are bred in colder Countries. And therefore he reckons this alſo among his Deer, or Goats, *Cap.* xxviii.

*And the Chamois.*] The Hebrew Word *Zemer* he alſo thinks ſignifies, as the former, a kind of Goat or Hart; of which there were great Variety in thoſe Countries. And this he thinks of all other was *maximè* ἁλτικὸν, remarkable for jumping; which is the Signification of the Word *Zemara* in the *Arabick* Language. See *Cap.* xxi.

Ver. 6. *And every Beaſt that parteth the Hoof, and cleaveth the Cleft into two Claws, and cheweth the Cud, that ſhall ye eat.*] He forbears to reckon up any more Particulars, and only ſets down the general Marks whereby they might be known; which he had delivered in *Levit.* xi. 3. See there.

Ver. 7. *Nevertheleſs, theſe ſhall ye not eat, of thoſe that chew the Cud, or of them that divide the cloven Hoof,* &c.] Theſe Exceptions from the general Rule have been explained, *Levit.* xi. 4, 5, 6.

Ver. 8. *And the Swine, becauſe it divideth the Hoof, yet cheweth not the Cud, it is unclean to you.*] See upon *Levit.* xi. 7.

*Ye ſhall not eat of their Fleſh, nor touch their dead Carcaſe.*] See *Levit.* xi. 8.

Ver. 9. *Theſe ye ſhall eat of all that are in the Waters, all that have Fins and Scales, ſhall ye eat.*] See *Levit.* xi. 9.

Ver. 10. *And whatſoever hath not Fins and Scales,* &c.] See *Levit.* xi. 10, 11, 12.

Ver. 11. *Of all clean Birds ye ſhall eat.*] He doth not name any, (as he did of Beaſts,) but by enumerating thoſe of which they might not eat, all the reſt were left free to be uſed for Food.

Ver. 12. *But theſe are they of which ye ſhall not eat, the Eagle, the Oſſifrage, and the Oſpray.*] All theſe are mentioned juſt as they are here in *Levit.* xi. 13.

Ver. 13. *And the Glead, and the Kite, and the Vulture after his kind.*] There are only two of theſe mentioned in *Levit.* xi. 14. the laſt of them, *Hadajah*, being there omitted; for it is ſo near to *Haajah*, which goes before, that the Tranſcriber (as *Bochart* imagines) might there leave it out. But rather, *Moſes* now adds this ſort of Bird, which was not ſo like in Nature as in Name; otherwiſe he would not have diſtinctly forbidden it.

Ver. 14. *And every Raven after his kind.*] The ſame Words with thoſe *Levit.* xi. 15.

Ver. 15. *And the Owl, and the Night-Hawk, and the Cuckow,* &c.] All the Birds mentioned in this and the three next Verſes, 16, 17, 18. are the very ſame which are forbidden in *Levit.* xi. 16, 17, 18, 19. And therefore I refer the Reader to what I have noted there; only adding, that from hence it appears how falſe their Opinion is, who think the Hebrew Word *Tzippor* is a general Name only for ſmall Birds, (ſuch as Sparrows;) for it is evident from this Place, that it is a Name for all Birds whatſoever, even the greateſt, ſuch as are here mentioned.

Ver. 19. *And every Creeping Thing that flieth, is unclean to you, they ſhall not be eaten.*] See *Levit.* xi. 20.

Ver. 20. *But of all clean Fowls ye may eat.*] This is not the ſame Precept with that *Ver.* 11. for there he ſpeaks of Birds, but here of other winged Creatures, which are not Birds, but Inſects, as we call them. And in *Levit.* xi. he deſcribes the flying Creeping Things which they might eat; and particularly mentions ſeveral Sorts of them, *Ver.* 22.

Ver. 21. *Ye ſhall not eat of any Thing that dieth of it ſelf.*] Unto this Diſcourſe about Food, it was very proper to add a Caution, (which he had given before, *Levit.* xi. 39, 40.) that though they might kill and eat any clean Creature, yet if it died of it ſelf, it was unlawful to eat it, becauſe the Blood was in it.

Some Verſes aſcribed to *Phocylides* contain this Senſe ſo fully, that one would think he had read *Moſes.* See *Joſ. Scaliger* in *Euſebium*, *p.* 88.

*Thou ſhalt give it unto the Stranger that is within thy Gates.*] The Proſelytes of the Gates (as they called them) who had not embraced their Religion, but were not Idolaters, and therefore ſuffered to dwell among them, might eat ſuch Meat, having no Obligation upon them to obſerve theſe Laws; for they were not circumciſed.

*Or thou mayeſt ſell it unto an Alien.*] To a meer Gentile, who might happen then to be in their Country. For there were *three* Sorts of People called by the Name of *Strangers*, being not of the Jewiſh Nation. *Firſt*, Such as had received Circumciſion, and conſequently embraced the Jewiſh Religion, who were called *Gere-tzedek* Strangers, or Proſelytes of Juſtice. Others were not circumciſed, but yet worſhipped the God of *Iſrael*, who were called Strangers of the Gate, or *Gere-toſha*, Strangers dwelling among them; becauſe they were to abide in their Country conſtantly. But there were a *third* Sort, called *Nocherim*, which we here tranſlate *Aliens*, who were meer Gentiles, and not ſuffered to have an Habitation among them; but only to come and go in their Traffick with them.

*For thou art an holy People unto the* Lord *thy* God.] This Reaſon was given in the Beginning of this Diſcourſe, *Ver.* 2. and ſo it is in *Leviticus*, in the Concluſion of it. See xi. 44, 45.

*Thou ſhalt not ſeeth a Kid in its Mother's Milk.*] Now he plainly returns to caution them againſt Idolatrous Cuſtoms. For this was practiſed among the Heathens in the End of Harveſt, when they ſprinkled their Fields and their Gardens with this Broth, to make them fruitful. It is mentioned twice before. See *Exod.* xxiii. 19. and xxxiv. 26.

Ver. 22. *Thou ſhalt truly tithe all the Increaſe of thy Seed, which the Field bringeth forth Year by Year.*] This doth not ſeem to reach unto Herbs, as the *Phariſees* interpreted it; of which See *Grotius* on *Matth.* xxiii. 4. But though *Caſaubon* and *Druſius*, and other great Men are of this Opinion, yet the contrary is maintained by Perſons of no ſmall Note; becauſe our Saviour, when he determines this Caſe, ſaith, *Theſe Things ye ought to have done, and not left the other undone.*

As for the *Tithe* here mentioned, I have ſhewn elſewhere, that it was the Manner of the Eaſtern Princes to receive the Tenth of the Fruits of their Country, for the Maintenance of their Miniſters and Officers; as we read 1 *Sam.* viii. 15. In like Manner God, the great King of all the Earth, and the peculiar Sovereign of this Country, required a Tenth of all their Increaſe for the Maintenance of his Prieſts and Levites in his Service. After which he ordered alſo a further Tithe to be taken out of the Nine Parts remaining, (which was called the *Second Tithe*,) to be ſpent in Feaſts at his Tabernacle. And this is, with great Reaſon, thought to be particularly enjoined in theſe Words; for of ſuch Tithes he ſpeaks in the next Verſe. It might ſeem indeed a little hard, to give another Tenth Part, after they had paid one already, which they might be tempted not to perform exactly; and therefore he ſaith, Thou ſhalt *truly*, that is, faithfully, without any Deceit or Fraud, *Tithe all the Increaſe of thy Seed.* And when this was done, he required alſo, once in three Years, a *third Tithe*, for the Uſe of the Poor, (See *Ver.* 28.) that they might alſo be entertained at his Coſt, though not at that Time at his Houſe. For it was ſuitable to his Royal Greatneſs, that all his Subjects ſhould be feaſted by his Order at his Palace; and that the pooreſt of them ſhould not be neglected, but ſome Time or other partake of his Bounty; as they did at thoſe Feaſts I mentioned, where their Men-Servants and Maid-Servants were to be entertained as well as the *Levites*, xii. 12, 18.

Ver. 23. *And thou ſhalt eat before the* Lord *thy* God *in the Place which he ſhall chuſe to place his Name there.*] See xii. 5, 6.

*The Tithe of thy Corn, and of thy Wine, and of thine Oil.*] This cannot be meant of the Tithe paid to the *Levites*; of which the People were not to partake; but only the Prieſts, to whom the *Levites* were to give a Tithe. Therefore it muſt be underſtood of the *ſecond Tithe*, ſeparated (after the other was paid) for this holy Uſe. The Deſign of which was, that they might be ſecured in his Religion, by eating and drinking in his Preſence; and thereby profeſſing that they belong'd to him, and were his thankful Servants.

The Obſervation of *R. Bechai* upon theſe Words [*thy Corn, thy Wine, and thine Oil*] is ſomething curious, but it hath a great deal of Truth in it. If thou pay the Tithe, ſaith he, then it is *thy* Corn; if thou do not, it is *my* Corn, and not thine, (in like Manner, if they paid the Tithe of Wine and Oil;) for it is ſaid, in *Hoſea* ii. 9. *Therefore I will return, and take away my Corn in the Time thereof, and my Wine in the Seaſon thereof.* For they forfeited the Whole, who did not pay the Tenth, which was the Rent God reſerved to himſelf. And the ſame *R. Bechai* repreſents this as a very merciful Law: For it is the Faſhion of the World, ſaith he, if a Man have Ground of his own, to let it out to Tenants at what Rate he pleaſes, for an half or third Part, to be paid to him: But it is not ſo with the Almighty, whoſe the Earth is, and who raiſes Clouds, and waters it with Rain, and ſends down Drops of Dew, and makes fat the Fruits of the Earth; and yet requires but one Part of Ten, for his own Uſes. This made it highly reaſonable that *Moſes* ſhould admoniſh the *Iſraelites* ſo often diligently to pay their Tithe.

*And the Firſtlings of thy Herds, and of thy Flocks.*] See concerning theſe, xii. 6.

*That thou mayeſt learn to fear the* Lord *thy* God *always.*] This juſtifies what I ſaid, that the Deſign of this was to preſerve them ſtedfaſt in their Religion, by having Communion with him, in ſo ſolemn a Manner every Year: For that is meant by *fearing the* Lord *alway*; continuing in the Worſhip and Service of him alone. See vi. 1.

Ver. 24. *And if the Way be too long for thee, ſo that thou art not able to carry it; or if the Place be too far off from thee, which the* Lord *thy* God *ſhall chuſe*, &c.] If they lived at ſo great a Diſtance from the Sanctuary, or the Way was ſo bad, that it would be very troubleſome and chargeable to carry thoſe Tithes in Kind, here they have a Liberty granted them to make Money of them, and with that to buy Proviſion for the Feaſt at the Sanctuary, when they came thither; as it follows in the next Verſe. All Things, likewiſe, which would not keep ſo long as till they could go to the Houſe of God, they were to turn into Money; but Things that were not periſhable, they were to carry in Kind, if they did not dwell too far off from it.

Ver. 25. *Then ſhalt thou turn it into Money.*] Adding a fifth Part to it, as the Law is, *Levit.* xxvii. 31.

*And bind up the Money in thine Hand, and ſhalt go unto the Place which the* Lord *thy* God *ſhall chuſe.*] Put it into a Bag by it ſelf, and not mix it with other Money, but keep it bound up till the next Feaſt; and then carry it in their Hand, to the Place were God's Houſe was ſettled.

God would not have them excuſed from going to that Place with theſe Things in Kind upon every ſlight Reaſon; and therefore made it ſomething chargeable to exchange them into Money, by requiring a fifth Part to be added. And beſides, the Elders made a Conſtitution, That this Liberty ſhould be allowed to none, but thoſe who lived above a Day's Journey from *Jeruſalem*, which at laſt was the fixed Place of God's Worſhip. And that it might be known certainly what was a Day's Journey, the Places at that Diſtance were fixed from every Quarter, *viz. Lydda* on the Weſt, the River *Jordan* on the Eaſt, *Acrabatta* on the North, and *Elath* on the South, as *J. Wagenſeil* hath obſerved in his Confutation of that blaſphemous Book, called *Toldos Jeſchu*, *pag.* 22.

Ver. 26. *And thou ſhalt beſtow that Money for whatſoever thy Soul luſteth after, for Oxen, or for Sheep*, &c.] Purchaſe ſuch Proviſion as they moſt delighted in, of all Meats that God's Law allowed.

*And thou ſhalt eat there before the* Lord *thy* God.] Make an holy Entertainment at the Houſe of God.

*And thou ſhalt rejoice, thou and thine Houſhold.*] Men-Servants and Maid-Servants, as well as Sons and Daughters, (xii. 18.) together with the Levites, Widows, Orphans, and Strangers.

Ver. 27. *And the Levite that is within thy Gates, thou ſhalt not forſake him.*] They were always to be invited to theſe Feaſts. See xii. 19.

*For he hath no Part nor Inheritance with thee.*] They being wholly devoted to the Worſhip of God, and the Study of the Law, as *Maimonides* obſerves, in his *More Nevochim, P.* III. *Cap.* xxxix. See xii. 19.

Ver. 28. *At the End of three Years, thou ſhalt bring forth all the Tithe of thine Increaſe.*] The Opinion of the Hebrew Doctors is, That this was not a diſtinct Tithe from that which they call the *ſecond Tithe*, paid every Year, but the very ſame, which every third Year was not to be carried to the Sanctuary, but to be employed to the Comfort of the Poor, in their own Cities and Houſes. For thus they explain it, That in the third Year after the Year of Releaſe, and in the ſixth Year, the Tithe that was wont to be carried to the Place where the Sanctuary was, and there ſpent in Feaſts before God, was to be ſpent upon the Poor in every Town where they that paid the Tithe lived; but every firſt, ſecond, fourth, and fifth Year, from the Year of Releaſe, it was ſpent in holy Entertainments at the Houſe of God. In the Year of Releaſe it ſelf, (which was every ſeventh Year,) no Tithes at all were paid of any Kind, becauſe all lay common. So that every Year the Owner of the Ground ſet out a ſecond Tithe; but he was not bound to carry it every Year to *Jeruſalem*; for in the Compaſs of ſeven Years, four of thoſe Years only were appointed for their Journey thither, and two they ſtaid at home. See *Selden* of *Tithes*, and *Lib.* VI. *de Jure Nat. & Gent. p.* 693. But this is contradicted by other great Men, particularly by Biſhop *Mountagu*, who aſſerts theſe to be two diſtinct Tithes. See *p.* 332, &c. eſpecially *p.* 346. and thoſe that follow. And *Joſephus* ſeems plainly to be of his Mind, *p.* 349. Old *Tobit* calls it τρίτην δεκάτην, *the third Tithe*, i. 8.

*The Tithe of thine Increaſe the ſame Year.*] i. e. Of the third Year.

*And ſhall lay it up within thy Gates.*] It was not to be carried to the Place where God's Houſe was, but to be ſpent at home.

Ver. 29. *And the Levite, becauſe he hath no Part nor Inheritance with thee.*] See *Ver.* 37.

*And the Stranger, and the Fatherleſs, and the Widow, which are within thy Gates, ſhall come, and ſhall eat, and be ſatisfied.*] This Tithe was not ſpent in Joy and Gladneſs, as the ſecond Tithe was, (*Ver.* 26.) when they went to God's Dwelling-Place, but meerly in the Relief and Comfort of the poorer Sort of People, who otherwiſe might have been forced to beg, or to ſerve Strangers, and thereby be in danger of being perverted from their Religion.

*That the* Lord *thy* God *may bleſs thee, in all the Work of thine Hand which thou doeſt.*] This Tithe, the Jews ſay, was called the *Conſummation of Tithes*; becauſe herein the Love of their Neighbours was moſt eminently apparent. For it is likely they themſelves had no Share in this, as they had at the Feaſts upon the ſecond Tithe, but is wholly ſpent upon the Perſons here named. Whoſe Hearts could not but be moved to pray to God for his Bleſſing upon them in all their Labours, which he here promiſes to beſtow.

## CHAP. XV.

Verſe 1. AT *the End of every ſeventh Year.*] It appears, from *Ver.* 9. that this Phraſe ſignifies as much as *every ſeventh Year*.

*Thou ſhalt make a Releaſe.*] Perfectly free their Brethren from all their Debts which they owed to their Creditors. This Year was famous not only for this, but for letting Servants go free, (as ſome think,) *Exod.* xxi. 2. and for letting their Ground reſt, *Levit.* xxv. 34. and for reading this Law publickly to all the People, *Deut.* xxxi. 10.

Ver. 2. *And this is the Manner of the Releaſe.*] It is thus to be underſtood.

*Every Creditor that lendeth ought unto his Neighbour, ſhall releaſe it.*] It was an entire Acquittance, not of Debts contracted by Sale of Lands or Goods, to thoſe who were able to pay, but of Money lent to a Neighbour or Friend, meerly to relieve his Poverty, not to carry on Trade, or to make a Purchaſe. For nothing could have been more abſurd, than to have extinguiſhed ſuch Debts, whereby the Borrower was inriched.

*He ſhall not exact it of his Neighbour, or of his Brother.*] Here the Word *Brother* is added, to explain what is meant by a *Neighbour, viz.* an *Iſraelite*, or a Proſelyte intirely of their Religion, who had all the Privileges of an *Iſraelite*. Some think that by not *exacting* Money lent to ſuch a Man, is meant no more but only forbearing to demand it in this Year, becauſe there was no ſowing or reaping in it; or if he did, that he ſhould not have Power to recover it by Law this Year, though afterward he might. But the plain Meaning ſeems to be, that he ſhould be perfectly free from his Debt, as a Servant, after ſix Years, was from his Service: Though if afterward he grew rich, in good Conſcience, he was bound to pay it.

*Becauſe it is the* Lord's *Releaſe.*] In the Hebrew the Words *Schemitta laihova* ſignify, that this Year was *a Releaſe to the* Lord, or *for the* Lord. In Honour, that is, of him, who made this a Year of great Charity: In Obedience to whom they were bound to be very kind to their poor Brethren. But the Jews fancy they were not bound to be ſo kind as to make this Releaſe, till the very laſt Day of the Year. So that if a Man had borrowed Money in the Beginning of it, he was not acquitted till the Year expired.

Ver. 3. *Of a Foreigner thou mayſt exact it again.*] Of an *Alien*, as we tranſlate the Word *Nocri*, in the foregoing Chapter, *Ver.* 21. that is, of one who was neither an *Iſraelite*, nor proſelyted to their Religion, but a meer Gentile. The only Queſtion is, whether they were not to remit the Debts of a Proſelyte of the Gate, who, I think, is no where called their *Brother* in the Law; and therefore they were not obliged to diſcharge them from what they owed.

*But that which is thine with thy Brother, thine Hand ſhall not touch.*] This ſeems to reſtrain it wholly to thoſe who were Jews, or had all the Privileges of Jews.

Ver. 4. *Save when there ſhall be no Poor among you.*] Whether we follow this Tranſlation, or that in the Margin of our Bibles, it appears that they were obliged to acquit only their poor Brethren; of whom they were not to exact their Debts, leſt they ſhould be tempted to flee to the Gentiles, and forſake their Religion: So this was a Proviſion ſtill againſt Idolatry. Or, if we underſtand it as it is in the Margin, *to the End that there be no Poor among you*, the Senſe is the ſame; that they were by this Charity to keep Men from extream Neceſſity, which might force them to go a-begging, or to ſeek for Relief in ſtrange Countries.

*For the* Lord *ſhall greatly bleſs thee in the Land which the* Lord *thy* God *giveth thee for an Inheritance to poſſeſs it.*] He would not have them think that they might become poor themſelves by this Means; for he aſſures them God would prevent that, by ſending his extraordinary Bleſſing upon them. Cardinal *Cajetan*, and ſome others, underſtand this Verſe as if it were all of it a Promiſe, and contained no Precept in it, *viz.* That God would take Care they ſhould not be burdened by this Law, for he would ſo bleſs them, that they ſhould have no Poor among them; and then they were not obliged to acquit thoſe of their Debts, who were able to pay them.

Ver. 5. *Only if thou carefully hearken unto the Voice of the* Lord *thy* God, *to obſerve to do all theſe Commandments which I command thee this Day.*] Particularly this, of releaſing their poor Neighbours from their Debts; which would intitle them to the Bleſſing he promiſes again in the next Verſe.

Ver. 6. *For the* Lord God *bleſſeth thee, as he promiſed thee.*] God had many Ways bleſſed them already, and he promiſes to reward their Obedience with greater Bleſſings.

*And thou ſhalt lend unto many Nations, but thou ſhalt not borrow.*] Grow ſo very rich, that other Nations ſhould come to borrow of them; but they be beholden to none.

*And thou ſhalt reign over many Nations*, &c.] I ſuppoſe he means no more than *Solomon* doth, when he ſaith, *The Borrower is Servant to the Lender*, *Prov.* xxii. 7. But it may extend to their Dominion over many Nations, whom they conquered, till they enlarged their Bounds as far as *Euphrates*.

Ver. 7. *If there be among you a poor Man of one of thy Brethren, in any of thy Gates, in the Land which the* Lord *thy* God *giveth thee, thou ſhalt not harden thy Heart, nor ſhut thy Hand from thy poor Brother.*] As they might be inclined to do, after the paſſing of this Law; thinking with themſelves, that what they lent to ſuch a Man, they ſhould never have again, but muſt loſe it if he were not able to repay it before the Year of Releaſe. This ſeems to be the Meaning of this Verſe, which the *Jews* interpret not of Lending, but of giving Alms. It is not much material which Way we take it: For he that lent to a poor Man, was willing to give what he lent, if he could not pay him before the Year of Releaſe, after which he could not demand it.

*Thou ſhalt not harden thine Heart, nor ſhalt thou ſhut thine Hand from thy poor Brother.*] Covetouſneſs proceeds from want of Pity, Tenderneſs, and Compaſſion towards others in their Miſeries; unto which Nature it ſelf inclines us, eſpecially towards Members of the ſame Society. And the *Jews* had ſeveral particular Obligations to be tender-hearted, as they were all Children of God after a peculiar Manner, who had been wonderful kind and merciful to them, xiv. 2.

Ver. 8. *But thou ſhalt open thine Hand wide to him.*] Bountifully ſupply him with what he wants.

*And ſhalt ſurely lend him ſufficient for his Need, in that which he wanteth.*] The *Jews* underſtood this not meerly of affording him Food ſufficient to ſatisfy his Hunger, and Clothes to cover his Nakedneſs and keep him warm, but furniſhing him with Houſhold-Goods, (if he had been forced to ſell all he had,) that he might live comfortably. Yea, they proceed ſo far, as to determine, that the Neighbourhood ſhould join together, and make a Purſe for him, to put him in as good a Condition, as he was before he fell into this Want. They determine alſo the Quantity that every Man ſhould give; a very liberal Perſon the fifth Part of what he had, if need required; a Man of moderate Bounty, a tenth Part. If any Man gave leſs when the Caſe required more, he was accounted a Niggard, or, as they phraſe it, *a Man of an evil Eye.* But notwithſtanding all theſe Precepts, and their Interpretations, the *Jews* ſo little minded their Poor, that their Governors were at laſt forced (as we now, alas! do) to lay a Rate upon the Rich for the Maintenance of the Poor, which they enabled their Officers to exact. See *Selden*, *Lib.* VI. *de Jure Nat.* & *Gent. Cap.* 6. and *Maimonides de Donis Pauperum*, ſet forth by a very learned Friend of mine, Dr. *Prideaux*, *Cap.* 7. who argues from this Place, that if a poor Man wanted a Wife, they were bound to provide him one, &c.

Ver. 9. *Beware that there be not a Thought in thy wicked Heart, ſaying, The ſeventh Year, the Year of Releaſe is at hand.*] If ſuch a Thought came into their Mind, that they ſhould loſe what they lent, becauſe the ſeventh Year approached, they were bound to ſtifle it immediately, and not ſuffer it to lodge there.

*And thine Eye be evil againſt thy poor Brother.*] This move thee to be unkind and unmerciful to him. So a Man of *an evil Eye*, ſignifies in *Prov.* xxiii. 6 one that grudges what another eats at his Table.

*And thou giveſt him nought.*] Lending was in this Caſe *giving*; when a Man was very poor, and the Year of Releaſe ſo near, that he could have no Proſpect of his being able to repay him.

*And he cry unto the* Lord *againſt thee.*] Make his doleful Complaint unto God, finding no Relief from Men.

*And it be Sin unto thee.*] God charge it upon thee as an Offence againſt his Majeſty, yea, a great Offence. For ſo the Word *Sin* ſometimes ſignifies, *John* xv. 24. *James* iv. 17.

Ver. 10. *Thou ſhalt ſurely give him.*] Not fail to relieve his Wants.

*And thine Heart ſhall not be grieved when thou giveſt unto him.*] They were not only to relieve him, but to do it cheerfully.

*Becauſe that for this Thing the* Lord *thy* God *ſhall bleſs thee in all thy Works, and in all that thou putteſt thine Hand unto.*] There is no Difference between *all their Works*, and all that they *put their Hand unto*, (for all Works are performed by the Hand,) unleſs one refer to what they did within Doors, and the other to their Labours in the Field.

Ver. 11. *For the Poor ſhall never ceaſe out of thy Land.*] There would always be ſome or other among them, who ſtood in need of the forenamed charitable Relief, by which they might be preſerved from extream Poverty; which God intended to prevent, as is plain from *Ver.* 4. See *Grotius* upon S. *Matth.* xxvi. 11. The *Hieruſalem Targum* underſtand this, as if there ſhould have been no Poor amongſt them, if they had been obedient to God's Precepts.

*Therefore I command thee, ſaying, Thou ſhalt open thine Hand wide.*] If any one refuſed to give, or gave leſs than became him, *Maimonides* ſaith, in the forenamed Place, the *Sanhedrim* compelled him to it, and whipp'd him with the *Stripes of Rebellion* or Contumacy, (*i. e.* very ſorely,) till he gave as much as they judged he ought to do.

*To thy Brother, to thy Poor, and thy Needy in thy Land.*] Here are evidently *three* different Sorts of Perſons mentioned as Objects of their Charity, which may be look'd upon as directing the excellent Order of it. For *Firſt*, they were to relieve thoſe that were neareſt to them in Blood, called here their *Brethren*. Then *Secondly*, ſuch as were in great Miſery. And *Thirdly*, ſuch as were low in the World, and required ſome Help, but not ſo much as the former Sort. Some indeed will not admit ſuch a Difference between the Words *Poor* and *Needy*, but think the laſt ſignifies ſuch whoſe Condition was calamitous; about which I think it is not worth while to diſpute. I ſhall rather obſerve, that God took exceeding great Care that none ſhould come to very great Want, by the large Proviſion he made for the poorer Sort of People; who had the Benefit of the *third Tithe*, mentioned in the foregoing Chapter, which was wholly given to them every third Year; and of the Sabbatical Year, when all that grew of it ſelf was common to every Body; and of this Releaſe of Debts in the ſame Year; and of the large Quantity of Corn, which they were bound to leave every Year, in the Corners of their Fields, with the Ears that fell, and the Sheaf that was left, &c.

Ver. 12. *If thy Brother an Hebrew Man, or an Hebrew Woman, be ſold unto thee.*] Whether ſold by themſelves, or by the Court of Judgment for Theft. But there was ſome Difference between a Man and a Woman. See *Exod.* xxi. 2, 3, &c. And the ſame Law, they ſay, was to be obſerved about thoſe who were ſold by their Father, or were born of Hebrew Slaves.

*And ſerve thee ſix Years, then in the ſeventh Year thou ſhalt let him go free.*] He doth not ſpeak of the Year of Releaſe, as if he were then to be ſet free, tho' he had ſerved but one Year, or perhaps no more than half a Year before that came, but of the ſeventh Year, from the Time of his Sale: For he was to ſerve ſix compleat Years, unleſs the *Jubilee* happened to intervene, when every one was ſet free, though he had not ſerved ſo long; but ſuch Servants as were taken in the Wars, or were ſold by *Canaanites*, or born of them, might be kept perpetual Slaves, unleſs they were maimed by their Maſters, with the Loſs of ſome Member of their Body.

Ver. 13. *And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty.*] But beſtow ſomething upon him, for his more comfortable Subſiſtence, when he was a Freeman. And this comprehends Women as well as Men, as appears by the foregoing Verſe: But then it is to be underſtood of ſuch as went out free by virtue of this Law, after they had ſerved ſix Years, not of ſuch as were redeemed by their Friends, or redeemed themſelves with their own Money, (*Levit.* xxv. 48.) For ſuch might be ſuppoſed not to need their Maſters Kindneſs, as they did who had nothing to help them out of their Slavery.

Ver. 14. *Thou ſhalt furniſh him liberally out of thy Flock, and out of thy Floor, and out of thy Wine-Preſs.*] That they might put themſelves in a Way of living well in the World; which they were not able to do without this Aſſiſtance, becauſe what they got in their ſix Years Service was wholly for their Maſter, and not for themſelves. He doth not preſcribe a certain Meaſure to their Bounty, but leaves every Man to expreſs his Affection freely towards God and towards his Neighbour. But the Hebrews ſay, they were bound to give them at leaſt *thirty* Shekels of Silver.

*Of that wherewith the* Lord *thy* God *hath bleſſed thee, that ſhalt thou give him.*] Conſidering how God hath enriched thee, even by his Service.

Ver. 15. *And thou ſhalt remember that thou waſt a Bondman in Egypt, and the* Lord *thy* God *redeemed thee.*] And did not bring them empty out of their Slavery, but loaded with Silver, and Gold, and Raiment, *Exod.* xii. 35. By which Bounty of God to themſelves, they might take the beſt Meaſure of their Duty to their poor Brethren, when they were diſmiſſed from Servitude.

*Therefore I command thee this Thing to Day.*] In Remembrance of that great Benefit, he enjoined this Benevolence to poor Slaves.

Ver. 16. *And it ſhall be, if he ſay I will not go away from thee.*] Refuſed to enjoy his Liberty, when his ſix Years Service was expired.

*Becauſe he loveth thee and thine Houſe.*] The Phraſe in *Exodus* xxi. 5. being, *Saying ſhall ſay, I love my Maſter*, &c. *Abarbinel* from thence gathers, that it was neceſſary he ſhould often profeſs how loth he was to leave his Maſter and his Family, and make repeated Declarations of his Affection to them.

*Becauſe he is well with thee.*] Lives happily. Out of theſe Words *Maimonides* infers, that there was to be reciprocal Love between the Servant and his Maſter; for if the Servant loved his Maſter, yet if his Maſter did not love him, his Ear was not bored; for he could not take Content in his ſtaying with him. But theſe Words, ſuppoſe his Maſter's Kindneſs to him by his good Uſage of him.

Ver. 17. *Then ſhalt thou take an Awl, and thruſt it through his Ear unto the Door*, &c.] But firſt he was to bring him before the Judges, that he might there in open Court profeſs the ſame that he had done to his Maſter; and thereby make it appear there was no Fraud or Deceit in the Buſineſs; and that his Maſter did not keep him againſt his Will, contrary to this Law. See *Exod.* xxi. 6. where all this is explained.

*And alſo unto thy Maid-Servant thou ſhalt do likewiſe.*] This relates only to the not ſending Maid-Servants away empty; not to the boring their Ears, if they had no Mind to be freed; for that was not uſed, if we may believe the Hebrew Doctors, to Maid-Servants. It was ſufficient, if they had a Mind to ſtay with their Maſters, that they addicted themſelves, in ſolemn Words, to their Service for ever. But there were many Differences between a Man-Servant and a Maid-Servant, at leaſt in ſome Caſes, (See upon *Exod.* xxi. 7.) which are explained with great Nicety by the Hebrew Doctors; with which I need not trouble the Reader, becauſe there is no ſuch Slavery among us in theſe Days.

Ver. 18. *It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee.*] It is plain by this, that he returns to what he was ſpeaking of *Ver.* 12, 13, &c. concerning their not letting their Servants, go away empty when they had their Freedom: For this was the chief Thing that could ſeem hard to them.

*For he hath been worth a double-hired Servant to thee.*] Who ſerved at moſt only for *three* Years, and had Wages paid him all the Time, *Iſ.* xvi. 14.

*In ſerving thee ſix Years.*] Twice as long as an hired Servant, and for nothing. So that conſidering what Wages he gave the other, and how ſmall a Price perhaps they paid for him, they would find themſelves Gainers by ſuch Slaves, and therefore ſhould not think much to give them a Gratuity when they ſend them away.

*And the* LORD *thy* GOD *ſhall bleſs thee in all that thou doeſt.*] He encourages them to hope they ſhould be greater Gainers otherways by this Charity, which would procure GOD's Bleſſing upon their future Labours. This Argument he had preſſed twice or thrice before in this Chapter, *Ver.* 4, 6, 10.

Ver. 19. *All the Firſtling Males that come of thy Herd, and of thy Flock, ſhalt thou ſanctify unto the* LORD *thy* GOD.] All the firſt-born Males were the LORD's, by a Law made at their coming out of *Egypt*; and he gave them to his Prieſts for their Portion, *Exod.* xiii. 2, 15. *Numb.* xviii. 15.

*Thou ſhalt do no Work with the Firſtling of thy Bullock, nor ſhear the Firſtling of thy Sheep.*] Beſides the Firſtling Males, which alone were ſeparated to the LORD, there were alſo Firſtling Females; which, though they were not ſanctified to him as the Males were, yet were not to be employed by the Owners, as the reſt of their Cattle, but offered as Peace-Offerings to GOD. Of which they themſelves had a good Share, tho' ſome Part of them was given to the Prieſts.

Ver. 20. *Thou ſhalt eat it before the* LORD *thy* GOD.] It is evident from hence, that he ſpeaks of ſuch Female Firſtlings as I mentioned in the foregoing Verſe; for of the Males they might not eat, but they belonged entirely to the Prieſts.

*Year by Year.*] At their Solemn Feſtivals; when they were firſt to offer them unto GOD; and then the Feaſts upon theſe Peace-Offerings followed.

*In the Place which the* LORD *ſhall chuſe, thou and thy Houſhold.*] With the Levites and Strangers, *&c.* whom they were to invite to theſe Sacred Entertainments: For this is but a Repetition of the Law twice or thrice mentioned before, xii. 6, 7, &c. 17, 18, 26. xiv. 23. and upon this Occaſion here again inculcated, becauſe it was of exceeding great Moment, to preſerve them in the Worſhip and Service of GOD alone.

Ver. 20. *And if there be any Blemiſh therein, as if it be lame, or blind, or have any ill Blemiſh.*] This is another Reaſon why he mentions theſe Feaſts again, that he might admoniſh them what to do with their Firſtlings, if there were any Blemiſh in them, which made them unfit for Sacrifice. Theſe Blemiſhes he had ſpoke of in *Levit.* xxii. 21, 22, 24. But here adds the *Lame* to thoſe there named. Which the Prophet *Malachi* alſo mentions (and ſo do the Heathens) as unacceptable unto GOD, *Mal.* i. 8.

*Thou ſhalt not ſacrifice it to the* LORD *thy* GOD.] No, not to make ſuch a charitable Feaſt at the Sanctuary.

Ver. 22. *Thou ſhalt eat it within thy Gates.*] It was free for them to eat it at home: Though it is very probable GOD expected they ſhould invite the Levites, and the Strangers, the Fatherleſs and the Widows, to partake of it, (as they did of the third Tithe, xiv. 29.) becauſe if it had been without Blemiſh, is muſt have been ſo employed at the Sanctuary.

*The unclean and the clean Perſon ſhall eat it alike.*] Whereas if it had been ſacrificed at their Feaſts, only the Clean could have eaten of it.

*As the Roe-Buck and the Hart.*] See xii. 15, 22.

Ver. 23. *Only thou ſhalt not eat the Blood thereof; thou ſhalt pour it upon the Ground as Water.*] He takes all Occaſions to mention this, becauſe it was deſigned to preſerve them free from Idolatry. See xii. 16, 23, 24.

## CHAP. XVI.

Verſe. 1. O*Bſerve the Month of Abib.*] Which GOD, by a ſpecial Order, made the Beginning of their Year. See *Exod.* xii. 2. xiii. 4. xxxiv. 18.

*And keep the Paſſover unto the* LORD *thy* GOD.] He now begins in this Chapter, to admoniſh them about their great Feaſts which they were to keep; whereby the whole Nation was preſerved in the Worſhip of one only GOD, which *Moſes* ſtill purſues to preſs upon them.

*For in the Month of Abib the* LORD *thy* GOD *brought thee forth out of Egypt.*] In Memory of which the Feaſt of the Paſſover was ordained.

*By Night.*] For then *Pharaoh* preſſed them to be gone, when he ſaw his Firſt-born ſlain in the Night, *Exod.* xii. 29, 30, 31. and then they immediately prepared themſelves for their Journey, and borrowed of the *Egyptians* Jewels of Gold and Silver, *Ver.* 25. Inſomuch that *Moſes* calls this *a Night much to be obſerved unto the* LORD, *and that Night of the* LORD *to be obſerved by all the Children of Iſrael in their Generations,* (*Exod.* xii. 42.) though it was Day-light before they began their March, as we read there, *Ver.* 22. So that *Moſes* bid them *remember the Day when they came out of Egypt*, *Exod.* xiii. 3. which comprehends both that which is properly called *Day* and *Night.*

Ver. 2. *Thou ſhalt therefore ſacrifice the Paſſover unto the* Lord *thy* God.] The Word *Paſſover* ſignifies here not only the *Lamb* (which was properly called *Peſach*, or *Paſſover*) which was offered the fourteenth Day at Even, but all the Paſchal Sacrifices which followed after, as appears by the next Words [*of the Flock, and of the Herd.*] Which Sacrifices were appointed for all the ſeven Days of Unleavened Bread, *Numb.* xviii. 17, 18, 19, &c. See *Bochartus* in his *Hierozoicon*, *Pars* I. *Lib.* II. *Cap.* 50. where he ſhews at large that the Word *Paſſover* is here a general Word, comprehending the Particulars after mentioned, (*p.* 565, 566.) And thus tranſlates theſe Words, (which he juſtifies by many like Inſtances,) *Thou ſhalt therefore ſacrifice the Paſſover unto the* Lord *thy* God, viz. *of the Flock and of the Herd.* Which laſt Words are added exegetically, to explain what that *Paſſover* was which they were to offer unto the Lord. Such Sacrifices as were offered in the Solemn Paſſover of *Ezekiah*, 2 *Chron.* xxx. 22. and of *Joſiah*, 2 *Chron.* xxxv. 7, 8, 9. where it is apparent, that the King and the Princes gave to the People, and to the Prieſts, Oxen as well as Sheep, *lepeſachim*, for the Paſſover-Offerings. And thus it is uſed in the New Teſtament, *John* xviii. 28. where it is ſaid the Jews would not go into the Judgment-Hall, leſt they ſhould be defiled, *but that they might eat the Paſſover*, i. e. theſe *Paſſover-Offerings*, which were holy Things, of which none might eat in their Defilement.

*In the Place which the* Lord *ſhall chuſe to place his Name there.*] At the Sanctuary, as hath been often ſaid, xii. 5, 11, &c. where all Sacrifices were to be offered.

Ver. 3. *Thou ſhalt eat no Leavened Bread with it.*] That is, with the *Paſſover* before mentioned. Which is a Demonſtration that all the Sacrifices of *the Flock*, and *of the Herds*, ſpoken of in the foregoing Verſe, are comprehended under the Name of *Paſſover.* For with the *Lamb* they could not eat Unleavened Bread ſeven Days, it being to be eaten preſently in the Evening when it was offered; after which followed the ſeven Days of Unleavened Bread, which could not be eaten ſo long with the Paſſover, unleſs *Paſſover* ſignifies all the ſeven Sacrifices.

*Seven Days thou ſhalt eat Unleavened Bread therewith.*] See *Exod.* xii. 15. xiii. 6, 7.

*Even the Bread of Affliction.*] So called, becauſe it was inſipid, and alſo heavy upon the Stomach, and not eaſily digeſted. Whence it had the Name of *Matzah*, becauſe it was lumpiſh, and could not riſe as Leavened Bread doth.

*For thou cameſt forth out of the Land of Egypt in haſte.*] Wanting Time to put any Leaven to their Dough, *Exod.* xii. 34, 39.

*That thou mayeſt remember the Day when thou cameſt forth out of the Land of Egypt all the Days of thy Life.*] That their Affliction there, and their ſpeedy Deliverance from thence, might never be forgotten. For their eating this Bread ſeven Days together every Year, one would think, could not but make great Impreſſions on their Mind; and the more to imprint the Senſe of God's Mercy there, the Maſter of every Family, when he brake this Bread at the Paſchal Feaſt, and gave every one a Piece of it, ſaid, *This is the Bread of Affliction which your Fathers did eat in the Land of Egypt.* So *Maimonides* and others tells us. See *Exod.* xii. 17.

Ver. 4. *And there ſhall no Leavened Bread be ſeen with thee in all thy Coaſts ſeven Days.*] See *Exod.* xii. 18, 19, 20. xiii. 3, 7.

*Neither ſhall there any Thing of the Fleſh which thou ſacrificeſt the firſt Day at Even, remain all Night until the Morning.*] This is a plain Deſcription of the Paſchal Lamb, which was to be eaten in the Even wherein it was ſacrificed, (*Exod.* xii. 10.) which he forbears here to call the *Paſſover*, (though that Name properly belong to it,) becauſe he had called other Sacrifices by that Name, (*Ver.* 2.) and would not have them confounded.

Ver. 5. *Thou mayeſt not ſacrifice the Paſſover within any of thy Gates which the* Lord *thy* God *giveth thee.*] Not at home, as they did when they firſt came out of *Egypt*, and that becauſe it was a Sacrifice; which was now required to be offered at the Sanctuary, as was ſaid before, xii. 5, 11.

Ver. 6. *But at the Place which the* Lord *thy* God *ſhall chuſe to place his Name in, there thou ſhalt ſacrifice the Paſſover.*] From whence *Maimonides* infers, that even whilſt High-Places were allowed, the Paſſover could not be killed any where but at the Sanctuary: If any Man did offer it in a private High-Place, he was beaten, as he ſaith in his Treatiſe concerning the *Paſſover*, *Cap.* 1. *Sect.* 3.

*At Even, at the going down of the Sun.*] Between the two Evenings, concerning which ſee *Exod.* xii. 6. After the Offering of the Evening Sacrifice, they began to kill the Paſſover, and continued this Sacrifice till Sun-ſet.

*At the Seaſon that thou cameſt forth out of Egypt.*] Then they were preparing themſelves for their Journey, and had Warning to be ready, and eat the Lamb with their Staves in their Hands, as Men going forth to travel, (*Exod.* xii. 11.) though they did not actually go forth till the next Morning.

Ver. 7. *And thou ſhalt roſt and eat it in the Place which the* Lord *thy* God *ſhall chuſe.*] See *Exod.* xii. 8, 9.

*And thou ſhalt turn in the Morning, and go unto thy Tents.*] Unto their own Habitations, which are called *Tents*, becauſe they had no other Dwellings when theſe Words were ſpoken. The only Doubt is, whether he permits them to go home the next Morning after the Even before mentioned, or the Morning after the whole Feaſt of Unleavened Bread was over. It ſeems moſt reaſonable to expound it of the former, that if Mens Occaſions called them home, they were not bound to ſtay any longer at the Place where the Sanctuary was, but till they had eaten the Paſchal Lamb; after which they might return home if they pleaſed. So *Bochartus*, who from hence proves that the moſt ſolemn Days of the Feaſt of Unleavened Bread were not obſerved like a Sabbath, becauſe Men might travel home upon the firſt Day of Unleavened Bread, as the whole Nation travelled out of *Egypt* on this Day, from *Rameſes* to *Succoth*:

Yet pious People, who were able to bear ſo great a Charge, were wont, no doubt, to ſtay the whole ſeven Days before they returned home; becauſe the *firſt* and *laſt* Days of the Feaſt were great Solemnities. So they did in the *Paſſover* of *Hezekiah* and *Joſiah*, 2 *Chron.* xxx. 21. xxxv. 17. And there being ſpecial Sacrifices to be offered every Day during this Feſtival, (as was before ſaid,) *Solomon ben Virgæ* obſerves, that all the Country thereabouts brought their Oxen and their Sheep to be ſold at this Time to thoſe who came from far; ſo that the Mountains round about *Jeruſalem* were covered with them, and not a Bit of Graſs to be ſeen. He adds alſo, That whoſoever did not come up to this Feaſt, all his Goods were forfeited and converted to Sacred Uſes, *Shebet Jehuda*, *p.* 378.

Ver. 8. *Six Days thou ſhalt eat unleavened Bread, and on the ſeventh Day ſhall be a ſolemn Aſſembly unto the* Lord *thy* God.] This is to be underſtood as if he had ſaid, that after they had eaten unleavened Bread ſix Days, they ſhould conclude the Solemnity upon the ſeventh Day with a *Solemn Aſſembly*, or, as it is in the Hebrew, *with a Reſtraint*; but ſtill continue alſo on this Day to eat unleavened Bread. For this Feaſt was to laſt ſeven Days, and in all the foregoing Books they are expreſly required to eat unleavened Bread ſeven Days, *Exod.* xii. 15. *Levit.* xxiii. 6. *Numb.* xxviii. 17.

*A Solemn Aſſembly.*] Which the Hebrews call *Atzereth*; of the Meaning of which ſee *Levit.* xxiii. 36.

*Thou ſhalt do no Work therein.*] That is, no ſervile Work, as it is explained, *Numb.* xxviii. 25. but they might dreſs their Meat, which the LXX. ſeems to mean in thoſe Words, which they add, πλὴν ὅσα ποιηθήσεται ψυχῇ, *ſave only ſuch Things as ſhall be done to preſerve Life.*

Ver. 9. *Seven Weeks ſhalt thou number unto thee.*] From the Morrow after the Sabbath, when they brought the Sheaf of the Wave-Offering, as it is explained in *Levit.* xxiii. 15. See there.

*Begin to number the ſeven Weeks from ſuch Time as thou beginneſt to put the Sickle to the Corn.*] For they began to cut Barley at the Paſſover, as is manifeſt from hence; that *Joſhua* paſſed over *Jordan* to enter into *Canaan*, in the Time of Harveſt, *Joſh.* iii. 15. and this was in the Month of *Niſan*, when they kept the Paſſover, as appears from *Joſh.* v. 10. Which Month could not be called *Abib*, or *the Month of New Fruits*, if ſome Corn was not then ripe, *viz.* Barley. This *Joſephus* confirms, *Lib.* III. *Antiq. Cap.* x. which muſt be underſtood, as *Harmannus Conringius* obſerves (in his Treatiſe *de Initio Anni Sabbatici*, &c.) of that Sort of Barley which was ſown in Autumn, (as it is this Day in *Friſia*,) which required a ſtronger Soil than that ſown in the Spring, and produced a much richer Crop. See Mr. *Mede*'s Works, *p.* 355. who obſerves how very different their Climate was from ours.

Ver. 10. *And thou ſhalt keep the Feaſt of Weeks unto the* Lord *thy* God.] The Reaſon of this Name is given in the foregoing Verſe. And ſee *Exod.* xxxiv. 22. It was called alſo the *Feaſt of Harveſt.* See *Exod.* xxiii. 16.

*With a Tribute of a Freewill-Offering of thine Hand, which thou ſhalt give unto the* Lord *thy* God, &c.] Beſides thoſe Offerings which are preſcribed, *Levit.* xxiii. 17, 18. *Numb.* xxviii. 27, &c. The Quantity is not directed, but left to every Man's Piety. And whatſoever it was he brought, it was wholly given to God, and he that brought it had no Share in it; but God gave it to his Prieſts.

*According as the* Lord *thy* God *hath bleſſed thee.*] Though no Quantity was preſcribed, yet God expected every Man ſhould offer proportionably to his Eſtate; and they who had a religious Senſe of God's Goodneſs in *bleſſing* their Labours, no doubt acknowledged it by a liberal Tribute.

Ver. 11. *And thou ſhalt rejoice before the* Lord *thy* God, *thou, and thy Son, and thy Daughter, and thy Man-Servant, and thy Maid-Servant, and the Levite that is within thy Gates,* &c.] This Feaſt was made of ſuch Offerings as are mentioned, xii. 7, 17, 18, 19.

Ver. 12. *And thou ſhalt remember that thou waſt a Bondman in Egypt.*] They are often put in Mind of this, as an Argument to Charity, particularly towards their Servants. See xv. 15.

*And thou ſhalt obſerve and do theſe Statutes.*] There was a particular Reaſon for keeping this Feaſt, becauſe it was in Remembrance of God's giving them his Law from Mount *Sinai*; where he ſpeaks with them himſelf.

Ver. 13. *Thou ſhalt obſerve the Feaſt of Tabernacles ſeven Days, after that thou haſt gathered in thy Corn and thy Wine.*] This is the third great Feaſt, at which all their Males were bound to appear every Year, as we read, *Exod.* xxiii. 16, 17. xxxiv. 22, 23. Of which he puts them in Mind again, *Levit.* xxiii. 34, 35, 36. and here *Ver.* 16.

Ver. 14. *And thou ſhalt rejoice in thy Feaſt, thou, and thy Son, and thy Daughter, and thy Man-Servant, and thy Maid-Servant,* &c.] There was the like Law at *Athens*, where King *Cecrops* ordained, (as *Macrobius* tells us, *Lib.* I. *Saturnal. Cap.* 10.) the Maſter of every Family ſhould after Harveſt, make a Feaſt for his Servants, and eat together with them, who had taken Pains with him in tilling his Ground; *Delectari enim Deum honore Servorum, contemplatu laboris*, for God delighted in the Honour done to Servants, in Conſideration of their Labour. This, it's likely, he learnt from *Moſes*, for he reigned at *Athens* much about the ſame Time that *Iſrael* came out of *Egypt*; and was the firſt, as *Euſebius* ſaith, who taught the *Greeks* to call God by the Name of Ζεῦς, (*Lib.* X. *Præpar. Evangel.*) which we may interpret *the Living God.* Though therein he ſeems to be a little miſtaken. For *Pauſanias* ſaith more than once, (both in his *Arcadica* and his *Attica*,) That Διὰ ὀνόμασεν ὕπατον πρῶτος, *He was the firſt that called Jupiter by the Name of the Moſt High*, or Supreme. And the ſame we read in St. *Cyril* againſt *Julian*, *Lib.* I. See *Joh. Meurſius de Regibus Athenienſium*, *Lib.* I. *Cap.* 9.

Ver. 15. *Seven Days ſhalt thou keep a Feaſt unto the* Lord *thy* God, *in the Place which the* Lord *thy* God *ſhall chuſe.*] In order to which, that it might be kept the more ſolemnly, it is once more enjoined, and all the Sacrifices that were to be offered in each of the ſeven Days appointed in *Numb.* xxix. from *Ver.* 12. to *Ver.* 35. where he orders alſo the eighth Day to be ſolemnly obſerved for a ſpecial Reaſon. See there.

*Becauſe the* Lord *thy* God *ſhall bleſs thee in all thy Increaſe, and in all the Works of thy Hands.*] Thankfulneſs to God for Bleſſings beſtowed, was the Way to procure more.

*Therefore thou ſhalt ſurely rejoice.*] In God the Giver of all good Things; whom the whole Nation, by the Inſtitution of this Feaſt, were incited to bleſs and praiſe for the Fruits of his Bounty to them. And *Peace-Offerings* were ſacrificed on Purpoſe for this End, xxvii. 7. From the Repetition of this Command, *Thou ſhalt rejoice*, the *Jews* infer, that though all Feſtivals were Times of Joy, yet the Feaſt of Tabernacles was to be celebrated with greater Joy than all the reſt. And accordingly *Maimonides* tells us the whole Feſtival was ſpent in Muſick, and Dancing, and Singing, Night and Day.

Ver. 16. *Three Times in the Year ſhall all thy Males appear before the* Lord *thy* God *in the Place*, &c.] This is ſo frequently enjoined, (ſee *Ver.* 13.) becauſe it was of the greateſt Conſequence, that they ſhould meet as often as they could conveniently, at one and the ſame Place, to worſhip the Divine Majeſty; whereby the Notion of the Unity of God was preſerved among them.

*And they ſhall not appear before the* Lord *empty.*] This is alſo frequently repeated, where the Feaſts themſelves are enjoined, *Exod.* xviii. 15. xxxiv. 20. And from theſe and the following Words, *That every Man ſhould give as he was able*, &c. came the pious Cuſtom in the Beginning of our Religion, that the People when they came to the Lord's Table, offer'd Bread, and Wine, and Corn, and Oil, and ſuch like Things, for the Support of God's Miniſters, and the Relief of the Poor, every one according to their Ability. Which was done in Acknowledgment of God, as the Author of Life, and of all good Things; for which they, in this Manner, ſhewed their Gratitude to him. And the Prieſts, in the Preſence of all the People, lifted them up, and gave God Thanks, and beſeeched him to accept them: And out of theſe, in many Places, they made their *Agapæ*, or *Feaſts of Charity*, for the Poor. Mention is made of theſe Oblations in the *Canons* aſcribed to the Apoſtles, *Cap.* 3, 4. which, though not made by them, yet contain a great many Apoſtolical Cuſtoms.

Ver. 17. *Every Man ſhall give as he is able, according to the Bleſſing of the* Lord *thy* God, *which he hath given thee.*] It was but reaſonable, that the more bountiful God had been to them, the more liberally they ſhould offer a grateful Acknowledgment to him. For all the forenamed *three Feaſts* had relation to the Fruits of the Earth, which God had bleſſed them withal, as well as commemorated former great Benefits beſtowed on their Forefathers: The *Paſſover* being at the Beginning of Barley-Harveſt, *Pentecoſt* at the Beginning of Wheat-Harveſt, and the *Feaſts of Tabernacles*, when they had gathered in all the Fruits of the Earth. At which Seaſons all Mankind were ever wont to be full of Joy, and to offer Sacrifices. So *Ariſtotle* tells us, *Lib.* VIII. ad *Nicomachum*, *Cap.* 2. Αἱ ἀρχαῖαι θυσίαι καὶ σύνοδοι φαίνονται γίνεσθαι μετὰ τὰς τῶν καρπῶν συγκομιδάς, *The ancient Sacrifices and Conventions ſeem to have been after the gathering in of the Fruits of the Earth, as a Firſt-Fruits, at which Time chiefly they reſted from their Labours.* And ſo *Strabo* likewiſe, *Lib.* X. *Geograph. p.* 467. *It is common, both to Greeks and Barbarians, to offer their Sacrifices with a Feſtival Intermiſſion of their Labours*, &c. καὶ τοῦθ' ἡ φύσις οὕτως ὑπαγορεύει, *and ſo Nature taught them to do*, that is, to thank God, with Rejoicing and Ceſſation from Labours. For which he gives this ſurpriſing Reaſon, ὅτε γὰρ ἄνεσις τὸν νοῦν ἀπάγει ἀπὸ τῶν ἀνθρωπινῶν ἀσχολημάτων, τὸν δὲ ὄντως νοῦν τρέπει πρὸς τὸ θεῖον· *For Remiſſion of Labour abſtracts the Mind from human Affairs, and turns it towards* God. This certainly was the antient Intention of all ſuch Feſtival Times, as the Heathen themſelves could diſcern.

Ver. 18. *Judges and Officers ſhalt thou make thee.*] To ſee that theſe, and all other Laws were duly obſerved. *Moſes de Cotzi*, upon theſe Words makes this Difference between *Schofetim* and *Schoterim*, that the former, [viz. *Judges*,] were the Senators in the ſeveral Courts, who decided Cauſes; and the other, [*Officers*,] were no more than Miniſters attending the Court, to keep the People in Order, with a Staff and a Whip, and to execute the Decrees and Orders of the Judges; whom they appointed not only in the Court, but in the Streets, looking after Weights and Meaſures in the Market, and correcting Offenders. *Maimonides* alſo makes them the ſame with our *Apparitors*, or thoſe who, in the Roman Law, are called *Officiales*, as *Conſtantine L' Empereur* obſerves, *p.* 362. upon *Cornelius Bertram*, (who miſtook them for a Sort of Judges,) and in the Digeſts *Executores*: and in the New Teſtament πράκτορας, *Exactors*, *Luke* xii. 58. *Joſephus* makes them to have been *Publick Criers*; and ſo we find them employed xx. 8. *Joſh.* i. 11. But then ſome of them, at leaſt, ſeem to have been an honourable Sort, like our *Heralds*, *Joſhua* xxiii. 2. and all of them were Men of Authority, though but young Men, (as *Maimonides* deſcribes them,) who had not attained the Years and Knowledge of the Doctors of the Law, and therefore unfit to be Judges. But the *Jews* place them next under their wiſe Men, or Doctors, and above their Scribes and Clerks, as Mr. *Thorndike* obſerves, in his *Review of the Rights of the Church*, *p.* 94. But that they were certainly only *Under-Officers*, and not *Judges*, there is another Argument; which is, That *Solomon* upon this Account commends the Ants, that they carefully do their Buſineſs, though they have no *Schoter* ſet over them, (*Prov.* vi. 7.) on ῥαβδοῦχος, or ἐργοδιώκτης, to force or affright them into it.

*In all thy Gates.*] That is, in every City, as Mr. *Selden* obſerves out of the Jewiſh Writers, *Lib.* VII. *de Jure Nat. & Gent. Cap.* 5. *Sect.* 1. where he ſhews they interpret it, *in all the Cities of Iſrael, both within the Land and without, where Iſrael had any Juriſdiction.* Which is ſo true, that they had Conſiſtories whereſoever they were diſperſed, for the determining all Differences ariſing out of the Law, though not as to the Power of Life and Death, which was ſeldom granted them by their Sovereigns. Thus we learn from *Philo*, that there was ſuch a Conſiſtory at *Alexandria*; and the little Chronicle, called *Scder Olam Zuta*, tells us of the like in *Babylonia*. And after the Deſtruction of the Temple, it is manifeſt, not only by the Jewiſh Writings, but by *Epiphanius* and others, that there continued a Conſiſtory at *Tiberias* for many Ages, *&c.* See Mr. *Thorndike*'s *Rights of the Church*, *p.* 56, 57. and his *Review* of it, *p.* 56.

But though this be granted, yet theſe Words [*in all thy Gates*;] may ſuggeſt alſo the Part of the City where they kept their Court which was in the Gate: For there, as I obſerved, (*Gen.* xxxiv. 24.) all publick Buſineſs was tranſacted in the Time of *Abraham* and *Jacob*, and continued ſo afterward. Inſomuch that the higheſt Court in *Moſes*'s Time met at the Door of the Tabernacle, *Numb.* xi. 24. the *Gate* among the *Hebrews* being the ſame with the *Forum*, as I obſerved, among the *Romans*. As we ſee by 1 *Kings* vii. 1. where *Eliſha* foretells at what low Rates Proviſion ſhould be ſold on the Morrow *in the Gate of Samaria*. Where it is evident there was a Place ſo ſpacious, that *Ahab* aſſembled four hundred Prophets there before him and King *Jehoſhaphat*, who had, no doubt, both of them numerous Attendants, 2 *Kings* xxii. 10. And before this Time, *David*, it is ſaid, upon the News of *Abſalom*'s Death, went up to *the Chamber over the Gate*, and wept; which we may well think was the Council-Chamber, 2 *Sam.* xviii. 33. And when *Joab* adviſed him to come down, and ſhew himſelf publickly, it is ſaid, *he roſe and ſat in the Gate, and all the People came before him*, xix. 6. And therefore in theſe Cities, which were ſo large, there was ſome Place, I make no Queſtion, where there were Benches for the Judges.

*Which the* Lord *thy* God *giveth thee throughout thy Tribes.*] In the Cities of every Tribe, there was to be ſuch a Court erected, that People might have Juſtice eaſily and ſpeedily done them. And the *Talmudiſts* unanimouſly agree that the Number of Judges was proportionable to the Greatneſs of the City wherein they were placed, and of the Cauſes which they judged. Where there were leſs than an hundred and twenty Families in any Town or City, there was ſeated the loweſt Court of all, conſiſting of three Judges, which tried only Actions of Debt, or Damages done by Man or Beaſt, or Defamation, *&c.* But in Cities where there were above an hundred and twenty Families, there was placed an higher Court, conſiſting of three and twenty Judges, who tried Capital Cauſes. *Joſephus* indeed differs from the *Talmudiſts* about the Number, for he ſaith they were but ſeven. Both of them, it is likely, may ſay true, with reſpect to different Times and Places; for it cannot but be preſumed that both he and they underſtood the State of their Country in ſuch publick Matters. But at the Place where God choſe to ſettle his Sanctuary, unto which all the Country reſorted at certain Times, there was the Supreme Court of all, conſiſting, as the *Talmudiſts* ſay, of ſeventy Perſons, beſides their Preſident; who judged all Manner of Cauſes; and none but they could judge a falſe Prophet, or a City fallen to Idolatry. All Appeals were made to them; but from them there was none, their Sentence being final. See *Selden*, *Lib.* II. *de Synedr. Cap.* iv.

Such a Court, it is certain, there was in future Ages, whoſe Number was according to that of the ſeventy Elders choſen by God himſelf to aſſiſt *Moſes* in the Government, and indued with the Spirit of Judgment to qualify them for that Office, *Numb.* xi. 25. In *Moſes*'s Time they ſat at the Door of the Tabernacle, as I obſerved before; and afterward at *Shiloh*, or whereſoever the Sanctuary was. Though it may be doubted, whether after *Moſes*'s Death, and the Death of the Elders, there was a Court conſiſting of ſo many Judges. Nay, it is highly probable that this Conſiſtory it ſelf was not conſtantly ſettled there, according to Law, till the Time of *Jehoſhaphat*, at leaſt, not the Inferior Conſiſtories before mentioned, which were to be ſettled in every City. For if they were, what Reaſon can be given, why the *Judges* (*Judg.* v. 10. x. 4. xii. 14.) and *Samuel* ſhould ride Circuit up and down the Country to miniſter Juſtice according to the Law, when the People might have had it every Day in their ſeveral Cities? And for this Reaſon, it is likely, *Jehoſhaphat* himſelf, deſiring to put this Law in Force, firſt ſent ſome great Men, *who went about through all the Cities of Judah*, 2 *Chron.* xvii. 8, 9. and then ſettled Judges according to this Law *throughout all the fenced Cities of Judah, City by City*, as well as in *Jeruſalem*, 2 *Chron.* xix. 5, 8. See Mr. *Thorndike*, in his *Rights of the Church in a Chriſtian State*, *Chap.* iv. *p.* 226. where he obſerves that *Joſephus*, in expreſs Terms, rendering a Reaſon of the great Leudneſs, upon which the War againſt *Benjamin* followed, attributes it to this, that theſe Courts of Judgment were not eſtabliſhed according to this Law, *Lib.* V. *Antiq. Cap.* 2. But though this, I think, be very evident, yet it is ſcarce credible that *David*, after he was ſet upon the Throne of God in Peace, did not take Care to ſettle theſe Courts, as he did to regulate a great many other Things. And indeed we find a plain Intimation of it in 1 *Chron.* xxvi. 29. but ſucceeding Kings, it is probable, were negligent in keeping up this Conſtitution, till the Time of *Jehoſhaphat*, who exerciſed his Authority to inforce the exact Practice of this Law.

*And they ſhall judge the People with juſt Judgment.*] According to the Rules of this Law. The *Judges*, ſaith *R. Solomon*, were to judge the People; and the *Officers*, to conſtrain them to do as the Judges commanded.

Ver. 19. *Thou ſhalt not wreſt Judgment.*] See *Exod.* xxiii. 6.

*Thou ſhalt not reſpect Perſons.*] See *Levit.* xix. 15. and *Deut.* i. 17.

*Neither take a Gift; for a Gift doth blind the Eyes of the Wiſe, and pervert the Words of the Righteous.*] The very ſame is ſaid, *Exod.* xxiii. 8.

Ver. 20. *That which is altogether juſt ſhalt thou follow.*] The Words in the Hebrew are far more emphatical, (as they are in the Margin,) *Juſtice, Juſtice ſhalt thou follow.* Mind nothing but the Juſtice of the Cauſe, and do it to all Perſons equally.

*That thou mayeſt live, and inherit the Land which the* LORD *thy* GOD *giveth thee.*] Be happy, and continue long in the Land of *Canaan:* For nothing contributes more to the Eſtabliſhment of a Government, than the exact and impartial Adminiſtration of Juſtice.

Ver. 21. *Thou ſhalt not plant thee a Grove of any Trees near unto the Altar of the* LORD *thy* GOD, *which thou ſhalt make thee.*] It is evident from this, that his great Aim is to keep them from Idolatry; which he ſtill purſues, as he hath done from the Beginning of his Exhortation in this Book. And their Hiſtory teaches us, that it was very needful to inculcate this ſo often; for notwithſtanding all that *Moſes* could ſay, they fell immediately after *Joſhua*'s Death into the Idolatrous Cuſtoms of *Canaan*, and could never be wholly purged from their Idolatry till the Captivity of *Babylon*. And theſe Words may be tranſlated, *Thou ſhalt not plant thee a Grove, nor make any Wood*, (i. e. a wooden Image,) *near to the Altar of the* LORD *thy* GOD. So the LXX. For the very Word we tranſlate *Grove*, ſometimes imports the Idol in the Grove, as well as the Grove it ſelf. See 2 *Kings* xxiii. 6. and *Selden de Diis Syris, Syntagma* II. *Cap.* 2. Certain it is, that nothing was more antient in the Eaſt, than Altars with Groves of Trees about them; which made the Place very ſhady and delightful in thoſe hot Countries. They are ſo often joined in Scripture, that it would be tedious to number all the Places, *Exod.* xxxi. 13. *Deut.* xii. 3. *Judges* vi. 25, &c. *Cadmus* is thought by ſome to have brought this Cuſtom into *Greece* out of the Eaſt. And they planted the Trees ſo thick, and they were ſo large and ſhady, as to make the Place very dark and ſolemn; whereby a kind of Horror was ſtruck into thoſe who went into them. And they became hereby the fitter for the Devil to play his Pranks there; and for the Practice of thoſe obſcene and uncouth Rites whereby he was worſhipped. For the Gentile Cuſtom had made theſe Places proper to the infernal Gods, and antiently conſecrated them as Sepulchres or Temples for their *Heroes*. That the *Iſraelites* therefore might be preſerved from ſacrificing to the Dead, and from filthy Luſts, (by both which they afterwards polluted themſelves,) they are forbidden to place a Grove near to GOD's Altar, nay, ſo much as *any Tree*, (as the Words may be tranſlated;) for the Heathen thought there was a Sacredneſs in Trees themſelves, which they dedicated to their Gods, and honoured ſeveral Ways. See xii. 2, 3. And therefore the Jews ſay they might not plant Trees in the Court of the Temple, or in the Mountain of the Houſe, (as they call it,) for the Ornament or Beauty of GOD's Houſe. And they gave this Reaſon for it, becauſe it was an Idolatrous Rite to plant Trees near their Altars, that the People might there meet together. See *Selden Lib.* II. *de Jure Nat. & Gent. Cap.* vi. *p.* 186. and Dr. *Spencer Lib.* II. *Cap.* 16. *Sect.* 1, 2. And more lately *Ezekiel Spanhemius*, (in his moſt Learned Obſervations upon *Callimachus*,) hath ſhewn that they planted odoriferous Trees in ſome Groves, to make them more inviting. Whence the Grove dedicated to *Pallas* is called by that Poet τεθυωμένος ἄλσος, though that may ſignify only a Grove conſecrated by many Sacrifices. And the vulgar Groves were planted with Pines, Fir-Trees, Cypreſs, Laurel, Olives, Vines, and other lovely Trees, eſpecially Oaks, which grew to a great Height, in which both Altars and Temples were erected. See in *Hymn, in Dianam. Ver.* 38. *p.* 156. and *in Palladem, Ver.* 61. *p.* 595. and *in Cererem, Ver.* 38, 39. *p.* 689. where he mentions the *black Poplar*, as a Tree of which her Grove conſiſted, under the Shade of which the *Nymphs* delighted to dance at Noon. And thence theſe ſhady Places, conſecrated to their Gods, were called ψυκτῆρες, becauſe of their refreſhing Coolneſs, as he obſerves out of *Athenæus, ad Ver.* 47. *p.* 695. And indeed nothing is plainer in the Holy Scripture, than that theſe Groves related to Idolatry; for all pious Princes took them away, and bad ones planted them. See 1 *Kings* xviii. 4. 2 *Kings* xxiii. 14. 2 *Chron.* xiv. 3. xv. 16. And they are frequently joined with Statues and Images, both here, and vii. 5. xii. 3. 1 *Kings* xiv. 23, &c.

Ver. 22. *Neither ſhalt thou ſet thee up an Image.*] The Hebrew Word *Matzebah* is commonly tranſlated by the LXX. στήλην, *a Pillar*; and ſo we tranſlate it in the Margin. For as it was unlawful to ſet up the Statue of a Man, or any other Creature, ſo it was as contrary to Religion to ſet up a Pillar, or an Altar, or any ſuch like Structure, for Publick Aſſemblies to be held about them, though they worſhipped there the true GOD. So *Maimonides* reports the Senſe of their Doctors; *A Statue or Pillar ſignifies any Work raiſed up, that Religious Aſſemblies may be made there, though they be for the Worſhip of the Divine Majeſty; for this is a Practice among Idolaters.* And ſo *Pauſanias* confeſſes, (in *Achaicis*,) that in the moſt ancient Times, among all the *Græcians*, τιμὰς θεῶν ἀντὶ ἀγαλμάτων εἶχον ἀργοὶ λίθοι, *rude Stones had Divine Honours given them, inſtead of Statues or Images.* See *Selden, Lib.* II. *de Jure Nat. & Gent. Cap.* 6. in the Beginning. And *Maimonides* of the Worſhip of the Planets, *Cap.* 6. *Sect.* 8, 9, 10. and *Dionyſ. Voſſius*'s Annotations there.

*Which the* LORD *thy* GOD *hateth.*] Hence it ſufficiently appears, that this was an idolatrous Practice; which is more odious to GOD than any Thing elſe. And thus the *Iſraelites* we ſee underſtood it, being ready to take Arms againſt their Brethren on the other Side *Jordan*, when they heard they had erected an Altar there (taking it to be ſuch a Structure as is here forbidden;) but were appeaſed when they underſtood, that it was not intended for Worſhip, *Joſh.* xxii. 18.

## CHAP. XVII.

Verſe 1. THou *ſhalt not ſacrifice unto the* LORD *thy* GOD *any Bullock, or Sheep, wherein is any Blemiſh.*] Having warned them, as he had done often, againſt idolatrous Practices, he here interpoſes a Caution againſt Prophaneneſs in the Worſhip of the true GOD: For it was a great Diſreſpect to him, to offer him any Thing that was not perfect, the Heathens being aſhamed of ſuch Sacrifices.

*Wherein is any Blemiſh.*] Of this See *Levit.* xxii. 20, &c.

*Or any evil Favouredneſs.*] In the Hebrew, *any Evil Thing*, or *Matter*; that is, if it had any Diſeaſe, or was ſick.

*For that is an Abomination unto the* Lord *thy* God.] This is more than is ſaid in *Leviticus*, where the Words are, *for it ſhall not be acceptable for you.* For here he expreſſes the greateſt Diſdain and Abhorrence of ſuch Sacrifices.

Ver. 2. *If there be found among you, within any of thy Gates which the* Lord *thy* God *giveth thee.*] In any Cities or Towns within their Country.

*Man or Woman, that hath wrought Wickedneſs in the Sight of the* Lord *thy* God.] Now he returns to the Buſineſs of Idolatry; which is the *Wickedneſs* here ſaid to be wrought, as appears by the next Words.

*In tranſgreſſing his Covenant.*] For this was the principal Part of the Covenant, that they ſhould have no other Gods but him, *Exod.* xx. 22, 23. upon this all depended; ſo that the whole Covenant was void, if they ſerved other Gods. Which was ſo foul a Sin, that he would have none ſpared, who were guilty of it. Which is the Reaſon, as *Maimonides* thinks, (*More Nevochim*, *P.* III. *Cap.* xxxvii.) why he here ſaith, *Man or Women*, becauſe Men are naturally more tender towards the Female Sex, and inclinable to be favourable to them; againſt which he warns them in caſe of Idolatry, and of prophaning the Sabbath; in which two Caſes only he uſes theſe Words.

He had ſhewn in the thirteenth Chapter, what they ſhould do with him that ſeduced others to Idolatry, whether he were a pretended Prophet, or a private Man, *Ver.* 1, 9, 10. And then what ſhould be done with a whole City that was ſeduced, *Ver.* 12, 13. &c. And now he ſhews how they ſhould proceed againſt any particular Perſon who apoſtatized from God.

Ver. 3. *And hath gone and ſerved other Gods, and worſhipped them, either the Sun, or Moon, or any of the Hoſt of Heaven.*] The moſt antient Idolatry (of which *Abarbinel* makes account there were ten Sorts) was the Worſhip of the heavenly Bodies, as I have obſerved before, iv. 19. and ſee *Job* xxxi. 26. The forenamed Doctor indeed places firſt the Worſhip of Angels; about which I will not diſpute, but only obſerve, that by condemning thoſe who worſhipped the Hoſt of Heaven, though very glorious Creatures, *Moſes* ſuggeſts plainly enough how vile they were who worſhipped Images of Wood and Stone.

*Which I have not commanded.*] This is a Way of ſpeaking in this Language, importing the quite contrary, *which God hath forbidden*, and that moſt ſtrictly. See *Prov.* xvii. 21. xxiv. 23. and many other Places.

Ver. 4. *And it be told thee*] Thou haſt had Information of ſuch Wickedneſs.

*And thou haſt heard it, and enquired diligently.*] Upon Information they were to make diligent Search, whether the Report were true, or no.

*And behold it be true, and the Thing certain.*] They were not to proceed upon Rumours, nor yet to ſlight them; but endeavour to be ſatisfied, whether, or no, there was Ground for them; and if upon Examination they found there was no Doubt of the Truth of the Thing, to do as is here directed.

*That ſuch Abomination is wrought in Iſrael.*] So Idolatry is frequently called. See xiii. 14.

Ver. 5. *Then thou ſhalt bring forth that Man or that Woman, which have committed that wicked Thing, unto thy Gates.*] Set them before the Court of Judgment in the City to which they belonged, (ſee xvi. 18.) For particular Perſons were tried and ſentenced in the lower Courts, but a Tribe or a City, accuſed of Idolatry, only by the higheſt Court of all; as *Maimonides*, and the reſt of the Jewiſh Doctors inform us. See *Selden*, *Lib.* III. *de Synedr. Cap.* 4. *n.* 3. and *Cap.* 5. *n.* 1.

*And ſhalt ſtone them with Stones that they die.*] This was the Puniſhment of a particular Perſon, as a City fallen to Idolatry was to be killed with the Sword; and a falſe Prophet, who ſeduced other to Idolatry, to be ſtrangled. See xiii. 5.

Ver. 6. *At the Mouth of two Witneſſes, or three Witneſſes, ſhall he that is worthy of Death, be put to Death.*] No Man could be convicted but by two Witneſſes, at leaſt, and thoſe of a competent Age, of good Fame, and not convicted themſelves of having born falſe Witneſs, &c. Many other Qualifications of leſſer Moment, the Jews required in a Witneſs; which Mr. *Selden* reports, and the Reaſon of them, *Lib.* II. *de Synedr. Cap.* 13. *n.* 11.

*But at the Mouth of one Witneſs he ſhall not be put to Death.*] Becauſe, though the Witneſs was never ſo credible, it was poſſible he might be miſtaken. But it was not likely that two or three honeſt Men, agreeing in the ſame Teſtimony, ſhould all be deceived. Yet in pecuniary Matters, the *Hebrew* Doctors ſay, the Teſtimony of one credible Witneſs was ſufficient to put a Man to his Oath for his Purgation. And they ſet a Mark of Infamy upon him, who, in ſuch Matters as are here ſpoken of, had ſuch a ſingle Witneſs againſt him. See *Maccoth*, *Cap.* 1. *Sect.* 8. and *J. Coch.* his Annotations there.

Ver. 7. *The Hands of the Witneſſes ſhall be firſt upon him, to put him to Death.*] This was great Reaſon, that they might thereby ſtill confirm the Truth and Certainty of their Teſtimony, by being the firſt Executioners of the Sentence; which no Men would eaſily venture to be, who were not ſure they had teſtified the Truth.

*And afterwards the Hands of all the People.*] From hence ſome infer, that he was to be put to Death at a publick Feaſt.

*So ſhalt thou put away the Evil from among you.* See xiii. 5.

Ver. 8. *If there ariſe a Matter too hard for thee in Judgment.*] Now he returns to ſpeak of the Courts of Judgment, which he had ordered to be erected in all their Cities, when they came into the Land of *Canaan*, (xvi. 18.) who might find ſome Cauſes to be ſo difficult, that they could not determine them.

*Between Blood and Blood.*] The *Jews*, I think, interpret this abſurdly concerning menſtruous Women, and the Tokens of Virginity, (See Mr. *Selden*, *Lib.* III. *de Synedr. Cap.* 2.) when there is a plain and obvious Meaning of theſe Words, That there might be a Doubt whether a Man had committed wilful Murther, or only caſual, and conſequently, whether he ſhould have the Benefit of the City of Refuge, or be taken from it.

*Between Plea and Plea.*] As the former Words belong to criminal Cauſes, ſo theſe to civil; ſuch as Suits about Debts, or Purchaſes of Lands or Houſes, *&c.*

*Between Stroke and Stroke.*] It doth not ſeem reaſonable to me, that this ſhould be interpreted of the Leproſy, (which is often called a *Plague*, or *Stroke*,) though the *Jews* ſo underſtand it, for that was to be judged ſolely by the Prieſts; whereas he ſpeaks alſo of other Judges: Therefore the Meaning is, concerning any Wound or Hurt that was done to a Man in his Body. About which, if the Judges could not agree, but were divided in their Opinions, either about the Fact it ſelf, or about the Puniſhment to be inflicted, an Appeal was to be made to an higher Court.

*Being Matters of Controverſy.*] Or Contention and Strife, that is, Diſputes ariſing about them, which could not be determined by the Judges in thoſe Courts below.

*Within thy Gates.*] Where God commanded *Judges and Officers* to be ſettled, xvi. 18. And therefore here he ſpeaks of the inferior Courts of Judgment, that were in the leſſer Cities of their ſeveral Tribes.

*Then thou ſhalt ariſe, and get thee up unto the Place which the* Lord *thy* God *ſhall chuſe.*] Where the ſupreme Court was ſettled in the chief City of the Kingdom. While they continued in the Wilderneſs, the Captains of Thouſands, and Hundreds, and Fifties, and Tens, (whom *Moſes* conſtituted by the Advice of *Jethro*,) judged the Cauſes of the People under *Moſes* himſelf, to whom God joined ſeventy Perſons for his Aſſiſtance; all hard Cauſes being brought before him. But this Authority of the Captains laſted no longer than during their Pilgrimage in the Wilderneſs; for when they came to *Canaan*, the Law, as I now obſerved, required *Judges and Officers* to be ordained in every City; who, if there fell any Difference about the Law, are here ordered to repair to the Place where the Sanctuary was, for there the higheſt Court ſat, as the Succeſſors of *Moſes*, and his Conſiſtory of ſeventy Elders, (mentioned *Numb.* xi. 16, 24, &c.) who judged all difficult Cauſes while he lived.

Ver. 9. *And thou ſhalt come unto the Prieſts, the Levites, and unto the Judge.*] Who muſt be ſuppoſed to be reſident in this Place, where the Sanctuary was. And theſe Words, *the Prieſts, the Levites*, the *Jews* underſtand as if he had ſaid, *the Prieſts of the Tribe of Levi*, or *the Sons of Levi*; for ſo he ſpeaks in xxi. 5. And Mr. *Selden* produces a great many other Inſtances of the like Phraſe, (*Lib.* II. *de Synedr. Cap.* 8. *n.* 2, 3.) and ſhews they are ſo deſcribed (as the *Jews* think) to exclude all others that had been Prieſts, before God took the Sons of *Aaron* peculiarly to ſerve him in this Office. But the *Levites*, as well as Prieſts, they unanimouſly agree, were capable to be Members of this great *Sanhedrim*; which, they all likewiſe ſay, did not conſiſt only of Prieſts and Levites, but of any other Perſons of other Tribes, who were fit to be promoted to this Dignity. Nay, they ſay, if there was not one *Prieſt* or *Levite* in the Court, it was a lawful Judicature; for the High Prieſt himſelf, no more than any Man elſe had a Place here, meerly for his Birth, unleſs his Learning in the Law was anſwerable: So *Maimonides* and others. And thoſe other Members, who were not Prieſts, nor Levites, they think are comprehended under the Word *Judge*, which, though it be in the ſingular Number, may be thought to ſignify more than one, as appears from xix. 17. where it is ſaid expreſly, they ſhall bring the Controverſy there mentioned, *before the Prieſts and the Judges.* And farther, that *Judge*, after the Manner of this Language, may ſignify *Judges*, *Conſtantine L'Empereur* gathers from *Ver.* 12. where *Prieſt* in the ſingular Number is uſed for thoſe who are here called *Prieſts* in the plural, *Annot. in Corn. Bertram. p.* 389.

But howſoever this be, it ſeems to me, that though the *Prieſts* and *Levites* were not the only Perſons of whom this high Court conſiſted, (the Members of which might be choſen out of any Tribe, where they could find Men qualified,) yet they are here firſt mentioned, becauſe they were likely to be the moſt capable Perſons to exerciſe this Authority, eſpecially in the firſt Conſtitution of this Commonwealth, when they were newly entred into *Canaan*. For all other Perſons were then buſily employed in looking after the Inheritance that was fallen to them, and ſettling the Affairs of their ſeveral Families; whereby they were rendred leſs able to attend unto this weighty Office. But the Tribe of *Levi* having no Inheritance among them, (as is often repeated in theſe Books,) and no Care about Husbandry, and ſuch like Affairs, had a full Leiſure both to ſtudy the Laws of God, and to judge according to them; eſpecially being appointed by God to *teach* Jacob *his Judgments, and* Iſrael *his Law*, xxxiii. 10. Beſides, this Court being ſettled at the Place of God's Worſhip, where a great many Prieſts and Levites always neceſſarily attended, they were moſt ready, without any Inconvenience to themſelves, to execute this Office of Judges, having their Maintenance from the Publick, which no other Perſons had. But otherwiſe, as I ſaid, they had no more Right than other Men, to be Members of this Court, which we cannot certainly ſay conſiſted of ſeventy Judges, together with their *Naſi*, i. e. their Prince, or Preſident; nor that they always ſat at the Place here appointed; for there were ſometimes great Troubles in the Land, and they were under the Power of their Enemies, which extreamly diſturbed their Government, and made it neceſſary for God to raiſe them up extraordinary *Judges*, becauſe the Power of this Court was broken in Pieces. So Mr. *Selden* himſelf acknowledges, that there were great Intermiſſions of their ſitting in the Times of *Antiochus Epiphanes*, and of *Herod* the Great, *Lib.* II. *de Synedriis*, *Cap.* 14. *n.* 3. And therefore why not in the Times, when they were oppreſſed by the *Moabites*, *Ammonites*, *Philiſtines*,

ſtines, and other cruel Neighbours, in the Days of the *Judges*? And thus *Grotius*, *Hermannus Conringius*, (to name no more,) here underſtand the Word *Judge*, who is join'd with the Prieſt and Levites.

*And unto the Judge.*] The forenamed Authors thus tranſlate this Verſe, *Thou ſhalt come unto the Prieſts, the Levites, or unto the Judge that ſhall be in thoſe Days.* Where by *Judge* they underſtand ſuch as *Othniel*, *Ehud*, *Gideon*, *Jepthah*, *Sampſon*, *Samuel*, and others, whom God raiſed up, when they were oppreſſed by their Enemies, and in great Confuſions, to govern his People; which they did with the higheſt Authority, being equal to Kings, ſave only that they kept not Royal State or Equipage, but are plainly called by that Name, *Jud.* xvii. 6. xix. 1. xxi. 25. Now though the *Prieſts and Levites* (*i. e.* that Court, of which they made a conſiderable Part) were the ordinary ſupream Judges of Controverſies, yet the JUDGE, when GOD raiſed one up, was endued with an extraordinary Power above theirs; to whom the People therefore reſorted for his Deciſion. For juſt as all ordinary Magiſtrates among the *Romans* gave place to a *Dictator*, when they had one, ſo all the *Hebrew* Magiſtrates did to ſuch a JUDGE, when GOD appointed him, who determined all manner of Controverſies, as at other Times, the other Judges, whether Prieſts or others, were wont to do. See *Herman. Conringius de Republ. Ebræorum*, *Sect.* 39.

I know but one Objection againſt this, which is, that thoſe extraordinary Judges were not fixed, as far as we can find, in the Place where the Sanctuary was; unleſs we may judge of all the reſt by *Eli* and *Samuel*, who ſeem to have been ſettled there. But we muſt conſider that they were not confined by their Commiſſion, which was not grounded on this Law, to any one certain Place, but left at Liberty to live where they thought moſt convenient, for the Diſcharge of their Truſt, in the Reformation of the People. And the Truth of what I ſaid concerning their ſupream Power, plainly appears in *Samuel*, who went up and down the Country executing Judgment, when *Shilo* was deſtroyed, and had no Court, like that which the *Jews* ſpeak of, to aſſiſt him. But when he needed Aſſiſtance, he appointed his Sons to be Judges, 1 *Sam.* viii. 1. of whom when the Elders complained, *Ver.* 4. becauſe they did not diſcharge their Duty well, it was to himſelf, and not to any other Perſons; and they deſire not a *Sanhedrim*, but a *King* to judge them, *Ver.* 5. Which Petition we do not find that he communicated to the *Sanhedrim*, but only unto GOD; nor is any Mention made of them in the Choice of a King, or after he was choſen, in the Hiſtory of their Kings, till *Jehoſaphat*'s Time, no more than there is in the Book of *Joſhua* and *Judges*; where we read, that when there was *no King* (that is, *Judge*) *in Iſrael*, every Man did what was Right in his own Eyes; which is a Sign that there wanted ſuch a Court to keep them in Order. After the Time of *Jehoſhaphat*, who ſettled Judges in every City (as I obſerved xvi. 18.) they continued, it is plain, till the Captivity; but what Number there was of them we do not know. After the Captivity, *Ezra* and *Nehemiah* ſeem to have done all themſelves, (ſee *Neh.* ix. & x.) Which makes it very probable, that though there were Judges appointed according to the Direction of this Law, yet the Exerciſe of their Power was often interrupted by the great Changes which were in that Nation; and that there was no ſuch *Sanhedrim* as the *Talmudiſts* deſcribe, till the Time of the *Maccabees*. For the very Name of *Sanhedrim* plainly ſhews its Original to have been, when the *Greek* Tongue was common among the *Jews*; and that was, when the Kings of *Syria* and *Egypt* (who were of the *Macedonian* Race) had the chief Power in *Paleſtine*. See *Conringius*, in the forenamed Book, *Sect.* 37.

*And enquire.*] They were to lay the Cauſe before this high Court, and deſire their Opinion in it.

*And they ſhall ſhew the Sentence of Judgment.*] They were bound to determine the Controverſy; and whatſoever Sentence they gave, it was to ſtand good till it was reverſed by other Judges of the ſame Authority: For the *Jews* (who underſtand all this of the great *Sanhedrim*, and ſcan every Syllable with great Nicety) will have the Words juſt before [*that ſhall be in thoſe Days*] to ſignify that every Sentence muſt hold in the Time when it is given: So that if this Court determined a Matter, which in after Times, by other Judges of the ſame Court, ſhould be judged otherways, that ſecond Sentence was to ſtand, being the Opinion *of thoſe Days*. For this Sentence was, in their Judgment, the Meaning of the Law, by which they were all to be governed; and, if there was no Tradition in the Caſe, they judged themſelves as well as they could.

Ver. 10. *And thou ſhalt do according to the Sentence which they of that Place.*] That is, the high Court which ſits there, or the Judge who is in thoſe Days.

*Which the* LORD *ſhall chuſe.*] The *Jews*, who underſtand this only of the *Sanhedrim*, ſay it was not lawful for them to judge Cauſes, at leaſt, not thoſe which were capital, in any other Place. See *Selden*, *Lib.* II. *de Synedriis*, *Cap.* 15. *n.* 6, 7, 10.

*Shall ſhew thee.*] Shall pronounce

*And thou ſhalt obſerve to do according to all that they inform thee.*] Some fancy that he ſpeaks to the inferior Judges, who brought the Cauſe thither to have the Opinion of this higheſt Court, who were then to pronounce Sentence according to it; but whoever brought the Controverſy before this Court, (when the inferior could not determine it,) they gave the Sentence, in which he requires the contending Parties to acquieſce, and to do according to their Determination; which did not concern Queſtions of Faith, as if Men were to believe whatſoever they ſhould teach them, but ſuch Controverſies as are mentioned *Ver.* 8. about civil or criminal Matters, which they were finally to determine; ſo that Men ſhould not farther controvert the Matter, but reſt in their Deciſions. For in all Governments there muſt be an End of Suits, ſomewhere or other; and GOD required all his People to ſubmit to the Sentence of this Court: For ſo the Words run in the

*Hebrew, And thou ſhalt do according to the Sentence which they ſhall ſhew thee, from the Place which the* Lord *thy* God *ſhall chuſe*; that is, from the ſupream Court of Judicature, which reſided where God himſelf did. For if Men had been permitted to diſagree to their Sentence, the very End and Uſe of this Court had been taken away; as *Maimonides* ſpeaks, in his *More Nevochim*, *P.* III. *Cap.* 41.

Ver. 11. *According to the Sentence of the Law which they ſhall teach thee.*] In the *Hebrew*, according to the *Mouth*, or *the Word of the Law*, which they ſhall teach there; that is, according to the Interpretation which they gave of the Law.

*And according to the Judgment which they ſhall tell thee.*] That is, according to the Order or Decree which they made thereupon.

*Shalt thou do.*] Pay, ſuppoſe the Money, which they judged to be due to another Man: For he doth not ſpeak of their doing whatſoever they bad them, (as if they could controul the Commands of God,) but of obeying the Sentence of this Court, about thoſe Matters which were in queſtion between one Man and another, (*Ver.* 8.) who were not to be Judges in their own Caſe, but reſt in the Judgment of thoſe whom God had made the ſupream Interpreters of his Law.

*Thou ſhalt not decline from the Sentence which they ſhall ſhew thee*, &c.] They were not to make the leaſt Alteration in their Sentence: For though they might think it was wrong, and the Senate perhaps did really err, and be better informed afterwards, (which the Law ſuppoſes, and in that Caſe orders an expiatory Sacrifice, *Levit.* iv. 13.) yet it was not lawful for any Man to act contrary to their preſent Decree, nor to teach the contrary, whatſoever his private Opinion might be.

Ver. 12. *And the Man that will do preſumptuouſly, and will not hearken.*] This they underſtand not barely of a private Man, that would not ſtand to their Sentence, but of an Elder, or inferior Judge, who preſumed to contradict it; as Mr. *Selden* ſhews, *Lib.* III. *de Synedr. Cap.* 3.

*Unto the Prieſt.*] It is commonly thought, as I obſerved, *Ver.* 8. that the ſingular Number is here put for the plural; and that the Meaning is, if any Man would not hearken to the higheſt Court of Judgment, which conſiſted commonly of a great many Prieſts, he ſhould die for his Contempt: But they have a great deal of Reaſon on their Side, who inſiſt upon the Letter of this Word *Prieſt*, and of that which follows, or *the Judge*, (underſtanding both of ſingle Perſons,) and take the *High-Prieſt* only to be here meant; who ſeems to be deſcribed in the next Words, *that ſtands to miniſter there before the* Lord *thy* God. For when God did not raiſe up *a Judge* to govern his People, the High-Prieſt was the ſupream Governor under God until the Days of *David*; and ſo they were after the Captivity. Hence it is, as *Grotius* obſerves (*Lib. de Imperio Summarum Poteſtatum circa Sacra, Cap.* 9. *Sect.* 4.) that *COHEN* is a Name common to Prieſts and Princes: For among a great many Nations anciently, he ſhews, the Prieſts had the higheſt Power; particularly among the *Cappadocians*, (*Strabo*, who was of that Country, ſaith) the ſacerdotal Dignity was next to the regal; but howſoever this Word be interpreted, the Crime here mention'd was Contumacy, in not ſubmitting to the Sentence of the higheſt Authority, whether it were veſted in one Perſon, or more; whereby the Government was in danger to be broken; and therefore God orders ſuch a Perſon to be put to Death.

*Or the Judge.*] See before, *Ver.* 9.

*Even that Man ſhall die.*] The *Jews* who interpret this, as I ſaid, of a Judge in inferior Courts, who preſumed to contradict the Judgment of the ſupream Court, have tempered the Severity of this Law, by ſeveral Explications and Exceptions; which have regard either to the *Manner* of paſſing this Decree by the higheſt Court, which an inferior diſobeyed; and that was when a Cauſe came before them upon an Appeal, (for it was not ſo criminal to diſobey every Sentence of the ſupream Court, but only ſuch as theſe,) or to the *Place* where it was made, which was to be no where elſe, but at God's Dwelling-Place, or to the *Things* about which the Decree was made; which ſome will have to be only weighty Matters: And the Act of Contumacy alſo was conſider'd; for he was not put to Death, they ſay, unleſs in open Court he declared a contrary Sentence. The Death he ſuffered was ſtrangling, and he could ſuffer in no other Place, but where this high Court ſat. See *Selden* of all theſe, in the Place before mentioned, *n.* 2, 3, 4, 5, 6. And it may be farther obſerved, that the Prophets themſelves were ſubject to the Power and Juriſdiction of this high Court, by whom they might be ſentenced to capital Puniſhment, if they taught contrary to the Law of God. But our Mr. *Thorndike* makes a Doubt, whether the Conſtitution which the *Jewiſh* Writers mention about a *rebellious Elder*, (as they call him who taught any Thing contrary to the Determination of this ſupream Court,) was ever in Force, or no? For it was made, becauſe of the Differences between the Schools of *Hillel* and *Sammai*, who lived not long before our Saviour's Time; when it appears by the Goſpel, that Nation had loſt the Power of Life and Death. See *Rights of the Church*, *Cap.* 5. *p.* 256.

*And thou ſhalt put away the Evil from Iſrael.*] This may refer either to the evil Perſon, or to the great Scandal and dangerous Example he gave, by reſiſting the higheſt Authority, and thereby breaking the Bond of Unity and Peace.

Ver. 13. *And all the People ſhall hear and fear, and do no more preſumptuouſly.*] This Puniſhment was intended to ſtrike a Terror into all the People, that they ſhould not adventure to oppoſe the ſupream Authority. And for this End, the Offender was to be kept in Cuſtody, as *R. Aquiba* underſtood this, till the next great Feaſt, (either of the *Paſſover*, or *Pentecoſt*, or *Tabernacles*,) and then executed, when the whole Nation, *i. e.* all the Males were preſent. This Mr. *Selden* obſerves (in the forenamed Place, *n.* 7.) is the moſt received Opinion; though *R. Jehuda* ſaith, they did not make the Sentence ſharper by a long Delay, but executed it preſently: And for the farther Publication of it, they ſent Letters to all the Tribes and Cities of *Iſrael*, to give Notice that ſuch a Man was executed at ſuch a Time for this Crime. See *Selden* there, *n.* 8.

Ver. 14. *And when thou comeſt into the Land which the* Lord *thy* God *giveth thee, and ſhalt poſſeſs it, and ſhalt dwell therein.*] When they had conquered the Land of *Canaan*, and were ſettled in it.

*And ſhalt ſay, I will ſet a King over me.*] The Jews commonly, from this and the next Verſe, fancy that God commanded them to make a King when they came to the Land of *Canaan*, and had a quiet Poſſeſſion of it; following herein the *Gemara* of the *Sanhedrim*, *Cap.* 2. Inſomuch that they have preſumed to make this an affirmative Precept, *a King of the People ſhould be choſen*; and quote this Place for it. To which ſome Learned Men among Chriſtians have ſeemed to incline; particularly *Petrus Cunæus*, *Lib.* II. *de Republ. Hebr. Cap.* 14. and *Guil. Schickardus*, in his *Jus Regium Cap.* 1. *Theor.* 1. But *Abarbinel* himſelf contradicts this; and ſo doth *Joſephus*, who obſerves that God intended they ſhould keep their preſent Government; but if they would have a King, he ſhould be one of their Brethren. For thus he interprets this Place, *Lib.* I. *Antiq. Cap.* 8. that *they ſhould not affect any other Government, but love the preſent, having the Law for their Maſter, and living according to them*; ἀρκεῖ γὰρ ὁ Θεὸς ἡγεμὼν εἶναι, *for it is ſufficient that* God *is your Ruler.* And then he adds, But if you deſire to have a King, ἔστω μὲν οὗτος ὁμόφυλος, *let him be one of your own Nation*, as it here follows in the next Verſe.

*Like as all the Nations that are about me.*] Such as the *Edomites*, who had been governed by Kings before the Days of *Moſes.* See *Gen.* xxxvi. 31.

Ver. 15. *Thou ſhalt in any wiſe ſet him King over thee.*] Inſtall, and receive him into the Throne.

*Whom the* Lord *thy* God *ſhall chooſe.*] They could not elect whom they pleaſed, but the firſt King, at leaſt, was to be appointed by God himſelf, who was their Supreme Governour. So the People underſtood it, when they deſired *Samuel*, who was their chief Ruler under God, to make them a King, (1 *Sam.* viii. 5.) but durſt not to preſume to ſet one up of themſelves. And to confirm them in this Opinion *Samuel* ſaith to *Saul*, 1 *Sam.* x. 1. *The* Lord *hath anointed thee to be Captain over his Inheritance*; and ſaith to all the People, *Ver.* 24. *See ye him whom the* Lord *hath choſen.* And accordingly when the Lot was to be caſt, to ſhew who was to be their King, *Samuel* bids all the Tribes preſent themſelves *before the* Lord, *Ver.* 19. And when it fell upon *Saul*, and they could not find him, they *enquired of the* Lord, and the Lord *anſwered* where he was, *Ver.* 22. In like Manner when *Saul* was rejected, the Lord himſelf appointed *David* to be anointed their King; and ſettled that Authority in his Family. And to determine which of his Sons ſhould have it, God himſelf appointed his immediate Succeſſor, *viz. Solomon.* For ſo *David* declares to all the Princes and the great Men, whom he aſſembled before his Death; *Of all my Sons, the* Lord *hath choſen Solomon to ſit upon the Throne of the Kingdom of the* Lord God *of Iſrael*, 1 *Chron.* xxviii. 5. And again xxix. 1. *David ſaid unto all the Congregation, Solomon my Son, whom alone* God *hath choſen, is yet young*, &c. But though it was thus in the Beginning of this Kingdom, yet God intended at length to make it hereditary, as appears from *Ver.* 20. of this Chapter.

*One from among thy Brethren ſhalt thou ſet over thee.*] *i. e.* ſaith the Tradition, mentioned by the Jews out of *Toſiphta*, the moſt ſelect and choice Perſon that could be found, not one of mean Extraction or Employment. This they fancy is meant by *from among thy Brethren.*

*Thou mayeſt not ſet a Stranger over thee, which is not thy Brother.*] This the Jews extend to all Offices whatſoever, as *Maimonides* reports their Senſe. See *Selden*, *Lib.* VI. *de Jure Nat. & Gent. Cap.* 20. *p.* 647. And by thy *Brother* ſome of them underſtand one that was an *Iſraelite*, both by Father and Mother; though others think it ſufficient, if a King was an *Iſraelite* by the Mother's Side. See there, *Cap.* 22. which in his Book *de Succeſſion. ad Pontificat. Lib.* II. he ſhews was ſufficient for any Dignity among the *Iſraelites*, but only the Prieſthood. See alſo *Lib.* III. *de Synedr. Cap.* 9. *n.* 6. where he obſerves the *Talmudiſts* ſay, the great *Sanhedrim* was to ſee that no King but one thus qualified was ſet over the People; which, when there was ſuch a Court, may be allowed to be true; though all the Power which they aſcribe to their *Sanhedrim* over their Kings, is by no means to be admitted; but is an apparent Figment: For it is manifeſt out of the Bible, that their Kings had that very Power which they aſcribe to the *Sanhedrim*; particularly, it is notorious that *Solomon*, by his own Power put *Abiathar* out of the Office of High-Prieſt, 1 *Kings* ii. 6, 26. which Judgment the *Talmudiſts* ſay belonged only to the great *Sanhedrim.* In like Manner other Kings judged Prophets; which they appropriate to the ſame Court.

Ver. 16. *But he ſhall not multiply Horſes to himſelf.*] There is no certain Number determined; but the Jews well reſolve, that he was not to keep them for meer Pomp and State, but only ſo many as were for Uſe and Service; to draw his Chariot, for inſtance, and for the Guard of his Perſon; but he was to take Care that he did not burden his People by too many, under this, or any other Pretence: And therefore not to keep up a Body of Horſe for War. For among the Jews their Armies conſiſted altogether of Foot-Men; there being no Breed of Horſes in that Country; and their People, who were all Husbandmen and Shepherds, being accuſtomed to Labour, and to run as ſwiftly as a Horſe, 2 *Sam.* ii. 18. xviii. 19, 22, &c. Certain it is, that in the Days of *David* they had no Horſe-Men in their Army; for when *Abſalom* loſt the Battle and fled, it was upon a Mule that he indeavoured to make his Eſcape. And though *Solomon* was ſo prodigiouſly rich, that he was able to maintain Forty thouſand Stalls of Horſes for his Chariots, and twelve thouſand Horſe-Men, (1 *Kings* iv. 26.) yet ſucceeding Kings could not keep up ſuch an Expence; but when they had Occaſion ſent for Succours from *Egypt*, which commonly conſiſted of Horſe-Men. Now one of the Reaſons the Jews give why their King was *not to multiply Horſes*, is, leſt he ſhould be puffed up with Pride; for an Horſe being a ſtately Creature, his Rider is often ſwoln with an high Conceit of himſelf, as more than one of the Heathen have obſerved. See *Bochart*, in his *Hierozoicon*, *Lib.* II. *Cap.* 9. *Nachmanides*, gives another good Reaſon, leſt he ſhould confide and truſt in the Power of his Horſe-Men more than in God. See *Schickard*, in his *Miſchpat Hammelech*, *Cap.* 3. *Theorem* 10. But the chief Reaſon is given by *Moſes* himſelf in the next Words, Leſt they ſhould be tempted to go to *Egypt*, with which Country it was dangerous to have Familiarity.

*Nor cauſe the People to return to Egypt, to the End that he ſhould multiply Horſes.*] Send his People thither to buy Horſes for him, it being a Country that abounded with them, as *Judea* did with Aſſes. For when *Sheſhak*, King of *Egypt*, (whom the Greek Writers call *Seſoſtris*,) came againſt *Jeruſalem*, there were threeſcore thouſand Horſe-Men in his Army, 2 *Chron.* xii. 3. Which ſhews how they abounded with Horſes in that Country in thoſe Days, though in After-times they did not care to breed them. They might indeed have Horſes out of other Countries, as well as *Egypt*, but not ſo eaſily, nor ſo good: Which made *Solomon* ſend thither, and *Pharaoh* ſet a great Price upon them; becauſe he knew their Value, and that they could not furniſh themſelves ſo eaſily with them elſewhere, 1 *Kings* x. 28, 29.

*Foraſmuch as the* Lord *hath ſaid unto you, ye ſhall henceforth return no more that Way.*] Or the firſt Words may be render'd, *Foraſmuch as the* Lord *ſaith unto you*, &c. as he did now by him, that they ſhould not maintain Traffick with the *Egyptians*, at leaſt while they continued Idolaters. We read, indeed, that many *Jews* went thither, and *Urijah* the Prophet fled thither, *Jerem.* xxvi. 21. of which the *Jews* give this Account: *Firſt*, Some ſay this was but a temporary Conſtitution, which was not to laſt always. *Secondly*, They diſtinguiſh about the Way of returning thither; conceiving that they might not go thither out of the Land of *Iſrael*, but they might out of another Country whither they were driven. *Maimonides* thinks they might go thither as Merchants, but not fix their Dwelling there. But the true Meaning is, that they might not voluntarily go thither upon any Account, at leaſt while they remained, as I ſaid, ſo corrupted in their Religion and Manners, as they were at this preſent: For there is an expreſs Law, *Levit.* xviii. 3. *According to the Works of the Egyptians ye ſhall not do.* See *Schickardus*, in the forenamed Place, *p.* 78. Whence thoſe Words of the Prophet *Iſaiah*, where, when he ſaith the Land of *Iſrael* was *full of Horſes*, he adds, *their Land alſo is full of Idols*, *Iſaiah* ii. 7, 8. For by multiplying the one, they multiplyed the other. And therefore though *David* did reſerve ſome Chariots and Horſe-Men, which he took in his Conqueſts, for his own Uſe, yet no great Number, 2 *Sam.* viii. 4. But ſtill great Men rode upon Mules (2 *Sam.* xviii. 9. 1 *Kings* i. 33, 38, 41.) as they had done in the Days of the *Judges*, v. 10. x. 4. xii. 14.

Ver. 17. *Neither ſhall he multiply Wives to himſelf.*] This is not a Prohibition to take more Wives than one, but not to have an exceſſive Number, after the Manner of the Eaſtern Kings, whom *Solomon* ſeems to have imitated: I ſee no Ground for what the *Jews* ſay, that he might have *Eighteen*. See *Schickard*, in the Book above named, *Cap.* 3. *Theor.* 9. *Selden's Uxor. Hebr. Lib.* I. *Cap.* 8. *Buxtorf. de Sponſal. Pars* I. *Sect.* 40. For the Proof which *R. Solomon* and *Bechin* give of it is very weak; which is, That *David* having already ſix Wives, (2 *Sam.* v. 13.) the Prophet tells him, if he had not offended God, he would *moreover have given him ſuch and ſuch Things*, i. e. ſay they, twice as many Wives, 2 *Sam.* xii. 8. Much leſs is there any Ground for what they ſay, that if he took more than his Number, he was to be ſcourged by the Authority of the *Sanhedrim*, as he was, they pretend, for the Breach of any of theſe Precepts here mentioned. See *Selden Lib.* II. *de Synedr. Cap.* 9. *n.* 5. Which *Grotius* indeed endeavours to ſoften, by affirming that theſe Laſhes were no Diſgrace to him, becauſe he received them voluntarily, in Token of his Repentance; and therefore was not ſcourged by the common Executioner, but by ſuch a Perſon as he himſelf choſe to give this Correction; and he received alſo ſuch a Number of Stripes as he himſelf pleaſed, and no more, *Lib.* I. *de Jure Belli & Pacis*, *Cap.* 3. *Sect.* 20. But this is directly againſt *Maimonides*, who ſaith, in downright Words, that the *Sanhedrim* appointed this Chaſtiſement; as *Selden* obſerves in another Place, *Lib.* III. *de Synedr. Cap.* 9. *n.* 5. And there is no Example in the whole Book of God of any ſuch Juriſdiction which the *Sanhedrim* had over their Kings; but all this may well be look'd upon as a meer Invention of the Jewiſh Doctors, to magnify the Power of their great Council.

*That his Heart turn not away.*] From all ſerious Buſineſs and Employment, whilſt he was careſſing and ſtudying to pleaſe a Multitude of Women: Some underſtand it, leſt they turned their Heart away from God, and the Duties of Piety, of which there was great Danger, if he married Worſhippers of ſtrange Gods as *Solomon* did. Otherwiſe, I ſhould think it might be interpreted, of turning his Thoughts from minding his People, and their Good and Welfare; which muſt needs ſuffer much, when they were burdened with a great Company of Wives, who were to be richly maintained and provided for.

*Neither ſhall he greatly multiply to himſelf Silver and Gold.*] No more, ſaith the *Sanhedrim* (*Cap.* 2.) than would pay Stipends to his Servants, &c. Others of them ſcan the Words more nicely, and obſerve, That *firſt*, he is forbidden to multiply Gold and Silver *greatly*, that is, to content himſelf with moderate Riches, and not ſet himſelf to heap up Treaſure, which could not be done commonly without great Oppreſſion of his Subjects. And, *ſecondly*, he is forbidden to multiply them *to himſelf*: But for the publick Benefit he might lay up Money in the Treaſury at the Temple, though in his own Coffers, for his private Intereſt, he might not. See *Schickard* in his *Miſchpat Hammelech, Cap.* 3. *Theorem* 11. where he produces their Anſwer to this Queſtion, How ſhould the King be able to manage a War, or do any other great Thing, if he did not furniſh himſelf with good ſtore of Gold and Silver? He might, ſay they, fill the publick Exchequer, though not his own private Bags: And that for two Reaſons; *Firſt*, Leſt he ſhould wax proud and haughty, when his Purſe ſwelled: And *Secondly*, Leſt he ſhould be tempted to ſqueeze his Subjects, and exact more from them than they were able to bear; as *Solomon* ſeems to have done, whoſe Treaſurer the People ſtoned, 1 *Kings* xii. 18.

Ver. 18. *And it ſhall be, when he ſitteth on the Throne of the Kingdom, that he ſhall write him a Copy of this Law in a Book.*] Not only of this Book of *Deuteronomy*, but of the whole Law, and that with his own Hand, as a Means to fix it more in his Mind: Inſomuch, that though a Copy was left him by his Father, he was notwithſtanding to tranſcribe one himſelf, as the *Jews* ſay, in the *Gemara Sanhedrim, Cap.* 2. *Sect.* 13. All this is very agreeable to theſe Words; but whether he was bound, if he had not written a Copy before he was King, (as every private *Iſraelite* they ſay, was bound to do,) to write two when he ſat on the Throne, may be doubted; for it cannot, without Violence, be drawn from theſe Words; and their Authority is not ſufficient to warrant it: They give, indeed, a plauſible Reaſon for it, that the one he was to carry about with him whitherſoever he went, and to read in the other at home: But why one Copy might not ſerve for both theſe Purpoſes, I do not ſee.

*Out of that which is before the Prieſts the Levites.*] He was not to write one Word of it out of his Memory meerly, or any private Man's Copy, but out of the Book which was in the Sanctuary, where the Original and uncorrupted Copy was in the Cuſtody of God's Miniſters: There are a great many Rules the *Jews* give, about the right Writing of this Copy, which may be ſeen in *Guil. Schickardi Miſchpat Hammelech, Cap.* 2. *Theorem* 5.

Ver. 19. *And it ſhall be with him.*] Whereſoever he was, either in the Camp, or at Home, or in any other Place, provided it was pure, and free from Filth, as the *Jews* limit it. See there, *Theor.* 6.

*And he ſhall read therein all the Days of his Life.*] Diligently ſtudy it, not ſpending his Time, as *Maimonides* gloſſes, in drinking and making merry, but in learning the Law of God. See there, *p.* 53. From the Neglect of this Precept, their Kings became ſo ignorant of the Laws of God, and of their Obligation to obſerve them, that in the Days of the good King *Joſiah*, he was ſtrangely ſtarted at what he heard read out of this Book of the Law, when it was found in the Temple, where it had long lain without any Knowledge of it.

*That he may learn to fear the* Lord *his* God.] Be preſerved in the true Religion.

*To keep all the Words of this Law, and theſe Statutes, to do them.*] Be acquainted with his whole Duty, and perform it conſtantly. See *Joſh.* i. 8.

Ver. 20. *That his Heart be not lifted up above his Brethren.*] Not imagining himſelf to be above all Laws, nor ſlighting his Subjects, as unworthy of his Notice, but taking a due Care to promote their Happineſs. "For as the Scriptures, ſaith *Maimonides*, provided the King ſhould have great Honour done him, obliging all to reverence him, ſo it commands him to be lowly in Heart, and not to carry himſelf inſolently: Let him be gracious, and full of Clemency to Little and Great, ſo ſhall he go out, and come in with the Love and good Wiſhes of them all." Unto which *Nachmanides*, adds this pious Reflection, *If the Scripture deters Kings from Pride and Haughtineſs of Heart; how unbecoming is it in other Men, who are far inferior to them?* &c.

*And that he turn not aſide from the Commandment to the Right Hand, or the Left.*] Neither by changing the Laws, on Pretence of making better; nor by abrogating them, on Pretence of their Inconveniency: But where the Divine Law was not clear, or where nothing was there defined, he might by his Authority make new Conſtitutions, as *David* and *Solomon* did, as well in Sacred, as in Civil Matters.

*To the End that he may prolong his Days in his Kingdom; he, and his Children, in the midſt of Iſrael.*] This ſhews that God intended to eſtabliſh a ſucceſſive Right in that Family to which he choſe to give the Kingdom, if they continued in a conſtant Obſervation of his Laws. And, indeed, there is no Way to eſtabliſh and perpetuate a Family in the Throne, like the due Obſervation of Laws, though they be but human, not divine Laws: For as *Ariſtotle* truly ſaid, *He that commands the Law, ſhall govern all*, (i.e. all Things be order'd according to Law,) δοκεῖ κελεύειν ἄρχειν τὸν Θεὸν καὶ τοὺς νόμους, *ſeems to command that* God *ſhould rule, and the Laws: But he that bids a Man to rule without Laws*, (according to his own Will,) προστίθησι θηρίον, *ſets up a Beaſt to govern.* And above all Things, he ought to endeavour to win the Love of his Subjects, by Humility and Clemency; as the ſame *Ariſtotle* taught *Alexander*, if we may believe *R. Jedaja*, in his Book called *Mibchar Happeninim*, where he reports a Letter of his to that great Prince, adviſing him to gain the Affection of his People by a gentle Government, which is far better than to rule tyrannically by Force and Violence: *For to what Purpoſe is it to have Poſſeſſion of their Bodies, when the true Poſſeſſion is to be Maſter of their Hearts? Get Poſſeſſion of their Hearts by Clemency, and that will draw their Bodies along with them.*

## CHAP. XVIII.

Verſe 1. THE *Prieſts, the Levites, and all the Tribe of Levi.*] Or, even the whole Tribe of *Levi.* See xvii. 9.

*They ſhall have no Inheritance with Iſrael.*] As had been ſaid *Numb.* xviii. 20. and here in this Book, x. 7. Which made it the more neceſſary, *Moſes* ſhould remind the People of that Maintenance God had appointed for them, which unleſs it was duly given them, Religion could not be ſupported; and conſequently the Government (of which he had been ſpeaking) would be quite confounded.

*They ſhall eat the Offerings of the* LORD *made by Fire.*] Not the *Burnt-Offerings*, which were wholly GOD's; but all other Offerings, of which a Share was appointed for the Prieſts the Sons of *Aaron*, *Numb.* xviii. 9, 10, 11, 18, 19.

*And his Inheritance.*] That is, the Inheritance of the LORD, of whom he ſpoke before, who had reſerved certain Oblations to himſelf, and beſtowed them upon the Prieſts: They are mentioned *Numb.* xviii. 8, 9. and *Ver.* 12, 13, 14, 15. where he firſt ſpeaks of the Firſt-Fruits, and the Firſt-born, which were all *brought unto the* LORD, and by him given to them. In like Manner, all the Tithes of the Land are ſaid to be an *Heave-Offering unto the* LORD, *Ver.* 24. where he ſaith, [*I have given them to the Levites to inherit.*] So theſe two, *The Offerings of the* LORD *made by Fire*, and *his Inheritance*, comprehend all that belonged to his Miniſters whether Prieſts or Levites.

Ver. 2. *Therefore ſhall they have no Inheritance among their Brethren; the* LORD *is their Inheritance, as he hath ſaid unto them.*] The LORD had given them that Part and Portion of the Offerings, which were peculiarly his own; and therefore is ſaid to be their Inheritance, becauſe they enjoyed *his Inheritance*, as theſe holy Things are called in the foregoing Words. See *Numb.* xviii. 20, 24. and *Joſh.* xiii. 14, 33.

Ver. 3. *And this ſhall be the Prieſts Due from the People.*] Beſides thoſe Things that GOD gave them, which peculiarly belonged to him.

*From them that offer a Sacrifice.*] Of *Peace-Offerings*, which are ſometimes called ſimply a *Sacrifice*, (*Levit.* xvii. 5, 8. *Numb.* xv. 3.) in which the People had a conſiderable Intereſt.

*Whether it be Ox, or Sheep.*] Under *Sheep* are comprehended *Goats* alſo, as I have obſerved. See *Levit.* iii.

*And they ſhall give unto the Prieſt the Shoulder.*] Together with the Breaſt; as we read *Lev.* vii. 32, 33, 34.

*And the two Cheeks, and the Maw.*] Theſe were not given to the Prieſts before, but were now added to their Portion, being accounted the beſt Part of the Beaſts; for as the *Cheeks* were the beſt Part of the Head, and the *Shoulder* and *Breaſt* the beſt of the other Members of the Body, ſo the *Maw* was the principal Part of the Entrails, as *Maimonides* obſerves, *P.* III. *More Nevochim*, *Cap.* 39.

By the *Maw* is meant the Stomach; and in Beaſts that chew the Cud, who have four Stomachs, that which is called by the Greeks ἤνυστρον, *viz.* the loweſt of them, which had this Name, becauſe the Digeſtion which is begun in the other, is here perfected and compleated: And it appears that this Part of the Entrails was accounted by the Antients a great Dainty, as *Bochartus* proves out of *Ariſtophanes*, in his *Hierozoicon*. *P.* I. *Lib.* II. *Cap.* 45. *p.* 505.

Ver. 4. *The Firſt-Fruits alſo of thy Corn, of thy Wine, and of thy Oil.*] See *Numb.* xviii. 12. To which it may be uſeful to add this out of *Maimonides*, (who hath diſtinctly repreſented the Order wherein all Oblations were made,) that after the Fruits of the Earth were gathered, every Man was bound to bring a *fiftieth* Part of them, as a Firſt-Fruits to the Prieſts, which was called *Trumah gedolah*, the great Oblation, of which *Moſes* ſpeaks in this Place: And next of all, he ſeparated a *tenth* Part of the whole from the reſt, which was *Maaſher Riſhon*, the firſt Tithe, and given to the *Levites*, *Numb.* xviii. 24. Then out of what remained, another *tenth* Part was taken, called *Maaſer Sheni*, the ſecond Tithe, which was every third Year given to the Poor, and in the two intermediate Years, ſpent in Feaſting at the Houſe of GOD, *Deut.* xiv. 28. So that, for Inſtance, if a Man had preſſed out an hundred and two *Logs* of Oil, he ſent two of them as Firſt-Fruits to the Prieſt, and then ten more, as Tithe to the *Levites*, and deducted nine Parts more out of the Reſidue for the Poor; by which it appears, that one and twenty Parts of an hundred and two, that is, a fifth Part of the Whole, was ſeparated for pious and charitable Uſes. See *Schickard*, in his *Jus Regium*, *Cap.* 4. *Theorem* 15.

*And the Firſt of the Fleece of thy Sheep ſhalt thou give him.*] This is comprehended under *Firſt-Fruits*, but never particularly mentioned before now: And though the Quantity is not mentioned, yet the *Jews* have adventured to determine, that leſs than one Fleece in ſixty was not accepted. For ſo they ſay of all other Firſt-Fruits, that a *ſixtieth* Part of the Whole, was the leaſt that any Man gave; and he was accounted a covetous Man, if he gave no more; they that were indifferently good, giving a *fiftieth* Part, and liberal Perſons the *fortieth*. By this Means the Prieſts were provided with Cloaths, as by other Offerings with Food. And the Wooll alſo, as they call it, of Goats (which were ſhorn in theſe Countries) is comprehended under the *Fleece of Sheep*.

Ver. 5. *For the* LORD *thy* GOD *hath choſen him out of all thy Tribes, to ſtand to miniſter in the Name of the* LORD.] This was the Office of a Prieſt, to offer Sacrifices unto GOD, and to bleſs the People in his Name.

*Him and his Sons for ever.*] The Family of *Aaron*, of which he is principally ſpeaking. Who, when they were few in Number, all miniſter'd unto GOD; but afterward they took their Courſes of Attendance. And, as the *Jews* ſay, there were eight Courſes before *Moſes* died; *four* of the Family of *Eleazar*, and as many of *Ithamar*'s, which in *David*'s Time were enlarged into four and twenty Courſes. See *Selden*, *Lib.* I. *de Succeſſion. in Pontificat. Cap.* 1.

Ver. 6. *And if a Levite.*] By a *Levite* he ſeems here to mean a Prieſt. See *Ver.* 1. For they only could miniſter unto GOD, and the *Levites* miniſtred unto them.

*Come from any of thy Gates out of all Iſrael.*] From any City, in any Tribe of *Iſrael*.

*Where he ſojourned.*] *i. e.* Leave the Country where he hath been wont to live.

*And come with all the Deſire of his Mind, unto the Place which the* LORD *ſhall chooſe.*] With a ſincere Affection to devote himſelf to the perpetual Service of GOD at the Sanctuary; ſo that inſtead of coming in his Courſe, he would always wait there, and never ſtir from that Place.

Ver. 7. *Then he ſhall miniſter in the Name of the* LORD *his* GOD.] Attend continually at the Altar, to do all the Service of the Sanctuary. The LXX. tranſlate it, *He ſhall miniſter to the Name of the* LORD, *i. e.* to the Divine Majeſty, who dwells there.

*As his Brethren the Levites do.*] As all thoſe do who live at that Place.

*Which ſtand there before the* LORD.] To miniſter unto him: This was the Caſe of *Samuel.*

Ver. 8. *They ſhall have like Portion to eat.*] This ſhews that he is ſpeaking of the Prieſts; for the *Levites* did not eat of the holy Things offered at the Altar: And the Meaning is, That the reſt of the Prieſts who waited there, ſhould allow him the ſame Portion which they themſelves had in the Sacrifices.

*Beſides that which cometh of the Sale of his Patrimony.*] Which was to remain proper to himſelf, and not be divided with other Prieſts at *Jeruſalem* (ſuppoſe) where he miniſter'd. The *Hebrew* Words are ſomething obſcure being *beſide his Sales by,* or *unto the Fathers,* 'that is, ſuch Poſſeſſions as their Fathers purchaſed, and left to them: For though the Prieſts had no Share in the Land of *Canaan* given them at the Diviſion of it, yet they might purchaſe Houſes, and Goods, and Cattle; and ſometimes they purchaſed Fields, as we read *Abiathar* had Fields of his own at *Anathoth,* 1 *Kings* ii. 26. and the Prophet *Jeremiah,* who was a Prieſt alſo, purchaſed a Field of his Uncle's Son in his own Town, *Jer.* xxxii. 7, 8, *&c.*

But the *Jews* make a quite different Conſtruction of theſe *three* Verſes, which they underſtand in this Manner, That if any *Levite* (*i. e.* Prieſt, for they only miniſter'd before GOD) came up out of the City where he commonly reſided, out of pure Devotion to attend at the three ſolemn Feaſts, which were held at the Place where the Sanctuary was, (where they were bound to wait, only when their Courſe came, but at theſe Feaſts might all come and miniſter in the Sanctuary,) his Brethren, whoſe Week it was then to attend, ſhould both admit him to miniſter before GOD with them, and alſo give him an equal Portion with themſelves in the extraordinary Sacrifices which were then offered at thoſe Feſtivals, except only thoſe which were peculiarly aſſigned to them whoſe Week of waiting at the Altar it then was; who by the Ordinance of God, delivered to *Moſes* and *Aaron,* (who, they ſuppoſe, are here called *the Fathers,*) were to have the Right Shoulder of the *Peace-Offerings.* See *Levit.* vii. 33. Where it is ſaid, *He among the Sons of* Aaron *that offereth the Peace-Offerings and the Fat, ſhall have the Right Shoulder for his Part*; in which none other was to participate. But why this ſhould be called *the Sales,* I do not underſtand, unleſs we interpret it as *Foſterus* doth, *Venditiones,* i. e. *res venditas à patribus,* Things ſold by the Fathers, that is, appropriated by them, (to the particular Prieſt that offered the Sacrifice,) as Things ſold are to thoſe that buy them.

Ver. 9. *When thou art come into the Land which the* LORD *thy* GOD *giveth thee.*] The Land of *Canaan,* which the LORD was about to beſtow upon them, according to his Promiſe.

*Thou ſhalt not learn to do after the Abominations of thoſe Nations.*] Now he returns to warn them again not to fall into the Idolatry and the Superſtitions of the Country, whither they were going. See *Levit.* xviii. 3.

Ver. 10. *There ſhall not be found among you.*] So as to be tolerated.

*Any one that maketh his Son or his Daughter to paſs through the Fire.*] This was the moſt abominable Idolatry practiſed in that Country whither they were going, who conſecrated their Children in this Manner to *Moloch,* or the Sun, of which I have ſaid ſufficient, *Levit.* xviii. 21. Therefore I ſhall only add here, that this wicked Cuſtom ſeems to have flowed from this Country of the *Phenicians* and *Tyrians* unto the *Carthaginians*; who were guilty of the Impiety of ſacrificing their Children, as they did alſo here unto *Moloch, Levit.* xx. 2, 3. which ſpread itſelf, in a Manner, over all the World, as many have ſhewn; particularly *Joh. Geuſius,* in his Treatiſe *de Victimis Humanis, Pars* I. *Cap.* 11. and it was found among the *Americans,* when that New World was diſcovered. See alſo *P.* II. *Cap.* 5.

*Or that uſeth Divination.*] Of which there were many Sorts; and one was, by raking into the Bowels of their Sacrifices, particularly of human Sacrifices; by the Obſervation of which they pretended to foretell Things, as many Authors teſtify. Yea, they offered little Children on purpoſe, that thereby they might make their Auguries, as the ſame *Geuſius* hath obſerved in that Book, *Cap.* 21. Unto which, perhaps, there is a peculiar Reſpect in this Place; for I find moſt of the Things, here mentioned, joined in other Places with *making their Children paſs through the Fire,* particularly 2 *Kings* xxi. 6. 2 *Chron.* xxxiii. 6. And the Prophet *Ezekiel* ſeems to intimate, that hereby they divined, when he charges the *Iſraelites* with this Crime, xx. 26, 31. For he adds, *Shall I be enquired by you, O Houſe of Iſrael,* who have enquired, that is, by making your Children paſs through the Fire?

But it muſt be confeſſed that the Hebrew Words *Koſem koſemim* (which we tranſlate *uſeth Divination*) are by many thought to have a peculiar Reſpect unto ſuch as uſed to divine by caſting or drawing of Lots. And the Word, as our Learned Dr. *Caſtell* obſerves, is ſo uſed in the Arabian Language for *Diſtribution of Lots.* Which ſort of Divination was much in Uſe among the *Greeks* and *Romans*; and had been ſo, it is very likely, in more antient Times among the Eaſtern Nations: For nothing is more known than the *Sortes Præneſtinæ,* and *Pativinæ* among the *Romans*; and the *Dodonææ,* and *Dindymenæ,* and many others, among the *Greeks,* particularly that at *Bura* in *Achaia,* where there was a Cave in which was the Image of *Hercules*; before which, they who reſorted thither to enquire Directions in any Caſe, or the Succeſs of any Affair, uſed to fall down, and ſay their Prayers, and after that to throw four Dice upon the Table, and by the Letters or Marks upon which they fell, the Divination was made; as *Pauſanias* deſcribes it in his *Achaica.*

*Achaica.* In other Places they uſed them in a different Manner, and the antient *Arabians* divined by Arrows, as our famous Dr. *Pocock* hath ſhewn in his Notes upon *Gregor. Abulfarajus* his Book, concerning the *Original and Manners of the Arabians*, *p.* 327, 328, &c. Where he deſcribes the Manner of it, and ſhews that it was performed before ſome Idol, and therefore was ſtrictly forbidden by *Mahomet* in his *Alcoran*, as a Diabolical Invention. In which he ſeems to have imitated *Moſes*, who may be thought here to forbid ſuch Kind of Divination; which was in Uſe among the Eaſtern People in the Days of the Prophet *Ezekiel*, xxi. 21. where we find the ſame Word *Koſem*, which that Learned Author thinks is illuſtrated by that *Arabian* Cuſtom.

It is to be noted alſo, that they uſed to divine *by a dead Man's Skull*, as our Dr. *Windet* hath obſerved out of the *Sanhedrim*, *Cap.* 7. and *Maimonides*. Which Cuſtom the Greeks likewiſe followed; for *Palladius* relates how *Macarius* enquired πρὸς τὸ ξηρὸν κράνιον, *at a dry Skull*, &c. See *Windet*, in his Book *de Vitæ functorum ſtatu*, *Sect.* 1.

Several Sorts of ſuch kind of Perſons there were among the *Edomites*, *Moabites*, and other Nations near *Judea*, who in the Days of *Jeremiah* deceived the People with their Divinations, Prophecies, Dreams, Enchantments, and Sorceries, as we learn from *Jerem.* xxvii. 3, 9.

*Or an Obſerver of Times, or an Enchanter.*] Of theſe I have ſaid enough upon *Levit.* xx. 26.

*Or a Witch.*] This Word ſignifies worſe than any of the former, *viz.* one that doth Miſchief unto Men or Beaſts by Evil Arts: Concerning which ſee upon *Exod.* xxii. 18. Unto which I ſhall here add, That the Jewiſh Nation have been extremely addicted to Witchcraft, and ſome of their famous *Rabbins* have been ſuſpected of it. See *J. Wagenſeil* upon *Sota*, *p.* 529.

Ver. 11. *Or a Charmer.*] There are various Conjectures about the Meaning of the Hebrew Words *Chober chaber*; which importing ſomething of *Society*, or *Conjunction*, ſome tranſlate *Fortune-Teller*, who by the Conjunction of the Planets pretends to predict future Things; others, one that hath Society with Evil Spirits, which is mentioned afterwards in another Word. *Job Ludolphus* ſeems to me to have given the plaineſt Account of the Words, which he tranſlates *congregans Congregationem*, gathering together a Company. For it was an ancient Way of Enchantment, to bring various Kinds of Beaſts into one Place, which the *Rabbins* diſtinguiſh into the *Great Congregation*, and the *Little Congregation*: The Great was when they aſſembled together a great Company of the larger Sort of Beaſts; and the Leſs, when they gathered together as great a Company of the ſmaller, ſuch as Serpents, Scorpions, and the like: But we cannot be certain of this; though *Telezius* tell us, it is in Uſe at this Day in the Eaſtern Countries. For ſo he deſcribes the Election of the King of *Gingir*, that he ſtood compaſſed about with *Lions*, *Tygers*, *Leopards*, and *Dragons*, which by Magical Arts were gathered together as his Guard and Courtiers. See *Ludolphi Comment. in Hiſtor. Æthiop. Cap.* 16. *Numb.* 116.

But the common Interpretation which the Jews give of *Chober chaber* is, that he is one who uſes ſtrange Words, which have no Signification; but he pretends are powerful to charm a Serpent, (for inſtance,) that it ſhall not ſting, or to preſerve from any other Harm. So *Maimonides*, in *Avoda Zara*, *Cap.* 11. And to this Sort of Superſtition the World was ſo addicted, that this Precept of *Moſes* could not bring the Jews quite off from it; but when they threw away other Charms, they uſed the Words of Scripture inſtead of them; pretending, for inſtance, to cure Wounds by reading that Verſe in the Law, *Exod.* xv. 26. *I will put none of theſe Diſeaſes upon thee*, &c. So we find they themſelves acknowledge in *Sanhedrim*, *Cap.* 2. *Sect.* 1. And *Maimonides* ſaith, in the forenamed Treatiſe, this is forbidden by *Moſes* in this Place, as much as any other kind of Charm; *for the Words of the Law are turned hereby to another Uſe than God intended in them*; *which was not for Healing the Body*, *but Curing the Soul.* And I ſee no Reaſon why it ſhould not be thought as great a Crime to uſe the *Schem Hamphoraſh* (as they call the Name *Jehovah*) to ſuch Purpoſes; and yet the *Jews* are ſo ſtupid as to imagine *Moſes* wrought all his Miracles by the Virtue of it. *Maimonides*, indeed, was ſo ſober as to reject this common Conceit, condemning thoſe who think there was a Power in the very Letters and Pronunciation of the Word, *Lib.* I. *More Nevochim*, *Cap.* 62.

*Or a Conſulter with Familiar Spirits*, *or a Wizard.*] Of theſe two ſee what I have noted *Levit.* xix. 31. and *Levit.* xx. 6.

*A Necromancer.*] In the Hebrew, one that *ſeeks to*, or *enquires of the Dead.* It is not eaſy to tell wherein this differs from one that had a *Familiar Spirit*, as we tranſlate it. For the Woman whom *Saul* conſulted, who had a Spirit, called *Oboth*, enquired alſo after this Manner; their Spirit, it ſeems, teaching ſuch Perſons to call for the Dead to appear to them: But ſome, perhaps, had not ſuch a Spirit, who notwithſtanding conſulted the Dead, by going to their Graves in the Night, and there lying down, and muttering certain Words with a low Voice, that they might have Communion with them by Dreams, or by their Appearing to them: Unto which the Prophet *Iſaiah* is thought to allude, viii. 19. xxix. 4. *Maimonides*, in *Avoda Zara*, *Cap.* 11. *Sect.* 15. thus deſcribes a *Necromancer*; He is one, who having afflicted himſelf with faſting, goes to the burying Place, and there lies down, and falls aſleep; and then the Dead appear to him, and tell him what he deſires. Such are they alſo, who put on a certain kind of Garment, ſpeak ſome uncouth Words, and make a Fume, and then lie down alone, that the Dead, whom they deſire, may come to them, and diſcourſe with them in their Sleep. To the ſame Purpoſe *Aben Ezra.* To this the Gentiles were very prone; and it was thought ſo high an Attainment to come to this Knowledge, that *Julian* the Apoſtate, who was ambitious to be acquainted with all the Heathen Myſteries, ſecretly practiſed this Νεκυομαντεία, in the moſt retired Part of his Palace, cutting up the Bodies of Virgins and Boys, to bring up the Dead to him; which was far more impious than what the *Talmudiſts* ſay, (in the Title *Beracoth,*) that ſuch Kind of People were wont to burn the Secundine of a black Cat, when ſhe had her firſt Kitlens, and beating it very ſmall, put ſome of the Powder upon their Eye, whereupon *Dæmons* appeared to them. See *Greg. Nazianz.* in his Invectives againſt *Julian, p.* 91. and St. *Chryſoſtom* in his Oration upon St. *Babylas.* I ſhall only add, that this was not only privately practiſed among the Gentiles, but there were alſo publick Places to which Men reſorted to conſult the Dead, particularly at *Theſprotis*, near to the River *Acheron*, where *Herodotus*, *Lib.* V. mentions a Νεκυομαντήϊον; and *Plutarch* (to name no more) mentions another at *Heraclea*, which *Pauſanias*, in his Diſtreſs, went to conſult, as he relates in the Life of *Cimon.*

Ver. 12. *For all that do theſe Things are an Abomination to the* Lord.] Becauſe they were invented by idolatrous People, if not by the Suggeſtions of evil Spirits.

*And becauſe of theſe Abominations the* Lord *thy* God *doth drive them out from before thee.*] Expelled the *Amorites*, and other wicked Inhabitants of the Country, where they practiſed theſe Abominations; which, no doubt, had ſome relation to Idolatry, and therefore were forbidden to the *Iſraelites.*

Ver. 13. *Thou ſhalt be perfect with the* Lord *thy* God.] This ſhews there was ſomething of Idolatrous Worſhip in all the forenamed Practices; which, if they followed, it was, in ſome Degree, to forſake the Lord, on whom they were wholly to depend, and ſeek to him alone in the Ways which he had preſcribed in his Laws. For this was to be *perfect with the* Lord; to have nothing to do with any other God, nor with the Rites and Ceremonies that were uſed in their Worſhip: And therefore the LXX. tranſlate this Word ſometimes by ἁπλόω, (*Job* xxii. 3.) as well as by τελειόω; for then they were *perfect* with God, when they kept his Worſhip ſimple and pure, without the Mixture of any foreign Religion: Which the whole Context ſhews to be the Senſe, both in the Words foregoing and following.

Ver. 14. *For thoſe Nations which thou ſhalt poſſeſs, hearkned unto Obſervers of Times, and to Diviners.*] The ancient Heathen, as *Strabo* tells us, *Lib.* VI. had theſe Diviners in ſuch Eſteem, ὥϛε ϗ βασιλείας ȣ̃ ἀξιῶσθαι, that they thought them worthy of the higheſt Authority. But God would not have his People ſo much as to conſult ſuch Perſons: For it appears by theſe Words, that not only they who were Diviners, (for inſtance,) but they who *hearkned* to them, were odious to God. For that even the Art of *Divination* depended upon ſome idolatrous Opinions and Practices, appears evidently, even from the moſt refined Account we have of it in ancient Authors: For inſtance, *Ammianus Marcellinus*, who, to acquit his Maſter *Julian* from the Suſpicion of Sorcery, which ſome ſaid he uſed, to get the Foreknowledge of Things future, makes it a principal Point of Wiſdom, not unworthy ſuch a Prince who was a profeſſed Lover of all Sciences, to offer placatory Sacrifices to draw in the Spirit of all the Elements, to endue him with a Spirit of Divination: For ſo his Words are in the Beginning of his One and twentieth Book: *The Spirit of all the Elements, being all Way and every Way invigorated with the fore-perceiving Motion of the Everlaſting* (i. e. the Heavenly) *Bodies, make us Partakers of the Gifts of Divining: And the ſubſtantial Powers*, ritu diverſo placatæ, *being rendered favourable by reſpective Rites*, (i. e. ſuch as were proper and ſuitable to each of them,) *convey Predictions to Mortality, as from ſo many perpetual Springs or Fountains, over which* (Subſtantial Powers) *the Goddeſs* Themis *is ſaid to preſide*, &c. Which ſhews that *Julian*, who called *Jupiter* the moſt high God, the King of all, yet courted other inferiour Powers, by ſuch Rites as he imagined would win their Favour: Which was rank Idolatry.

*But as for thee, the* Lord *thy* God *hath not ſuffered thee ſo to do.*] But abſolutely forbad it, *Lev.* xix. 31. xx. 6. where he warns them to have nothing to do with ſome of the Perſons here mentioned; and not only inſtructed them in the Way to live happily but eſtabliſhed an Oracle among them to be conſulted on all weighty Occaſions, and governed them by Men, whom he had endued with his Spirit, *Numb.* xi. 16, 17, 25. Therefore if any *Iſraelite* practiſed any of the Things here forbidden, though he did not worſhip any Idol, he was ſcourged by the Sentence of the Court of Judgment. See *Selden, Lib. de Jure Nat. & Gent. Cap.* 7.

Ver. 15. *The* Lord *thy* God *will raiſe up unto thee a Prophet.*] Since the *Jews*, as all other Nations, were extremely deſirous to know Things to come, *Moſes* reveals unto them from God a Thing future of the higheſt Importance, *viz.* the Coming of CHRIST, and the Greatneſs of his Authority; and in After-Times God revealed to them, by Degrees, the Time of his Birth, his Death, Reſurrection, *&c.* The *Jews* indeed commonly take theſe Words to be a Promiſe of a conſtant Succeſſion of Prophets, that ſhould be among them, to preſerve them from going to ſuch Diviners as were famous among their Heathen Neighbours; and thus many Chriſtian Interpreters make out the Connection of theſe Words with the foregoing. But though this may be allowed to be intimated, and this Promiſe be acknowledged to be partly verified in thoſe Prophets which God raiſed up from Age to Age after *Moſes*, for further Knowledge of his Will, (as the Promiſe of a Saviour was in part verified in thoſe Judges and Kings by whom God delivered his People from their Enemies,) yet it is very evident that he ſpeaks of a ſingle Prophet more eminent than all the reſt; and that theſe Words, in their moſt literal Senſe, cannot belong to any other Perſon, but the Messiah. So that albeit the Continuance of Prophets among this People, was a Means to prevent all Occaſions of conſulting Sorcerers, or Witches; yet the chief Ground upon which *Moſes* diſſuades them from ſuch Practices, according to the literal Connection of theſe Words with the foregoing, [*the* Lord *thy* God *hath not ſuffered thee to do ſo,*] i. e. to hearken unto Obſervers of Times and Diviners, was the Conſideration of their late mighty Deliverance by *Moſes*; the Excellency of their preſent Law, which God had given them for their Direction; and their Expectation of a greater Law-giver in future Times, when the firſt Covenant ſhould wax old, and Prophecy itſelf for a long Time fail, as it did before the Coming of this great Prophet, the LORD CHRIST. To this Purpoſe Dr. *Jackſon*, in his *Third* Book upon the Creed, *Cap.* 21. *Paragr.* 19.

*From the Midſt of thee, of thy Brethren.*] It was a great Honour to them to have ſuch a Prophet, as is here ſpoken of, ariſe out of their Nation; but as he was after a peculiar Sort *raiſed up by* JEHOVAH, not meerly by the External Aſſiſtances or Impulſion of his Spirit, (to uſe the Words of the ſame excellent Perſon, *Paragr.* 9.) but by intrinſick Aſſumption into the Unity of his Perſon; ſo likewiſe he was raiſed up in a ſtrict and proper Senſe *from the Midſt of them*, being, as it were, extracted out of a pure Virgin, as the firſt Woman was out of the Man, by the Almighty's own immediate Hand.

*Like unto me.*] This ſhews he ſpeaks of a ſingle Prophet, and not of a conſtant Succeſſion of Prophets, there being none of them like to *Moſes*, whom GOD himſelf diſtinguiſhed from them all, *Numb.* xii. 6, 7, 8. And accordingly that Divine Writer, who added thoſe Verſes which are at the End of this Book, (concerning the Death of *Moſes*,) teſtifies that there never roſe in *Iſrael* a Prophet like to *Moſes*. See *Deut.* xxxiv. 10. It is commonly thought to be done by *Ezra*, who hath effectually confuted all the Conceits of *R. Bechai*, *Aben-Ezra*, *Abarbinel*, and other *Jewiſh* Doctors, who take either *Joſhua* or *Jeremiah* to have been this Prophet. If *Joſhua*, as ſome fancy, added theſe Words, then he excluded himſelf from being the Perſon; nor did *Joſhua* act as a Prophet, but as a Judge or Governor: And *Jeremiah* is acknowledged by *Abarbinel* himſelf to be inferior to *Iſaiah*: For though in his Preface to his Commentary upon *Jeremiah*, he mentions fourteen Things wherein he was like unto *Moſes*, and ſaith he propheſied juſt *forty* Years, as *Moſes* did; yet, in his Commentary upon the leſſer Prophets, he prefers *Iſaiah* before them all, and cenſures the Rudeneſs of *Jeremiah*'s Language, in many Things preferring *Ezekiel* to him. So little do theſe Doctors agree in their Interpretation of this Prophecy, which can belong to none of their Prophets which ſucceeded *Moſes*, (who were all much inferior to him,) until *He* came, who perfectly reſembled him, but was much ſuperior to him. See *Ver.* 18. And thus the antient *Jews* underſtood this Prophecy; for though *Maimonides* only ſaith, the *Meſſiah* ſhould be indued with Wiſdom greater than *Solomon*'s, and ſhould equal their Maſter *Moſes*, yet thoſe before him proceeded a great deal further. This being a common Saying among them, which *Abarbinel* himſelf remembers, in his Commentary upon the ſmall Prophets, *He ſhall be exalted above* Abraham, *lifted up above* Moſes, *and higher than the Angels of the Miniſtry*. Nor is the *Cabbaliſtical* Obſervation, mentioned in *Baal-Hatturim*, to be quite neglected; which is, that this Verſe begins and ends with the Letter *Nun*, which is the numeral Letter for *Fifty*, importing that to the Prophet here promiſed ſhould be opened the fifty Gates of Knowledge, forty-nine of which only were opened to *Moſes*. And that this Verſe alſo conſiſts of ten Words, to ſignify, that *they were to obey this Prophet no leſs than the ten Commandments*: Which Obſervation, it muſt be confeſſed, is weakly grounded, but contains a moſt illuſtrious Truth, and ſhews that they believed *Moſes* here ſpeaks of the *Meſſiah*.

*Unto him ſhall ye hearken.*] As they had engaged themſelves to do: It will appear from the following Words.

Ver. 16. *According to all that thou deſiredſt of the* LORD *thy* GOD *in Horeb, in the Day of the Aſſembly, ſaying, Let me not hear again the Voice of the* LORD, *&c.*] So we read, *Exod.* xx. 19. where they made this Requeſt unto *Moſes*, ſaying, *Speak thou with us, and we will hear; but let not* GOD *ſpeak with us, leſt we die.* In which Words the whole Multitude bound themſelves ſolemnly, to hear the Words of the LORD, being delivered not immediately from his own Mouth, but by *Moſes*, as is more fully expreſſed in this Book, *Deut.* v. 27, 28, 29. Where GOD highly commends this good Reſolution in them, as *Moſes* here obſerves again in the next Verſe.

Ver. 17. *And the* LORD *ſaid unto me, they have well ſpoken that which they have ſpoken.*] He approved their Deſire, and reſolved not to ſpeak to them any more, as he did from Mount *Sinai*, with a Voice out of the Fire and Cloud; but by *Moſes* himſelf while he lived, and afterward by one like to *Moſes*, as it here follows.

Ver. 18. *I will raiſe them up a Prophet from among their Brethren.*] Theſe Words ſeem to have been ſpoken to *Moſes* by GOD, when they deſired GOD would not ſpeak to them any more immediately by himſelf, but by a Mediator. Then GOD was pleaſed to promiſe them a great Deal more than they deſired, which was to raiſe up another Prophet like to *Moſes*, who ſhould acquaint them more fully with his Mind and Will in as familiar a Manner as *Moſes* did, without ſtriking any ſuch Terror into them, as they were in at the giving of the Law, though the Words of this Prophet came from the Mouth of GOD himſelf: In which two Things the *Iſraelites* excelled all other Nations, (*i. e.* in that they had ſuch an excellent Law delivered by *Moſes*, which was to be bettered by an everlaſting Covenant, made by this Prince of the Prophets.) In reſpect of both, (as the ſame Dr. *Jackſon* expreſſes it,) the Name of *Soothſayer*, or *Sorcerer*, was not to be named in *Iſrael*, as they were in the Nations that knew not GOD, much leſs expected ſuch a Mediator. In whom the Spirit of Life ſhould dwell as plentifully, as Splendor doth in the Body of the Sun; from whoſe Fulneſs, e're he viſibly appeared in the World, all other Prophets were illuminated: So that *Moſes* himſelf, and all the Prophets that followed him, were but as Meſſengers ſent from GOD, to ſolicit his People to preſerve their Allegiance free from all Commerce or Compact with familiar Spirits, untill the Prince of Glory came in Perſon to viſit them, and dwell among them.

*Like unto thee.*] This is well explained by *Euſebius*, δεύτερος κατὰ Μωσέα νομοθέτης, *a ſecond Lawgiver, as Moſes was*: For in ſaying not ſimply he would raiſe them up a Prophet, but *like unto thee*, it muſt ſignify, ſaith he, that this Prophet ſhould be a Lawgiver as well as

*Moſes*, which none of the Prophets were, till our Saviour came. Neither *Iſaiah* nor *Jeremiah* were the Makers of Laws, but only called upon them to obſerve the Law of *Moſes*; whereas, when the LORD *Jeſus* came, he gave Laws to all the World, and thoſe far ſuperior to the Laws of *Moſes*, who only ſaid, *Thou ſhalt not commit Adultery*; but our LORD ſaith, *I ſay unto you, ye ſhall not luſt*; and inſtead of *Thou ſhalt not kill*, he ſaith, *Be not angry with thy Brother*, &c. Whence it was that they who heard him were aſtoniſhed at his Doctrine, and ſaid, that he ſpake *not as the Scribes*, who were Expounders of the Law, but *as one that had Authority*, that is, Power to ordain and enact Laws, and not only to explain thoſe that were already written, *Lib.* I. *Demonſtr. Evang. Cap.* 7. & *Lib.* III. *Cap.* 2. *Lib.* IX. *p.* 443, &c. See alſo what *Joh. Wagenſeil* hath ſaid upon theſe Words, in his *Annot. in Lipman. Carm. Memoriale*, *p.* 548.

*And will put my Words in his Mouth, and he ſhall ſpeak unto them all that I ſhall command him.*] Reveal the whole Mind and Will of God, *John* xii. 49, 50. For he was herein like to *Moſes*, (though far ſuperior to him,) that he was intimately acquainted with GOD's Counſels, being *in the Boſom of the Father*, 1 *John* xviii. And confirmed all that he ſaid to be from GOD by *Miracles, and Wonders, and Signs*, far more mighty than thoſe of *Moſes*, and more in Number than had been wrought by all the Prophets, from the Beginning of the World. Particularly, he fed Multitudes with a little Food, (which made the People cry out, *This is of a Truth that Prophet which ſhould come into the World*, Joh. vi. 14.) but above all this, gave them *that Bread from Heaven*, of which the *Manna* which *Moſes* gave them was but a Shadow, as he took Occaſion to ſhew the People, upon their Admiration of that miraculous Feaſt he had made for them, with five Barley-Loaves, and two ſmall Fiſhes: For he himſelf was that Bread of Life, who nouriſhed Mens Souls with the Word of eternal Life, which he had in himſelf, as he ſhew'd by his Reſurrection from the Dead, which he himſelf predicted, and thereby proved himſelf the greateſt of all the Prophets: For though *Moſes* foretold his own Death, yet neither he, nor any other Prophet whatſoever but our Saviour, ſpake of his being raiſed up again. In which he may be thought to be like to *Moſes*, who was raiſed up by GOD to be a Saviour of his People out of that Ark, which without the ſpecial Providence of GOD, had been his Tomb. And unto this Reſurrection of Chriſt doth the Propriety of this Phraſe, *from the Midſt of thee*, agree: For this was done, as Dr. *Jackſon* alſo well obſerves, in the Midſt of *Jeruſalem*, the *Metropolis* of *Judæa*, not without expreſs Notice given of it to the Rulers of the People; and ſuch a Confirmation it was, that *he was the Prophet they ſhould all hear*, that there could not be a greater; as all Strangers, both to their Religion and ours, muſt agree, and they themſelves cannot deny: For *Nachmanides* (relating, in a Letter of his to the *Rabbins* at *Marſeilles*, how there was a Man in thoſe Days, in the Southern Countries, who pretended to be the Forerunner of the *Meſſiah*, unto whom great Numbers both of *Jews* and *Arabs* reſorted) tells us, that he being apprehended by the King of the Country, and asked what Miracle he ſhew'd to confirm his Commiſſion, he anſwered boldly, *Cut off my Head, and I will come to Life again.* To which the King of the *Arabs* replied, *There is no Sign greater than this; which, if it come to paſs, both I and the whole World will believe thee.* Whereupon his Head was cut off, and there was an End of all his Pretences; though ſome of the *Jews* were ſo mad, as *Maimonides* there ſaith, that they ſtill expected his Return to Life. Thus *R. Gedaliah* reports in his *Schalſhelet Hakkabalah*.

Ver. 19. *And it ſhall come to paſs, that whoſoever will not hearken unto my Words, which he ſhall ſpeak in my Name.*] This is the proper Character of a Prophet, to deliver in the Name of GOD, what he received from GOD. This did *Moſes*: But Chriſt moſt eminently, as I before obſerved from *John* xii. 49, 50. where he ſaith, *I have not ſpoken of myſelf*, but the Father which ſent me; *he gave me a Commandment, what I ſhould ſay, and what I ſhould ſpeak*, &c. *whatſoever therefore I ſpeak, even as the Father ſaid unto me, ſo I ſpeak.* Which is a perfect Commentary upon theſe Words of *Moſes*, who here calls Chriſt a *Prophet*, not a *Prieſt*, or a *King*, (though he was to be both,) becauſe he would not have the *Jews* miſtake, and expect to find in his Perſon the worldly Grandeur of a mighty Prince, or the high Honour and Splendor of *Aaron*; but have the greateſt Regard to the heavenly Doctrine which he taught them, as he himſelf (he told them) was taught by the Father: *For I proceeded forth*, ſaith he, *and came from God; neither came I of myſelf, but he ſent me; and I do nothing of myſelf, but as my Father hath taught me, I ſpeak theſe Things*, *John* viii. 28, 42. This was the higheſt Honour of all, to ſpeak GOD's *Words*, (*Ver.* 47.) in the Name of GOD, *Ver.* 42.

I conclude this with the remarkable Words of the *Midraſch* upon *Eccleſiaſtes*, who thus expreſſes the Senſe of this Prophecy, *As was the firſt Redeemer, ſuch ſhall be the laſt Redeemer.* Which plainly determine the *Prophet* here ſpoken of to be one ſingle Perſon; and he no other but the LORD Chriſt. See *Huetius*, in his *Demonſtr. Evang. Propoſ.* 7. *n.* 9.

*I will require it of him.*] Severely puniſh him, ſo as to deſtroy him from among his People, as St. *Peter interprets* it, *Acts* iii. 23. And ſo this Phraſe is uſed, *Gen.* ix. 5. xlii. 22. And there was great Reaſon for ſuch Severity, ſeeing they had ſo ſolemnly bound themſelves to hearken to this *Prophet*, when they deſired GOD not to ſpeak any more to them by himſelf, but by a Mediator, which GOD then promiſed, as I obſerved, *Ver.* 18. A Mediator of a better Covenant, who ſhould ſecure them from ſuch dreadful Flames, as they then ſaw, if they would hearken to him, as they promiſed to do; otherwiſe, what could they expect, *but a certain fearful Looking for Judgment, and fiery Indignation, to devour the Adverſaries?* For ſince *he that deſpiſed* Moſes's *Law, died without Mercy, under two or three Witneſſes, of how much ſorer Puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under Foot the Son of God?*

*God*, in the open Face of all the World, *Heb.* x. 27, 28, 29. which is a full Explication of theſe Words, *Whoſoever will not hearken unto my Words, which he ſhall ſpeak in my Name, I will require it of him:* Or, as *Onkelos* tranſlates it, *My* WORD *ſhall require it of him:* Where *Memra*, WORD, can ſignify nothing but a Divine Perſon, diſtinct from him who ſpeaks theſe Words, even that very Perſon to whom the Apoſtle applies them.

Ver. 20. *But the Prophet which ſhall preſume to ſpeak a Word in my Name*, &c.] Theſe Words plainly ſuggeſt to us, that *Moſes* intended, in the foregoing Diſcourſe, to admoniſh the *Iſraelites* to hearken diligently to all ſuch Prophets as GOD ſhould at any Time raiſe up to them; though it be moſt evident, if we examine the Propriety of every Word or Clauſe in the whole Context, they cannot be exactly fitted unto any Prophet but Chriſt; unto whom the whole Diſcourſe is as fully accommodated, as a well-made Garment to the Body that wears it. They are the Words of the ſame excellent Perſon, ſo often mentioned, Dr. *Jackſon*, *Lib.* III. on the Creed, *Cap.* 21. *Parag.* 1, 2.

*Speak a Word in my Name, which I have not commanded him, or that ſhall ſpeak in the Name of other Gods.*] It was a manifeſt Sign a Man was a falſe Prophet, if he ſpake in the Name of *Baal*, or any other God, but the GOD of *Iſrael:* Or if he ſaid, ſuch a Star by its ſpiritual Influence coming upon me, ſaid, Worſhip me after this Manner, or thus call upon me, as *Maimonides* (who gives an Account of the ſeveral Sorts of falſe Prophets) ſpeaks, in his Preface to *Seder Zeraim*. But how ſhould they know a Man to be a falſe Prophet, when he ſpake to them in the Name of the LORD? For Men might pretend, as ſome did, that GOD had ſent them, and given them a Command, when he had not. To which he anſwers in the next Verſes.

*Even that Prophet ſhall die.*] He was to be ſtrangled, ſay the *Jews*, by the Sentence of the great *Sanhedrim:* For it is a Tradition of their *Rabbins*, ſaith the *Gemara Babylonica* upon that Title, that in the Buſineſs of Prophecy there are *three* Sorts of Perſons, who are to be puniſhed by the Judgment of Men, and *three* by the Sentence of Heaven. He that propheſied what he did not hear from GOD, (an Example of which we have in *Zedekiah*, 1 *Kings* xxii. 11.) or ſpake what was not ſaid to him, but to another, (an Example of which they make *Hananiah*, *Jerem.* xxviii. 11.) or propheſies in the Name of an Idol, (ſuppoſe *Baal*;) all theſe were to be put to Death by the Sentence of the Court of Judgment; but he that ſuppreſſed his Prophecy, (like *Jonah*,) or deſpiſed the Words of a Prophet, or did not obſerve his own Words, were to be puniſhed by the Hand of Heaven. See *Selden*, *Lib.* III. *de Synedr. Cap.* 6. *n.* 1.

Ver. 21. *And if thou ſay in thine Heart, how ſhall we know the Word which the* LORD *hath not ſpoken?*] Which was but a reaſonable Queſtion, there being as great Care neceſſary, not to hearken to Falſhood, as to be attentive unto Truth. And this relates unto ſuch Prophets as came to them in the Name of the LORD: For if a Man came in the Name of any other GOD, there needed no other Mark to diſcover him to be an Impoſtor.

Ver. 22. *When a Prophet ſpeaks in the Name of the* LORD.] Predicting ſome wonderful Thing to come to paſs, as a Token he is ſent of GOD to deliver what he ſpeaks to the People.

*If the Thing follow not, nor come to paſs, that is the Thing which the* LORD *hath not ſpoken.*] For if the LORD had ſent him, he would have accompliſhed what he gave as a Sign of his Miſſion; which not coming to paſs, he was proved to be a falſe Prophet, who ſpake out of his own Heart, and not the Word of the LORD. But here the *Jews* diſtinguiſhed between a Prophet who predicts *evil* Things, as Famine, or Peſtilence, &c. and one that predicts *good* Things, as Rain, (when there is great need of it,) and fruitful Years, *&c.* Though the Predictions of the former ſort did not come to paſs, he was not to be reputed preſently a falſe Prophet, becauſe GOD is very merciful, and often repented him of the Evil, as he did in the Caſe of *Nineveh:* But in the latter Caſe, if any one of the good Things he foretold did not come to paſs, he was to be taken for a Deceiver; which they underſtand alſo of the very Time and Place, when and where he ſaid the Things he predicted would be fulfilled: And here they bring in the Example of *Hananiah*, the Son of *Azur*, mentioned before, *Jer.* xxviii. 11. and ſee *Ver.* 8, 9. of that Chapter. But this doth not give us the true Difference: For both GOD's Promiſes and Threatnings many Times depend upon a Condition, as appears from that famous Place in the Prophet, *Jer.* xviii. 7, 8, 9. So that the good Things a Prophet foretold might not come to paſs, and yet he might be a true Prophet; becauſe the People proved unworthy of them, and GOD did not abſolutely intend them. Therefore the true Meaning ſeems to be, That if a Prophet foretold ſuch a Thing as the Power of Nature cannot produce, and gave it as a Sign GOD ſent him, who would juſtify his Miſſion by doing that Wonder, and the Thing did not come to paſs, he was to be looked upon as not a Man of GOD: For Example; when *Moſes* threw his Rod on the Ground, and ſaid it ſhould become a Serpent; if it had not been turned into a Serpent, he had been convicted of Falſity: Or a Prophet ſaid Fire ſhould come down from Heaven, and conſume the Sacrifice which lay before him, which was the Caſe of *Elijah*; if it had not come down, he would have been no more own'd for a true Prophet, than the Prophets of *Baal.* And, as *Maimonides* well obſerves, if a Prophet's Words were fulfilled in one or more Things, he was not to be judged a true Prophet, unleſs every Thing he ſpake in the Name of GOD came to paſs: Which he proves from thoſe Words concerning *Samuel*, 1 *Sam.* iii. 19, 20. *The* LORD *let none of his Words fall to the Ground: And all Iſrael knew that Samuel was eſtabliſhed to be a Prophet of the* LORD.

The *Jews* alſo made this Addition to the Rule forementioned of trying Prophets, as Mr. *Selden* obſerves, *Lib.* III. *de Synedr. Cap.* 5. *n.* 3. That *whatſoever Prophet had the Teſtimony of another undoubted Prophet, was to be taken for a true Prophet.* By which Rule they might have known the great Prophet whom God promiſed to them in the foregoing Verſes: For *John the Baptiſt*, whom the whole Nation took for a Prophet, teſtified to them that Jesus was the *Chriſt*. And beſides all other undoubted Marks of his being ſent from God, *his riſing from the Dead*, which he himſelf foretold, was enough to ſatisfy all Men of the Truth of what he ſaid: For though every Prediction of what afterwards comes to paſs, will not neceſſarily prove a Man to be a true Prophet; yet the fulfilling of a great Number of Things, (not one of which fails, as was ſaid before of *Samuel*,) eſpecially of ſuch a Thing as this, which was impoſſible to be brought to paſs but by an Almighty Power, is an uncontroulable Evidence of a Divine Miſſion.

*R. Solomon*, upon this Verſe, hath a Note which is worth our Obſervation, though it be not to the Purpoſe of *Moſes*'s Words: *A Prophet*, ſaith he, *that bids thee not obſerve ſome of the Precepts, is not to be heard, unleſs he be known to be a Man of eminent Virtue, and upright Life, as* Elijah *was, who bid them build an Altar on Mount* Carmel, *even when the Sacrifices upon High-Places were forbidden. But there was a Neceſſity for it, that he might reſtore the true Worſhip of God in* Iſrael. Which ſhould have made them hearken to our bleſſed Saviour, better than they did, he being ſo perfectly holy and pure, that he challenged any of them to charge him with Sin; eſpecially when he only laid aſide ſome of their vain Traditions, but conformed to all the Rights of *Moſes*: So that if in Concluſion we ſhould grant that *Moſes* (in the fourteenth and ſixteenth Verſes, *&c.*) ſpeaks of all the Prophets that ſhould ſucceed him, (which it is certain he doth not principally intend,) the *Jews* were impious in rejecting our Saviour, who came as a Prophet to them, and had all the Marks that a Prophet could have of his being ſent from God.

*But the Prophet hath ſpoken it preſumptuouſly.*] For it was an Act of high Preſumption, and arrogant Pride, for any Man to pretend a Commiſſion from God, when he had not ſent him. Which was done two Ways, as the *Jews* interpret this, either when a Man ſpake in the Name of God that which was falſe, or when he pretended that to have been ſpoken to him, which was revealed by God to another. (See *Jer.* xxii. 30.) Both theſe were impudent Impoſtors, and accordingly to be treated.

*Thou ſhalt not be afraid of him.*] Have no Reverence or Regard to him, though he be never ſo confident: Nor be afraid to lay hold of him, and endeavour to bring him to the *Sanhedrim*, to have their Sentence paſs upon him, (as the *Jews* underſtand it,) though he have never ſo powerful an Intereſt to ſupport him, and preſerve him from Puniſhment. Thus *Maimonides*, in the forenamed Preface to *Seder Zeraim*, *Thou ſhalt not be terrified, or averted from endeavouring to have him put to Death, by his Religion, Goodneſs, or Knowledge, ſince in his proud Brags he hath ſpoken falſe Things of* God. For to be afraid of ſuch a Perſon, and of his Partakers, was to diſtruſt God, who is the Defender of thoſe that defend the Cauſe of Religion.

## CHAP. XIX.

HAVING ſufficiently preſſed upon the People the great Commandment, of loving God with all the Heart, and Soul, and Strength, and him alone, *Moſes* now proceeds to remember them of other Precepts belonging to the *ſecond Table*, (as we now ſpeak,) but not in an exact Method, nor without interſperſing ſome ceremonial Matters. And he begins with what concerns that Commandment, *Thou ſhalt not kill.*

Ver. 1. *WHEN the* Lord *thy* God *hath cut off the Nations, whoſe Land the* Lord *thy* God *giveth thee*, &c.] The very ſame Words we had before upon another Occaſion, xii. 29. which are now uſed to ſignify, that they were not bound to what follows, till God had ſubdued the Land of *Canaan* for them, and they were ſettled in it; as the laſt Words of the Verſe import, *dwelleſt in their Cities, and in their Houſes.* Accordingly, after the Diviſion of the Land, God puts *Joſhua* in Mind of this Buſineſs, *Joſh.* xx. 1, 2, *&c.*

Ver. 2. *Thou ſhalt ſeparate three Cities from thee.*] According to an Order God had given to *Moſes*, *Numb.* xxxv. 14, 15. to ſet aſide *ſix* Cities in all, for the Uſe here mentioned; three on this Side *Jordan*, where they now were, and three on the other Side in the Land of *Canaan*. The former Part of which Command *Moſes* himſelf had executed, *Deut.* iv. 42. *&c.* and now gives them a Charge to perform the other.

*In the Midſt of thy Land, which the* Lord *thy* God *giveth thee to poſſeſs it.*] In the *Midſt of their Land*, ſignifies no more but *within their Land*: For if they had been all *three* in the very Heart of the Country, it would have croſſed the End and Intention of them, which was, that they ſhould be placed ſo conveniently in ſeveral Parts of the Country, that Men might eaſily and ſpeedily flee to them. And therefore *the Midſt of the Land* may be oppoſed to the Skirts of the Country, where they would have been too far diſtant from ſome Parts of it; or may denote, that they ſhould be ſet in an eminent Place, upon the Top of Mountains, where they might be ſeen afar off. And ſo they all three were, it is apparent from *Joſh.* xx. 7. where they are ſaid to be in Mount *Naphtali*, Mount *Ephraim*, and the Mountain of *Judah*.

Ver. 3. *And thou ſhalt prepare thee a Way.*] Make a plain Road to them, and keep it in good Repair, that both in Winter, and Summer, the Manſlayer might without Difficulty flee thither. And for his more ſafe Paſſage, the *Hebrews* ſay, where there were any Turnings, or two Ways parted, they were bound to ſet up a Poſt, or Stone, whereon was engraven, in great Letters, the Word MIKLAT, *i. e. Refuge*, that he might not miſtake his Way to the Place.

*And divide the Coaſt of thy Land, (which the* Lord *thy* God *giveth thee to inherit,) into three Parts.*] The *Jews* underſtand it, that they were to be placed at an equal Diſtance, in three ſeveral Parts of the Country, that all might have the ſame Benefit by them; and no Body have a longer Journey to go than his Neighbour for his Safety.

*That every Slayer may flee thither.*] Have the Convenience of preſerving himſelf in one or other of them. It is obſervable, that there were as many of theſe Cities in the two Tribes and a Half, as there were in all the other nine Tribes and a Half; in which there ſeems to be a great Inequality. I have given ſome Account of it upon *Numb.* xxxv. 14. And the *Hebrews* fancy there was another Reaſon for it, becauſe of the frequent Murders which were likely to be committed by the fierce Nature of the *Gileadites.* See the Book of *Judges*, *Chap.* x. and xi. and *Hoſea* vi. 8.

Ver. 4. *And this is the Caſe of the Slayer which ſhall flee thither, that he may live.*] Be preſerved from the Avenger of Blood, who otherwiſe might kill him.

*Whoſo killeth his Neighbour ignorantly, whom he hated not in Time paſt.*] Theſe Cities were not to be a Protection to a wilful Murderer, but to an innocent Perſon, who, againſt his Intention, was ſo unhappy as to kill a Man, *belidaath*, (as the Words are in the *Hebrew*,) *without his Knowledge*, being free, that is, from any Deſign to do him the leaſt Harm. But as for ſuch as, out of Hatred and Malice in their Hearts, killed another, they were ſo far from finding Safety in theſe Cities, that they were to be pulled from the Altar, if they fled thither for Sanctuary, as we now ſpeak, *Exod.* xxi. 12, 14. Or if they would not ſtir from thence, they might be killed there, as appears by the Caſe of *Joab*, 1 *Kings* ii. 28, 30, 31.

Ver. 5. *As when a Man goeth into the Wood with his Neighbour to hew Wood, and his Hand fetcheth a Stroke with the Ax to cut down the Tree, and the Head ſlippeth from the Helve, and lighteth upon his Neighbour, that he die.*] By this all other like Caſes were to be judged. That is, when a Man was about a lawful Buſineſs, if any Thing happened which he intended not, he was not accountable for it. See *Selden*, *Lib.* IV. *de Jure Nat. & Gent. Cap.* 2.

*He ſhall flee unto one of thoſe Cities, and live.*] He might get to which of them he could moſt conveniently, and there be preſerved. The *Jews*, from this Word *live*, conclude, without any other Ground for it, that a Maſter was bound to go along with his Scholar, who fled hither; becauſe, without the Doctrine of the Law, Men did not live, but were dead.

Ver. 6. *Leſt the Avenger of Blood purſue the Slayer, while his Heart is hot.*] With Anger, which might boil up to ſuch a Degree, as to move him to kill the Slayer, before he had examined whether there was a juſt Cauſe.

It is evident that this Verſe is to be connected with Verſe the *Third*, (the two next, *Ver.* 4, 5. coming in as a Parentheſis, to ſhew who ſhould be preſerved in theſe Cities, and who not,) being a Reaſon why the Cities of Refuge ſhould be placed at an equal Diſtance in the ſeveral Parts of the Country, That the Journey might not be too long to any of them, but a Man might ſoon flee thither, before the Avenger of Blood could lay hold of him.

*Becauſe the Way is long, and ſlay him.*] If he could not have gotten thither in a ſhort Time, he might have been in danger to loſe his Life, though not worthy of Death. For as the Law did not puniſh him that kill'd a Manſlayer, when he found him out of the Bounds of the City of Refuge, (*Numb.* xxxv. 27.) ſo it ſeems to have indemnified him, if he killed him before he got thither.

*Whereas he was not worthy of Death, inaſmuch as he hated him not in Time paſt.*] Which, in his Rage, the Avenger of Blood did not conſider; and therefore was guilty before GOD of ſhedding innocent Blood, though the Law did not puniſh him for it.

Ver. 7. *Wherefore I command thee, ſaying, Thou ſhalt ſeparate three Cities for thee.*] To prevent which Miſchief, GOD commanded, not merely one, but three Cities, and thoſe in ſeveral Places of the Country; where Men might find Safety, if they made haſte to flee to them.

Ver. 8. *And if the* LORD *thy* GOD *enlarge thy Coaſt, (as he hath ſworn unto thy Fathers,) and give thee all the Land which he promiſed to give unto thy Fathers.*] As far as unto the River *Euphrates*, *Gen.* xv. 18. *Exod.* xxiii. 31. *Deut.* i. 7.

Ver. 9. *If thou ſhalt keep all theſe Commandments to do them, which I command thee this Day, to love the* LORD *thy* GOD, *and to walk ever in his Ways.*] This ſeems to have been the Condition, upon the Performance of which depended the Enlargement of their Border. Which is more fully expreſſed, xi. 22, 23, 24. And ſo the Covenant made with *Abraham* (in *Gen.* xv. 18.) is to be underſtood, as including in it this Condition.

*Thou ſhalt then add three Cities more for thee beſides theſe three.*] We do not read of any more added to theſe, though their Border was enlarged in *David*'s and *Solomon*'s Time; and that as far as *Euphrates.* But thoſe Nations which they ſubdued, were only made Tributaries to the Kings of *Iſrael*, who did not people and poſſeſs thoſe Countries; and conſequently there was no Occaſion for ſuch Cities there; unleſs the *Iſraelites* had been the Inhabitants of thoſe Countries, as they were of the Land of *Canaan*, *Ver.* 1.

Ver. 10. *That innocent Blood be not ſhed in thy Land, which the* LORD *thy* GOD *giveth thee.*] As there would, if, upon Suppoſition of ſuch an Enlargement of their Borders, there had been no Cities nearer to flee unto than theſe ſix; which were ſufficient only for the Land of *Canaan*, and the Land they poſſeſſed on this Side *Jordan*, where they now were.

*And ſo Blood be upon thee.*] The Guilt and Puniſhment of Blood, in not taking Care of the Safety of innocent Perſons.

Ver. 11. *But if any Man hate his Brother, and lie in wait for him, and riſe up againſt him, and ſmite him mortally that he die, and fleeth into one of theſe Cities.*] When there was a manifeſt Deſign of killing another, and known Hatred, he that committed the Murder, was to receive no Benefit by his fleeing to a City of Refuge. And then a Man was judged to hate his Brother, when for three Days together he had never ſpoken to him, though they had kept one another Company; as I obſerved before out of Mr. *Selden*, *Lib.* IV. *de Jure Nat. & Gent. Cap.* 2. *p.* 473.

Ver. 12. *Then the Elders of this City ſhall ſend and fetch him thence.*] Demand him of the Elders of the City to which he fled; that he might be ſent to them, and tried by them, whether he was guilty of wilful Murder, or ought to have the Benefit of their Protection, being innocent of that Crime, *Numb.* xxxv. 12, 24. It is likely there were probable Reaſons given, why he was ſuſpected to be guilty of Murder; and therefore they deſired the Matter might be examined; otherwiſe, if the Caſe was known to be like that in *Ver.* 5. they did not make this Demand.

*And deliver him into the Hand of the Avenger of Blood, that he may die.*] That is, if they found him guilty of wilful Murder; otherwiſe, they were to *deliver him out of the Hand of the Avenger of Blood, and reſtore him to the City of Refuge*, that he might not die, *Numb.* xxxv. 25.

Ver. 13. *Thine Eye ſhall not pity him.*] Nor take any Satisfaction for the Life of a Murderer, as the Law is, *Numb.* xxxv. 31.

*But thou ſhalt put away the Guilt of innocent Blood from Iſrael.*] By putting him to Death.

*That it may go well with thee.*] By having no Guilt upon them; as they had, when they let this Crime go unpuniſhed.

Ver. 14. *Thou ſhalt not remove thy Neighbour's Land-Mark, which they of old Time have ſet in thine Inheritance*, &c.] The *Jewiſh* Doctors think that this hath reſpect to the Holy Land, (as they call it,) and to the Terms or Bounds which were ſet by *Joſhua* in the Diviſion of the Country, which no Man might take away; for that made him both guilty of Theft, and alſo of the Breach of this Precept; and conſequently he incurred a double Puniſhment, and was whipp'd twice as much as another Offender. See *Selden*, *Lib.* VI. *de Jure Nat. & Gent. Cap.* 3. in the latter End. This was a Law among the Greeks, as appears by *Plato*, *Lib.* VIII. *de Legibus*, Μὴ κινείτω γῆς ὅρια μηδεὶς, &c. νομίσας τὰ ἀκίνητα κινεῖν ἀληθῶς τȣ̃το εἶναι &c. *Let no Man preſume to remove the Bounds of Land*; *looking upon this, as being truly to remove Things immoveable*, i. e. to unſettle and overturn all Things: *Numa-Pompilius* therefore made this Crime capital. Which makes *Joſephus*'s Explication of theſe Words ſeem more reaſonable than that of the *Talmudiſts*, who extend this Precept to the Grounds of all their neighbour Nations, who were at Peace with them: ὡς πολεμῶν ἐντεῦθεν ςάσεων γενομένων, as being the Occaſion of Wars and Inſurrections, which ariſe from the Covetouſneſs of Men, who would thus enlarge their Territories, *Lib.* IV. *Archeol. Cap.* 8. Which may be thought a Reaſon why *Moſes* joins this to the foregoing Precept, about puniſhing Murder; and made this one of the Curſes they were bound to pronounce, and conſent to it, at their Entrance into the Land of *Canaan*, *Deut.* xxvii. 17.

*Which they of old Time have ſet in thine Inheritance which thou ſhalt inherit, in the Land which the* Lord *thy* God *giveth thee to poſſeſs it.*] This may ſeem to determine this Precept peculiarly to the preſerving the Bounds in the Land of *Canaan*; and by *thoſe of old Time*, they underſtand *Joſhua* and the *Elders*, who divided the Land, and fixed every one's Lot. But it was as neceſſary to be obſerved in all other Countries, as that which was their proper Inheritance. For as *Joſephus* truly obſerves, *They that remove the Bounds of Lands, are not very far from ſubverting all Laws.*

Ver. 15. *One Witneſs ſhall not riſe up.*] They that gave their Teſtimony in any Cauſe, always ſtood up.

*Againſt a Man for any Iniquity, or for any Sin.*] A ſingle Witneſs was not to be admitted, as ſufficient to convict a Man of any Offence whatſoever, whether in Civil, or in Criminal Matters. For an Inquiſition into the Fact, one was enough; but not for the Condemnation of him that was accuſed. Yet in Pecuniary Matters, one Witneſs was ſufficient to bring a Man to purge himſelf by an Oath, xvii. 6.

*At the Mouth of two Witneſſes, or at the Mouth of three Witneſſes, ſhall the Matter be eſtabliſhed.*] The Accuſation ſhall ſtand, or fall to the Ground.

Ver. 16. *If a falſe Witneſs riſe up againſt any Man, to teſtify againſt him that which is wrong.*] In any Matter, whether againſt God, or againſt Man. For though one Witneſs could not condemn another; yet if it were proved he was a falſe Witneſs, it was ſufficient to condemn himſelf.

Ver. 17. *Then both the Men between whom the Controverſy is.*] That is, the Accuſer and the Perſon accuſed.

*Shall ſtand before the* Lord.] They were to come, in Caſes obſcure, to the Supream Court, where the Sanctuary was ſettled. Who ſat, it is likely, at the Door of the Tabernacle in *Moſes*'s Times, (ſee xvii. 8, 22.) and ſo might properly be ſaid to try them *before the* Lord.

*Before the Prieſts and the Judges which ſhall be in thoſe Days.*] This they all underſtand of the higheſt Court, which conſiſted partly of *Prieſts*, and partly of other great Perſons, whom he calls *Judges*; under which Name, the whole Court is comprehended in the next Verſe. See xvii. 8. And *Selden*, *Lib.* II. *de Synedr. Cap.* 8. *n.* 2, 3.

Ver. 18. *And the Judges.*] The Court before named; who are all (whether Prieſts or others) comprehended under the Name of *Judges*.

*Shall make diligent Inquiſition.*] For it was not eaſy to prove a Man to be a falſe Witneſs; and therefore the Matter was brought before this Supream Court.

*And behold, if the Witneſs be a falſe Witneſs, and hath teſtified falſly againſt his Brother.*] If, upon ſtrict Examination, he was found to have given a falſe Evidence againſt his Brother, in a Matter which touched his Eſtate, or his Body, or his Life.

Ver. 19. *Then ſhall ye do unto him, as he had thought to have done unto his Brother.*] That is, ſaith *Maimonides*, if he deſigned to have taken away his Brother's Life, he was to loſe his own; if to have him ſcourged, he was to be laſhed himſelf; if to loſe a Sum of Money, he was to be fined the very ſame Sum. *More Nevochim P.* III. *Cap.* 41. But though in moſt Caſes a falſe Witneſs was to ſuffer the very ſame Kind of Puniſhment, which he intended to have brought upon another, if his Teſtimony had not been diſproved; yet in ſome it was not exactly obſerved. As if one falſly accuſed a Prieſt's Daughter of playing the Whore, he was not to be burnt, as ſhe ſhould have been, but to be ſtrangled as an Adulterer. So *J. Coch.* obſerves upon the Title *Maccoth. ad Cap.* 1. where the whole Buſineſs of falſe Teſtimonies is handled. But ſome fooliſh Deciſions were made by the *Rabbins* in Oppoſition to the *Sadducees*, as he obſerves in his *Annot.* 20. in *Sect.* 6.

Among the *Athenians* there was an Action lay, not only againſt a falſe Witneſs, but againſt the Perſon who produced him. Upon whom they ſet a Fine; and they were made infamous. And if they were found thrice guilty of this Crime, not only they but their Poſterity were made infamous throughout all Generations; as *Sam. Petitus* obſerves out of *Andocides*, and others, *Lib.* IV. *in Leges Atticas*, *Tit.* vii. *p.* 359. It is ſomething ſtrange they were not more ſevere againſt ſuch Offenders, many of their Laws being plainly borrowed from *Moſes*. And among the ancient *Romans*, by the Law of the *Twelve Tables*, falſe Witneſſes were thrown down from the *Tarpeian* Rock, as *A. Gellius* tells us, *Lib.* XX. *Cap.* 1. which was altered indeed in latter Times for ſuch Puniſhments as the Judges thought they merited: But he there tells *Phavorinus*, That if the old Puniſhment had continued to their Days, they ſhould not have had ſo many falſe Teſtimonies given, as they then ſaw.

*So ſhalt thou put the Evil away from among you.*] This may be underſtood either of the falſe Witneſs, or of his Crime: The Guilt of which was taken away by the juſt Puniſhment of it.

Ver. 20. *And thoſe that remain.*] The Remainder of *Iſrael*, who ſee him ſuffer in his Kind.

*Shall hear and fear.*] The End of Puniſhment is to deter others from ſuch Wickedneſs. See xiii. 11. xvii. 13.

*And ſhall henceforth commit no more any ſuch Evil among you.*] Learn to beware by other Mens Sufferings.

Ver. 21. *And thine Eye ſhall not ſpare.*] He ſpeaks to the Judges, who were not, out of Compaſſion, to moderate the Puniſhment, but make it equal to the Damage he intended to another. Examples he gives of this in the Words following.

*Life ſhall go for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot.*] Concerning this *Lex talionis*, ſee *Exod.* xxi. 23, 24, 25. *Levit.* xxiv. 19, 20. And ſee *Grotius* on *Matt.* v. 38, 40. where he well obſerves, that the Party injured might forbear to require this Puniſhment; but the Judge, if it were required, could not deny to inflict it.

## CHAP. XX.

Verſe 1. WHEN *thou goeſt out to Battle againſt thine Enemies.*] Who either invaded them, (as in *Judges* xi.) or with whom they had a juſt Quarrel, becauſe of Injuries done them, without Satisfaction: Such as that mentioned 2 *Sam.* x. 4, &c.

*And ſeeſt Horſes.*] Which the *Iſraelites* wanted, (as I obſerved upon xvii. 16.) their Armies conſiſting of Footmen; who were taken from the Plough, or from the Sheepfolds.

*And Chariots.*] Which carried a certain Number of Men in them; and when they were *falcati*, (as they called them,) were very formidable. For they made terrible Slaughters among the Enemy, cutting down Men, as we do Graſs with a Sithe or Sickle. The *Canaanites* had great Numbers of them, *Joſh.* xi. 4. and *Judges* iv. 3.

*Be not afraid of them.*] The *Iſraelites* were trained up to confide in God, and not in Horſes, (which their Country, as I ſaid, did not afford, and conſequently they had no Chariots,) nor in Multitude of Soldiers. And we find remarkable Inſtances of this, particularly in *Jehoſaphat* (2 *Chron.* xx. 6, &c. 17.) who followed the Example of *David*, whoſe Words are moſt memorable, *Pſalm* xx. 7. *Some truſt in Chariots, and ſome in Horſes, but we will remember the Name of the* Lord *our* God. See alſo *Prov.* xxi. 21.

*For the* Lord *thy* God *is with thee, which brought thee out of the Land of Egypt.*] That was ſuch an Inſtance of his Power, as made it unreaſonable to doubt of good Succeſs, when he was preſent with them; as he always was, while they continued faithful Worſhippers of him.

The Tranſlation of *Onkelos* is here very remarkable; which is, *The* Lord *thy* God, *his* Word *is thy Help:* Which plainly denotes another Divine Perſon, the ſame with Jehovah.

Ver. 2. *It ſhall be when ye come nigh unto the Battle.*] Are about to give or receive the Aſſault.

*That the Prieſt ſhall approach and ſpeak unto the People.*] The *Jews* ſay there was a Prieſt appointed for this very Purpoſe, whom they call Maschuach Milchama, *Anointed of War*, he being ſet apart, as they ſay, to this Office by an Unction, and that with the ſame Oil which the King was anointed withal. His Office was to blow with the Trumpets, to make the following Speech unto the Army, when they were preparing to join Battle; and when they firſt went out, to exhort all new Builders, Planters, and married Men to return back; and when they were drawn up in Battalia, to exhort all that were faint-hearted to leave the Army, and go home. See *Numb.* xxxi. 6. A great many of the Jewiſh Doctors thus explain this, particularly *Maimonides*, who may ſerve inſtead of all. See *Schickard*, *Jus Regium*, *Cap.* 5. *Theor.* 18. and *Hottinger* in his *Hiſtor. Eccleſ. Seculum* XVI. *Pars* II. *p.* 689, 690, &c. Where he produces an excellent Diſcourſe out of *R. Levi Barzelonita* his *Catechiſm*, to ſhew the Office of this πολεμύχειστος, *Anointed for the War*; and the Reaſon why he was appointed to it: For Soldiers, ſaith he, in the Time of War, have great need to be heartned and confirmed in their Reſolution. And becauſe the more honourable any one is, the more willingly Men hearken to him; therefore the Law required, that he, who was to encourage others, ſhould be a ſelect Perſon himſelf, and a Prieſt; to whom they would be apt to pay a great Reverence.

Ver. 3. *And ſhall ſay unto them*, &c.] Going from one *Battalion* (as we now ſpeak) unto another:

ther; or elſe, ordering the Officers (mentioned *Ver.* 5. to go about, and ſpeak every where, what he did at the Head of the Army. And he was to ſpeak in the *Hebrew* Language, and no other, as the *Jews* ſay, in *Miſchna Sota, Cap.* 8. *Sect.* 1. And they have a Conceit, that the *Romans* learnt both the Form of Encamping out of *Moſes*'s Law, and alſo to make Orations to their Soldiers, before they went to fight, as *J. Wagenſeil* obſerves out of *Shilte Hagibborim:* Though it is more reaſonable to think, that common Senſe taught thoſe that were Leaders of others, to encourage them to follow them.

*Ye approach this Day unto Battle againſt your Enemies.*] Who often appear'd very formidable, by the vaſt Number of their Horſes and Chariots; which the *Iſraelites* wanted.

*Let not your Hearts faint.*] So we well tranſlate the *Hebrew* Word, be *ſoft*, or *tender*. Which though it be a Quality highly commendable with reſpect to God, (2 *Kings* xxii. 19.) yet the contrary became them towards their and his Enemies.

*Fear not, and do not tremble.*] Trembling, or, as the *Hebrew* Word is, *making haſte*, *i. e.* running away, is the Effect of Fear.

*Neither be ye terrified becauſe of them.*] Sometimes a great Dread of Danger made Men run away; and ſometimes ſo diſmayed them, that they could not ſtir, much leſs ſtrike a Stroke.

Some of the *Jewiſh* Doctors fancy, that the *four* ſeveral Words here uſed, are oppoſed to ſo many Actions of their Enemies, whereby they hoped to ſtrike a Terror into them. *Let not your Hearts faint*, when your Enemies brandiſh their Swords, and claſh them one againſt another. *Fear not*, when you hear the Prancing of their Horſes, and the terrible Rattling of their Chariots. *And do not tremble*, when they ſhout, as if they were ſure of Victory. *Neither be ye terrified*, when you hear the Trumpet ſound an Alarm to the Battle. So *Moſes Kotzenſis*. See *Schickard, Cap.* 5. *Theor.* 16. *p.* 115. And ſuch a Paſſage *Wagenſeil* obſerves out of *Philoſtratus, Lib.* II. *Cap.* 5. upon the *Gemara* of *Sota, Cap.* 8. *Sect.* II. *p.* 876.

Ver. 4. *For the* Lord *your* God *is he that goeth with you, to fight for you againſt your Enemies.*] Sometimes the Ark of God's Preſence went before them, when they enter'd into *Canaan, Joſh.* iii. 3, 10, 11, *&c.* and in *the Midſt of them*, when they compaſſed *Jericho, Joſh.* vi. 9. So that God was properly then ſaid to go with them, or in the *Midſt of them*, as the *Vulgar Latin* here tranſlates it. And at all other Times he was preſent, by his Power, to aid them, eſpecially againſt the People of *Canaan*, with whom their Battles were ſaid to be the *Wars of the* Lord.

*To ſave you.*] To preſerve them by the Defeat and Overthrow of their Enemies.

Ver. 5. *And the Officers ſhall ſpeak unto the People, ſaying.*] This the *Jews*, particularly *Abarbinel*, think was ſpoken by the *Prieſt* before mentioned, and then proclaimed by the *Officers*, called *Schoterim*, of whom I have obſerved enough before, xvi. 18. and other Places. They that would ſee more, may conſult *J. Wagenſeil*, upon that Title, in the *Miſchna* called *Sota, Cap.* 8. *p.* 854. But by whomſoever this was ſpoken, it ſeems moſt likely to have been delivered before they drew nigh to the Battle, (ſee *Ver.* 2.) at the firſt Muſtering of the Army.

*What Man is there that hath built a new Houſe, and hath not dedicated it.*] *i. e.* Hath not yet dwelt in it. For at their firſt Entrance to dwell in an Houſe, they made a Feaſt, which being the firſt Meal they made there, was called *Chanach*, or *Dedication*; as the ſame *Wagenſeil* obſerves out of *Michlol Jophi*. See in *Cap.* 8. *Sota, Sect.* 2. *Annot.* 3. And becauſe a Year is allowed to a Man to enjoy his Wife, before he be obliged to go to the Wars, (xxiv. 5.) they allow the ſame Time in theſe other Caſes, for the Enjoyment of a new Houſe, or of a Vineyard; as many have obſerved, particularly *Selden, Lib.* III. *de Synedr. Cap.* 13. *n.* 1. and *Schickard*, in his *Jus Regium, Cap.* 5. *Theor.* 16, 17. And they underſtand this, not only of a new built Houſe, but of a Houſe newly come into a Man's Poſſeſſion, either by Succeſſion, Purchaſe, or Gift; yet not of ſuch Houſes as were not fit for Habitation, as Mr. *Selden* reports their Opinion, *Lib.* III. *de Uxor. Hebr. Cap.* III. In which he ſeems to have forgot himſelf; for the *Miſchna* in *Sota, Cap.* 8. *Sect.* II. ſaith expreſly, this is to be underſtood of him that built a Houſe, wherein to lay Straw, to make a Stable, a Barn, or a Granary; becauſe, as *Wagenſeil* there notes, ſuch Places might, in Caſe of Neceſſity, be turned into a Dwelling-houſe.

*Let him return to his Houſe, leſt he die in the Battle, and another Man dedicate it.*] This was allowed in thoſe Wars only which they made voluntarily, but not of thoſe which were *ex præcepto*, by the Divine Commandment, againſt the ſeven Nations of *Canaan* and *Amalek*, in which every Man was bound to engage. And ſo are the other Caſes, which here follow, to be underſtood, as all the *Jewiſh* Writers agree.

*Another Man dedicate it.*] Firſt enjoy it; for this Word here does not denote any Conſecration, (as in other Places,) but beginning to uſe a Thing; which in our *Engliſh* Language (as Mr. *Selden* obſerves in the Place forenamed) we call *taking handſel of it*; and ſo the *Spaniſh Jews* expreſs it in their Tranſlation.

Ver. 6. *And what Man is he that hath planted a Vineyard, and hath not yet eaten of it?*] Which he could not lawfully do for the three firſt Years after it was planted. See *Levit.* xix. 29, *&c.* And in the fourth Year, the Fruit of it was to be carried to *Jeruſalem*, and eaten there; after which, the Fruit of the fifth Year was wholly his own, when it was no longer ſacred, (as the *Hebrew* Word *Chillel* ſignifies,) but common for every Body's Uſe. *Aben-Ezra* takes the Word in the Senſe of *Rejoicing*; as if he had ſaid, *Who hath planted a Vineyard, and hath not danced in it*; for that was the Cuſtom, he ſaith, when they firſt enjoyed the Fruits of their Vineyards. And to this the LXX. ſeem to have had Reſpect, when they tranſlate it, ȣ̓κ εὐφράνθη ἐξ αὐτȣ͂, *he hath not been made merry by it*. But the other Notion is more proper; and the *Jews* underſtand it, not only of *Vineyards*, but of all other Plantations wherein there were Fruit-Trees fit for Food, if there were *five* of them planted together

gether in good Order, ſuch as *R. Solomon* and *Wagenſeil* have deſcribed. And ſee *Selden. Uxor. Hebr. Lib.* III. *Cap.* 3. *p.* 334.

*Let him alſo go, and return to his Houſe, leſt he die in the Battle, and another Man eat of it.*] The Ground both of this, and the foregoing Proclamation, (and of the next alſo,) ſeems to have been, That the Minds of ſuch Men were commonly very much diſturbed, to think of leaving what they had taken a great deal of Pains about, and enjoy nothing of it; which would naturally make them fight with leſs Courage. So *R. Solomon.* And *Joſephus* much to the ſame Purpoſe, μὴ πόθῳ τούτων φειδόμενοι τοῦ ζῆν, &c. leſt, out of a longing Deſire after theſe Things, they ſhould be ſparing of hazarding their Lives; and reſerving themſelves for their Enjoyment, not fight manfully. But many think this was a bare Conceſſion to ſuch Perſons; who, if they could overcome their Affection to all Things, but the Safety of their Country, might remain in the Camp, and go to Battel. Yet *Abarbinel* diſputes ſtrongly againſt this, and will have all theſe to be Precepts, enjoining ſuch Perſons, as are here mentioned, not to ſtay in the Army, but to return Home.

Ver. 7. *And what Man is there that hath betrothed a Wife, and hath not taken her,* &c.] The *Jews* interpret this Law, either of one who had eſpouſed a Wife, and not yet brought her Home; or of one that had but newly compleated his Marriage. And whether he had married a Widow or a Virgin, an old Woman or a young, it was the ſame Thing. Yea, they extend it to him who had married his Brother's Wife; but not to him who had married a Perſon prohibited to him by the Law, or him that took his own Wife again, whom he had formerly put away, becauſe ſhe was not a *new Wife*, as the Phraſe is, *Deut.* xxiv. 5. where the Time being limited, how long ſuch a Man ſhould be free from the War, *viz.* for one Year, they extend it, as I ſaid, to the other two Caſes; that ſo long Men might enjoy a new Houſe, or a Vineyard after the firſt Uſe of them, as the Law allowed them to enjoy a Wife, before they went to War. See *Selden, Lib.* III. *Uxor. Hebr. Cap.* 3. and *Schickard*, in his *Jus Regium, Cap.* v. *Theor.* 17. And it muſt be confeſſed, that this is a Law of great Equity, founded in Nature, that conjugal Love ſhould not be diſturbed; but have ſome Time to knit into a ſtrong and ſtable Affection, by an uninterrupted Converſation together in its Beginning. The *Jews* were ſo favourable in this Matter, that they ſay, if five Brethren were in the War together, and one of them was ſlain, leaving a Widow without Iſſue, all the remaining four returned Home; becauſe every one of them, in their Order, in caſe thoſe before him refuſed, was to raiſe up Seed to his dead Brother.

Ver. 8. *And the Officers ſhall ſpeak further unto the People, and they ſhall ſay.*] Make this new Proclamation throughout the Camp.

*What Man is there that is fearful and faint-hearted.*] This ſome of the *Jews* underſtand of a natural Timorouſneſs, which makes Men quake at every Danger; and others refer it to thoſe that were old, in whom that Heat and Vigour which makes Men valiant, was quite abated. Upon which Account they would not admit one who had no Children to go to War, (if we may believe *Maimonides,*) becauſe he was not thought maſculine enough; or rather, becauſe they would not cut off all Hope of his having Poſterity. But there are thoſe who underſtand this of the Terrors of an evil Conſcience. (See *Sota, Cap.* viii. *Sect.* 5.) For they did not do as we are wont in theſe Days, (who ſend the wickedeſt Villains into the Wars;) but if they knew any Man to be guilty of a great Crime, thruſt him out of the Army, leſt they ſhould all fare the worſe for having him among them. See *Schickard,* in is *Jus Regium, Cap.* v. *Theorem* 17. *p.* 124.

*Let him go and return to his Houſe, leſt his Brethrens Hearts faint as well as his Heart.*) For the Cowardice of ſome might enfeeble the reſt. Yet all theſe who were thus diſmiſſed, were bound (if required) to furniſh the Army with Victuals and Water, to clear the Ways, and to take up their Quarters; as it is in the forgoing Place in *Sota, Cap.* viii. where *Jo. Wagenſeil* obſerves, that they who reſtrain theſe Offices only to the Fearful, are miſtaken.

Ver. 9. *And it ſhall be when the Officers have made an End of ſpeaking to the People, that they all make Captains of the Armies to lead the People.*] This ſhews that what I noted, *Ver.* 5. is true; that the foregoing Proclamation was made before they marched forth to the War: For how ſhould they march till there were Captains choſen, to lead the ſeveral *Armies*, (as thoſe Companies, into which they were divided, are called,) which was not done, till he had ſpoken all the forenamed Things. And if we tranſlate the Words as they may be out of the *Hebrew*, [*they ſhall place,* or ſet *Captains of the Hoſts in the Head,* or the Front, *of the People,*] ſtill it muſt be ſuppoſed, that this was done before they ſtirred a Foot; for no Order could be obſerved without Leaders.

Ver. 10. *When thou comeſt nigh unto a City, to fight againſt it, then proclaim Peace unto it.*] I have often noted, that there were two ſorts of War which the *Jews* undertook: One by the Divine Commandment againſt the ſeven Nations of *Canaan*; another voluntary, when they themſelves found juſt Cauſe to make War upon any other neigbouring Nation. Now this Precept many of the *Jews* will needs underſtand only concerning the latter ſort of War; for the *Canaanites* were to be utterly deſtroyed without Mercy. But *Maimonides* and *Moſes Kotzenſis* take it to belong to both ſorts of War. So the former of them in expreſs Words, *It was not lawful to make War upon any one whatſoever, before they offered them Terms of Peace, &c.* Only they think the *Ammonites* and *Moabites* were to be excepted by that Law, xxiii. 6. yet they temper it thus, That if thoſe Nations deſired Peace of themſelves, it was to be granted to them, though not offered. And the moſt antient Writers of the *Jews* ſay, that *Joſhua* ſent *three* Meſſages to the *ſeven* Nations of *Canaan* before he invaded them, though he undertook the War with a Command from God to deſtroy them, *viz.* if they did not ſubmit to the Summons which was ſent them, either to flee, or to make Peace; which was the Subject of the two firſt Meſſages. The next was a Denunciation of War againſt them, as they ſay in the

*Hieruſalem Talmud*, quoted by Mr. *Selden*, *Lib.* VI. *de Jure Nat. & Gent. Cap.* 13. And ſee the learned *J. Wagenſeil*, in *Annot.* upon *Sota*, *p.* 845. *Maimonides* was of Opinion, that the *Gibeonites* had not heard of theſe Proclamations, which made them uſe Craft to procure Mercy from the *Iſraelites*. But *P. Cunæus* thinks it more probable, that they had refuſed at firſt to ſubmit to *Joſhua's* Summons; but ſeeing him victorious, they betook themſelves to that Artifice, mentioned in the Book of *Joſhua*, when they could not hope for Peace by any other Means, *Lib.* II. *de Republ. Hebr. Cap.* 20.

Ver. 11. *And it ſhall be, if it make thee an Anſwer of Peace, and open unto thee.*] Accept of the Conditions offered to them, which were three. *Firſt*, that they ſhould take upon them the Obſervation of the ſeveral Precepts of the Sons of *Noah*, and conſequently renounce Idolatry. *Secondly*, pay them a yearly Tribute: And, *thirdly*, become their Subjects. See *Selden*, *Lib.* VI. *de Jure Nat. & Gent. Cap.* 4. and *Schickard*, in his *Jus Regium*, *Cap.* 5. *Theor.* 16.

*Then it ſhall be, that all the People that is found therein, ſhall be Tributaries unto thee, and they ſhall ſerve thee.*] Here are two of the Conditions before mentioned; and the firſt was neceſſarily ſuppoſed, becauſe the *Iſraelites* were not to ſuffer any of their Gods to remain among them. For though by *ſerving* the *Iſraelites* is not meant being made their Slaves, yet it imports that they were to live in due Subjection to them as their Governors, who might employ them in their Publick Works, as repairing the King's Palace, the Walls of Cities, *&c.*

Ver. 12. *And if it will make no Peace with thee, but will make War againſt thee; then thou ſhalt beſiege it.*] Without any further Summons to yield upon Conditions of Peace.

Ver. 13. *And when the* Lord *thy* God *ſhall deliver it into thy Hand.*] Of which they were not to doubt, *Ver.* 4.

*Thou ſhalt ſmite every Male thereof with the Edge of the Sword.*] Which was a juſt Puniſhment for their Obſtinacy; of which the Men, who were here condemned to Deſtruction, were the Authors, and ſuffered the more juſtly, becauſe they were told, no doubt, before-hand, that if they did not yield when Conditions were offered to them, they muſt expect this Execution.

Ver. 14. *But the Women and the Little-ones.*] Who had not offended, by rejecting Conditions of Peace, nor could do any Harm. And by *Little-ones* are to be underſtood Male Children, as well as Female.

*And the Cattle, and all that is in the City, even all the Spoil thereof.*] Money, Houſhold-Stuff, and all Manner of Goods.

*Shalt thou take unto thyſelf*, &c.] This was granted to them as a Reward of their Service in the War.

Ver. 15. *Thus ſhalt thou do unto all the Cities, which are very far off from thee, which are not of the Cities of theſe Nations.*] This Clemency to the *Women and Little-ones*, is limited to thoſe that were not Inhabitants of the Land of *Canaan*; who in the following Verſes, are ordered to be otherwiſe treated. For by the Laws of War among all Nations, the Conqueror might uſe thoſe whom he ſubdued as he pleaſed. See *Grotius*, *Lib.* III. *de Jure Belli & Pacis*, *Cap.* 4. *Sect.* 5. where, among other Things, he quotes that Saying of *Marcellus* in *Livy*, *Quicquid in hoſtibus feci, jus belli defendit.* Whatſoever I have done with Enemies, the Right of War defends it.

Ver. 16. *But of the Cities of theſe People, which the* Lord *thy* God *doth give thee for an Inheritance.*] The Cities of the Land of *Canaan.*

*Thou ſhalt ſave alive nothing that breatheth.*] *i. e.* neither Man, Woman, nor Child, as we ſpeak. But their Cattel, (except in few Caſes, when they were appointed to be a CHEREM, *i. e.* Accurſed,) were not to be killed, as appears from *Joſh.* xi. 14. And this Slaughter of all the People, is to be underſtood only in caſe they did not ſurrender when they were ſummoned, but rejected the Conditions of Peace that were offered to them. After this, no Mercy was to be had upon them. See *Exod.* xxiii. 32. In which their Condition was worſe than any other Peoples, whoſe Men were only to be ſlain, *Ver.* 14. but not Women and Children. For which Difference there was a great Reaſon, as I ſhall ſhew preſently; but if we could ſee none, we ought to conſider, that it was done by God's Command; who, as he is moſt juſt and merciful, ſo hath a greater Right over Men, than we have over Beaſts, as *Grotius* well obſerves; who alledges many Examples of the like Practice in the Heathen World, both among *Greeks* and *Romans*. See *Lib.* III. *de Jure Belli & Pacis*, *Cap.* 4. *Sect.* 9.

Ver. 17. *But thou ſhalt utterly deſtroy them.* After they had ſlighted all Offers of Peace. Some of the *Jews* indeed have been ſo merciful as to think this is not a Command, but a Permiſſion; which warranted them to kill all, without any Diſtinction of Sex or Age; yet did not ſo enjoin it, but that they might, after they had taken a City, ſpare ſuch as repented, and offered to become Proſelytes of the Gate. This was the Opinion, one would think, which antiently prevailed, as *Selden* obſerves, (*Lib.* VI. *de Jure Nat. & Gent. Cap.* 16.) becauſe we find the Relicks of theſe People often mentioned in the Bible. And this is agreeable alſo to the Law of Nations, that ſuch as beg Mercy ſhould be ſpared; which flowed from the antient Right which ſuch Perſons were thought to have to it, as *David Chytræus* obſerves out of *Thucydides*,) *Lib.* III. and the known Verſe of the Oracle,

Μήθ' ἱκέτας ἀδικεῖν, ἱκέται ἱεροίτε ϗ ἁγνοί.

*Not to hurt Supplicants who are ſacred, and acquitted of their Offences.* He doth not mention the Place where this Oracle was uttered; but *Ezekiel Spanhemius* hath lately obſerved out of *Pauſanias*, that it was at *Dodone*. See *Obſervationes in Callimachi Hymnum in Dianam*, *Ver.* 123. where he notes, that from hence *Jupiter* was called Ἱκέσιος, becauſe he was accounted a ſevere and implacable Avenger of all Violence done to Supplicants. And they are *Supplicants*, (ſays the ſame *Chytræus*,) who confeſs their Sin, and acknowledging they deſerve Puniſhment, give themſelves up to the Pleaſure of the Conqueror; but beg the Puniſhment may be mitigated by Mercy and Clemency.

*Namely the* Hittites, *and the* Amorites, *the* Canaanites, *and the* Perizzites, *the* Hivites, *and the* Jebuſites, *as the* Lord *thy* God *hath commanded thee.*] He diſtinctly mentions the Nations which were to be utterly deſtroyed, that this Severity might be extended no further. And ſo he had done before, vii. 1. where he mentions ſeven Nations, though here are only ſix, the *Gergaſites* being omitted. The Reaſon of which *Maimonides* (in *Hilcoth Melachim*) thinks to be, that they upon the firſt Summons of *Joſhua* fled the Country into *Africa*; and therefore are not named in *Joſh.* ix. 1, 2. among thoſe that *gathered themſelves together to fight againſt Iſrael.* But I take the true Reaſon of this to be, that the *Gergaſites* were a People mixed among the reſt; and did not live in a ſeparate Part of the Country by themſelves: But that they oppoſed *Joſhua*, as well as others, and were delivered into his Hand, appears from *Joſh.* xxiv. 11. Now this looks like a great Cruelty, to kill ſo many Nations; till we conſider who the People were, that God commanded to be utterly extirpated, *viz.* moſt *abominable Idolaters*, who offered their Children to *Moloch*, as a Piece of pious Worſhip; *Magicians*, *Witches*, *Necromancers*; and guilty of all thoſe filthy Luſts mentioned in *Lev.* xviii. For which Crimes God thought them not fit to live any longer upon the Face of the Earth; and therefore commanded them to be utterly deſtroy'd in this War, which was undertaken by his Order, and called therefore the War of the Lord. And ſo was that againſt *Sihon* and *Og*, who were likewiſe *Amorites*, and upon that Score rooted out by God's Order, *Numb.* xxi. *ult.* *Deut.* ii. 34. For it was Mercy to others, not to ſuffer ſuch a wicked Generation to live.

Ver. 18. *That they teach you not to do after all their Abominations, which they have done unto their Gods.*] Here is the great Reaſon given of the forenamed ſevere Execution, that if they had been ſpared, they would have infected the *Iſraelites* with their filthy Idolatry. Which ſome make an Argument, why Peace was not to be proclaimed to theſe Nations, (*ver.* 10.) becauſe they were ſo wicked, that on no Terms it was fit to ſuffer them to live. But they that object this againſt what was before ſaid, forget, or do not conſider, that the great Condition of Peace with them, was, that they ſhould renounce their Idolatry; and then there was no ſuch Danger in ſparing them. And this was ſo ſettled in the Opinion of the antient Jews, that after they had taken a City, they thought, upon theſe Terms, there was Room for Mercy. So the Book *Siphri*, upon theſe very Words, *leſt they teach you to do after all their Abominations.* From whence it is to be obſerved, (ſaith that Author,) *if they repented, the Iſraelites might let them live.* And ſo R. *Solomon* himſelf; *It is to be underſtood that if they repented, and became Proſelytes, it was lawful to receive them.*

*So ſhould you ſin againſt the* Lord *your* God.] Both by ſuffering them to live, and imitating them in their Wickedneſs.

Ver. 19. *When thou ſhalt beſiege a City a long Time, in making War againſt it, to take it, thou ſhalt not deſtroy the Trees thereof, by forcing an Ax againſt them, for thou mayeſt eat of them, and thou ſhalt not cut them down.*] It is very plain that he ſpeaks of Fruit-Trees, ſuch as bear Apples, Olives, Dates, &c. which were to be preſerved both in War and in Peace; except in a few Caſes. In War, if the Enemy made Advantage of them, for their Archers to lurk and ſhelter themſelves behind them, by which the *Iſraelites* were much annoy'd, then they think they might be cut down, to ſhorten the Siege. And in Peace, if they did not bring forth Fruit, or if the Fruit would not be ſo profitable as the Wood would be for building, and other Uſes; or if they hindered the Growth of better Trees: In all theſe Caſes they might be cut down, as the *Jewiſh* Doctors reſolve. Who, when they pleaſe, mind the Reaſon of a Law, and not the bare Words; inſomuch that they extend this Law to a great many other Things, which they ſay might not be deſtroyed, if they were uſeful and profitable. No Houſes for Inſtance, nor Garments, nor Houſhold-Stuff; nor were they to ſtop up Fountains, &c. See *Selden, Lib.* VI. *de Jure Nat.* & *Gent. Cap.* 15. and *Guil. Schickardus* in *Jus Regium*, *Cap.* 5. *Theorem* 18.

*For the Tree of the Field is Man's Life.*] The Word *Life* is not in the *Hebrew* Text; but we add it to make out the Senſe. In which we follow many good Authors among the *Jews*, particularly *Aben-Ezra*, who obſerves many ſuch *elliptical*, i. e. conciſe Forms of Speech in Scripture. As in 1 *Sam.* xvi. 20. where an *Aſs of Bread*, is *an Aſs loaded with Bread.* So here *the Tree is a Man*, i. e. the Life or Support of Man. Juſt as, xxiv. 6. it is ſaid, a Man ſhould not take the upper or nether Milſtone to pledge, *ki nepheſh hu*, becauſe it is his Life, *i. e.* that whereby he gets his Livelihood. But there are a great many who tranſlate the Words by way of Interrogation, (and the *Hebrew* will bear it,) and joining them with thoſe that follow, make this the Senſe, *Is the Tree of the Field a Man, that it ſhould come againſt thee in the Siege?* So the *Vulgar*, the *Greek*, and the *Arabick* Tanſlation, and the *Chaldee* Paraphraſt, and *Joſephus*, as Mr. *Selden* obſerves, *Lib.* VI. *de Jure Nat.* & *Gen. Cap.* 12. As much as to ſay, they need not fear any Danger from the Trees, as if they were Soldiers that could fight againſt them. And if this Senſe do not ſeem dilute, (as ſome have cenſured it,) there is no need of rendering the Words by way of Interrogation, but only of repeating the Word *not* out of the foregoing Words, in this Manner, *Thou ſhalt not cut them down, for the Tree of the Field is not a Man*, &c. Of this there are many Examples, as *Glaſſius* and our *Gataker* have ſhewn. And thus *R. Bechai* among the *Jews* expounds theſe Words; and the famous *Abarbinel*, who thus gloſſes upon them, *It is not decent to make War againſt Trees, who have no Hands to fight with thee; but againſt Men only.* And this Senſe *Grotius* follows, *Lib.* III. *de Jure Belli* & *Pacis*, *Cap.* 12. *Sect.* 2. where he produces *Philo* for this Opinion, and *Joſephus*, who ſays, *If Trees could ſpeak, they would cry out, that it was unjuſt, that they who were no Cauſe of the War, ſhould ſuffer the Miſchiefs of it.* And thus *Onkelos* tranſlates theſe Words, and thoſe that follow, *For the Tree of the Field is not as a Man, that it ſhould come againſt thee in the Siege*; that is, they had no Cauſe to fear Trees, and therefore ſhould not hurt them. But this is a Reaſon againſt cutting down any Trees whatſoever; whereas *Moſes* ſpeaks only of Fruit-Trees. From whence *Grotius* thinks that Saying of the *Pythagoreans* took its Original, ἥμερον φυτὸν ϗ ἔγκαρπον, &c. *Trees that do not grow wild, and bear Fruit, ought not to be hurt, much leſs cut down.* And yet it ſeems to be more agreeable to the *Hebrew* Words, than our Marginal Tranſlation, which makes this Senſe, *That there are Trees of the Field ſufficient to employ in the Siege*; ſo that they need not cut down Fruit-Trees, to carry it on.

Ver. 20. *Only the Trees which thou knoweſt, that they be not Trees for Meat, thou ſhalt deſtroy and cut them down.*] If it were neceſſary for the the raiſing Bulwarks, (as it here follows,) or otherways to diſtreſs the Enemy, they had Liberty to cut down Trees that did not bear Fruit; but not meerly to make Waſte and Deſolation.

*And thou ſhalt build Bulwarks againſt the City that maketh War with thee.*] From whence they battered the City, and threw great Stones into it; as well as begirt them round, that no Proviſions might be brought in to them. Thus we find they did in After-Times, 2 *Chron.* xxvi. 15. 2 *Sam.* xx. 15. And they muſt have ſome ſuch Inventions in *Moſes* his Days; or elſe how could they take Cities fortified with ſuch high Walls as are mentioned? *Deut.* i. 28. Or to what Purpoſe ſhould they build Bulwarks, and caſt up Banks, but from thence to batter the City with ſome Engine or other?

*Until it be ſubdued.*] From theſe Words the *Jewiſh* Doctors conclude, That it was lawful to make War even upon the *Sabbath*; becauſe having ſet down before a City, they were to proceed till *it was ſubdued*; which theſe Words ſuppoſe might not be in a ſhort Time. Only they ſay, that the Siege was to be begun at leaſt three Days before the Sabbath. Thus theſe ſuperſtitious People, not thinking common Reaſon ſufficient to juſtify them in ſo plain a Caſe, make the Scripture ſpeak what it intended not, for their Warrant. See *Schickard* in his *Jus Regium*, *Cap.* v. *Theorem.* XVIII. where he alledges *Maimonides* in his *Hilkoth Melachim* to this Purpoſe. And *Joh. Benedictus Carpzovius* produces a plainer out of *Hilkoth Schabbath*, where he delivers their Senſe in theſe Words, *A Siege is to be begun three Days before the Sabbath; and then it may be continued every Day, even upon the Sabbath, until the City be taken: And this may be done in a War that is voluntarily undertaken. For thus our Wiſe Men underſtand theſe Words by ancient Tradition*, until it be ſubdued.

## CHAP. XXI.

Verſe 1. IF *one ſhall be found ſlain in the Land which the* Lord *thy* God *giveth thee to poſſeſs.*] This follows very properly after the Law he had delivered, about making War; becauſe then the Bodies of dead Men were moſt frequently found. About which the wiſeſt Lawgivers took the greateſt Care that Inquiſition ſhould be made, how and by whom they were ſlain. This appears by *Plato*, who in his Ninth Book *de Legibus*, hath a Law ſomething like to this, though far ſhort of the Solemnity that is here required to be uſed; as I ſhall obſerve in the Concluſion of this Statute.

*Lying in the Field, and it be not known who hath ſlain him.*] The *Hebrew* Doctors here ſtick too much to the Letter of theſe Words; for they will not have them reach to a dead Body hanging in the Air upon a Tree, or hid in the Sand or Duſt, or floating upon the Water, which is extream abſurd.

Ver. 2. *Then thy Elders and thy Judges ſhall come forth.*] The great *Sanhedrin* were to ſend forth ſome of their Members (ſo the *Jews* interpret it) to do what here follows. And indeed it may be thought that none but they could take Care of this Matter, the Doubt being to which of the neighbouring Cities (where the other Judges lived) it belonged. Therefore the Paraphraſe aſcribed to *Uzielides* ſaith, *Two of the wiſe Men or Elders, and three of the Judges, were ſent by the great Sanhedrim about this Buſineſs.* See *Selden*, lib. iii. *de Synedr.* c. vii. n. 2.

Yet he obſerves in another Part of that moſt learned Work, *Lib.* ii. *Cap.* vii. *n.* 3. that there were a ſort of *Elders*, who were not ordained by laying on of Hands, but only were venerable Perſons for their Age and Prudence, who, ſome think, might ſerve for this Employment. And they called ſuch Elders, *Zickne Haſhuck*, Elders of the Street, or *Vulgar Elders*. But none, I think, hath diſcourſed more critically upon theſe Words, *thy Elders*, and *thy Judges*, than our Mr. *Thorndike*; who obſerves, that there had been Judges conſtituted to determine Cauſes by *Jethro*'s Advice, (*Exod.* xviii.) the greater Cauſes being reſerved for *Moſes* alone. For whoſe Aſſiſtance God afterward appointed Seventy Elders, (*Numb.* xi.) who made up the great Court of Judgment in that Nation. Now they of this great Conſiſtory are called *the Elders of Iſrael*; but they of other Conſiſtories, or inferior Courts, are called barely *Elders*, or *Elders of ſuch a City*. See *Review of the Rights of the Church*, *p.* 70. where he alledges this very Place for it; and by *thy Elders* underſtands the Elders of *Iſrael*; the lower Elders being mentioned in the next Verſe. And ſo thoſe of the great Conſiſtory are commonly called in the Goſpel: And in like Manner, *the Scribes of the People*, and *thy Scribes*, ſignify there thoſe of this High Court. Whereas the bare Name of *Scribes* is extended further, to the inferior Doctors of the Law. As alſo the Name of *Rulers*, and that of *Rulers of the People*, are to be underſtood with the like Difference.

*And they ſhall meaſure unto the Cities, that are round about him that is ſlain.*] That is, if it were dubious what City lay neareſt to the dead Body, as it ſometimes happened. But commonly, it is probable, at the firſt View they eaſily diſcerned this, and ſo did not trouble themſelves to meaſure. It is a frivolous Diſpute in the *Miſchnah*, from whence they were to meaſure; whether from the Navel, or the Noſe, or the Forehead: Which laſt ſeems more rational to *Maimonides*, who calls it the Centre of the Body. But they did not (if we believe the *Jewiſh* Doctors) in their meaſuring, take Notice of any City, wherein there was not a Court of twenty-three Elders; and *Jeruſalem* was always excepted. See *Selden* in the Place forenamed, *n.* iii. and *L'Empereur* upon *Bava Kama*, *p.* 173. and *Wa-*

*genſeil* upon *Sota*, *p.* 899. If the dead Body lay neareſt to the Country of the Gentiles, then they did not meaſure at all; but it was preſumed the Man was killed by them.

Ver. 3. *And it ſhall be, that the City which is next to the ſlain Man.*] From whence it might be preſumed the Murderer came, or was fled thither, as *Abarbinel* diſcourſes.

*Even the Elders of that City.*] Who were different from the *Elders* before mention'd, (ſee the foregoing Verſe,) for they returned to *Jeruſalem*, when they had ſeen the Body buried, if there was no Diſcovery of the Murderer: And then the Senators of the City next to the dead Body, who were XXIII. performed what is here ordered.

*Shall take an Heifer.*] That was not above two Years old; for if it were a Day more, they might not uſe it for this Purpoſe, as *Maimonides* and others affirm. Yet the Scripture, in other Caſes, mentions one of three Years old, *Gen.* xv. 9. *Iſa.* xv. 5. *Jer.* xlviii. 5. as *Wagenſeil* obſerves upon the *Miſchna* of *Sota*, *Cap.* IX. *Sect.* III. *Annot.* 2. If two Cities happened to be equi-diſtant from the dead Body, then they joined together to provide this Heifer.

*Which hath not been wrought with.*] Never uſed in ploughing the Ground.

*And which hath not drawn in the Yoke.*] This may ſeem to be included in the foregoing Expreſſion, as *Maimonides* obſerves; but it is added, he thinks, to ſignify, that if it had been employed in any other Labour, it became improper for this Uſe. Such Heifers were accounted by the Heathen to be moſt acceptable to their Gods, as appears by *Homer*; in whom *Diomedes* and *Neſtor* promiſe ſuch an Offering to *Pallas*. See *Bochart*, *Lib.* II. *Hieroz. Cap.* XXXIII. *p.* 1. out of *Iliad* Κ. and *Odyſſ.* Γ.

But there was a particular Reaſon for ſuch an one in this Caſe, (wherein the Heifer was not to be offered,) that it might the better repreſent, as many think, the Perſon that had committed this Murder, who was a *Son of Belial*, ſubject to no Law, and deſerved to be beheaded as this Heifer was. It is not required that it ſhould be without Blemiſh, as thoſe Heifers were to be, that were offered at the Tabernacle: But it ſufficed, if it had never been accuſtomed to the Yoke. Yet this is not to be taken without all Limitation; for if it wanted any Member, or were diſeaſed, it might not be employed in this Service; as *Wagenſeil* obſerves out of *Maimonides*, in the Place forenamed, *p.* 907.

Ver. 4. *And the Elders of that City ſhall bring down the Heifer.*] Their Cities, it ſeems, were commonly ſeated on Hills, or high Ground.

*Into a rough Valley.*] The *Hebrew* Word *Nachal* ſignifies both a *Valley* and a *Torrent*. The LXX. *Joſephus*, and the *Vulgar*, underſtand it as we do; and the following Words favour this Interpretation. But the *Talmudiſts* and the *Rabbins*, who generally follow them, take it to ſignify a *Torrent*, which is the Senſe of *Maimonides* himſelf; and the next Word *Ethan* (which we tranſlate *rough*) they interpret a *rapid* Torrent. *Chaskuni* thinks there is ſome Reaſon for this, in the *ſixth* Verſe, where they are required to *waſh their Hands over the Heifer* in the Water that is of the Brook. I ſee nothing to hinder the putting both Senſes together; Torrents being wont to run down violently from the Mountains, through the Valleys which lie beneath them, which is the Cauſe that the ſame Word ſignifies both.

*Which is neither eared.*] Or rather, *ploughed.*

*Nor ſown.*] Being a ſtony, craggy Ground, repreſenting the Horridneſs of the Murder, and the Cruelty and Hardneſs of the Man's Heart who committed it. They that follow the other Interpretation of *Nachal*, underſtood the foregoing Words, [*Aſcher lo jeabeth bo*,] which we tranſlate *neither eared*, as if they ſignified the Torrent did not ſerve to water the neighbouring Ground: And theſe Words to be meant of the Soil which lay next to the Torrent, in which nothing was ſown. And beſides this Variety, there are thoſe who take *Ethan* not to ſignify either that which is hard or rapid, but the moſt fertile Ground: So *R. Bechai*, and lately *R. Jac. Abendana*, in his marginal Notes upon *Michlal Jophi*, where he gives this Reaſon for it; That the Inhabitants of each City might be the more careful to prevent ſuch Murders, being in Danger otherwiſe to loſe the beſt Ground belonging to their Inheritance. For the Land where the Body was found, (if we may believe the *Miſchna*,) was never to be ſown any more. See *Sota*, *Cap.* IX. *Sect.* V.

*And ſhall ſtrike off the Heifer's Neck there in the Valley.*] Coming behind the Heifer, (ſaith the *Miſchna*,) as the Murderer was ſuppoſed to have treacherouſly ſurprized the ſlain Man; and ſhould have been thus uſed, if he could have been found.

Ver. 5. *And the Prieſts the Sons of* Levi.] See xvii. 9, 18. xviii. 1.

*Shall come near.*] To ſee all performed according to the Law, and to pray to GOD for the Country, in the Words preſcribed, *ver.* 8.

*For them the* LORD *thy* GOD *hath choſen to miniſter unto him, and to bleſs in the Name of the* LORD.] See *Exod.* xxviii. 1, &c. *Numb.* vi. 23, &c.

*And by their Word ſhall every Controverſy, and every Stroke be tried.*] They did not determine all Matters whatſoever, but all of this Nature; in which the Law appointed them to take care Things were done according to it. As in the killing the *red Heifer*; the Examination of the *Woman ſuſpected* of Adultery by the Water of Jealouſy; the *Leproſy*, whether in Men, or Houſes, or Garments. Thus the *Hebrews* explain theſe Words. See *Selden*, *Lib.* II. *de Synedr. Cap.* VIII. And ſo *Bonfrerius* here acknowledges, that they did not come hither as Judges, but as Directors; and that they might purge themſelves, together with the Elders, from all Guilt of this Crime.

Ver. 6. *And all the Elders of that City that are next to the ſlain Man.* If there were never ſo many Elders in the City, they were all to clear themſelves by doing what follows.

*Shall waſh their Hands over the Heifer*, &c.] In the Water of the Brook, which flowed through the Valley; proteſting their Innocence, in the Words preſcribed in the next Verſe. So *Chaskuni* gloſſes, *As our Hands are clean, ſo are we from the Guilt of this Blood.* See *Wagenſeil* upon *Sota*, *p.* 910. who thinks *Pilate* had Reſpect to this Rite, when he condemned our Saviour, (*Matth.* xxvii. 24.) notwithſtanding all that learned Men have ſaid to the contrary.

Ver. 7. *And they ſhall anſwer and ſay.*] Being ask'd, perhaps, whether they knew any Thing of this Murder.

*Our Hands have not ſhed this Blood, neither have our Eyes ſeen it.*] That is, they profeſſed ſolemnly they knew not who ſhed it, nor how the Man came to be ſlain. And the *Miſchna* before mention'd adds, that they ſaid, (for how can any one think that *Elders* would be Murderers?) *This Man did not come into our City that we know of, and diſmiſſed without neceſſary Proviſions; nor was ſeen by us, and permitted to go away without Company.* Which *Maimonides* expreſſes more largely in his *More Nevochim*, *P.* III. *Cap.* 40. where he repreſents the Wiſdom of this Law, in theſe Words: "The Elders called GOD to witneſs, that they had not neglected to ſecure the Ways, nor to ſet Watches, to examine diligently thoſe that travelled, ſaying, as our *Rabbins* expreſs it, *This Man was not killed through any Negligence or Forgetfulneſs, which we were guilty of, in not obſerving our publick Conſtitutions; nor do we know who killed him.* Now by this Inquiſition into the Fact, by this going forth of the Elders, and the ſtriking off the Heifer's Head, &c. a great deal of Diſcourſe neceſſarily aroſe about this Buſineſs, which made the Thing publick, and was a probable Means of diſcovering the Murderer, by ſome or other who were there, or ſhould hear of all this." And if any one came, and ſaid he knew the Author, then they forbore to behead the Heifer: But the Man being apprehended, if the Houſe of Judgment did not put him to Death, the King had Power to do it: If he neglected it, the Avenger of Blood might kill him whereſoever he met him. By which it appears, that this ſolemn Proceſs here mentioned, tended very much to detect the Murderer. Unto which this alſo contributed, that the Place where the Heifer's Head was ſtruck off, might never be ploughed or ſowed hereafter, (as I noted before,) which made the Owners of that Ground employ their utmoſt Diligence to find out the Murderer, that their Land might not lie waſte for ever; for they might not ſo much as plant a Tree upon it.

Ver. 8. *Be merciful,* O LORD, *unto thy People* Iſrael, *whom thou haſt redeemed; and lay not innocent Blood unto thy People of* Iſrael*'s Charge.*] The Prieſts alone pronounced theſe Words, as the *Miſchna* there ſaith; though *Joſephus* (who often differs from the *Talmudiſts*) ſaith, Both Prieſts and Elders prayed GOD to be propitious unto them, and to prevent the like Evil from falling out again in their Region. See *Selden*, *Lib.* III. *de Synedr. Cap.* 7. *n.* 5, 6.

*And the Blood ſhall be forgiven them.*] Theſe are not the Words of the Prieſts, ſaith the ſame *Miſchna*, but the Holy Ghoſt pronounces, That when they obſerved theſe Rites, the Guilt ſhould be removed from them; which, in ſome ſort, would have lain upon them, if they had taken no Notice of a Murder committed ſo near to their City, nor made Inquiſition after it, and expreſſed their Abhorrence of it.

Ver. 9. *So ſhalt thou put away the Guilt of innocent Blood from among you, when thou ſhalt do that which is right in the Sight of the* LORD.] Sincerely proteſting their Innocence and Deteſtation of this Fact: Which was to be done in the Day-Time, and not in the Night; and the Body of the Heifer was to be buried, but none of it eaten, or any Part employed to other Uſe. If the Murderer was found before its Head was ſtruck off, it was to be let go into the Paſture among other Beaſts; if after, he was to ſuffer Capital Puniſhment, that is, to be cut off by the Sword, as the *Miſchna* before mentioned explains it, *Cap.* 9. *Sect.* 7.

By all this it appears, that no ancient Law made ſuch Proviſion for the Diſcovery and Expiation of ſecret Murders, as this of *Moſes.* For the very beſt of them, which is that of *Plato*, enacts no more than this, That if a Man was found dead, and he that killed him, after a diligent Search, could not be heard of, publick Proclamation ſhould be made, that he who was guilty of the Fact ſhould not come into any Holy Place, nor any Part of the whole Country; for if he were diſcovered and apprehended, he ſhould be put to Death, Καὶ ἔξω τῆς τοῦ παθόντος χώρας ἐκβληθησόμενον ἄταφον, and be thrown out of the Bounds of the Country, and have no Burial, *Lib.* IX. *de Legibus*, *p.* 874.

Ver. 10. *When thou goeſt to War againſt thine Enemies.*] To a voluntary War againſt any of their neighbouring Nations, not againſt the People of *Canaan*, none of which were to be ſpared, if they ſtood out and fought, but deſtroyed by the divine Precept, which required this War.

*And the* LORD *thy* GOD *hath delivered them into thy Hands, and thou haſt taken them captive.*] As the Manner was, to make them Slaves to their Conquerors.

Ver. 11. *And ſeeſt amongſt the Captives a beautiful Woman.*] It was indifferent, whether ſhe was a Virgin, or a Widow, or a Wife, according to the *Jewiſh* Doctors.

*And haſt a Deſire unto her, that thou wouldſt have her to thy Wife.*] The plain Meaning is, fell ſo paſſionately in Love with her, as to deſire to marry her, though a Stranger, of another Nation and Religion. It is a common Opinion indeed among the *Jewiſh* Doctors, that a baſer Sort of Paſſion is here indulged; for it was lawful, they imagine, for a Soldier to lie with ſuch a Captive once to ſatisfy his Luſt, (which ſome make to be the Meaning of this Expreſſion, *Haſt a Deſire to her*, or, as it is in the *Hebrew*, *Haſt cleaved to her*,) but not repeat it, unleſs he would take her for his Wife: Which they think was allowed to military Men, when they were abſent from their Wives, to prevent greater Outrages which were wont to be committed by the Heathen. But the beſt Nations ſeverely prohibited all ſuch Abuſes, as *Grotius* obſerves, *Lib.* III. *de Jure Belli & Pacis*, *Cap.* 4. *Sect.* xix. 1. And though *Schickard*, in his *Miſchpat Hammeleck* endeavours to make out the Wiſdom of this Law, in permitting a *Hebrew* Soldier to enjoy a Captive once, (ſee *p.* 130, 131. and Mr. *Selden*, *Lib.* V. *de Jure Nat. & Gent. Cap.* 13.) yet he cannot but acknowledge that ſome of the *Jews* do not allow of this Interpretation, but are of Opinion, that he might not touch a Captive till ſhe became a Proſelyte, and he took her for his Wife. Thus *R. Bechai*, as *Grotius* obſerves in the Place forenamed, *Sect.* xix. 2. GOD *would have the Camp of* Iſrael *holy, and not defiled with Fornication, and other Abominations, as the Camps of the Gentiles.*

*tiles*. Unto whom *Alexander* himſelf gave a better Example; who being extremely taken with the Beauty of *Roxana*, did not abuſe her as a Captive, but vouchſafed to marry her, and make her his Wife; for which he is juſtly commended, both by *Arrianus* and by *Plutarch*; and therefore I think it is moſt reaſonable to expound this Law, only of taking ſuch a Captive in Marriage; which *Abarbinel* alſo ſhews is the moſt antient Interpretation of it, and hath the beſt Authority on its Side among the *Jews*. For though he acknowledges it is the common Opinion of their *Wiſe Men*, that a Soldier might lie with a fair Captive once, whilſt ſhe was a mere Gentile; yet herein they followed the Doctors in the *Babylonian Talmud*, which is not of ſo great Antiquity as the *Hieruſalem Talmud*, where *R. Johannes* (in *Maſſecheth Sanhedrim*) delivers the quite contrary Doctrine; That it was not lawful for any *Iſraelite* to lie with ſuch a Woman at all, till the Conditions, mentioned in the following Words of this Law, were fulfilled, when he was to make her his Wife. And according to the Judgment of this *R. Johannes*, *Abarbinel* explains this Law, in a large Commentary on this Place.

Ver. 12. *Then thou ſhalt bring her Home to thine Houſe.*] The forenamed Doctors, who are ſo indulgent to the Soldiers Luſt, will have this to ſignify, that they were to obſerve the Rules of Modeſty in the Camp, and not openly lie with her like Beaſts, but privately in their Tents. Thus *Maimonides* himſelf, *More Nevochim*, *P.* III. *Cap.* 41. But it is evident *Moſes* doth not ſpeak of any Thing done in the Camp, but of what was to be done when he returned to his *Houſe*; where he was to diſpoſe her in the Manner following, to be his Wife.

*And ſhe ſhall ſhave her Head.*] Theſe and the following Words are variouſly interpreted, ſome taking theſe Things to be done to her, with a Deſign to abate his Affection to her, that he might not marry her at all; and others, to prepare her, and make her fit for his Bed. For ſhaving her Head, (which every one knows was uſed in Mourning,) deprived her of one of her greateſt Ornaments, and made her leſs amiable, and conſequently might extinguiſh his Affection, which was kindled by her Beauty. So *Clemens Alexandrinus* underſtands it. See *Lib.* II. *Strom. p.* 398, 399. and *Lib.* III. *p.* 456. And many of the *Hebrews* are of the ſame Mind, that theſe Things were ordered to leſſen his Affection to her, by making her appear leſs lovely in his Eyes. See *Schickard's Miſchpat Hammelech*, *Cap.* 5. *Theorem.* 17. *p.* 134, 135. But there are others who take this to have been a kind of Purification, and cleanſing her from her Gentiliſm; and a Token of her becoming a new Woman, that ſhe might be meet to be made his Wife.

*And pare her Nails.*] This likewiſe was a Piece of Cleanlineſs and Neatneſs. But they who are of the other Opinion tranſlate the Words, *Let her Nails grow*, as our marginal Tranſlation hath it, and the *Arabick* and *Chaldee*, and the *Hebrew* Doctors commonly underſtand it; which was intended to make her look ugly, and to ſlack his Love to her. At leaſt, it was ſuitable to the Condition of a Mourner, as ſhe plainly was, it appears by the next Verſe. The *Hebrew* Words, indeed, (which are, *make her Nails*,) are dubious; from whence aroſe that Diſpute we find in the *Talmud* between *R. Eliezer*, who expounds it, *Pare her Nails*, to *make* them look handſome; and *R. Akiba*, who expounds it, *Let them grow*. The former reaſons thus; the Hair and the Nails are to be uſed alike. Now her Hair is plainly ordered to be cut; and therefore ſo were her Nails to be. But the other Doctor turns it quite contrary; what was ordered about her Hair, was to make her abominable; therefore this alſo was intended to make her appear ill-favoured. And indeed the *Hebrew* Word being indifferent to either Senſe, we muſt judge of the Meaning by the Circumſtances of the Place: And here they ſeem to lead us to *R. Akiba's* Interpretation; which *Onkelos*, a moſt judicious Paraphraſt, follows; and many learned Men in later Times, particularly *Schickard* in the Book before-mentioned, *p.* 134. and *Martinus Gierus de Luctu Hebræorum*, *Cap.* 14. *Sect.* 5.

Ver. 13. *And ſhe ſhall put the Raiment of her Captivity from off her.*] Her fine Clothes, wherein they ſuppoſe her to have been taken Captive; inſtead of which ſhe was to put on ſordid Apparel, which was the Habit of Mourners. This ſtill tended to cool his Love; the Drift of theſe Things being (as the *Jews* commonly think) to take away from her all that was inviting and tempting, that ſo ſuch Marriage might not be common among them.

*And ſhall remain in thy Houſe.*] Nor ſtir out of Doors, but be retired; as Perſons in a mournful Condition are wont to be.

*And bewail her Father and Mother.*] Who perhaps were killed in the War; or rather, whom ſhe was likely to ſee no more. And this alſo the *Jews* ſuppoſe might help to abate his Affection to her; Sorrow and Grief very much ſpoiling one's Beauty.

*A full Month.*] So long the *Jews* were allowed to bewail their dead Relations, or at leaſt thoſe who were eminent, as they did *Aaron* and *Moſes*. And here I cannot but obſerve, how *Philo* magnifies this Conſtitution, and plainly ſhews he was of the Opinion of *R. Johannes* before mentioned, that this Captive might not be touched till all theſe Things were performed. Πάνυ καλῶς ἕκαστα διαταξόμενος, (ſaith he, in his Book περὶ φιλανθρωπίας, *p.* 545, *&c.*) "*Moſes* ordered every Thing moſt excellently in this Law: *Firſt*, in not letting the Reins looſe to Mens Deſires, but reſtraining them for thirty Days. In which Time, *ſecondly*, a Trial was made of his Love; whether it was a furious ungovernable Paſſion, or had ſomething of Reaſon in it, which adviſes us to do nothing ſuddenly, but after ſerious and long Deliberation. And, *thirdly*, Ἐλεεῖ τὸν ἀιχμάλωτον. This was a merciful Law to the Captive, that if ſhe were a Virgin, ſhe might bewail her Unhappineſs, in not being diſpoſed of in Marriage by her Parents: If a Widow, that ſhe had loſt her firſt Love, and was now to be married to one, who would be her Lord, as well as her Husband."

*And after that.*] Upon theſe Words *R. Johannes* grounded his Opinion, That till a full Month was ſpent in the fore-mentioned Ceremonies, he might not lie with her.

*Thou ſhalt go in unto her, and be her Husband, and ſhe ſhall be thy Wife.*] If he continued, that is, to love her at the End of the Month, and ſhe was willing to embrace the *Jewiſh* Religion, in which, while ſhe remained retired in his Houſe, ſhe was inſtructed. For the *Jewiſh* Doctors agree, ſhe was to be baptized, and not merely made a Proſelyte of the Gate, (*i. e.* renounce Idolatry,) otherwiſe he might not marry her. And if ſhe refuſed to embrace their Religion entirely, *Maimonides* ſaith, they gave her a Year's Time to conſider of it; at the End of which, if ſhe remained ſtill obſtinate, they required her at leaſt to obſerve the ſeven Precepts of the Sons of *Noah*, and ſo to become a Proſelyte of the Gate; otherwiſe he was to be ſlain. But though ſhe was ſo converted, no *Jew* might take her to Wife; for ſuch a Marriage, *Maimonides* ſaith, was counted impious.

Thoſe *Hebrew* Doctors who think a Soldier might enjoy her once, at the firſt taking her Captive, have added another Conceit to this, *viz.* That there was not only this Month's Time allowed her to bewail her Parents, but that he was to ſtay two Months more, before he *might go in to her, and be her Huſband*, that he might ſee whether ſhe were with Child, or no, by his firſt Enjoyment of her. For if ſhe were, a great Difference was to be made between that Child, and thoſe ſhe might have by him after Marriage. Concerning which, ſee *Selden*, *Lib.* V. *de Jure Nat. & Gent. Cap.* 13. where he obſerves, they make *Tamar*, the Daughter of *David*, an Inſtance of this; whoſe Mother being a Captive, they ſuppoſe he lay with her as ſoon as ſhe was taken, and had this Iſſue by her; but afterward ſhe becoming a Proſelyte, he made her his Wife, and ſhe bare him *Abſalom*. Whereby it came to paſs, that there was not ſuch a Relation between her and the other Sons of *David* by other Women, but that it had been lawful for *Amnon* to have married her.

But all this is judged by the famous *Abarbinel* (upon 2 *Sam.* xiii.) to be very abſurd; and neither believes that *David* would have committed ſuch a Fact, as to lie with a Woman in her Gentiliſm; nor, if he had, that this Child would have been look'd upon as a Gentile, ſince he afterward married her Mother. And therefore he takes thoſe Words of *Tamar*, *Ver.* 13. *Speak to the King, and he will not withold me from thee*, to be a mere Put-off, as we ſpeak, to get rid of his Company; which *Amnon* underſtood very well, who knowing he could not have her to Wife, proceeded to force her.

Ver. 14. *And it ſhall be, if thou have no Delight in her, then thou ſhalt let her go whither ſhe will.*] If at the Month's End, or before, his Mind was changed, and he did not like to take her for his Wife, then he might neither meddle with her any more, (as the *Hebrew* Doctors underſtand it,) nor keep her any longer as a Slave, nor ſell her, or make Merchandize of her, (as the Text here expreſly orders,) but give her Liberty to go whither ſhe herſelf thought good. This he *loſt*, ſay the *Jews*, by his ſhort Pleaſure he took at firſt. For other Captives, whom a Man had made himſelf Maſter of, by the Law of War, he might employ in his Work as Slaves, or make Money of them; but one whom he had lain with, he was either to marry, or ſet her at Liberty. This they ground upon the laſt Words of this Verſe, which I ſhall ſhew may have another Interpretation. And therefore I ſhall not inſiſt upon their Senſe, (which depends upon the ſame Words,) who think *Moſes* ſpeaks of his not liking her after ſhe was become his Wife, her Humour, Manners, and Converſation being diſagreeable to him; in which Caſe he was to give her a Bill of Divorce, as he might do another Wife, but not keep her as a Slave.

*Becauſe thou haſt humbled her.*] It muſt be acknowledged that this is an uſual Phraſe, for having had carnal Knowledge of a Woman, as the Scripture modeſtly elſewhere ſpeaks, in the like Caſe. It ſignifies ſo in the very next Chapter of this Book, *Deut.* xxii. 29. *Judg.* xix. 24. xx. 2. and many other Places, where it is uſed for Violence offered to a Woman, which was the greateſt *Affliction* to her, as the *Hebrew* Word properly ſignifies. From which I ſee no Reaſon why we ſhould depart in this Place; for it was ſufficient Affliction and Humiliation to a Captive Woman, (as *Carpſovius* obſerves, in his *Annotations* upon *Schickard*'s Book, which I have ſo often named,) that after ſhe had been brought into a Soldier's Houſe, and kept there a Month, having her Head ſhaved, Garments changed, *&c.* in hope of Marriage, ſhe was rejected at laſt, when it ſhould have been conſummated. And thus *Abarbinel* here underſtands the Word *humbled*, not of his lying with her; but of all the fore mentioned Conditions which were impoſed upon her, as a Preparation for his Bed, and of her Diſappointment after ſhe had ſubmitted to be baptized. And indeed the *Hebrew* Word denotes any Sort of Affliction. See *Exod.* i. 11. *Pſal.* lxxxviii. 8. lxxxix. 23. xc. 15. xciv. 5, *&c.*

Ver. 15. *If a Man have two Wives, one beloved, and another hated.*] That is, leſs loved; as the Word hated ſometimes ſignifies, *Gen.* xxix. 31. *Matth.* vi. 24. *R. Solomon* thinks that this Caſe follows the other, becauſe it might ſo happen, that if a Man ſuffered himſelf to be carried with too violent a Paſſion towards ſuch a Woman, as is before mentioned, it might turn into Hatred, when he found her not to be agreeable to him.

*And they have born him Children, both the Beloved and the Hated.*] Towards which it was likely he would be affected very differently, as he was to his Wives.

*And if the firſt-born Son be hers that was hated.*] As it fell out in the Caſe of *Leah* and *Rachel*.

Ver. 16. *Then it ſhall be when he makes his Sons to inherit that which he hath, that he may not make the Son of the Beloved firſt-born,* &c.] He ſpeaks of Sons; for Daughters were not to have a double Portion. And he ſpeaks of Sons (as the *Jews* will have it) born before the Death of their Father; to whom he divided his Inheritance. For a poſthumous Son had not a double Portion, as the *Gemathra* upon *Bathra* ſaith. See *Selden de Succeſſionibus*, *Cap.* 7. *p.* 29.

Ver. 17. *But he ſhall acknowledge the Son of the Hated for the Firſt-born.*] Which had his firſt Love, and was to enjoy the Effects of it.

*By giving him a double Portion of all that he hath.*] Of all that he was in Poſſeſſion of when he died; but not of that which was his in Reverſion after his Death; as Mr. *Selden* ſhews the Opinion of the *Jewiſh* Lawyers is, *Lib. de Succeſſ. Cap.* 6. *p.* 24.

*For he is the Beginning of his Strength.*] See *Gen.* xlix. 1.

*The Right of the Firſt-born is his.*] By a very antient Cuſtom, antecedent to the Law, which made the Firſt-born the Head of the Family, and gave him as much more as any of his Brethren of the Eſtate belonging to it, that he might be able to maintain and ſupport the Dignity of it, *Gen.* xxv. 31. But if there was no Son, and the Inheritance was to be divided among Daughters, the eldeſt Daughter had not a double Share of the Eſtate; as Mr. *Selden* ſhews in the ſame Book, *Cap.* 8.

Ver. 18. *If a Man have a ſtubborn and rebellious Son.*] By a *ſtubborn* Son, the *Jews* underſtand one that will not do as he is bidden, and by a *rebellious*, one that doth what he is forbidden. And they imagine this Law is annex'd to the foregoing, about the Marriage of a Soldier to a Captive Woman, becauſe the Iſſue of ſuch Marriages commonly proved refractory, or at leaſt gave their Parents great Trouble. So *Schickard* obſerves out of *Tanchuma.* And they confirm it by an Example out of Scripture, *viz.* the two Children of *David*, *Abſalom* and *Tamar*, who were both born of a Captive Woman, made a Proſelyte: The former of which conſpired the Death of his Father; and the other being raviſhed by *Amnon*, was the Occaſion of the Death of ſome of her Brethren. *Miſchpat Hammelech*, *Cap.* 5. *Theorem.* 17.

*Which will not obey the Voice of his Father, or the Voice of his Mother.*] Behaved himſelf not only undutifully, but croſsly to them; and with ſuch Contempt of their Authority, as argued he had not only loſt all filial Affection and Reverence to them, but would, if he could, undo them.

*And that when they have chaſtened him, will not hearken unto them.*] Is never the better for Admonitions, Reprehenſions, and Corrections, which they were bound to give him.

Ver. 19. *Then ſhall his Father and his Mother lay hold of him.*] It is abſurd to ſay, as the *Hebrew* Doctors do, (in their Qualifications of this Law,) that his Parents were with their own Hands to apprehend him, and bring him before the Court; though it ſeems reaſonable enough, that both Father and Mother ſhould agree in the Complaint againſt him, and deſire Officers might be ſent to lay hold of him. In which one cannot well ſuppoſe that they would conſent to have ſuch a Puniſhment as follows inflicted upon him, unleſs he were intolerable.

*And bring him unto the Elders of his City.*] Who were to examine the Proofs, and accordingly to paſs Sentence upon him. Concerning theſe *Elders*, ſee *Ver.* 3, 4.

*And unto the Gate of his Place.*] Where the Court of Judgment was wont to ſit. See xvi. 18. The Paternal Power among the antient *Romans* was ſo great, that they might put their Children to Death, as they did their Slaves, without any Proceſs before a Magiſtrate. And this ſome have taken to be a natural Right; and imagined God would not have commanded *Abraham* to kill his Son, but that it was a Part of his inherent Power. However this be, they were not thought fit to be long intruſted with it; for God here orders, by *Moſes*, that it ſhould be committed to the publick Judges, as the moſt diſintereſted Perſons.

Ver. 20. *And they ſhall ſay unto the Elders of his City.*] This ſeems to intimate the Authority of Parents was ſtill ſo preſerved, that their Teſtimony alone was ſufficient to convict a rebellious Son, without any further Proof. The *Hebrew* Doctors indeed are of another Mind, as I ſhall ſhew in the Explication of what follows.

*This our Son is ſtubborn and rebellious, he will not obey our Voice.*] This is to be underſtood, ſay they, of a Son that was no leſs than thirteen Years old and a Day; and ſo might be preſumed to know his Duty, and to be capable of being governed by Counſel and good Advice; and this is reaſonable enough. But what they ſay concerning the Time when he became his own Man, is monſtrouſly abſurd. See *Selden*, *Lib.* II. *de Synedr. Cap.* 13. *p.* 559, 560. What they ſay of a Daughter, not to be comprehended under this Law may be admitted, becauſe ſhe was not capable to do ſo much Miſchief in a Family as a rebellious Son.

*He is a Glutton, and a Drunkard.*] Theſe Sins are no where made capital by the Law of *Moſes*, but when they were accompanied with rebellious Diſobedience to Parents, who were to bring Witneſſes, as the *Hebrew* Doctors ſay, that this Son had ſtolen ſome of their Goods, and ſold them, that he might ſpend the Money in theſe Vices; under which others are comprehended, which uſually attend them; and that he had done this, after he had been admoniſhed and chaſtiſed: So that he was not to be puniſhed as this Law at laſt preſcribes, till he was grown incorrigible. For, they ſay, the Court was firſt to order him to be whipp'd, and not to proceed further till, upon a new Complaint, it was proved that he had run into the ſame riotous Courſes ſince that Puniſhment. Then upon this ſecond Teſtimony, (as they call it,) the Court gave Sentence againſt him, that he ſhould be ſtoned to Death, unleſs the Parents, before the Sentence was pronounced, ſaid they gave him their Pardon. There are a great many little Niceties about the Quantity of Meat and Wine that he eat and drank, and other Matters; with which I do not think fit to trouble the Reader.

Ver. 21. *And all the Men of his City ſhall ſtone him with Stones, that he die.*] This is ſuch a ſevere Sentence, that it inclines me to think, the Patents look'd upon ſuch a Son as ſo debauch'd, that he would not only ſpend all their Eſtate, if he had it, but was inclined to kill them, that he might get it into his own Hands. For the Sentence of Death is denounced, elſewhere, againſt one that ſtruck his Father or Mother, *Exod.* xxi. 15. or that curſed them, *Ver.* 17. It is not ſaid, indeed, he ſhould be ſtoned, but *put to Death*; which they interpret of ſtrangling; this Puniſhment of ſtoning being appointed for Idolaters and Blaſphemers of God; next to whom Parents are to be reverenced, being in God's Place, with reſpect to their Children. See upon the *fifth Commandment.* And therefore other Nations were very ſevere in their Puniſhment of ſuch Children as are here deſcribed; and particularly the *Romans*, after the Power was taken from Parents to ſell them, or put them to Death, and the Cenſure of them committed to the Magiſtrates. See *Hen. Steven.* in his *Fontes & Rivi Juris Civilis*, *p.* 18. And among the *Athenians*, *Lyſias* ſaith, (in his Oration againſt *Agoratus*,) He that beats his Parents, or did not maintain them, and provide an Habitation for them, when they were in Want, ἄξιος ἐστὶ θανάτῳ ζημιωθῆναι, *deſerved to be put to Death.*

The Law indeed did not inflict that Puniſhment, but only ſaid, ἄτιμος ἔστω, *let him be infamous*, that is, as they expound it, he might not come into the publick Aſſemblies, nor enter into their Temples, nor wear a Crown in their publick Feſtivals; and if any ſuch Perſons preſumed ſo to do, they were brought before the Magiſtrates, who ſet a Fine upon their Heads, and committed them to Priſon till they paid it. See *Sam. Petitus*, in his *Commentary* upon the *Attick Laws*, *Lib.* II. *Tit.* 4. *p.* 163. No Wonder therefore *Moſes* ordained this Puniſhment, when a Son was come to ſuch a Degree of profligate Wickedneſs, that he endeavour'd to undo his Parents. Which ſome States have thought fit to follow, in theſe latter Ages: For *David Chytræus* ſaith, he himſelf ſaw an Example of this Severity at *Zurich*, in the Year One thouſand five hundred and fifty; where a diſobedient Son was beheaded, who had curſed his Mother, and beaten her.

*So ſhalt thou put Evil away from among you, and all* Iſrael *ſhall hear, and fear.*] See concerning this before upon xix. 20.

Ver. 22. *If a Man have committed a Sin worthy of Death, and he be put to Death.*] There were ſeveral Sorts of capital Puniſhments, *viz. Strangling*, *Burning*, *Cutting off by the Sword*, and *Stoning*. Now the *Hebrew* Doctors limit this unto ſuch Offenders as were ſtoned; of which Puniſhment he ſpeaks in the foregoing Verſe. But there being eighteen Sorts of Offenders, who were to be ſentenced to this Death, they put a further Limitation upon theſe Words; their Tradition being, as they tell us, the *Sin worthy of Death*, (or Stoning,) is only Idolatry, or Blaſphemy. So we read in the *Sanhedrim*, *Cap.* 6. *Sect.* 4. *All that were ſtoned, were alſo hanged, according to the Opinion of* R. Eliezer: *But the Wiſe Men ſay none were hanged but the Idolater and Blaſphemer.* And they add there, that only Men, not Women, were thus uſed; for which I can ſee no Reaſon, but the ſticking to the mere Letter of theſe Words; as if the Word *Man* did not comprehend both Sexes.

But if we examine the Scripture, we ſhall find this not to be true, (that no Men were hanged, but they that were ſtoned,) for the King of *Ai* was hanged, *Joſh.* viii. 29. and five Kings more, x. 26. and they were not hanged, becauſe they were Blaſphemers or Idolaters, (for then all the reſt of the *Canaanites* ſhould have been ſo treated,) but becauſe they were ſuch Enemies of God, as had rebelliouſly withſtood the gracious Summons of Surrender. And there are other Examples alſo, which confute this; as the two Traitors that murdered *Iſhboſheth*, 2 *Sam.* iv. 12. and the five *Sons of Saul*, 2 *Sam.* xxi. 9. It is more probable, therefore, that all thoſe whom the Judges thought to be ſuch great Offenders, that it was fit to make them very publick Examples, were hanged up after they had ſuffered the Puniſhment of Death, to which they were ſentenced. This ſeems to be denoted in the Word *Chatta*, which ſignifies ſometimes a very *great Crime*, as appears from *Hoſea* xii. 8. where he ſpeaks of *Iniquity, which is Sin:* Not as if all Iniquity were not *Sin*; but ſome Acts of Iniquity were not ſo heinous, as to be called by that Name.

*And thou hang him.*] After he had been put to Death, as appears by the foregoing Words, which ſpeak of his being *put to Death* before this Suſpenſion: Which ſhews that this Puniſhment was not the ſame with the *Roman* Crucifixion, (as *Baronius*, *Sigonius*, *Lipſius*, and others, have miſtaken,) for they hanged Men alive upon the Gibbet; whereby they expired before they were taken down: But this was only hanging up their Bodies after they were dead, and expoſing them to open Shame for a Time.

*On a Tree.*] On a Piece of Timber (ſaith the *Sanhedrim*) ſtruck into the Ground; out of which came a Beam, whereunto his Hands were tied, as they tell us in the Place before mentioned. And ſo *Schickard*, in his *Miſchpat Hammelech*, *Cap.* IV. *Theor.* xiv. So that his Body hung in ſuch a Poſture as crucified Men did.

Ver. 23. *His Body ſhall not remain all Night upon the Tree, but thou ſhalt in any wiſe bury him that Day.*] This is excellently interpreted by *Joſephus*, *Lib.* IV. *Archæol. Cap.* 8. Μείνας δ᾽ ὅλης τῆς ἡμέρας εἰς θέαν τῶν ἁπάντων, θαπτέσθω νυκτός. *Having remained the whole Day a Spectacle unto all, he was to be buried at Night:* For as ſoon as the Sun went down, the Body alſo was taken down. Examples of which we have in the Book of *Joſhua*, viii. 29. x. 26, 27. In which he is far more ſincere than their Rabbins, who ſay the Law was ſatisfied if they hanged up the Body juſt before the Setting of the Sun, and preſently after took it down again: Which Expoſition ſeems to have been contrived in favour of their Countrymen; for only *Iſraelites*, they confeſs, were to be thus expoſed, not *Proſelytes of the Gate*, as Mr. *Selden* obſerves, *Lib.* II. *de Jure Nat. & Gent. &c. Cap.* 12.

*For he that is hanged, is accurſed of God.*] The *Jews* interpret this Clauſe, as if the Meaning were, he was hanged *becauſe he blaſphemed* God. So Onkelos himſelf, and the *Samaritan* Verſions, with thoſe of the *Spaniſh* and *Mauritanian Jews*, as *Selden* obſerves, *Lib.* II. *de Synedr. Cap.* 13. *n.* 4. and *Hottinger*, in his *Smegma Orientale*, *p.* 96, 97. But though this be a common Opinion among the *Hebrew* Doctors, yet the LXX. have taken the Senſe right, Ὅτι κεκατηραμένος ὑπὸ Θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου. *Curſed of God is every one that is hanged on a Tree.* And ſo St. *Paul*, *Galat.* iii. with very little Difference. For they obſerved what thoſe Doctors did not, that *Moſes* doth not here give a Reaſon why the Man was hanged up, but why he was to be taken down from the Gallows. Now what Conſequence is there in this, *Let him be taken down, and buried, becauſe he curſed* God? Every one ſees that (though the Word *curſed* ſhould be taken in an active Senſe) this is not a right Interpretation of theſe Words: For though it had been good Senſe to have ſaid, Let him be hanged, becauſe he curſed God; yet not let him be taken down for that Reaſon. Now ſuch Perſons are here ſaid to be accurſed of God, not becauſe they were hanged up, but becauſe of their Sin, which deſerved they ſhould be thus expoſed. So *S. Hierom* upon *Galatians* iii. *Non ideo maledictus quia pendet, ſed ideo pendet quia maledictus:* He was not accurſed becauſe he was hanged, but he was therefore hanged, becauſe he was accurſed: Hanging up being a Token that the Man had committed a horrid Crime, whereby he had incurred the high Diſpleaſure of Almighty God. So that every one who ſaw him hang on that Faſhion, were to think with themſelves, This Man was under the Curſe of God, becauſe of his Sin; and unleſs he had undergone this Curſe, he could not have been buried, and put into the Condition of other Men. But when he had undergone it for his Sin, then it had been a Sin in the People not to have taken him down, or prolonged his Suſpenſion longer than God impoſed this Curſe upon him. And the Land had been defiled, if after this Suffering which God had appointed, they had not buried him. To this Purpoſe *Abarbinel*, who refutes ſeveral other Accounts of this Matter, particularly that of *Sol. Jarchi*, who thinks he was not to hang longer than till the Evening, becauſe it would have been a Diſhonour to the Sovereign of the World, after whoſe Image Man was made. This is followed by many, and even by *Grotius* himſelf, who gives no other Reaſon of it, in his Book *de Jure Belli & Pacis*, *Lib.* II. *Cap.* 19. *Sect.* 4. But this is a Reaſon, as *Abarbinel* notes, why he ſhould not have been hanged up at all. It may be alſo uſefully noted further, that they ſay in the Tract called *Sanhedrim*, that not only the Malefactor, but all the Inſtruments of Puniſhment, were to buried at the going down of the Sun. Even the Tree itſelf, upon which he was hanged, was to be buried, *That no Memory of ſo foul a Thing might be left in the World; nor any might ſay, Behold this was the Tree upon which ſuch a one was hanged.*

*That the Land be not defiled which the* Lord *thy* God *giveth thee.*] By the Stench of the Body, after it petrified, as the ſame *Abarbinel* expounds it, who obſerves, that the dead Body of no Creature corrupts and ſtinks ſooner than that of a Man, which is exceeding offenſive to the Living. For which Cauſe, ſaith he, the Book *Siphre* determines not only that all Malefactors ſhould be buried as ſoon as the Law here orders, (that they might not imitate the Manners of the *Egyptians* and *Philiſtines*, and ſuch like People, who let Bodies rot in the Air after they were hanged up,) but that every Man ſhould bury his Dead the ſame Day they died, or be deemed to have tranſgreſſed a negative Precept; which may paſs for a very good *natural* Reaſon of it: But there is ſomething more in it, reſpecting a legal Pollution, under which their whole Country lay, as long as an accurſed Thing hung openly among them; juſt as all that enter'd into the Tent where a dead Body lay, and all that was in it, were made unclean by it, *Numb.* xix. 14, 15. Upon which Score St. *Paul* might well apply this Paſſage to Chriſt crucified for us; not only becauſe he bare our Sins, and was put to Death, and expoſed to ſuch Shame as theſe Sinners were, who were accurſed of God; but was alſo taken down in the Evening, in Token now the Guilt was removed; as the Curſe upon the Man that was hanged ended at the going down of the Sun; and as the Land of *Iſrael* was pure and clean, after the dead Body was taken down and buried, with the Tree upon which it was hanged. *Joh. Coch.* hath well explained this in his Notes upon the *Sanhedrim*, *Cap.* 6. *Sect.* 5. whoſe Senſe in ſhort is this: *As our bleſſed Saviour, while he hung upon the Croſs, was made a Curſe, and an Execration; ſo when, according to the Law, he was taken down and buried, both he ceaſed to be a Curſe, and all they that are his.*

## CHAP. XXII.

Verſe 1. THOU *ſhalt not ſee thy Brother's Ox, or his Sheep go aſtray, and hide thyſelf from them.*] They were not to turn away their Face, as if they did not ſee them, and ſo neglect them. And by *Brother* is to be underſtood, not only an *Iſraelite*, but any Man that lived among them; this being a Matter of common Right, and extended to their Enemies, as well as their Friends, *Exod.* xxiii. 4.

*Thou ſhalt in any Caſe bring them again to thy Brother.*] Not merely give Notice to the Owner, where he ſaw them, but take care himſelf to bring them back, that they might not go further aſtray, and perhaps be quite loſt, before the Owner could have Notice of them. This, and many that follow, are Precepts of Humanity, and Care of each other's Welfare; without which, Society could not be preſerved.

Ver. 2. *And if thy Brother be not nigh thee, or thou know him not, then thou ſhalt bring it to thine own Houſe.*] And preſerve it there, till he could ſend to him, or find who the Owner was.

*And it ſhall be with thee, until thy Brother ſeek after it.*] He was to give notice, by the publick Crier, that ſuch a Beaſt was with him, and that, as the *Jews* ſay, three or four Times; that the Owner might ſeek after it. But here they are pleaſed to make a Diſtinction; that they were to do this, if there were Marks upon the Beaſt; but if there were none, they were not bound to cry it; which doth not ſeem to be reaſonable. See *Selden*, *Lib.* VI. *de Jure Nat. & Gent. Cap.* 4.

*And thou ſhalt reſtore it to him again.*] He paying the Charges of keeping it, from the Time it was brought to his Houſe, till its being reſtored. But if no Body could prove a Right in the Beaſts that were loſt, they became his who found them, and he might lawfully keep them; for no other Owner appearing, they were his that was in preſent Poſſeſſion of them; who did very piouſly, if he gave the Value of them to the Poor, (and ſo the Law was in many Places;) but he was an honeſt Owner of them, if he kept them to himſelf; as *Grotius* obſerves, *Lib.* II. *de Jure Belli & Pacis, Cap.* 10. *Sect.* 11.

Ver. 3. *In like Manner ſhalt thou do with his Aſs, and ſo ſhalt thou do with his Raiment, and with all loſt Things,* &c.] In all other Caſes of like Nature, the ſame Law was to be obſerved.

*Thou mayeſt not hide thy ſelf.*] Paſs them by with Neglect, or pretend they did not ſee them.

Ver. 4. *Thou ſhalt not ſee thy Brother's Aſs, or his Ox fall down by the Way, and hide thy ſelf from them.*] Turn away, as if they did not ſee the Danger they were in.

*Thou ſhalt ſurely help him to lift them up again.*] This hath been explained upon *Exod.* xxiii. 5. I ſhall only add here a famous Example of this Sort of Piety, in *Alphonſus* King of *Naples*; who travelling upon the Road, attended by a great Number of Courtiers, and ſeeing a poor Aſs with a Burden fallen into a deep Slough, (whom all that went before him paſſed by, without any Regard,) when he came to the Place, ſtopp'd, and went himſelf to the Driver, and lent him Aſſiſtance to help the Aſs out of the Dirt. So *David Chytræus* upon this Place.

Ver. 5. *The Woman ſhall not wear that which pertaineth unto a Man, neither ſhall a Man put on a Woman's Garment; for all that do ſo are Abomination unto the* Lord *thy* God.] The laſt Words of this Place plainly indicate, that it was an idolatrous Cuſtom, which is here prohibited. For *Moſes* and the Prophets are wont to ſpeak in theſe Terms of utmoſt Abhorrence, concerning ſuch Matters. And Nothing was more common among the Heathen, than for Men, in the Worſhip of ſeveral of their Gods, to put on the Garments uſually worn by Women, and Women thoſe worn by Men: Particularly in the Worſhip of *Venus*, Women appeared before her in Armour, and Men in Womens Apparel. And thus the Words literally run here in the *Hebrew*; *Women ſhall not put on the Armour of a Man*, (ſo the Word *Celi* frequently ſignifies Armour, as well as other Sorts of Inſtruments,) *nor a Man* (στολὴν the LXX. tranſlate it) *the Stole of a Woman.* See *Selden Syntag.* II. *de Diis Syris*, *Cap.* 4. And thus *Maimonides* ſaith he found this Precept in an old Magical Book, that Men ought to ſtand before the Star of *Venus* in the flower'd Garment of Women, and Women put on the Armour of Men before the Star of *Mars*. *More Nevochim*, *P.* III. *Cap.* 37. *Servius* alſo, upon the ſecond Book of *Æneiads*, mentions a Statue of *Venus* and *Cyprus*, (in which Iſland were antiently many Colonies of *Phœnicians*,) to whom the Women ſacrificed in Mens Garments, and the Men in Womens. Many other Nations did the ſame. See *J. Ger. Voſſius*, *Lib.* II. *de Orig. & Progr. Idol. Cap.* 27. *&* 31. but eſpecially our learned Dr. *Spencer*, *Lib.* II. *Cap.* 17. *Sect.* 1. *&c.*

But ſetting aſide all this, every one knows, that if there were no Diſtinction of Sexes made by their Habits, it would open a Door to all Manner of Impurity; for which Reaſon, if there were no other, this Law was very wiſe and pious.

Ver. 6. *If a Bird's Neſt chance to be before thee in the Way in any Tree, or on the Ground*, &c.] By this Place, among others, (particularly *Pſal.* viii. 8.) it appears the Word *Tſippor* ſignifies all kind of Birds, and not only the ſmaller Sort, as ſome have imagined, but he ſeems particularly to ſpeak of clean Birds, ſuch as it was lawful for them to eat. And this Precept ſeems to have been given, to breed in the *Jews* a Senſe of a divine Providence, extending itſelf to all Creatures, and to teach them to exerciſe their Dominion over them without any kind of Cruelty.

*Thou ſhalt not take the Dam with the Young.*] *R. Menachem*, mentioned both by *Druſius* and *Bochartus*, was of Opinion, that it is not Pity towards Birds which is intended in this Law, but Kindneſs to Mankind; whom God intended by this Uſage of other Creatures, to form unto Gentleneſs and Commiſeration towards one another. But others, I think, have more truly determined, that this is a merciful Conſtitution, with reſpect to Birds as well as Men; it being a ſufficient Affliction, as *Maimonides* calls it, to the Old-one to loſe her Young; it being unreaſonable alſo, that Men ſhould conſider only their own preſent Intereſt, without Regard to Poſterity; to whom the Breed ought to be continued, by letting the Old-one go free. Unto which thoſe Verſes, commonly aſcribed to *Phocylides*, have Reſpect:

Μηδέ τις ὀρνίθας καλιῆς ἅμα πάντας ἑλέσθω,
Μητέρα δ' ἐκπρολίπης, ἵν' ἔχης πάλι τῆς τε νεόττους.

i. e. *Let no Man take all the Birds together out of a Neſt; but let the Mother go, that thou mayeſt have Young-ones again of her.*

Ver. 7. *Thou ſhalt in any wiſe let the Dam go, and take the Young to thee.*] For there is a great deal of Ill-nature in it, to take away the Liberty and the Life of any Creature, from whom we have received a Benefit; as *Bonſrerius* gloſſes upon theſe Words.

*That it may be well with thee, and that thou mayeſt prolong thy Days.*] Some of the *Jews*, from theſe Words, have fancied, that the Obſervation of this ſingle Precept was of ſuch great Value, as to procure for them even Forgiveneſs of Sins, and a long Life; which is ſuch a fooliſh Conceit, that it makes all other Precepts unneceſſary. The plain Meaning is, that God would reward them for their kind Uſage even of brute Creatures, if other Virtues were not wanting, ſuch as Charity towards their poor Neighbours. And ſo the *Miſchna*, in the Concluſion of the Tract called *Cholin*, diſcourſes very well, *If in a light Precept concerning a Thing which is ſcarce worth a Farthing, the Law ſays, That it may be well with thee, and thou mayeſt prolong thy Days; how much more may this be expected in the weightier Things of the Law?*

Ver. 8. *When thou buildeſt a new Houſe, then thou ſhalt make a Battlement for thy Roof.*] The *Jews*, I think, are a little too curious, in ſetting a Mark upon the Word *thy*, fancying he ſaith, not ſimply *the* Roof, but *thy* Roof, to except the Temple, and the Synagogues, and Schools from this Rule; which were no private Man's Houſe, but belonged to the whole Congregation. They ſay indeed the Temple had Battlements; but not for Neceſſity, but for Ornament, becauſe the Roof of the Temple was not flat, as the Roof of another Houſe was; for no Body walked upon the Temple, as they did upon their own Houſes, to take the Air, and diſcourſe together, or to meditate and pray, (in little Cloſets they had there,) which made it neceſſary to have theſe Battlements, of three Foot and a half high, (as the *Jews* ſay,) to prevent any Man's falling down, when he did not attend, but was thinking of ſome other Thing. See *Conſtant. L'Empereur*, in his *Annotations* on *Codex Middoth*, *p.* 160.

That the Roofs of their Houſes were flat, which was the Ground of this Precept, we have many Proofs in the Scripture. For hither *Rahab* brought the Spies, and covered them with the Stalks of Flax, which ſhe laid upon them, *Joſh.* ii. 6. Here *Samuel* communed with *Saul*, upon the Top of the Houſe, 1 *Sam.* ix. 25. *David* alſo was walking upon the Roof of his Palace, when he ſaw *Bathſheba* waſhing herſelf, 2 *Sam.* xi. 2. And in the ſame Place *Abſalom* cauſed a Tent to be ſpread, that he might go in to his Father's Concubines in the Sight of all *Iſrael*, xvi. 22. See alſo *Iſa.* xv. 3. xxii. 1. and in the *New Teſtament*, *Acts* x. 9. Nor was it the Manner of the *Hebrews* only, but of the *Greeks* and *Romans* alſo, to make the Roofs of their Houſes ſo, that they might walk upon them; and ſtand there to ſee any Publick Shew, or take the Air; as *Iſ. Caſaubon* ſhews in a Multitude of Inſtances, *Lib.* IV. in *Athenæum*, *Cap.* 12. where he obſerves alſo out of *Pliny* and *Seneca*, that the *Roman* Houſes wanted theſe Battlement, which *Moſes* here ordered in this Law. By all which we may eaſily underſtand thoſe Places in the Goſpel, that ſpeak of proclaiming theſe Things on the Houſe-top, *&c.* *Matth.* x. 27. *Luke* v. 19.

*That thou bring not Blood upon thine Houſe, if any Man fall from thence.*] And be killed by the Fall. For his Neglect being the Cauſe of his Death, it made him guilty before God of his Blood, and liable to be puniſhed by the Judges for ſlighting ſo profitable an Inſtitution as this is: Which the *Jews* extend to a ſtudious Care about every Thing that might bring a Man's Life in Danger. For Example's ſake: They might not keep a mad Dog, nor ſet up a broken Ladder in their Houſe, *&c.* as *L'Empereur* obſerves upon *Bava Kama*, *Cap.* 5.

Ver. 9. *Thou ſhalt not ſow thy Vineyard with divers Seeds.*] What he had ſaid concerning their Fields, *Levit.* xix. 19. he now ſays of their Vineyards, which they were not to ſow with Seeds of a divers Kind: For this was an idolatrous Cuſtom, as the Reaſon given againſt it plainly ſhews. This *Maimonides* ſaith he found in a Book of the *Zabii*, and in one *Rabbi Joſiah*, who taught, that *theſe three Things, Wheat, Barley, and Grapes dried in the Sun, ſhould be ſown together in the Ground with one and the ſame Caſt of the Hand:* Which was ſo ſenſeleſs a Thing, that he could not but think they learnt it from the *Ways of the Amorites*, as his Words are, that is, from the wicked Idolaters of the Country, to which the *Iſraelites* were going. For Wheat being ſown properly at one Seaſon of the Year, and Barley at another, and a Vineyard being an improper Place for the Growth of either of them, this Cuſtom could not have its Original either from God, or from Man, but from the Devil, the Author of Confuſion, who taught them this uncouth Rite, in Honour of *Ceres*, perhaps, and *Bacchus*, whom they joined in the ſame Act of Worſhip.

*Leſt the Fruit of thy Seed, which thou haſt ſown, and the Fruit of thy Vineyard be defiled.*] If the *Iſraelites* had followed this Cuſtom, it would have made both the Corn and the Grapes that ſprung up from ſuch Seed impure, becauſe polluted by Idolatry; the very Smell of which God would not have to remain among the *Iſraelites*, as *Maimonides* ſpeaks in his *More Nevochim*, *P.* III. *Cap.* 37. See Dr. *Spencer* in his very learned Work *de Leg. Ritual. Hebr. Lib.* II. *Cap.* 18. Every one alſo knows, that it was unlawful for the *Iſraelites* to eat any of the Fruits of the Earth, till the Firſt-Fruits of them had been offered unto God; which would not have been accepted by him of ſuch Things as theſe, that were expreſly forbidden by his Law; and conſequently the whole Crop became unclean to them, and might not be uſed by them.

Ver. 10. *Thou ſhalt not plough with an Ox and an Aſs together.*] Leſt that Law ſhould be violated which we read, *Levit.* xix. 19. *Thou ſhalt not let thy Cattle gender with a divers Kind.* So ſome give the Reaſon of it; even *Maimonides*, in the Book forementioned, *P.* III. *Cap.* 49. But it ſeems alſo to have Reſpect to thoſe magical Rites of the Idolatrous Nations in thoſe Countries; who thought their Fields would be more fruitful, if, according to ſome Directions which had been given by their Gods, they were thus ploughed. For one cannot well think that Men, of themſelves, would join together two Creatures ſo different in their Temper and Motions, to draw in the ſame Yoke, if they had not been led to it by ſome Superſtition or other. For their Strength is unequal, as *Aben-Ezra* here obſerves, *The Strength of an Aſs, is not as the Strength of an Ox.* Whence it was that *Ulyſſes*, to make it be believed that he was mad, joined an Horſe and an Aſs to plough: And *Homer*, *Odyſſ.* 5. would have Oxen ἰσοφόρους joined together; that is, ἴσως φέροντας καὶ ἕλκοντας, equally bearing, and drawing, as *Bochart* obſerves the *Scholiaſt* there gloſſes.

The *Jews* commonly think this Law extends to all other Creatures of different Species, which might not be yoked together. But ſome underſtand it ſo, that they might join ſeveral Kinds together; provided one was not unclean, and the other clean. *Baal Hatturim* finds this Myſtery in this Prohibition, *That the Righteous ought to have no Society with the Wicked.* And there are thoſe who think the Apoſtle alludes to this, when he ſaith, 2 *Cor.* vi. 14. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις, *Be not unequally yoked together with Unbelievers*; which *Bochart* himſelf thinks not improbable. See *Hierozoicon*, *P.* I. *Lib.* II. *Cap.* 13. *and Cap.* 40. *p.* 401. where there are other Reaſons of this Precept.

Ver. 22. *Thou ſhalt not wear a Garment of divers Sorts, as of Woollen and Linnen together.*] The Antients think God intended hereby to teach his People Simplicity in their Manners. See *Bochart*, in the ſame Book, *P.* I. *Lib.* II. *Cap.* 45. *p.* 491. But there was ſomething further in it, as I have obſerved upon *Levit.* xix. 19. to which I refer the Reader. And ſhall only add here, that the *Jews* carried this ſo far, as not to ſew a woollen Garment with Linnen Thread; nor on the contrary.

Ver. 12. *Thou ſhalt make thee Fringes.*] What theſe were, is ſufficiently explained upon *Numb.* xv. 38, 39. See there.

*Upon the four Quarters of thy Veſture.*] They wore long Garments in thoſe Countries, as moſt People do ſtill at this Day. And I ſuppoſe the Garments of the *Jews* had uſually four Skirts: But perchance they ſometimes had more or fewer than four; and in this Caſe, if they had but three, their Doctors have reſolved they were not bound to make any Fringes for them; but if they had five or ſix, they were bound to annex them to the four moſt remote Quarters, in which the intermediate were included. But this is a very unreaſonable Subtilty; the Intention of the Law being, that they might be put in Remembrance of God's Commandments by theſe Fringes, which therefore were to be worn in the Skirts of their Garments, though they had been divided into no Wings or Quarters at all.

*Wherewith thou covereſt thyſelf.*] Which they commonly wore: And it ſeems to ſignify the uppermoſt Garment, which covered all the reſt, and was moſt ſeen; whereby they were diſtinguiſhed from the People of other Nations: For that was one End of theſe Fringes, to be a diſtinctive Mark that they were of the *Jewiſh* Religion. And therefore

fore I do not ſee any Reaſon in the Determination of their Doctors, who ſay, *Women-Servants* and *little Children* were not bound to wear Fringes: For though little Children could not think of the Commandments of God, yet it was fit they ſhould wear the Note of their Religion. There is no Reaſon neither in their Reſolution, when they ſay, That if Women and Servants (who were bound as much as others to obſerve the Laws of God) would wear Fringes, though they were not obliged by their Conſtitutions, yet they might not put them on with the common Form of Benediction which they uſed. But I think they obſerve rightly enough, that theſe Fringes were ſo peculiar to the *Jews*, that the *Samaritans*, though acquainted with the Law, did not wear them. Nor do the *Jews* themſelves at this Day uſe them upon their Upper-Garment: For that being no longer four-cornered, (becauſe it made them a Laughing-Stock,) they wear only under their other Garments a kind of ſquare Frock, with the aforeſaid Taſſels or Pendants faſtned to it; as *Leo Modena* relates in his *Hiſtory of the Jews*, *Part* I. *Chap.* 5. Only in their *Synagogues* or *Schools*, at Morning-Prayer, every Man puts over his Head a ſquare Woollen Garment, with the Taſſels faſtened at each Corner, which they call *Talith*. Concerning which *Bartoloccius*, in his late *Rabbinical Lexicon*, *Tom.* I. hath a long Diſſertation, *p.* 576, *&c.*

Ver. 13. *If a Man take a Wife, and go in unto her.*] Have Carnal Knowledge of here.

*And hate her.*] Do not like her; but is deſirous to be rid of her.

Ver. 14. *And give Occaſion of Speech againſt her.*] The LXX. tranſlate it ἐπιθῇ αὐτῇ προφασιστικοὺς λόγους, lay to her Charge ſuch Things (for ſo *Words* ſometimes ſignify) as are opprobrious.

*And bring up an evil Name upon her.*] Or, as the *Hebrew* Words are, *bring forth a Name of Evil*, or Infamy: Which ſignifies, as Mr. *Selden* obſerves, (*Lib.* III. *Uxor. Hebr. Cap.* 1. *p.* 321.) the Action itſelf, which he brought againſt her in the Court of Judgment. This appears from the Words following.

*And ſay, I took this Woman, and when I came to her, I found her not a Maid.*] This was the Form wherein the Action was laid againſt her, (as the ſame *Selden* there obſerves,) in theſe Words, as the *Jews* ſay; *Having lain with this young Woman, not of full Age, as her Husband, I found not in her the Tokens of Virginity; and making Inquiſition into the Matter, it appears to me that ſhe hath been guilty of Adultery, after I had eſpouſed her: And theſe are Eye-Witneſſes of her Guilt.*

Ver. 15. *Then ſhall the Father and the Mother of the Damſel take and bring forth the Tokens of the Damſel's Virginity.* If the Accuſation, as they ſay, was to be made good by Witneſſes of her Adultery, then her Defence was to be made, no doubt, by contrary Witneſſes, who endeavoured to diſprove the Teſtimony which was brought againſt her. For ſo they are conſtrained to interpret the Words we tranſlate, *Tokens of her Virginity*; as I ſhall ſhew upon *ver.* 17. The *Hebrews* have many nice Subtilties about the Word *Damſel*, with which I ſhall not trouble the Reader. See *Selden*, in the forenamed Place, *Lib.* III. *Uxor. Hebr. Cap.* 1.

*Unto the Elders of the City.*] The Court conſiſting of twenty three Judges; who had the Cognizance of Common, Capital, and Penal Cauſes, in every City.

*In the Gate.*] Where the Court ſat, as I obſerved before upon xvi. 18. And this may be added to what I noted there, that by this may be explained thoſe Words in the Book of *Job* v. 4. concerning the Children of the Wicked, that they are *cruſhed in the Gate*, *i. e.* loſe their Cauſe, and are condemned in the Court of Judgment, and thoſe of the Wiſe Man, *Prov.* xxii. 22. *Oppreſs not the Afflicted in the Gate*, *i. e.* do him Juſtice, and not let him be overthrown, becauſe he wants Money to defend his Cauſe. This appears to be the Senſe from the very next Words, *Ver.* 23. *For the* Lord *will plead their Cauſe*, &c.

Ver. 16. *And the Damſel's Father ſhall ſay unto the Elders, I gave my Daughter unto this Man to Wife.*] The *Jews* ſay, the Mother had no Power to eſpouſe her Daughter, but the Father only, before ſhe was of Age. *Miſchna Sotæ*, *Cap.* 3. *Sect.* 8. Where *Wagenſeil* notes, that the Mother, and Brethren alſo, had ſome Power in this Matter; but ſuch, that the Daughter, within a Time limited, might make the Contract void.

*And he hateth her.*] Hath no Affection which an Husband ought to have to his Wife. If ſhe had no Parents alive, the Judges appointed her a Guardian: And *Joſephus* ſaith the next of Kin were to patroniſe her, as if they had been her Parents.

Ver. 17. *And, lo! he hath given Occaſion of Speech againſt her.*] See *Ver.* 14. He doth not add what there follows, *and brought up an Evil Name upon her*, (*i. e.* accuſed her publickly before you of Adultery,) becauſe it is ſufficiently comprehended in this.

*Saying, I found not thy Daughter a Maid.*] As ſuch and ſuch give Evidence.

*And yet theſe are the Tokens of my Daughter's Virginity.*] I have good Witneſſes to the contrary; which are here ready to be produced before the Court, to diſprove the former Teſtimony.

*And they.*] That is, the Witneſſes which the Father produces.

*Shall ſpread the Cloth before the Elders of the City.*] Though ſuch Tokens of Virginity, as are commonly underſtood by theſe Words, might always be found in thoſe Countries, (being very conſonant to the Opinion of the chiefeſt *Arabian* Phyſicians, as Mr. *Selden* obſerves out of *Avicenna*, and of the *Africans* and other People at this Day, as many Authors teſtify, ſee *Joh. Geuſius de Victimis Humanis*, *Pars* I. *Cap.* 9. and *Pars* II. *Cap.* 2. and *Wierus L. Medicarum Obſervationum*, *Sect. de Hymene*,) eſpecially in ſuch Virgins as the *Jews* ſay were here meant, who were under *thirteen* Years of Age; and though all that ſome Phyſicians and Lawyers in theſe Parts of the World have ſaid to the contrary, is of no Conſideration, yet there are weighty Reaſons to incline us to think, that no Man of common Senſe would bring ſuch an Action againſt his Wife, wherein he was ſure to be caſt, whether his Cauſe was right or wrong, if theſe were the Evidences whereby it was to be tried. For if he accuſed her falſely, he knew her Friends were able to produce the Sheet wherein they lay when they were married, with ſuch Tokens upon it as would diſprove him, and render him guilty of Defamation. And if he had a juſt

Ground to accuſe her, becauſe he knew they could produce no ſuch Tokens; yet this was no Proof ſhe had been vitiated ſince ſhe was eſpouſed to him; for ſhe might have been corrupted before; and then he could not attain his End, which was to be rid of her, not by way of Divorce, (for then he muſt have given her a Dowry, which he was deſirous to ſave,) but by having her put to Death as an Adultreſs, which *Ver.* 21. ſhews to be the preſent Caſe. Such evident Reaſons as theſe have conſtrained the *Jews* to underſtand theſe Words, not according to the very Letter of them, but figuratively, of ſuch Witneſſes produced by her Parents, as convinced the other of Falſity ſo evidently, that they made it appear as plainly as a Piece of Cloth that is unfolded, and laid before Mens Eyes to view it. And they think the *Hebrew* Word *Simlah*, which we tranſlate *the Cloth*, favours this Expoſition: For it never ſignifies a *Sheet*, or Linnen-Cloth, (which is wont to be called *Sadin*, *Judg.* xiv. 12. *Prov.* xxxi. 24.) but ſuch Cloth as Mens Garments are made of, which commonly is Woollen, not Linnen. And ſo it is uſed in this Book, *Deut.* x. 18. and in this very Chapter, *Ver.* 5. So that the Senſe is, *They ſhall produce evident Proofs, and lay them before the Court, like a Piece of Cloth, which is ſpread for all that pleaſe to look upon it.* Whether this be the Truth, or no, I will not diſpute, but refer the Reader to Mr. *Selden*, *Lib.* III. *Uxor. Hebr. Cap.* 1, 2.

Ver. 18. *And the Elders of that City ſhall take that Man.*] If they were convinced that he had accuſed his Wife falſely, he was to be delivered into the Hands of the Officers who executed the Sentence of the Court.

*And chaſtiſe him.*] Condemn him to receive forty Stripes ſave one, as both *Joſephus* and the *Talmudiſts* agree; and it was to be done with a Scourge made of Thongs of an Ox's Hide. The Woman was diſmiſſed with a ſolemn Benediction; the Form of which is ſet down in the *Jewiſh* Rituals: And, as for the falſe Witneſſes againſt her, they were condemned to be ſtoned, according to the Law, xix, 18, 19.

Ver. 19. *And they ſhall amerce him in an hundred Shekels of Silver, and give them unto the Father of the Damſel.*] Who was to receive this Satisfaction for the Reproach which was thrown upon his Family. It is ſomething ſtrange that *Joſephus* ſhould mention only πεντέκοντα σίκλους, *fifty* Shekels to be paid to her Father, when the Scripture expreſly ſaith an *hundred*, *Lib.* IV. *Archeolog. Cap.* 8. But it is ſuppoſed by ſome, that he means *fifty* beſides her Dowry, which he was to have given her, if he had put her away: Which, that he might ſave, he deſigned to take away her Life; and therefore was puniſhed double to what it would have coſt him, if he had been ſo wicked.

*Becauſe he hath brought up an evil Report upon a Virgin of* Iſrael.] Laid the moſt infamous Crime to the Charge of an innocent Virgin; and that out of Hatred to her, and Love to his Money. For if he would have put her away, according to the Law of Divorce, no Man could have hindred him, as *Maimonides* obſerves: But then he muſt have paid her *fifty Shekels*, which they take to be the Dowry of Virgins, mentioned *Exod.* xxii. 16, 17. To keep which to himſelf, and be rid of her, he brought this ſcandalous Action againſt her; for which he was thus juſtly puniſhed.

*And ſhe ſhall be his Wife; he may not put her away all his Days.*] Beſides the two former Puniſhments, in his Body and his Purſe, he was deprived of the common Benefit which all Men had, who did not like their Wives; which was to ſue out a Divorce. Here *Maimonides* calls upon his Readers to admire the wiſe Ordination of God, which appears in his *Judgments*, as well as in his *Works*. For becauſe this Man took away his Wife's Reputation, therefore God ordered him to be rendered vile, by being whipp'd: And becauſe he baſely contrived to ſave her Dowry of fifty Shekels, he ordered him to be amerced as much more: And becauſe he indulged his Luſt, and ſought nothing but his Pleaſure, therefore he was bound to keep her as long as ſhe lived, *More Nevochim*, *P.* III. *Cap.* 49.

Ver. 20. *But if this Thing be true, and the Tokens of Virginity be not found for the Damſel.*] If the Witneſſes which appeared for her, could not prove the Falſity of their Teſtimony who appeared againſt her.

Ver. 21. *Then ſhall they bring out the Damſel to the Door of her Father's Houſe.*] Where ſhe was to be puniſhed, as a Diſgrace to her Parents, who had taken no better care to preſerve her Chaſtity, while ſhe lived with them.

*And the Men of her City ſhall ſtone her with Stones, that ſhe die.*] This was the Puniſhment of ſuch Adultreſſes, except only of a Prieſt's Daughter, who, if ſhe was guilty of this Crime, was burnt alive, *Lev.* xxi. 19. And it plainly ſhews he ſpeaks here of a Woman corrupted between the Time of her Eſpouſals, and her Huſband's compleating the Marriage. Otherwiſe he could not have had this capital Action againſt her, none being put to death for ſimple Fornication. And this *Maimonides* ſaith in *Seder Zeraim*, that from *Moſes* to his Time, it was never doubted, the Woman he here ſpeaks of, was one that proved falſe to her Husband after ſhe was contracted to him.

*Becauſe ſhe hath wrought Folly in* Iſrael.] A great Wickedneſs; as the Word *Folly* ſignifies in Scripture, and as the *Vulgar* tranſlates it.

*To play the Whore in her Father's Houſe.*] Where ſhe remained after her Eſpouſals, as in a ſafe Place, 'till her Husband brought her Home to his own Houſe.

*So ſhalt thou put Evil away from among you.*] See xix. 19.

Ver. 22. *If a Man be found lying with a Woman married to an Husband, then they ſhall both of them die*, &c.] It is not ſaid what Death, either here, or *Lev.* xx. 10. But the *Jews* ſay they were to be ſtrangled: Which is an Opinion ſo ſettled among them, that *Buxtorf* ſaith he never ſaw any *Hebrew* Book which aſſigned any other Puniſhment for Adultery but this. Stoning indeed was the Puniſhment of her that after her Eſpouſals play'd the Whore (as was noted before) between that Time and her Marriage: But after the Marriage was compleated, if ſhe were guilty of this Crime, this was the only Puniſhment, according to their Tradition. See upon *Lev.* xx.

10. and *Buxtorf. de Sponſal.* & *Divortiis, p.* 32, 33. and *Grotius*, in *John* viii. 5.

Ver. 23. *If a Damſel, that is a Virgin, be betrothed to an Husband.*] But not yet known by him: For there was generally ſome Space between the Eſpouſals and the Bringing her Home to her Husband's Houſe. And the Time allowed was more or leſs, according to her Age. See *Selden Lib.* II. *Uxor. Hebr. Cap.* 8.

*And a Man find her in the City, and lie with her.*] If he lay with her any where elſe, the Crime was the ſame; but it was not ſo eaſy to corrupt her in her Father's Houſe, or among her Friends, where ſhe remained till the Completion of the Marriage, as it was to do it abroad in the City, or in the Field.

Ver. 24. *Then ye ſhall bring them both out unto the Gate of that City.*] That is, to the Court of Judgment, which ſat there; as I noted upon xvi. 18.

*And ye ſhall ſtone them with Stones, that they die.*] After they had been ſentenced to this Death by the Court.

*The Damſel, becauſe ſhe cried not out.*] Which was a Demonſtration ſhe was not forced, but lay with him by Conſent.

*Being in the City.*] Where the Neighbours might have heard her Cry; and the Force, if there had been any, prevented.

*The Man, becauſe he hath humbled his Neighbour's Wife.*] For ſo ſhe was by ſuch a Contract, as made her only his. This is ſuppoſed to be the Caſe of the Woman taken in Adultery, mentioned *John* viii. 5. See my Notes upon *Lev.* xx. 10.

*So thou ſhalt put away Evil from among you.*] See *Ver.* 21, 22.

Ver. 25. *And if a Man find a betrothed Damſel in the Field.*] Where no body was near, as in the City.

*And the Man force her, and lie with her.*] It was preſumed, by the Circumſtances of the Place, that ſhe did not conſent, but was under a Force; as ſhe alſo affirmed, and he could not prove the contrary.

*Then the Man only that lay with her ſhall die.*] Becauſe he only was guilty of a Crime, as it follows in the next Words.

Ver. 26. *But unto the Damſel thou ſhalt do nothing; there is in the Damſel no Sin worthy of Death.*] To make her liable to ſuffer Death: For it was her Miſfortune, as we ſpeak, not her Fault, that ſhe was raviſhed.

*For as when a Man riſeth againſt his Neighbour, and ſlayeth him.*] He not being able to defend himſelf.

*Even ſo is this Matter.*] It is here obſerved by many, (particularly by *Grotius* and *de Dieu*,) that Chaſtity is equal unto Life.

Ver. 27. *For he found her in the Field.*] Far diſtant from all Company.

*And the betrothed Damſel cried.*] For help, as ſhe affirmed, and as it was preſumed; becauſe if ſhe had conſented, ſome other Place might have been found, more convenient for their Purpoſe than the Field.

*And there was none to ſave her.*] None appeared to reſcue her, as ſhe deſired.

Ver. 28. *If a Nan find a Virgin.*] In the Field, before mentioned.

*Which is not betrothed.*] To a Husband.

*And lay hold of her, and lie with her, and they be found.*] There be Witneſſes of it; or they themſelves confeſs it. This Caſe is different from that in *Exod.* xxii. 16, 17. in many Reſpects. For that Law ſpeaks of one that was drawn in to conſent to the Man's lying with her by inticing Words, (which is expreſly there mentioned,) and fair Promiſes, perhaps, of Marriage; but here *Moſes* ſpeaks of one that *laid hold of her*, i. e. deflowered her by Force and Violence. In this Caſe the Man was bound to marry her, if ſhe and her Father pleaſed, (for both their Conſents were required, though the Man that deflowered her could not refuſe;) but in the former Caſe the Man himſelf might chuſe whether he would marry, or no, which he could not refuſe in this; and beſides, was bound to pay *fifty Shekels*, as a Mulct upon him for the Crime, as follows in the next Verſe. See *Selden Lib.* I. *Uxor. Hebr. Cap.* 16.

Ver. 29. *Then the Man that lay with her ſhall give unto the Damſel's Father fifty Shekels of Silver.*] Here is another Difference between this Caſe, and that in *Exodus*; where the Man was bound to ſettle a Dowry upon her; but here to pay a Fine unto her Father. The Reaſon is plain; becauſe there was no need of ſettling a Dowry in this Caſe, as in the former; for the Dowry was ſettled upon her in that Caſe, leſt the Husband might lightly and wantonly put her away by Divorce, and ſhe have nothing to maintain her; of which there was no Danger here, becauſe this Law ſaith expreſly, in the Concluſion of this Verſe, that *he may not put her away all his Days.* Yet there are thoſe who think it likely, that in this Caſe alſo he ſettled a Dowry of *fifty* Shekels upon her, beſides what he paid to her Father; for otherwiſe the Condition of a Virgin, deflowered by Force, was worſe than hers deflowered by her own Conſent.

They have ſome Exceptions concerning this Payment to her Father, which are not very material, nor certain. But this is conſiderable, that this Fine was the ſame, whether the Woman was of noble, or of mean Parentage, neither more nor leſs was paid by the Law. But in after-times, the *Sanhedrim*, they tell us, added ſome other Mulcts beſides this here mentioned; becauſe it ſeemed ſo ſmall, that the Honour of a Virgin was not thought ſufficiently repaired by it. Therefore he that inticed a Virgin paid other two; one for the Shame and Diſhonour he had done her; and the other for the Loſs of her Virginity, and vitiating her Body. And he that forced a Virgin paid a third beſides theſe two, upon the Account of the Pain unto which he was ſuppoſed to have put her. And in theſe three they proportioned the Penalties to the Quality of the Perſon, and other Conſiderations, which made them vary. See *Selden*, in the forenamed Place, *p.* 123.

*And ſhe ſhall be his Wife, becauſe he hath humbled her.*] Though ſhe were blind, or lame, or leprous, he could not refuſe her, if ſhe and her Father required him to marry her.

*He may not put her away all his Days.* This was a third Part of his Puniſhment for the Force he had committed, that he ſhould be forced not only to take her to Wife, but conſtrained alſo to keep her as long as ſhe lived, and not have the Liberty of giving her a Bill of Divorce, as other Men might do, who were deſirous to part with their Wives.

If it be aſk'd, how it could be kown whether ſhe was inticed, or forced? They anſwer, as was obſerved before, that it was reaſonably preſumed that he forced her, if the Thing was done in the Field, or in a Place far from Inhabitants: But if in the City or Town, that ſhe conſented; unleſs the contrary was evidently proved.

Ver. 30. *A Man ſhall not take his Father's Wife.*] That is, ſhall not marry her.

*Nor diſcover his Father's Skirt.*] Nor ſo much as lie with her. For this is a modeſt Phraſe, borrowed from the antient Cuſtom in thoſe Countries; where the Bridegroom, when he brought his Bride into the *CHUPPA*, as they called it, or Bridal Chamber, ſpread the Skirt of his Robe over her, to ſignify his Right to her, and Power over her, and that he alone might lawfully enjoy her, *Ruth* iii. 9. *Ezek.* xvi. 8.

And this Verſe ſeems to me to be here inſerted as a ſhort *Memorandum*, that they ſhould be careful to obſerve all the Laws which he had delivered againſt inceſtuous Marriages, in the *eighteenth* Chapter of *Leviticus*. See there *Ver.* 8. and xx. 11.

## CHAP. XXIII.

Verſe 1. HE *that is wounded in the Stones.*] Bruiſed or compreſſed in thoſe Parts; as the Manner was of making *Eunuchs*, who are here ſpoken of, and were ſometimes made that Way when they were Infants; or by taking them quite away; which was done in ſome when they were grown up. And there were thoſe, who had none of theſe Parts left remaining; as it follows in the next Words.

*Or hath his Privy Members cut off.*] In Whole, or in Part; which was not uſed, till they found the other did not effectually anſwer their Purpoſe in this unnatural Practice. Wherein ſome thought they honoured their Gods, particularly *Cybele* the Mother of the Gods, unto whoſe Service her Prieſts devoted themſelves, by cutting off their Genitals. So not only *Minucius Fœlix*, *Tertullian*, and ſeveral other of the antient Chriſtian Writers teſtify, but many alſo of the Pagan. See *Joh. Geuſius de Victimis Humanis*, *Pars* II. *Cap.* 1.

*Shall not enter into the Congregation of the* LORD.] Theſe Perſons were ſo much abhorred by ſome among the Pagans, that *Lucian* ſaith they were excluded not only from the Schools of Philoſophers, but, which was more, ἀπὸ τῶν ἱερῶν αὐτῶν, καὶ περιῤῥαντηρίων, καὶ τῶν κοινῶν ἁπαντων συλλόγων, *from their holy Offices, and their Sprinklings, and all common Meetings.* So *Diocles* is introduced ſpeaking in his *Eunuchus*. But no body thinks this to be the Meaning here, that they ſhould not entertain ſuch a Perſon as a Proſelyte; or that he ſhould not come to worſhip GOD at the Temple: For that was free for all Nations, if they renounced Idolatry. But the Meaning of this Law is, either to forbid the *Iſraelites* to marry with ſuch Perſons, or not to admit them to bear any Office in the *Jewiſh* Commonwealth. The *Hebrew* Doctors generally take it in the firſt Senſe. See *Selden de Jure Nat. & Gent. Lib.* V. *Cap.* 16. and ſo do a great many among Chriſtian Writers. And there is an eminent Example of the Uſe of this Phraſe in this Senſe, *Nehem.* xiii. 1, 2, 3. But ſome think it was ſuperfluous to forbid this, becauſe none would marry with ſuch Perſons, as were uncapable to perform the Marriage Duty: And therefore they follow the ſecond Senſe, it being certain that the *Hebrew* Word KAHAL, *Congregation*, ſignifies, in many Places, not the whole Body of the People of *Iſrael*, but the great Aſſembly of Elders, into which no ſuch Perſon was to be admitted; becauſe they were unfit for Government, *Eunuchs* being obſerved generally to want Courage. Thus *Simeon de Muis*, and others, who ſeem to have great Reaſon on their Side. Yet is is ſo plain, that *the Congregation of the* LORD, in the following Part of this Chapter, ſignifies the People of *Iſrael*, who might not marry with the Perſons mentioned, *Ver.* 2, 3, 8. that I cannot but think it ought to be ſo interpreted here. For though ſuch Marriages were uſeleſs and unprofitable, as *Maimonides* ſpeaks, yet they made a Diſtinction between thoſe who were made *Eunuchs* by GOD, (that is, born ſo,) and thoſe made by Men: And this Law, they ſay, is not to be underſtood of the former, but only of the latter. Some of which, it is certain, were left in ſuch a Condition, that they were deſirous of Marriage; as appears by the Conſtitution of the Emperor *Leo*, who did not think it ſuperfluous to forbid Marriage with them. For it appears by it, that ſome Women chuſe ſuch Huſbands. See alſo *Eccleſiaſticus* xxx. 20. but eſpecially the Book aſcribed to St. *Baſil*, (*de vera Virginitate*, *Tom.* I. *p.* 719, &c.) where there is too free a Deſcription of the unextinguiſhable Luſt of ſuch *Eunuchs* as were only deprived τῶν διδύμων, whoſe Company he charges Virgins to avoid, not only becauſe they hoped to corrupt them without Danger of Diſcovery, but were inſatiable in their Deſires. And on the other Side, though they were unfit for Marriage, yet it appears by many Inſtances in Hiſtory, that they were not unfit for Government; nor wanted Courage for the greateſt Undertakings. I need only refer the Reader for this to *Xenophon*'s *Cyropædia*, *Lib.* VII.

They that follow allegorical Senſes, free themſelves from all theſe Difficulties. See *Fileſacus*, *Lib.* I. *Selectorum*, *p.* 169, & 185. But one cannot think that *Moſes* intended any of thoſe Things; though ſuch pious Uſe may be made of his Words.

Ver. 2. *A Baſtard.*] The *Hebrews* do not underſtand by the Word *Mamzer*, one that was begotten in ſimple Fornication, out of the State of Marriage; but one that was begotten of ſuch Perſons as the Law forbad them to marry, or lie withal, under Pain of being *cut off*, *viz.* thoſe mentioned in the Eighteenth of *Leviticus*. They only except this ſingle Caſe, If a Man lay with a menſtruous Woman, and begat a Child of her at that Time, it was not a *Mamzer*. See *Selden*, *Lib. de Succeſſion, in Bona Defunct*, *Cap.* 3. and *Lib.* V. *de Jure Nat. & Gent. Cap.* 16. and *Wagenſeil* lately, in his very learned *Annotation* upon *Miſchna Sotæ*, *Cap.* 4. *Sect.* 1. where he obſerves out of a MS. which he calls very precious (*Etz-Hachajim* in *Hilcoth Nidda*,) that *Mamzer*, whether Male or Female, was excluded from the Congregation of the LORD. And they were *Mamzers* who were born of any Woman whom the Law prohibited them to have Knowledge of, whether it was by Violence or by Conſent, by Error or Adviſedly, it made no Difference.

*Shall not enter into the Congregation of the* LORD.] Nor marry with an *Iſraelite*. So all the Doctors, none excepted, expound it, as Mr. *Selden* obſerves, *Lib.* II. *de Succeſſione in Pontific. Cap.* 2. *p.* 209. If any Man of *Iſrael* married ſuch a Woman, or any Woman of *Iſrael* married ſuch a Man, and they were found in Bed together after Eſpouſals, they were both whipp'd, for violating this Precept. But if they lay together without any Eſpouſals, this Puniſhment was not inflicted on them.

*Even unto the tenth Generation ſhall he not enter into the Congregation of the* LORD.] That is, *never*, as the *Hebrew* Doctors expound it. And *Maimonides* (*More Nevochim*, *P.* III. *Cap.* 49.) gives this Reaſon for it, that People might be deterred from ſuch Marriages or Conjunctions, which would leave an indelible Blot upon their Poſterity. And indeed ſome Heathens antiently put ſuch a Mark of Infamy upon mere Baſtards, as to prohibit both Males and Females to come to their Sacred Offices. Such a Law there was at *Athens*, mentioned by *Iſæus*; as *Caſaubon* obſerves upon *Athenæus*, *Lib.* VI. *Cap.* 6. *p.* 410.

There was ſome alſo of theſe *Mamzers*, who were not manifeſtly born of ſuch inceſtuous, or other forbidden Mixtures, but were called dubious, becauſe their Fathers were not known, or being expoſed, and found in the Fields, or the Streets, neither Father nor Mother were known. Yet it being uncertain whence they were deſcended, the *Iſraelites* might not marry with them, for fear they ſhould be polluted by thoſe who perhaps were born of inceſtuous Parents. But Proſelytes of Juſtice, they ſay, might marry with *Mamzers*; and, that they might not for ever be excluded from the Congregation of the LORD, they contrived this Remedy for the Reſtitution of their Blood. They might marry a Slave, (who was baptized and become a *Jew*,) whoſe Children were not reputed *Mamzers*, but only Slaves: Who being made *Jews*, and having their Freedom given them, might lawfully marry with a *Jewiſh* Woman; and then they were entirely incorporated into the Congregation of the LORD: For *Proles ſequitur Matrem*, the Iſſue follows the Mother, (as that MS. of *Wagenſeil* hath it, *p.* 565.) and there was no Regard had to the Father.

Ver. 3. *An* Ammonite *or a* Moabite *ſhall not enter into the Congregation of the* LORD, *even to the tenth Generation, ſhall they not enter for ever.*] Theſe laſt Words *for ever* in this Verſe, the *Jews* think warrants them to interpret thoſe Words *to the tenth Generation*, in the foregoing Verſe, as if he ſaid, *never*. It is certain indeed that *Moſes* intended to exclude the *Moabites* and *Ammonites* from marrying with the *Jews* for ever; for ſo *Nehemiah* underſtood him when he quoted this Law, xiii. 1. as a Reaſon againſt the *Iſraelites* Marriages with them in his Time, when more than *ten Generations* were paſt. But then theſe Words, *for ever*, being omitted in the foregoing Verſe, where he ſpeaks of *Mamzers*, it ſeems reaſonable that they ſhould not be ſo interpreted; But that after ten Generations were paſt, all Diſtinction between them and others ſhould be aboliſhed. This, one would have expected, ſhould have been the Senſe of thoſe who examine every Word ſo nicely as the *Jews* do: For here being mention made only of an *Ammonite* and *Moabite*, that is, of the Males of theſe two Nations, they will not have their Women concerned in this Law: But ſay, that an *Iſraelite* might take one of them to Wife, if ſhe embraced their Religion. For thus they expound this whole Matter of Marriages with *Proſelytes of Juſtice*, that is, ſuch of other Nations as became intirely of the *Jews* Religion. With ſuch Proſelytes of ſome Nations, whether Men or Women, the *Iſraelites* were never to make any Marriages. With thoſe of ſome other Nations, they were prohibited only to marry with their Men: With others, they were prohibited to marry only for ſome Generations; and there were others, with whom they might marry as ſoon as they were made perfect Proſelytes. Of the *firſt* kind were the ſeven Nations of *Canaan*, mentioned *Deut.* vii. 1. with the Males or Females, of which they might never contract an Affinity. To the *ſecond* Kind belong the *Ammonites* and *Maobites*; to whoſe Males an *Iſraelitiſh* Woman was forbid by this Precept to marry: But a Man of *Iſrael* might marry any of their Women, after they profeſſed the Jewiſh Religion; otherwiſe *David*, who deſcended from *Ruth*, a *Moabiteſs*, had been illegitimate. Of the *third* Kind, were the *Edomites* and *Egyptians*; with whom, and with their Children, the *Iſraelites* might not marry; but their Grandchildren might. And of the *fourth* Kind, were all other Nations beſides theſe mentioned. This is an Abridgment of what our great *Selden* hath more largely ſhewn to be the Senſe of the *Jews*, in his *fifth* Book *de Jure Nat. & Gent. &c. Cap.* 14. which another excellent Perſon, *J. Chriſtoph. Wagenſeil* hath confirmed out of his ineſtimable MS. as he calls *Etz-Hachajim*, in *Hilcoth Nidda*, *Cap.* 10. See *Excerp. Gem.* in *Sota*, *Cap.* 1. *p.* 143.

Ver. 4. *Becauſe they met you not with Bread and Water, when ye came forth out of Egypt.*] This ſeems to belong to the *Ammonites*, who had no Compaſſion towards the *Iſraelites* when they were diſtreſſed in the Wilderneſs: But though they were near of Kin to them, did not ſhew them that Civility, which is commonly expreſſed to meer Strangers in their Travels, *Gen.* xiv. 18. xviii. 2, 31. xix. 1, 2. We do not find any mention of this Barbarity of theirs in the foregoing Hiſtory; but we read how kind GOD ordered the *Iſraelites* to be to them, in not medling with them, much leſs diſtreſſing them, as they paſſed by their Country, (*Deut.* ii. 19.) Which aggravated their Inhumanity, in not vouchſafing this common Kindneſs to the *Iſraelites*, of giving them the Refreſhment of Bread and Water as they went by them.

*And becauſe they hired againſt thee Balaam, the Son of Beor of Pethor of Meſopotamia, to curſe thee.*] As the foregoing Paſſage peculiarly refers to the *Ammonites*, ſo this doth to the *Moabites*; who, with the Aſſiſtance of the *Midianites*, invited *Balaam*, by the Promiſes of a great Reward, to come from the Eaſtern Country, and curſe the *Iſraelites*. See *Numb.* xxii. 5, 6, 7. For theſe two Reaſons God laid this Prohibition upon his People; in which *Maimonides* obſerves the Divine Juſtice, in proportioning Puniſhments to Offences. For *Amalek* coming out againſt the *Iſraelites*, when they were newly come forth from *Egypt*, to cut them off with the Sword, God commanded their Memory to be blotted out, (xxv. 19.) but the *Ammonites* being only baſely covetous, and the *Moabites* acting againſt them only by Craft, and not by Force, God inflicted no other Puniſhment upon them but this, that his People ſhould avoid all Affinity with them, and ſhew no Love to them, *More Nevochim*, *P.* III. *Cap.* 41. And the MS. Author of *Etz-Hachajim*, mentioned by *Wagenſeil*, in the Place forenamed, makes this the Ground of the Diſtinction mentioned before between the Males and Females of thoſe Countries. *Their Males*, ſaith he, *might never marry with an Iſraelitiſh Woman*; *but by a Tradition delivered down to us from* Moſes *in Mount* Sinai, *we hold, that the Women of thoſe Countries*, (if they embraced the Jewiſh Religion;) *might be married to a Man of* Iſrael. *For the Women muſt be thought, in all Reaſon, not to have been guilty, as the Men were, of that which was the Reaſon of this Law*; *it not being the Cuſtom for Women to bring out Bread and Water to Travellers*; *nor did they ſend Ambaſſadors to hire* Balaam *to come, and curſe the* Iſraelites. Accordingly we find *Ruth*, who was a *Moabiteſs*, married to *Boaz*, the Anceſtor of *David*.

Ver. 5. *Neverthe leſs the* Lord *thy* God *would not hearken unto* Balaam; *but the* Lord, *thy* God *turned the Curſe into a Bleſſing unto thee, becauſe the* Lord *thy* God *loved thee.*] *Balaam* indeed did not Curſe the *Iſraelites* as the *Moabites* deſired, and he intended; but no Thanks was owing to him for that: But it was to be aſcribed to the Love of God to his People, who conſtrained him, againſt his Will, to Bleſs them.

Ver. 6. *Thou ſhalt not ſeek their Peace, nor their Proſperity, all thy Days for ever.*] By entering into any League with them, much leſs by taking them into Conjugal Society: But on the contrary, they were to look upon them as dangerous Enemies; who being their near Neighbours, would watch all Opportunities to enſnare or diſturb them.

Some of the *Jews* would have this to be an Exception to the General Rule, xx. 10. that they might not offer them Terms of Peace, as they were bound to do to all Men, but the Seven Nations of *Canaan*: Though if they deſired Peace, they were bound, they ſay, to grant it. See *Schickard*, in his *Miſchpat Hammelech*, *p.* 118. But *Grotius* hath well obſerved, upon *Matth.* v. 43. that God did not give the *Jews* any Right to their Country, (as appears from *Deut.* ii. 19.) and therefore the Meaning here is, that they ſhould not make any League with them of mutual Aſſiſtance, which they called *fœdera* συμμαχίας.

Ver. 7. *Thou ſhalt not abhor an Edomite.*] So as never to enter into the Society of Marriage with them, they being a circumciſed People.

*For he is thy Brother.*] Nearer of Kin to them than the *Ammonites* and *Moabites*; *Eſau* their Father being the Twin-Brother of *Jacob*. And ſo *Moſes* calls them, when he delivers God's Command to the *Iſraelites* not to meddle with them, *Deut.* ii. 8. *We paſſed by from our Brethren the Children of Eſau*, &c. Here it may be obſerved, that the Word *Brother* comprehended more than the *Iſraelites*, as our Saviour ſhews the Word *Neighbour* did, *Luke* x. 29, &c.

*Thou ſhalt not abhor an Egyptian, becauſe thou waſt a Stranger in his Land.*] That is, the *Egyptians* in a ſore Famine ſuſtained them, their Children, Flocks and Herds very kindly; the Memory of which Benefit God would not have forgotten, though in future Generations they were cruelly oppreſſed by them.

Ver. 8. *The Children that are begotten of them ſhall enter into the Congregation of the* Lord *in the third Generation.*] When they had been Proſelytes for three Generations; it was lawful to marry with them. Nay, ſome of the *Jews* are ſo liberal here of their Kindneſs, as to underſtand by *Banim*, not *Children* in general, but *Sons*, with whom only Marriage is forbidden till the third Generation; Marriage with their Daughters being lawful, as they think, as ſoon as they turned compleat Proſelytes. Upon which account *Solomon* took *Pharoah*'s Daughter to Wife. See *Selden*, *Lib.* V. *de Jure Nat. & Gent. Cap.* 14, 15. where he obſerves that all this held good only till the Captivity of *Babylon*, when all theſe Nations being confuſed, they might marry with any of them if they became *Jews*. For Wars, and Colonies, and Deportations, had made ſuch a Mixture of People, that one could not be known from another. This *Wagenſeil* hath lately confirmed out of ſeveral Hebrew Authors, whom Mr. *Selden* did not trouble himſelf to mention; and particularly out of the MS. *Etz-Hachajim*, which he moſt highly commends. See *p.* 149. upon *Sota*. They all agree likewiſe, that none of theſe Laws extended to Proſelytes, who might marry with any of theſe Nations. See *Selden ib. Cap.* 18.

Ver. 9. *When the Hoſt goeth forth againſt thine Enemy, then keep thee from every wicked Thing.*] This was a Rule to be obſerved at all Times; but then eſpecially, when they had the greateſt need of the Divine Help, (for which wicked People could not reaſonably hope,) and when there was the greateſt Danger of being wicked, in a Time of ſuch Licence as Soldiers commonly take. There is a Sentence very like this in *Agathias*, *Lib.* II. (mentioned by *Grotius* towards the Concluſion of his *Prolegomena* to the Book *de Jure Belli & Pacis.*) Ἀδικία γὰρ καὶ Θεοῦ ἀθεραπευσία φευκτὰ μὲν ἀεὶ καὶ ἀσύμφορα, μαλιστα δὲ ἐν τῷ προπολεμεῖν καὶ παρατάττεσθαι. *Injuſtice and Neglect of* God's *Service are ever to be avoided, as moſt pernicious*; *but eſpecially in a Time of War, and when Men are upon the Point of giving Battle.* Which he proves elſewhere, by the illuſtrious Examples of *Darius*, *Xerxes*, and the *Athenians* in *Sicily*.

Ver. 10. *If there be among you any Man that is not clean, by reaſon of Uncleanneſs that chanceth to him by Night.*] This ſeems to be only one Inſtance of Uncleanneſs, from which they were to keep themſelves carefully; though it was no moral Impurity, nor a voluntary Pollution.

By which it was eaſy for them to underſtand, how watchful they were to be over themſelves, in all other Caſes, eſpecially ſuch as had an inward Turpitude in them.

*Then he ſhall go abroad out of the Camp.*] There is no ſuch Thing required before in *Levit.* xv. 16. where the ſame Pollution is mentioned. The Reaſon, I ſuppoſe, was, that he ſpeaks there of what happen'd to them in their own Houſes; where they had private Chambers, into which they might retire, and keep themſelves from defiling others: But here, of thoſe that were abroad in the Army, where it was hard to keep their Fellow-Soldiers from touching them, without removing out of the Camp.

*He ſhall not come within the Camp.*] This ſome underſtand, particularly *Druſius*, of not coming within the Camp of GOD, and of the *Levites*, that is, to the Tabernacle: But it ſeems to be an Excluſion of him from the whole Camp of *Iſrael*, as I have expounded it.

Ver. 11. *But it ſhall be, when Evening cometh on, he ſhall waſh himſelf with Water; and when the Sun is down he ſhall come into the Camp again.*] See *Levit.* xv. 16. The End of all this, as *Maimonides* obſerves, *More Nevochim*, P. III. *Cap.* 61.) was, that every Man might have this fixed in his Mind, that their Camp ought to be as the Sanctuary of GOD, (into which every one knows no Man might enter in his Uncleanneſs,) and not like the Camps of the *Gentiles*, in which all manner of Corruption, Filthineſs, Rapines, Thefts, and other Wickedneſſes, were freely committed.

Ver. 12. *Thou ſhalt have a Place alſo without the Camp, whither thou ſhalt go forth abroad.*] A Place diſtant from all Company; where they might eaſe themſelves, as it is explained in the next Verſe. For natural Honeſty directed all Men on ſuch Occaſions to ſeek Privacy; and it tended, as all Cleanlineſs doth, to the Preſervation of Health: Which was one Reaſon of ordering them to find a Place without the Camp, that there might be no offenſive Smell among them. And hereby, as *Maimonides* obſerves, they were diſtinguiſhed from brute Beaſts, which commonly eaſe themſelves any where, and before any body. But beſides all this, *Moſes* himſelf gives us the principal Reaſon of this Command, peculiarly reſpecting the *Iſraelites*, Ver. 14.

Ver. 13. *Thou ſhalt have a Paddle.*] An Inſtrument wherewith to digg up the Ground, and cover it again; *Epiphanius Hæreſ.* lxxvii. calls it πάσσαλον σιδηροῦν, *an Iron Paddle.*

*Upon thy Weapon.*] Their Sword, I ſuppoſe.

*And it ſhall be, when thou wilt eaſe thy ſelf abroad.*] It was not in their Choice when they would do this, but when their Needs required: Yet the *Jews* will have it, that they were to accuſtom themſelves to do this Buſineſs in the Morning, as ſoon as they were up. Thus the *Jews* at this Day, (as *Leo Modena* tells us, in his Hiſtory of them, *Part* I. *Chap.* 6.) afterwards waſhing their Hands, that they may go clean to their Prayers.

*Thou ſhalt dig therewith.*] A Hole in the Ground.

*And ſhalt turn back, and cover that which cometh from thee.*] That there might be no Appearance, nor Scent of it remaining. This is ſtill practiſed by the *Carribians*; among whom there is never any ſuch Thing as Ordure ſeen. So the Authors of the Hiſtory of the *Carriby Iſlands* tell us, *Book* II. *Chap.* 14. Where they obſerve alſo out of *Busbequius*, that the *Turks* uſe the ſame Cleanlineſs in their Camps, making an Hole with a Piece of Iron, wherein they bury their Excrements. And in this Matter the *Eſſens* were extreamly ſuperſtitious; for, as *Joſephus* relates, they would not eaſe themſelves at all on the Sabbath Day, becauſe they look'd upon it as a Labour to dig in the Earth, and Excrements not fit to be ſeen on that Day.

Ver. 14. *For the* LORD *thy* GOD *walketh in the Midſt of thy Camp.*] At this Time the Ark, which was the Token of the Divine Preſence, was ſettled in the Midſt of their Camp; and whitherſoever they moved, was carried along with them; two Standards going before, and two following, and the Ark between them in the Midſt, as appears from the *Tenth* of *Numbers*. It is likely alſo that it was carried in After-Times in the Midſt of them, when they went to War; as ſome think it was when they went againſt the *Midianites*, *Numb.* xxxi. 6. and when they encompaſſed *Jericho*. Now this Preſence of GOD among them, was the Reaſon why no Uncleanneſs, though in it ſelf natural, might be found in their Camp; but out of Reverence to the Divine Majeſty, which dwelt between the Cherubims over the Ark, be removed afar off. And by ſuch Actions as theſe, *Maimonides* well obſerves, GOD intended to ſtrengthen and confirm the Faith of the Soldiers, that GOD dwelling among them, would go along with them, and fight for them againſt their Enemies, as it here follows, *More Nevochim* P. III. *Cap.* 41. And thus *Abarbinel* diſcourſes upon theſe Words; *The Camps of the* Iſraelites *ought to be holy, having a ſpecial Providence of* GOD *among them: For they do not make War by mere Human Power and Courage, but by the Power of* GOD *and of his Spirit, on which they depend for Deliverance from all Evil, and Victory over their Enemies*, &c.

*To deliver thee, and to give up thine Enemies before thee.*] This is the conſtant Senſe of this Phraſe, *Of* GOD'*s being in the Midſt of them*, to defend, protect, and deliver them from all Evil, as I obſerved before. See *Deut.* vii. 21. *Joſh.* iii. 10. *Pſal.* xlvi. 6. *Zachar.* iii. 15. Now this Cleanlineſs being commanded with Reſpect to the Divine Preſence, which dwelt among them, the *Jews* are ſtrangely miſtaken in uſing ſuch Superſtitions as they do in every Place, when they have no ſuch Preſence of the Divine Majeſty in the Midſt of them. See *Schickard* in *Miſchpat Hammelech*, *Cap.* 5. *Theorem.* 18. *p.* 144, *&c.*

*Therefore ſhall thy Camp be holy.*] Free from all Manner of Defilements, though they be only of this Sort.

*That he ſee no unclean Thing in thee.*] In theſe Words, ſaith *Maimonides*, (in the Place before named,) he deters them from Fornication; which is far worſe than the fore-mentioned Uncleanneſs; but too common among the Soldiers, when they are abſent from their own Homes. And therefore that he might keep them from ſuch Impurities, he commands them ſuch Actions, (he means covering their Ordure,) as might call to their Minds the glorious Majeſty of GOD, which dwelt among them. But though the *Hebrew* Word, which we here tranſlate *unclean Thing*, properly ſignifies *Nakedneſs*, and all thoſe impure Mixtures mentioned in the *Eighteenth* of *Leviticus*, and therefore by *Maimonides* particularly applied to ſuch Uncleanneſs; yet Mr. *Selden* hath well obſerved, that it ſignifies all manner of Filthineſs; and therefore is well ſo tranſlated by us, both here and in the next Chapter, where he ſpeaks of the Matter of Divorce.

And ſo it is uſed by the Prophet *Nahum* iii. 5. (to name no more,) where the *Nakedneſs* of *Nineveh*, which God ſaith he would ſhew to all Nations, ſignifies all the Murders, Robberies, Deceit, and other great Wickedneſſes, which bounded in that City. See *Uxor. Hebr. Lib.* III. *Cap.* 23. And thus *Abarbinel* here extends it, to all the horrid Sins which were uſually committed in the Camps of Idolaters.

*And turn away from thee.*] As Princes are wont to do, when they ſee any Thing offenſive to them. And the Meaning is, he would not deliver them from their Enemies, (as he promiſed before,) but give them up into their Hands. I conclude all this Matter with the Words of R. *Zacharias*, in *Pirke Eliezer*, *Cap.* 44. *The Pillar if the Cloud* (in which the Glory of the Lord dwelt) *incompaſſed the Camps of* Iſrael *round about, and made them like a City girt about with a Wall, that no Enemy might aſſault them. But this Cloud threw all Uncleanneſs out of the Camps of* Iſrael, *for they were holy:* And he quotes this Place for it.

Ver. 15. *Thou ſhalt not deliver unto his Maſter, the Servant which is eſcaped from his Maſter unto thee.*] The *Hebrew* Doctors underſtand this of a Servant of another Nation, who was become a *Jew*. Whom his Maſter, if he went to dwell out of *Judea*, might not carry along with him againſt his Will; and if he fled from him, when he had carried him, he might not be delivered to him, but ſuffered to dwell in the Land of *Iſrael*. Which they underſtand alſo of a Servant, that fled from his Maſter out of any of the Countries of the *Gentiles* into the Land of *Iſrael*; which was to be a ſafe Refuge to him. See *Selden, Lib.* VI. *de Jure Nat. & Gent. juxta Dicipl. Hebr. Cap.* 8. *p.* 711.

Ver. 16. *He ſhall dwell with thee, even among you.*] Having embraced the Jewiſh Religion.

*In the Place which he ſhall chuſe, in one of thy Gates where it liketh him beſt.*] He was not to be abridged of his Liberty, but permitted to ſettle himſelf where he pleaſed, in any Part of their Country.

*Thou ſhalt not oppreſs him.*] For there was an expreſs Law againſt all manner of Injuries or Hardſhips put upon Strangers, *Levit.* xix 33, 34.

Ver. 17. *There ſhall be no Whore of the Daughters of Iſrael, nor a Sodomite of the Sons of Iſrael.*] Or a *Whoremonger* of the Sons of *Iſrael*; as the laſt Part of the Verſe may be tranſlated, with the ſame Reaſon that the foregoing Words are tranſlated, *no Whore* of the Daughters of *Iſrael*. So *Bonfrerius* truly obſerves, and ſo the *Vulgar Latin* and the *Seventy* tranſlate it, and ſeveral other Verſions mentioned by Mr. *Selden, Lib.* III. *Uxor. Hebr. Cap.* 23. *p.* 487. Which Sort of Perſons *Moſes* would not have to be tolerated among the *Iſraelites*, as they were among the *Egyptians*; many of which, if we may believe *Sextus Empiricus*, were ſo far from thinking it a Reproach for Women to proſtitute themſelves, that they looked upon it as honourable, and gloried in it, τὸ τὰς γυναῖκας ἑταιρεῖν, &c. παρὰ τοῖς πολλοῖς Αἰγυπτίων ἐυκλεές, &c. *Lib.* III. *Pyr. Hypot. Cap.* 24. *p.* 152.

‘And great Reaſon there was for this Prohibition, becauſe by Whoredom Families are confounded and deſtroyed, as *Maimonides* obſerves; and their Iſſues are looked upon by all Men as *Aliens*; ſo that none will own them as their Kindred; and their Neighbours become Strangers to them; than which nothing can be worſe for them, and for their Parents. For which Cauſe, ſaith he, all publick Stews were diſallowed among the *Iſraelites*; who had this Benefit by it, among others, that many Brawls and Quarrels, Fightings and Bloodſhed were prevented; which frequently happened, when ſeveral Men were aſſembled at the ſame Time, contending for the ſame Woman. For ſo the Scripture ſaith, *Jeremiah*, v. 7. *They aſſemble by Troops in the Harlots Houſes*. For the Preventing of theſe, and ſuch like Miſchiefs, and that the Diſtinction of Families might be preſerved, both Whores and Whoremongers are here condemned; and no other Conjunction permited, but with a Man's own Wife, publickly married. For if a private Marriage had been ſufficient, many would have kept Women in their Houſes as their Whores, and pretended they were their Wives. Therefore after a Man had privately eſpouſed a Woman, he was bound publickly to keep his Wedding.’ Thus that great Man, *More Nevochim*, P. III *Cap.* 49. and ſee *Selden, Lib.* V. *de Jure Nat. & Gent. juxta Diſc. Hebr. Cap.* 4. *p.* 554.

How much more abominable then were ſuch Perſons as proſtituted their Bodies, in Honour of *Venus*, and of *Priapus*, and ſuch like filthy Deities! of which ſort there were both Males and Females conſecrated to ſuch impure Services! And this was practiſed even in the Days of *Moſes*; as appears from the Hiſtory of thoſe who committed Fornication with the Daughters of *Moab*, who expoſed themſelves in Honour of *Baal-Peor*; for their lying with them was accounted Idolatry. And ſuch there were at laſt among the *Iſraelites*, as appears from 1 *Kings* xiv. 24. 2 *Kings* xxiii. where we read, that *the Houſes of the Sodomites* (as we tranſlate it) were by *the Houſe of the* Lord. Which ſhews they were not not vulgar, but conſecrated *Sodomites*, or Whoremongers. I need not mention the Heathen Writers, who tell us this was a Piece of Religion among them. See our Learned Dr. *Spencer*, *Lib.* II. *de Leg. Hebr. Ritual. Cap.* 22. and *Heideggerus*, in his *Hiſtor. Patriarch*, *Exercit.* I. *Sect.* II. where he obſerves a great many very learned Men underſtand this very Place, not meerly vulgar Whores, but of ſuch as I have mention. Which were famous in ancient Times among the *Phœnicians*, *Babylonians*, and other Nations, whom *Strabo* calls ἱεροδούλους, *Lib.* VIII. *Geograph.* where he ſaith (*pag.* 378.) that at *Corinth*, there was a Temple ſo richly endowed, that it maintained πλείους ἢ χιλίας ἱεροδούλους ἑταίρας; *above a Thouſand of theſe conſecrated Whores:* Whom both Men and Women had dedicated to the Goddeſs, Οἱ γὰρ ναύκληροι ῥᾳδίως ἐξανηλίσκοντο, *for Sea-faring Men* (who arrived in great Numbers at this Port) *parted with their Money eaſily*. And *Lib.* XII. ſpeaking of *Comana*, he ſaith, There were a Multitude of Women there, τῶν ἐργαζομένων ἀπὸ σώματος, who maintained themſelves by proſtituting their Bodies; and moſt of them were ἱεραὶ, Sacred Perſons: This City being a little *Corinth*, to which great Numbers of People reſorted at their Feſtivals, διὰ τὸ πλῆθος τῶν ἑταιρῶν αἳ τῆς Ἀφροδίτης ἦσαν ἱεραὶ, *becauſe of the Multitude of Harlots which were here ſacred to* Venus, *p.* 559. And the like Account we find in *Athenæus*, *Lib.* XIII. *Deipnoſ. Cap.* 6. where he ſaith, They that went to pray there, were wont, for the obtaining their Petitions, to add, that they would bring ſome Women to be devoted unto *Venus*; as *Xenophon*, the *Corinthian* did, when he returned Conqueror from the *Olympicks*.

Ver. 18. *Thou ſhalt not bring the Price of a Whore.*] If ſuch Perſons, as are mentioned in the foregoing Verſe, offered unto God what they had got by proſtituting their Bodies, it was not to be accepted, but rejected as abominable. For this was a Cuſtom among the Idolatrous Nations, as appears by a great many of their Writers; who tell us, they were wont to dedicate ſome Part of that which they received for the Uſe of their Bodies at the Temples of their pretended Deities. Particularly *Heroditus* mentions it, as done among the ancient *Babilonians*, *Lib.* I. *p.* 199. Which explains what we read in *Baruch* vi. 42, 43. Where ſee *Grotious*'s *Annotations*.

*Nor the Price of a Dog into the Houſe of the* Lord *thy* God.] There was a peculiar Reaſon for this, beſides the Vileneſs of this Creature, (which *Maimonides* only mentions, *More Nevochim*, *P.* III. *Cap.* 46.) which was, as *Bochartus*, and ſome other great Men think, becauſe a Dog was highly honoured among the *Egyptians*, from whom the *Iſraelites* were lately come. For *Nile* was wont to overflow and inrich their Country at the Riſing of the *Dog-Star*, and a *Dog* was the Symbol of one of their Principal Deities, called *Anubis*, who was repreſented with a Head like that of a Dog. See *Heirozoicon. P.* I. *Lib.* II. *Cap* 56. *p.* 690, &c. If we can think this vile Idolatry was ſo ancient as the Days of *Moſes*, which it is certain prevailed afterward, this may paſs for a very likely Reaſon, why God would not accept ſo much as the Price for which a Dog was ſold, or exchanged; for ſo the LXX. expounds it: As for Example, If a Man gave a lamb for a fine Dog, God would not have that Lamb offered at his Altar; as *Maimonides* explains it.

*For any Vow.*] There was the greateſt Obligation lay upon Men to make good their Vows, wherewith upon any Occaſion they had bound themſelves; but God would have them diſcharged from ſuch vile Obligations as theſe.

*For even both theſe are Abomination unto the* Lord *thy* God.] It is hard to give an Account why theſe two (the Price of a *Whore* and of a *Dog*) are aſſociated in the ſame Law; unleſs it be in Oppoſition to ſome ſuch Rites as thoſe before mentioned among the *Egyptians*. Who, in after Times it is certain, had ſuch Harlots ſacred to *Iſis*, as many think are ſpoken of in the Beginning of this Verſe; and a Dog was no where elſe ſacred as a Symbol of *Anubis* or *Mercury*. Though this may be ſaid with ſome Probability, that theſe two are joined together, becauſe a Whore and a Dog are both alike impudent. *Joſephus* thinks that the *Price of a Dog* here mentioned, was Money given, ἐπ' ὀχεύσει κυνὸς, for the Loan of a good Dog to breed withal, as Mr. *Selden* obſerves, in his *Hiſtory of Tythes*, *p.* 57. Where he notes alſo that the *Jews* would not admit the Tenths of Uſury, or of War to be offered. But the *Talmudiſts* expound it quite otherwiſe, as I have done, for the Price of a Dog, either ſold or exchanged for ſome other Thing; which the ſame great Man approves of as the truer Interpretation, *Lib.* V. *de Jure Nat. & Gent. Cap.* 4. *p.* 557.

Ver. 19. *Thou ſhalt not lend upon Uſury to thy Brother.*] *i. e.* Unto an *Iſraelite*. See *Exod.* xxii. 25. *Levit.* xxv. 36.

*Uſury of Money*, *Uſury of Victuals*, *Uſury of any Thing that is lent upon Uſury.*] Here the Word *Neſech* is uſed for all ſort of Uſury; whether that which was made by the Loan of Money, called here *Neſech Ceſeph*, or that which was made by the Loan of Food, and ſuch like Things, called *Neſech Okel*. But commonly there are two Words uſed to expreſs this Matter, *viz. Neſech*, Uſury, and *Tarbith*, which we tranſlate *Increaſe*. Which are not two Kinds of Uſury, one more griping, the other more moderate, as ſome have conceived; for the ſame Uſury is called *Neſech*, with reſpect to the Debtor, to whom it is grievous, and *Tarbith* to the Creditor, to whom it is beneficial. See *Salmaſius*, in his Book *de Uſuris*, *Cap.* 7. *p.* 188. Yet there is ſome Difference between *Neſech* and *Tarbith*; elſe one cannot tell why they are ſo often both mentioned in the ſame Place. And *Neſech* properly ſignifies the Intereſt, as we ſpeak, which was paid for Money; and *Tarbith*, the Intereſt of Corn, and other Fruits of the Earth; as the ſame Author ſhews in that Book, *Cap.* 20. *p.* 614, &c. And in the next Book, *de Modo Uſurarum*, he ſhews, that as the LXX. and *R. Levi ben Gerſom* thus underſtood the Difference; ſo do the ancient Fathers, particularly *Origen*, and St. *Heirom*, *Cap.* 8. *p.* 320, &c.

Ver. 20. *Unto a Stranger.*] One that was not an *Iſralite*, whether he dwelt out of their Land, or in it; if he were not a Proſelyte to the Law; of whom they might not take any Uſury, but uſe him as a Brother.

*Thou mayeſt lend upon Uſury.*] Some of the *Jews* would have this to be an Affirmative Precept, obliging them to make the Uſury of a *Gentile*, if they lent him any Money. For this *Maimonides* quotes a Paſſage out of *Siphri*; which others ſay he miſtook. See *J. Wagenſeil*, in his *Annotations* upon *Lipmans Carmen Memoriale*, *p.* 598. Where he ſhews that he was of this cruel Opinion. But this is not the Common Senſe of the *Jews*, and their Wiſe Men have been ſo modeſt alſo as to decree, That though their Law did here permit them to take Uſury of a *Gentile*, yet they were not to practiſe it, unleſs it were that they might provide for themſelves, that they might live more ſafely among the *Gentiles*. And they add this Reaſon for this Limitation; leſt the *Jews* by this Way of Commerce and Traffick, ſhould grow too familiar with the *Gentiles*, and learn their Manners: Only Men that ſtudied the Law, and thereby were out of Danger of being inticed to their Religion, might freely lend them Money upon Uſury; for this very End, as they think, that they might make a Gain of it, and inrich themſelves. See *Selden, Lib.* VI. *de Jure Nat. & Gent. Cap.* 10. where he obſerves, that the *Mahometans* forbid Uſury only among themſelves, not to Strangers. Which *Salmaſius* ſhews is thus limited in the *Alcoran* by theſe Words, *in their own Territories.* That is, if *Mehometans* live among *Chriſtians*, they may take Uſury of them; but of *Chriſtians* who live among them, they may not take any, no more than of a *Muſſulman*, as they call themſelves.

*But unto thy Brother thou ſhalt not lend upon Uſury.*] He repeats this again, that they might not fail to be kind one to another in this Matter. And the Author of *Etz-Hachajim*, mentioned by *Wagenſeil*, ſaith, according to their antient Doctors, this is ſix Times forbidden in the Law, not to take Uſury of their Brethren, *p.* 601. upon *Sota*. And indeed, as there was nothing more rational than this, that their Neighbours making great Gain by Merchandize, (ſuch as the *Sidonians*, *Tyrians*, and thoſe that lived upon the *Red-Sea*, and the *Egyptians*,) they ſhould not borrow Money of the *Iſraelites* for nothing; ſo it was no leſs reaſonable, the *Iſraelites* themſelves, whoſe chiefeſt Profit was by Husbandry and Breeding of Cattle, ſhould have Money lent them freely, by one another, without any Intereſt, their Land not being a Country of Traffick, whereby Money might be improved, as in other Countries. For by the Laws of other Nations, (as *Grotius* obſerves on *Luke* vi. 45.) that Uſury was odious which was practiſed upon Husbandmen. *Abarbinel* alſo is ſo tender in this Point, as to ſay, that Uſury hath ſomething in it ſo unequal, (at leaſt as it is commonly practiſed,) that God did not permit the *Iſraelites* to exerciſe it among all their Neighbours, but only upon thoſe of the ſeven Nations of *Canaan*. And thus far he is in the Right, that every one who was not a *Jew*, was not to be deemed a *Stranger:* An *Edomite*, for Inſtance, is called their *Brother* in the *ſeventh* Verſe of this Chapter; and therefore this Precept, *thou ſhalt not lend upon Uſury to thy Brother*, is to be extended to *Edomites*. In like Manner, ſaith he, neither do the *Iſhmaelites* come under the Name of *Strangers*, nor other People but thoſe of the ſeven Nations. And this Opinion *Leo Modena* follows in his *Hiſtory of the preſent Jews, Part* II. *Cap.* 5. where he ſaith by the Word *Stranger*, in this Place, none other can be meant but only thoſe ſeven Nations, from whom GOD commanded them to take away even their Lives. And that it is only their preſent Diſtreſs, in which they have no other way of Livelihood left, that makes them think it lawful to lend upon *Uſury* to thoſe among whom they live. In which I think he is miſtaken; though this Doctrine is better natured, than that of ſome of the *Jews*, who are ſo full of Hatred to us *Chriſtians*, whom they call *Edomites*, that they deprive us (as *Wagenſeil* obſerves in the Place above named) of the Name of *Brethren*; and think it lawful to oppreſs us with Uſury. Of which Number are *R. Bechai*, and the Author of the old *Nitzacon*, ſet forth by *Wagenſeil*, (ancienter than that of *Lipman*'s, ſet forth by *Theodorick Hackſpan*,) who was ſo full of Malignity, that he ſhut his Eyes againſt the Light which he plainly ſaw. For he could not deny that the *Edomites* were their Brethren; and conſequently that *Moſes* required the *Jews* not to take Uſury of them; and that it was anciently unlawful. But then he pretends, that they forfeited this Privilege, by not coming to help to preſerve *Jeruſalem* and the Temple from being deſtroyed, yea, by rejoicing at their Ruin. And fearing this would not ſatisfy, he hath deviſed this Juſtification of their Uſury, that the *Edomites* have made themſelves *Strangers* by the Neglect of Circumciſion. *See p.* 139.

*That the* LORD *thy* GOD *may bleſs thee in all that thou ſetteſt thine Hand unto, in the Land whither thou goeſt to poſſeſs it.*] Charity to their poor Brethren, had many Promiſes of a great Reward: And this Law was made peculiarly for the Relief of ſuch Perſons, as appears by thoſe Places before mentioned, both in *Exodus*, and in *Leviticus*. It extended indeed to all; but chiefly was intended, as a Proviſion for the Poor and Needy; whom they were not to neglect: For God ordered them all to live together as Brethren, Children of the ſame Father. And indeed they were all, Rich and Poor, deſcended from one and the ſame Original. And therefore he deſigned there ſhould be no Indigent Perſon unrelieved among this People, upon whom he had heaped ſo many Bleſſings; and delivering them from the Slavery of *Egypt*, had planted them in the good Land promiſed to their Fathers. To which Purpoſe all thoſe Precepts were given, which require them to lend gratuouſly to their poor Brother; to reſtore the Pledge left with them; to leave the Corners of their Fields unreaped; not to gather the Gleanings of the Harveſt, and Vintage; to obſerve the Year of Releaſe and of Jubilee; and ſuch like peculiar Proviſions for the Comfort of the poorer Sort, that they might ſhare in the Happineſs which God beſtowed upon his Elect People.

Ver. 21. *When thou ſhalt vow a Vow unto the* LORD *thy* GOD.] In a Thing lawful and poſſible; and by a Perſon who had Power to make, and was not ſubject to the Authority of another, who had Power to make it void. See *Numb.* xxx. 2.

*Thou ſhalt not ſlack to pay it.*] Leſt they ſhould prove leſs able, and ſo be unwilling to perform what they had vowed, or ſhould perhaps forget it. If they loſt the Thing they vowed, while they delayed, they were bound to give the Value of it. Which was one Difference between a Vow, and a Free-will Offering; that in the latter Caſe, (as *Maimonides* ſaith,) if that which he deſigned was ſtolen or dead, he was not bound to make Reparation. The ſame Author applies this to a Vow a Man made of giving an Alms to a poor Body, ſuppoſe a *Sheckel*; which he was to beſtow immediately, if any poor Body was at hand; if not, he was to ſeparate it, and lay it by till he met with one, *&c. Cap.* 8. *de Donis Pauperum, Sect.* 1.

*For the* LORD *will ſurely require it of thee.*] Demand that which thou haſt made to be his own.

*And it would be Sin in thee.*] Be puniſhed by GOD's juſt Judgment upon thee, for the Wrong thou haſt done him.

Ver. 22. *But if thou ſhalt forbear to vow, it ſhall be no Sin in thee.*] GOD was ſo very merciful, as *Maimonides* obſerves, that if a Man was not able to offer him an Ox, or a Lamb, he accepted of Turtles and young Pigeons, of which there was great Plenty in that Country. And if this was beyond his Ability, but he had a Deſire to teſtify his Affection to God by a Free-will Offering, he was pleaſed to accept an an Oblation of Bread baked in an Oven, or Pan, or any other uſual Way. And if this was too heavy, he accepted of bare Flour, without putting him to the Charge of baking it. For he would have Men to be eaſy in his Service, and all their Offerings to be free and cheerful; and therefore tells them here, that if they vowed nothing at all to him, he would not take it ill of them, nor impute it to them as a Sin, *More Nevochim*, *P.* III. *Cap.* 46.

Ver. 23. *That which is gone out of thy Mouth thou ſhalt keep and perform, even a Free-will Offering, according as thou haſt vowed*, &c.] This was to make them conſider well before-hand, what their Ability was, and not raſhly reſolve and promiſe any Thing: For though they were not bound to vow the ſmalleſt Matter, yet having once vowed, they were no longer free, but bound to make it good, though it proved very chargeable to them. Yet there is a traditional Doctrine among them practiſed at this Day, that if any Man or Women make a Vow which afterward they wiſh unmade, and it be not to the Prejudice of any third Perſon that it ſhould be broke, in this Caſe they may go to a *Rabbin*, or to any other three Men, who hearing their Reaſons why they repent of having made ſuch a Vow, and judging them good, they may free them from their Obligation, ſaying to ſuch a Perſon thrice, *Be thou abſolved from this Vow*, &c. and ſo he is diſcharged. Thus *Leo Modena*, in his *Hiſtory of the preſent Jews*, *Part* II. *Cap.* 4.

Ver. 24. *When thou comeſt into thy Neighbour's Vineyard, then thou mayeſt eat Grapes thy Fill, at thine own Pleaſure.*] This the *Hebrew* Doctors take to be a Law made in favour of poor Labourers, who were hired to work in their Vineyards, in the Time of Vintage; whom the Owners might not hinder from eating as many Grapes as they pleaſed, (and the ſame held good in *Olives*, *Figs*, *Dates*, and all other Fruit,) as long as they were at Work; but not after they had done working. And if their Maſters would not ſuffer them ſo to do, they were to be ſcourged with forty Strips ſave one; for it was not reaſonable to deny them this Liberty, when the very Oxen were not to be muzzled, whilſt they trod out the Corn. See *Selden*, *Lib.* VI. *de Jure Nat. & Gent. Cap.* 2. *p.* 670. Which muſt be confeſſed to be as good a natured Law, as that of *Plato*'s was harſh and unnatural, which enacted a Servant ſhould receive as many Stripes as he eat Grapes or Figs. See *Euſebius*, *Lib.* XIII. *Præpar. Evangel. Cap. ult.*

But I ſee no Reaſon at all to reſtrain this Indulgence only to Hirelings, of whom there is no Mention at all in this Law; and therefore *Joſephus* ſeems to me to have juſtly enlarged this Benefit ( *Lib.* IV. *Archæol. Cap.* 8.) to all Travellers on the Highway, though they were not *Iſraelites* (to whom, and to Proſelytes of Juſtice alone, the *Jews* confine this Privilege,) but meer Strangers of any other Nation, who had Occaſion to paſs by a Vineyard, and needed a Refreſhment. Which Permiſſion may ſeem to have cauſed great Inconvenience, if not Miſchief in it, becauſe they might tread down the Vines, and make great Waſte among the Grapes. Therefore by *coming into their Neighbour's Vineyard*, is not meant going into every Part of it, with a Liberty to pick out the beſt Grapes; but only ſtepping aſide out of their Way, into the Skirts of the Vineyard, which lay near the Road, and ſatisfying their Hunger, without entering further into the Vineyard. This made it no Damage to the Owners, conſidering the great Plenty of Fruit in that Country.

*But thou ſhalt not put any in thy Veſſel.*] They were only to eat for their preſent Neceſſity or Delight, but not to carry any away with them, for the Benefit of others, or their own Refreſhment at another Time. And therefore might not put any in their Pouches, or their Garments, or Boſoms, or ſo much as carry away in their Hands what they could not eat.

Ver. 25. *When thou comeſt into the ſtanding Corn of thy Neighbour's, thou mayſt pluck the Ears with thine Hand.*] As the Diſciples of our our Saviour did, when they walked through the Corn, *Matth.* xii. 1. which they might have juſtified by the ſtricteſt Rules of the Phariſaical Doctors, who granted this Privilege unto *Jews*, but not unto *Gentiles*.

*But thou ſhalt not move a Sickle into thy Neighbour's ſtanding Corn.*] They might not cut down any Corn, but only pluck with their Hands as much as was neceſſary to ſatisfy their Hunger, or for their Pleaſure.

## CHAP. XXIV.

Verſe 1. *WHen a Man hath taken a Wife, and married her.*] The *Hebrew* Doctors make a Difference between theſe two; underſtanding by *taking a Wife*, his eſpouſing her to be his Wife; and by *marrying her*, his compleating the Contract, by lying with her.

*And it came to paſs.*] Either after he hath eſpouſed her, or after he hath conſummated the Marriage.

*That ſhe find no Favour in his Eyes.*] *i. e.* He diſlikes her; or as it is expreſſed, *Ver.* 3. *hates her*. Which ſignifies either an abſolute Diſlike to her; or compatively with ſome Perſon, whom he likes better.

*Becauſe he hath found ſome Uncleanneſs in her.*] This is aſſigned as the Reaſon and Ground of his Diſlike, which ſignifies ſomething odious to *him*, though perhaps it might not be ſo to another, whom *Moſes* ſuppoſes ſhe might marry after this Husband had diſcharged her. Some of the *Jews* indeed extend this Liberty ſo far, as to fancy they might, without any Reaſon at all, for their meer Pleaſure, part with their Wives. See *Buxtorf. de Sponſal. & Divortiis*, *Sect.* 89. But others are more modeſt, and acknowledge that theſe Words [*Matter of Uncleanneſs*] ſignify ſome weighty Cauſe. Yet they diſtinguiſh between the *firſt* Wife a Man took, who might not be put away but for ſome Uncleanneſs; and the *ſecond*, who might be put away for a leſſer Reaſon. But there were great Differences between the School of *Hillel*, and the School of *Samai*, (whom the *Talmudiſts* ſo much talk of,) about this Matter of *Uncleanneſs*: Yet both agree it hath a far lower Signification here, than in the Book of LEVITICUS, where it ſignifies Adultery, Inceſt, or ſuch like Turpitude. For if Adultery had been here meant, ſhe might have been put to death; or the meer Suſpicion of it tried by the Water of Jealouſy.

See *Buxtorf* in the Book before named, *Sect.* 90. and our *Selden*, *Lib.* III. *Uxor. Hebr. Cap.* 20, 21. *Abarbinel* thinks the two plaineſt Cauſes of Diſlike ſignified by theſe Words, were either ſuch Behaviour as might make her ſuſpected of Impurity, (as going with her Face uncovered, or her Breaſt naked; ſporting with young Men; or waſhing in the ſame Place with them; or having her Arms bare:) Or, *Secondly*, when they were of ſuch a different Temper, Humour, and Diſpoſition, that they diſliked and nauſeated each other's Company, and conſequently lived in continual Brawls and Contentions. And beſides ſuch *moral* Cauſes, they allowed alſo ſuch *natural*, as made a Woman offenſive, *viz.* Leproſy, or ſome ſuch Diſeaſe in her Body, as he did not diſcover before Marriage. And ſometimes they extend this as far as to a ſtinking Breath.

*Then let him write her a Bill of Divorcement.*] Whatſoever was the Cauſe of the Husband's Diſlike, this Law provides the Wife ſhould not be damaged by it, being made rather for her Advantage than her Husband's, *viz.* to free her (as Dr. *Hammond* obſerves) from the Pain and Vexation of her Husband's Unkindneſs, and the Danger of ſeeing another taken in, and preferred before her; and ſhe might be perfectly at Liberty to leave one, who did not love her, and take another Husband who might poſſibly delight in her. See *Anſwer to ſix Queries*, *Q.* III. *Cap.* 2. Some think that this Cuſtom of putting away Wives, which they did not like, prevailed before the Law of *Moſes*. Which Opinion hath ſomething to countenance it, from the Mention of Divorces in ſeveral Places (*Levit.* xxi. 14. xxii. 13. *Numb.* xxx. 9.) before the Book of *Deuteronomy* was written, wherein he orders a Bill to be given in Writing to diſcharge them. If this be true, it gives a good Reaſon why God was pleaſed to grant this Permiſſion; Becauſe they were ſo ſettled in this Practice, that it was ſafer ſtill to indulge it to them, than quite to aboliſh it. Which he did with this Caution, That Husbands ſhould not diſcharge their Wives with a Word, bidding them begone out of Doors, (*i. e.* putting them away raſhly, and in a ſudden Fit of Anger,) but firſt write them a Bill containing their Pleaſure herein. Which being a deliberate Act, might poſſibly hinder this Divorce; to which they might be prone in a Paſſion, but not after ſome Conſideration. The Form of this Bill is in Mr. *Selden*, and exactly ſcanned *Lib.* III. *Uxor. Hebr. Cap.* 24. Who obſerves alſo, in another Place of that Book, (*Cap.* 19.) That as for *five* Hundred Years, or more, the *Roman* State flouriſhed without the Uſe of Divorces, ſo for *ſeven* Hundred Years after the making of this Law, there is no Mention of any Bill of Divorce; ſo for *ſeven* Hundred Years after the making of this Law, there is no mention of any Bill of Divorce among the *Jews*, that is, till the Days of *Iſaiah*, (See *Chap.* l. 1.) and but rarely afterwards.

*And give it into her Hand.*] Saying theſe, or ſome ſuch like Words, *Behold this is thy Bill of Divorce*; otherwiſe it was not good: And there were to be, at leaſt two Witneſſes unto it, as the *Jews* ſay. Who make ten Things neceſſary (which they think to be founded upon the Law it ſelf) to make the Bill legal. See *Selden*, in the ſame Book, *Cap.* 25.

*And ſend her out of his Houſe.*] This Doctor *Hammond* (in the Place above mention'd) looks upon as an Obligation upon her Husband to furniſh her for her Journey, to endow her, and make Proviſion for her. For ſo the Word προπέμπειν, *to ſend out*, ſignifies in the *New Teſtament*, to provide a *Viaticum*, 1 *Corinth.* xvi. 6, 11. *Titus* iii. 13. where it is explain'd by *letting nothing be wanting*. But the *Jews* are of Opinion, that the Divorce was perfect and legitimate, before he ſent her out of his Doors: For it was ſufficient to give her a Bill in ſuch a Form, as plainly ſhew'd their Matrimony was diſſolv'd; and that ſhe was no Part of his Family, though he had not actually ſent her away. Yet if he kept her ſtill in his Houſe, after this Bill was delivered into her Hand, it was preſumed they cohabited together, and he was to give her a new Bill of Divorce.

In all which I can ſee nothing like a Command for putting away their Wives, if they were diſagreeable; which the *Jews* would fain extort out of theſe Words. And ſo they ſpake unto our bleſſed Lord, *Matth.* xix. 7. though in another Place they ſpake of it only as a Permiſſion, *Mark* x. 3. The plain Intent of this Law being this; That if a Man did put away his Wife, (as they are ſuffered to do,) ſhe might marry another Man; but if that new Husband died, ſhe might not return to her firſt Husband again. See *Buxtorf de Sponſal. & Divort. p.* 107, 108, *&c.* and to ſhew that *Moſes* rather ſuppoſed, than permitted, Divorcees, *p.* 113, *&c.*

Ver. 2. *And when ſhe is departed out of his Houſe.*] So that it is publickly known, ſhe is no longer his Wife.

*She may go and be another's Man's Wife.*] The Bond of Marriage being wholly broken by the Bill of Divorce, whereby he renounced all Intereſt in her, and expreſly ſaid, in the very Body of the Bill, (as we ſpeak,) *It may be free to thee to marry with whom thou wilt.* Much more was the Bond broken by Adultery, for which our Saviour gives a Man Leave to put away his Wife, and take another. See *David Chytræus* concerning this Matter, *p.* 117, *&c.* where he reports a very wiſe Reſolution of *Luther's Pomeranus* and *Melancthon*, in the Caſe of the criminal Perſon.

Ver. 3. *And if the latter Husband hate her, and write her a Bill of Divorce, and give it her in her Hand, and ſend her out of his Houſe.*] This ſhews that no other Way of putting away a Wife was allowed, but only this. For, as *Maimonides* well obſerves, (*More Nevochim P.* III. *Cap.* 49.) if it had been lawful to do it by bare Words, or ſimply ſending her out of his Houſe, any Woman might have left her Husband, and ſaid ſhe was put away; both ſhe, and he that committed Adultery with her, pretending a Divorce, when her Husband had given her none. Therefore the Law wiſely provided none ſhould be put away, but by ſuch a Bill as is before mention'd, whereby an authentick Teſtimony was given of it.

*Or if her latter Husband die, which took her to Wife.*] Whereby ſhe became free again, as the Apoſtle hath obſerved, *Rom.* vii. 2.

Ver. 4. *Her former Husband, which ſent her away, may not take her again to be his Wife.*]

One would have thought there could have been no Danger of any Man's deſiring her again, whom he had ſolemnly ſent away with Diſlike. But ſuch is the Levity and Fickleneſs of human Nature, (the *Jews* at leaſt were ſo inconſtant,) that it ſeems Men ſometimes ſought after that which they had rejected: And this was the Puniſhment of their Injuſtice, in putting away a Wife without ſufficient Cauſe, (as by this they acknowledged,) that they might not again enjoy her.

*After that ſhe is defiled.*] This is the Reaſon why the former Huſband might not marry her again, (as the *Jews* take it,) becauſe by her ſecond Marriage ſhe was defiled. Which, they ſay ſhe was, (ſo that he could not have her again,) though ſhe had been only eſpouſed to a new Huſband, who had never lain with her. For they make no Difference between her ſecond Marriage and ſecond Eſpouſals, but think a Woman contracted ſuch a Pollution by her ſecond Eſpouſals, that ſhe would not have been ſo much polluted, if ſhe had plaid the Whore after her Divorce. For in that Caſe, they ſay, he might notwithſtanding have married her again; but not after ſhe had been married to another. Thus Mr. *Selden* reports their Opinion, *Lib.* I. *Uxor. Heb. Cap.* 11. where he obſerves that the *Mahometans*, who are wont in many Things to ape the *Jews*, here quite differ from them; allowing a Man Liberty to take his Wife again, though he had divorced her three Times.

Now the Ground upon which a divorced Woman was accounted *defiled*, or *unclean*, after another Man had married her, I ſuppoſe, was, that this was look'd upon as a ſolemn Renunciation of her former Huſband on her Part, who had been renounced by him by the Bill of Divorce; but he was not abſolutely renounced by her till ſhe married another, whereby ſhe was totally alienated from him. This made her unclean, not in herſelf, nor with Reſpect to her ſecond Huſband, whom ſhe married, nor with Reſpect to any other Man, (who might marry her without any Pollution,) but only with Reſpect to her firſt Huſband, unto whom, by this Law, ſhe was made unclean; for ſo all Things forbidden to the *Jews* were accounted, as appears from *Acts* x. 14, 15. where all Meats prohibited by the Law are called *unclean*; and GOD is ſaid to have *cleanſed* them, by taking off that Prohibition.

*For that is Abomination before the* LORD.] That is, to return to her firſt Huſband, and to be his Wife again: For this, ſaith *Abarbinel*, was to imitate the *Egyptians*, who changed their Wives, and took them again into their Houſes; which was the Occaſion of great Filthineſs. But this intimates, that if ſhe had not been married to any other Man, but kept herſelf free, ſhe might have been his Wife again, if he had a Mind to be reconciled to her. And this ſhews alſo, that God intended to diſcourage them from putting away their Wives, by making them uncapable, after they had been married to another, for ever to enjoy them again, though they grew very rich, or otherwiſe deſirable, which inclined many, no doubt, to conſider well before they parted with them.

*And thou ſhalt not cauſe the Land to ſin, which the* LORD *thy* GOD *giveth thee*, &c.] The People of the Land might, by ſuch a large Indulgence, have been tempted to pollute it with many Sins, and thereby bring GOD's Judgments upon it. See *Jerem.* iii. 1. For, as *Iſaac Arama* gloſſes, if this had not been prohibited, a Gate had been opened unto vile Men, *to make a Trade of changing their Wives*, and thereby filled the Land with Whoredoms.

Ver. 5. *When a Man hath taken a new Wife.*] The *Hebrews* think, (as I obſerved before, xx. 7.) that whether he had married a Virgin, or a Widow, he was to have the Privilege here mention'd; yea, they extend it to him, who had married his Brother's Wife; but not to him who had married her whom he put away, and might take again, if ſhe had not been married ſince that to another Man. For ſhe could not be ſaid to be *a new Wife.*

*He ſhall not go out to War.*] See *Deut.* xx. 7.

*Nor be charged with any Buſineſs.*] No publick Employment was to be put upon him, which might occaſion his Abſence from his Wife; not ſo much as watching, or ſuch like. For the better Underſtanding of which, it muſt be remember'd what was ſaid about the Fearful and Timorous, who were bid to return home from the Army, leſt they diſheartened their Brethren, xx. 8. And yet theſe Men were bound to furniſh the Army with Victuals and Water, to clear the Ways, and take up their Quarters; but a new Bridegroom was free from all theſe. Only they made a Difference between a War by the divine Commandment, and one undertaken voluntarily: Unto the former of which they think this Immunity doth not extend, but only to the latter. In the Margin theſe Words are tranſlated, *nor any Thing paſs upon him*, that is, he ſhall not pay Tribute.

*But he ſhall be free at home for one Year.*] The ſame Time of Freedom it was thought reaſonable to grant unto *Builders* and *Planters*, becauſe they are joined with new married Men in the Speech the Prieſt made before they went to Battle, xx. 5, 6, 7.

*And ſhall cheer up his Wife whom he hath taken.*] Make much of her, as we ſpeak, and ſo endear himſelf to her by his Kindneſs, that there might be no Occaſion of a Divorce. For the Prevention of which, this Law ſeems to have been intended; that by ſo long a Converſation together, without any Interruption, they might have ſo perfect an Underſtanding one of another, and ſuch a mutual Confidence might be ſettled, that he might not eaſily entertain any Jealouſies of her, when he ſhould be abſent in the Wars, or elſewhere.

Ver. 6. *No Man ſhall take the nether, or the upper Mill-Stone to pledge.*] This is a Law of the ſame Nature with that *Exod.* xx. 26, 27. for the Preſervation of Mercy, Beneficence, and Clemency towards the Poor, as *Maimonides* ſpeaks, *More Nevochim*, *P.* III. *Cap.* 39.

*For he taketh a Man's Life to pledge.*] That is, his *Livelihood*; by which he maintains himſelf and his Family, and keeps them from ſtarving. By this Reaſon it was unlawful to take any other Thing for a Security, by the Want of which a Man might be in danger to be undone. For Inſtance, they did not allow any Man to ſeize upon the Oxen which were at plough. He who broke this Law was ſcourged.

Ver. 7. *If any Man be found ſtealing any of his Brethren the Children of Iſrael.*] If he were either taken in the Fact, or it was plainly prov'd againſt him. So the very Words of the *Athenian* Law were, Ἐὰν τὶς φανερὸς γένηται ἀνδραποδιζόμενος, *if a Man be an apparent Man-Stealer.*

*And maketh Merchandiſe of him, or ſelleth him.*] This was the End of Man-Stealing, to make a Gain of him, either by exchanging him for ſome Commodity, or ſelling him for Money.

*Then that Thief ſhall die.* This Crime was puniſhed with Death, though ſtealing of Beaſts, or other Things was not, (ſee *Exod.* xxi. 16.) becauſe it was very heinous on a double Account, both by depriving the Community of one of its Members, and making him a Slave in another Country. And, indeed, the moſt moderate Lawyers did not know how to ſecure Men in the Poſſeſſion of Things very valuable, but by inflicting ſuch a Puniſhment on thoſe that ſtole them. Thus, after *Solon* had tempered the rigid Law of *Draco*, which puniſhed all Theft with Death, by ordering in moſt Caſes only the Payment of double, he enacted the ſtealing of a great Sum of Money to be capital; nay, he made it a great Crime to ſteal *Dung*, becauſe it was a Thing of great Value in that Country, which was very barren, and needed it for their Ground. How much more valuable was a Man in all Mens Account, whom if any Man ſtole, the Law was τούτῳ θάνατον εἶναι τὴν ζημίαν, *that Death ſhould be his Puniſhment*; as *Xenophon* reports it. And he was accounted ἀνδραποδιστὴς, a *Man-Stealer*, who not only by Force, or by Fraud, carried away a Freeman, and ſold him for a Slave, or ſuppreſſed him; but he who inveigled away another Man's Servant, and perſuaded him to run away, or conceal ſuch a Fugitive, as *Samuel Petitus* obſerves, out of *Pollux* and others, *Lib.* VII. *Leges Atticas*, *Tit.* V. *p.* 533. Which makes me think, not only he that ſtole *one of his Brethren of the Children of Iſrael*, but he that ſtole a Proſelyte of any Sort, or the Servant of a Stranger, was liable to the Puniſhment mentioned in this Law of *Moſes*.

*And thou ſhalt put away Evil from among you.*] By theſe Words we may underſtand the Greatneſs of this Crime; for they are never uſed in this Book, but when *Moſes* ſpeaks of the Puniſhment of ſome enormous Sin. See xiii. 5. xvii. 7. xix. 19, &c.

Ver. 8. *Take heed in the Plague of Leproſy, that thou obſerve diligently.*] This was the higheſt legal Uncleanneſs, and therefore the greateſt Caution was to be uſed to prevent its Contagion.

*And do according to all that the Prieſts the Levites.*] They were conſtituted by the Law the ſole Judges, whether a Man had the Leproſy, or no; and were to order his Separation from others, if he had; and frequently make Inſpection whether it ſpread, or was at a Stand, *&c.* See the *thirteenth* and *fourteenth* Chapters of LEVITICUS; where there are Laws about Houſes and Garments, as well as Perſons, infected with this Diſeaſe by the Hand of God, as the *Jews* underſtand it.

*Shall teach you.*] To *teach* in this Place, ſignifies to declare the Obligation of the Law by the Judges of it, the Prieſts the Levites. Thus *Jehoſaphat* is ſaid to have ſent his Princes *to teach in the Cities of Judah*, and with them he ſent Levites and Prieſts, 2 *Chron.* xviii. 18. where *R. Solomon* notes, that it was the Buſineſs of the Prieſts and Levites to teach and inſtruct, as is here written in this Place, (which he quotes,) and the Princes went with them, that none might diſobey them, but be conſtrained by their Authority, to do according to their Command. See Mr. *Thorndike*, in his *Religious Aſſemblies*, *Chap.* 2. *p.* 22. where he obſerves, that in LEVITICUS Direction is given to the Prieſts how to proceed in judging Leproſies; but no Proviſion made till now, that the People ſhould ſtand to their Judgment.

They who imagine that the Prieſt had the Care of Lepers, as their Phyſicians, forget that no other diſeaſed Perſons are ordered to repair to them; which is a Sign they did not pretend to cure them, but only to preſerve others from being defiled by them; and to do what was neceſſary for their cleanſing, when they were healed by God.

*As I command them, ſo ſhall ye obſerve to do.*] They were ſo to obſerve the Prieſts, as to mark what God commanded; and accordingly obey them, not againſt, but according to his Command.

Ver. 9. *Remember what the* LORD *thy* GOD *did unto* Miriam *by the Way, after that ye were come forth out of* Egypt.] This ſeems to be mentioned, that they might not think much to be ſhut up ſeven Days, when they were but ſuſpected to have the Leproſy, and ſeven Days more to make farther Trial; and to be put out of the Camp, when it appeared plainly they had this Diſeaſe, (*Levit.* xiii. 4, 5, 45, 46.) ſince ſo great a Perſon as *Miriam* was excluded ſo long from the Society of God's People, *Numb.* xii. 15. And this may be look'd upon as an Admonition to take care, leſt they ſpoke Evil of Dignities, (which brought this Puniſhment on *Miriam*,) or diſobeyed the Commands of the Prieſt, which might bring the like, or ſome other Judgment upon them.

Ver. 10. *When thou doſt lend thy Brother any Thing, thou ſhalt not go into his Houſe to fetch his Pledge.*] This was a very merciful Proviſion for the Poor, whoſe Houſes he would have ſo privileged, that no Man might enter into them without their Conſent, and there chuſe what he pleaſed for the Security of his Debt. But he was to take what the Borrower could beſt ſpare.

Ver. 11. *Thou ſhalt ſtand abroad.*] Keep without Door.

*And the Man to whom thou doſt lend, ſhall bring out the Pledge abroad unto thee.*] So the Debtor, not the Creditor, was to chuſe what Pledge he would give; for he beſt knew what he could, with moſt Convenience to himſelf, part withal; and if it was ſufficient, the Lender had Reaſon to be ſatisfied with it.

Ver. 12. *And if the Man be poor, thou ſhalt not ſleep with his Pledge.*] But reſtore it before Night. Which is to be underſtood of ſuch Things as were neceſſary for the Preſervation of his Life or Health, as the following Words demonſtrate.

Ver. 13. *In any Caſe thou ſhalt deliver him the Pledge again, when the Sun goeth down, that he may ſleep in his own Raiment.*] And not to be forced to borrow of others a neceſſary Covering to defend him from the Cold; and not be able, perhaps, to procure it. See *Exod.* xxii. 26, 27. which Law ſeems to have been intended, to keep them from taking any Pledge of a very poor Man. For to what Purpoſe ſhould they every Morning fetch a Pledge, and every Evening carry it back again, which would only create them a great deal of Trouble?

*And bleſs thee.*] Pray God to bleſs thee.

*And it ſhall be Righteouſneſs unto thee before the* LORD *thy* GOD.] Procure thee a Bleſſing from GOD, who will eſteem it an Act of great Mercy: Which is often called by the Name of *Righteouſneſs* in the Holy Books, *Pſalm.* cxii. 9. *Prov.* x. 2, *&c.* Nay, ſuch like Actions are properly called *Tzedekah*, or *Righteouſneſs*, according to the Opinion of *Maimonides*, who obſerves, (*More Nevochim*, *P.* III. *Cap.* 53.) that this Word doth merely ſignify giving to every Man his own. "For when a Man pays the Hireling his Wages, "or a Debtor pays his Creditor, that is not called *Tzedekah*; but what a Man doth out of "pure Love to Virtue and Goodneſs, (as when "a Man cures a poor Wretch of his Wounds,) "is properly called by that Name. From whence "it is ſaid, concerning the reſtoring of a poor "Man's Pledge, *it ſhall be to thee for Righteouſneſs.*" That is, ſaith Dr. *Hammond*, (in his *Practical Catechiſm*,) that Degree of Mercy which the Law required of every *Jew*, without which he could not be accounted righteous: But there was a Degree of Bounty beyond this, called *Chaſidah*, which was an Exceſs of Righteouſneſs or Goodneſs.

Ver. 14. *Thou ſhalt not oppreſs an hired Servant.*] Either by putting more Work upon him than he is able to do, or by detaining his Wages when it is done. The latter of theſe is moſt properly here denoted, as *Conſt. L'Empereur* obſerves out of *D. Kimchi*, who in his *Book of Roots*, ſaith, the Difference between עשק (which is the Word here,) and גזל doth not lie in this, that the former ſignifies to defraud, the latter to take away by Violence; but the former ſignifies to detain by Force, and the other to take away by Force what belongs to another. And for the Proof of it alledges this Place in *Deuteronomy*, which he thus tranſlates, *Thou ſhalt not detain by Force the Wages of the Hireling.* Which is expreſſed more clearly *Malachi* iii. 5. *Annot.* in *Bava Kama*, *Cap.* 9. *Sect.* 7. *p.* 247.

*That is poor and needy.*] And therefore the more to be pitied, and not oppreſſed, either by giving him leſs Wages than another Man, when he ought rather to have greater, or by keeping back his Hire beyond the Time wherein it ought to be paid: For as the antient Lawyers ſay, *Minus ſolvit, qui tempore minus ſolvit*; as it is obſerved by *Grotius* upon *James* v. 4.

*Whether he be of thy Brethren, or of thy Strangers, that are in the Land, within thy Gates.*] No Difference was to be made between a Natural *Jew*, and a Proſelyte of the Gate, according to the general Law, *Levit.* xix. 34. For ſuch Oppreſſion might tempt them to do very wicked Things; for Inſtance, expoſe or kill their Children, when they were not able to maintain them; after the Manner of the Heathen, who were frequently guilty of this, and thought it no Crime when their Poverty conſtrained them to it. See *Petrus Petitus*, *Lib.* III. *Miſcell. Obſerv.* *Cap.* 17. where he produces many Proofs of it, both out of *Greek* and *Roman* Authors.

Ver. 15. *At his Day thou ſhalt give him his Hire.*] Which was due to him, either by Contract, or by natural Equity; and whether he had agreed to ſerve him for a Day, or a Month, or a Year. At the Time when his Wages was due, it was to be punctually paid, unleſs he were willing to have it remain in his Hands. For this was not an Act of Mercy, but of Juſtice, to pay an Hireling his Wages.

*Neither ſhall the Sun go down upon it, for he is poor.*] This ſhews he ſpeaks, particularly, of one that ſerved for a Day's Wages, and could not forbear the Payment of it, becauſe he was ſo poor, as not to be able to provide himſelf and Family Neceſſaries without it.

*And ſetteth his Heart upon it.*] Eagerly expects it, as the Support of his Life. So the Vulgar tranſlates it, *with it he ſupports his Soul*, that is, his Life.

*Leſt he cry unto the* LORD.] Make grievous Complaints to him who made both Rich and Poor.

*And it be Sin unto thee.*] GOD will hear his Cry, and ſeverely puniſh thee. See *James* v. 4.

Ver. 16. *The Father ſhall not be put to Death for the Children; neither ſhall the Children be put to Death for the Father: Every Man ſhall be put to Death for his own Sin.*] This is a Rule of common Reaſon, which was antiently expreſſed in this vulgar Saying, *Noxa Caput ſequitur:* And is excellently expreſſed by *Dion Chryſoſtom*, ἕκαϛος αὐτῷ γίνεται τῆς ατυχίας ἄιτιος, *Let every Man be the Author of his own Misfortune.* Which *Amazia*, King of *Judah*, thought extended to the Children of Traitors, unto whom he allowed the Benefit of this Law, as we read in ſo many Words, 2 *Kings* xiv. 6. 2 *Chron.* xxv. 4. And not only *Philo*, but *Dionyſ. Hallicarnaſſæus* condemns the Cuſtom of thoſe Nations who put to Death the Children of Tyrants or Traitors. See *Grotius Lib.* II. *de Jure Belli & Pacis*, *Cap.* 21. *Sect.* 13, 14. where he obſerves, that God indeed threatens *to viſit the Sins of the Fathers upon the Children*; but in this Caſe, *Jure dominii non pœnæ utitur*, he uſes the Right of Dominion, not of Puniſhment.

Ver. 17. *Thou ſhalt not prevert the Judgment of the Stranger, nor of the Fatherleſs.*] Nor of the Widow, who is joined with them, *Ver.* 19. For ſuch Perſons commonly have none to ſtand by them, and plead their Cauſe; and therefore the Judges were to take the greater Care to ſee them have Juſtice done, *Exod.* xxii. 21. xxiii. 9.

*Nor take the Widow's Raiment to pledge.*] Which is to be underſtood of one that is poor; as appears from *Ver.* 12. See *Exod.* xxii. 21. 26, 27.

Ver. 18. *But thou ſhalt remember that thou waſt a Bondman in Egypt, and the* LORD *redeemed thee thence; therefore I command thee to do this Thing.*] The Remembrance of their own miſerable Condition in *Egypt*, till God took Pity upon them, was to work Compaſſion in them towards others, in like forlorn Eſtate; otherwiſe they did not *remember* as they ought. This is often urged as a Reaſon for ſhewing Mercy to Strangers, and ſuch like helpleſs Perſons, particularly in *Levit.* xix. 33, 34. and in this Book, x. 19, 20. xv. 15.

Ver. 19. *When thou cutteſt down thine Harveſt in thy Field, and haſt forgot a Sheaf in the Field, thou ſhalt not go back again to fetch it.*] There are many merciful Laws about the Poor. See *Levit.* xix. 9, 10. xxiii. 22. They are all put together by Mr. *Selden*, *Lib.* VI. *de Jure Nat. & Gent. Cap.* 6. where the Expoſition the *Talmudiſts* give of this Law ſeems to me to be ſo ſtrict, that it could do little Good. For they ſay a Sheaf was not taken to be *forgotten*, unleſs not only the Owner of the Field, but all the Labourers forgot it: And if none of them remembred it, yet if any Man that paſſed by that Way came and gave them Notice of it, it was not look'd upon as left by Forgetfulneſs. Yet they are ſo kind as to extend this Law not only to the Sheaſs of Corn left in the Field, but to Bunches of Grapes, and other Fruit, which was left behind in their Vineyards or Orchards. And it ſeems no unreaſonable Interpretation of this Law, that if an Owner of a Field, or his Workmen, called to mind, before they were gone quite out of the Field that a Sheaf was left in ſuch a Place, they might go back and fetch it; but not, if they did not remember it till they came into the City. They that would ſee more Caſes about this Matter, may look into *Maimonides de donis Pauperum*, tranſlated by Dr. *H. Prideaux*, *Cap.* 5. and his very learned *Annotations* upon it. *Joſephus* ſeems to me to have interpreted this Law moſt charitably, *Lib.* IV. *Archæolog. Cap.* 8. where he ſaith, they were not only not to go back to fetch what they had forgot, but to leave on purpoſe Corn, and Grapes, and Olives, *&c.* for the Benefit of the Poor.

*It ſhall be for the Stranger, for the Fatherleſs, and for the Widow.*] Who are commonly put together, as proper Objects of Charity: And are (as Mr. *Selden* ſpeaks) a kind of *Paraphraſe upon the Word* Poor.

*That the* LORD *thy* GOD *may bleſs thee in all the Work of thy Hand.*] Make their Land ſtill very fruitful: Which was a Reward of their Charity.

Ver. 20. *When thou beateſt thine Olive-Tree.*] As they were wont to do, in thoſe Countries, with Sticks, to bring down the Olives.

*Thou ſhalt not go over the Boughs again.*] Not ſearch the Boughs, after they are beaten, whether any be left.

*It ſhall be for the Stranger*, &c.] Who might go into the Olive-Yards, after the Owner had carried out his Fruit, and gather what they found ſtill remaining on the Trees.

Ver. 21. *When thou gathereſt the Grapes of thy Vineyard, thou ſhalt not glean it afterwards.*]

By making a new Gathering after the firſt. But if the Poor themſelves left any behind, after the uſual Time allowed for the Gathering ſuch Fruits or Corn as were left for them, it was lawful for the Owner to take it himſelf; and he was not bound, either to pay the Poor the Price of it, or to leave it for the Beaſts and Birds. For the Command is, (ſay the Jewiſh Doctors, who nicely ſcan theſe Things,) that it ſhall be for the Poor; and that it be left for them; but not any Thing given them in lieu of it. See *Selden*, in the forenamed Place, *p.* 699.

*It ſhall be for the Stranger, for the Fatherleſs, and for the Widow.*] The *Jewiſh* Doctors, by *the Stranger* here mentioned, in this and the foregoing Verſes, would have only *Proſelytes of Juſtice* underſtood, who had entirely embraced the *Jewiſh* Religion; ſo that other Proſelytes, and meer Gentiles, had no Right to theſe Things. For by the Law, ſay they, concerning the Tythe for the Poor, xiv. 29. the *Levite* and the *Stranger* are put together: And the *Levite* being a Child of the Covenant, ſo muſt the *Stranger* be, who is joined with him. But this Reſtriction confined this Charity within ſuch narrow Bounds, that they themſelves are not ſatisfied with it: And therefore they add, that though ſuch only as were within the Covenant, had a Right to theſe Things by the Law, yet if Proſelytes of the Gate, or meer Gentiles, mixed themſelves with the *Jews*, by the Decree of their Wiſemen, they were not to be hindered from gathering their Share in theſe Fruits of the Earth which were left for the Poor. And they give this Reaſon for it, *becauſe of the Way of Peace*, that is, Offices of Humanity and Charity ought to be extended to all. See *Selden*, *p.* 700.

Ver. 22. *And thou ſhalt remember that thou waſt a Bondman in the Land of Egypt; therefore I command thee to do this Thing.*] If they had been only *Strangers there*, and neglected by the Natives of the Country, the Remembrance of God's Mercy in providing for them, had been a powerful Motive to obey this Command: And therefore the Remembrance of the Slavery and grievous Oppreſſions under which they there groaned, was a far greater. See *Ver.* 18.

## CHAP. XXV.

Verſe 1. IF *there be a Controverſy between Men, and they come into Judgment.*] It is evident, by the Sequel, that he ſpeaks of Criminal Cauſes.

*That the Judges may judge them.*] Who were appointed to be conſtituted and ſettled in all their Gates. See xvi. 18.

*Then they ſhall juſtify the Righteous.*] Acquit him who is falſly accuſed of doing any Wrong.

*And condemn the Wicked.*] To ſuffer ſuch Puniſhment as his Crime deſerves.

Ver. 2. *And it ſhall be, if the wicked Man be worthy to be beaten.*] For what Crimes Men were to be beaten, by the Sentence of the lower Courts, as well as by that of the great *Sanhedrim*, ſee *Selden*, *Lib.* II. *de Synedr. Cap.* 13. *n.* 7, 8. They were in all, as they reckon, two hundred and ſeven.

*The Judge ſhall cauſe him to lie down.*] By his *Officers* who attended the Court.

*Before his Face.*] In open Court. But he was firſt to be admoniſhed; and the Witneſſes were to be produced againſt him, as in capital Cauſes: After which the Judge commanded him to lie down before a low Pillar, to which his Hands were tied; and he being ſtripp'd down to his Waiſte, the Executioner ſtood behind him upon a Stone, where he ſcourged him both on the Back and Breaſt, with Thongs made of an Ox's Hide, before the Face of the Judges: For though one *Judge* be only mentioned, the Execution was done before the whole Bench, after the Sentence was pronounced by one of them.

*According to this Fault.*] For the Violation of a *negative* Precept he might be ſcourged before the Court, conſiſting of *three* Judges; but not for the Violation of an *Affirmative*, which was to be done before the Court of Twenty-three, as *Selden* obſerves in the Place forenamed, *Sect.* 6.

*By a certain Number.*] He was condemned to receive more or fewer Stripes, proportionable to his Crime: And all the Time the Executioner was ſcourging him, the principal Judge proclaimed theſe Words, *Deut.* xxviii. 58. with a loud Voice, *If thou obſerveſt not all the Words of this Law*, &c. *then the* Lord *ſhall make thy Plagues wonderful*, &c. Adding thoſe, xxix. 9. *Keep therefore the Words of this Covenant, and do them*, &c. Concluding at laſt with thoſe of the *Pſalmiſt*, lxxviii. 38. *But he being full of Compaſſion, forgave their Iniquities.* Which he was to repeat, if he had finiſhed theſe Sayings before the full Number of Stripes were given. See *Selden, Lib.* II. *de Synedr. Cap.* 13. *n.* 6. which I find in the Title, *Maccoth, Cap.* 3. *Sect.* 16. And ſee *G. Schickard, Miſchpat Hammeleck, Cap.* 2. *p.* 57, 58.

Ver. 3. *Forty Stripes he may give him.*] Which was more merciful than the *Athenian* Law mentioned by *Æſchines*, which was inflicted upon Criminals, τῇ δημοσίᾳ μάστιγι πεντήκοντα πληγὰς, *fifty Stripes by the publick Scourge.* But none among the *Jews* were to receive above forty for any Crime; fewer they *might* inflict, though not more.

*And not exceed.*] Of this they were ſo careful, that as one of the *three* Judges commanded the Executioner to ſtrike, another told the Stripes, while the third pronounced the Sentences out of the Scripture before mentioned, to admoniſh him, and every one elſe, of the Juſtice of the Puniſhment. So *Schickard* obſerves, out of *Maimonides*, in the Place above named. For the Prevention alſo of *Exceſs* in this Puniſhment, they were wont to give but thirty-nine Stripes, and no more; though the Offender was ever ſo ſtrong or pertinacious. Thus the *Jews* generally affirm, and it appears to be true, by what St. *Paul* ſaith of himſelf, 2 *Corinth.* xi. 24. *Of the Jews five Times I received forty Stripes ſave one*; which is exactly the Phraſe of *Miſchna* in *Maccoth, Cap.* 3. *Sect.* 10. where they interpret *forty* Stripes by the next Number to *forty, i. e.* thirty-nine. For which they give a fooliſh Reaſon in the *Gemara*, (as *Joh. Coch* there obſerves;) but *Maimonides* gives a ſober Account, That this was ordered, leſt the Executioner, by Careleſneſs, might exceed the Number of Forty, beyond which the Law required them not to go; but it was lawful to fall ſhort of it, and therefore they required him to ſtop at the *thirty-ninth* Stroke. Yet if any Man deſerved this Puniſhment twice together, they did ſometimes exceed the Number of forty, and went ſo far as to ſentence ſuch a Malefactor to receive ſeventy-nine Stripes; as Mr. *Selden* obſerves in the ſame Place: Where he likewiſe notes, on the other Side, that if a Man was ſo weak, that he was ready to faint away, before he had received thirty-nine, the Judges ordered the Executioner to ſtay his Hand.

*Leſt, if he ſhould exceed, and beat him above theſe, with many Stripes, then thy Brother ſhould ſeem vile unto thee.*] Being beaten like a Dog, as we ſpeak, that is, ſo cruelly, that the Marks of it remained afterward, to make him contemptible. Which the Law was ſo far from intending, that the *Jews* ſay, no Man was to be reproached afterward with this Whipping, or the Crime for which he was whipped, becauſe he was ſtill *a Brother*, as the Word here is. And therefore he was to be reſtored to the ſame Reſpect among them that he had before, nay, to any Office which before he enjoyed; except he was the Preſident of the *Sanhedrim*, who was never to be reſtored to his Power, if he had been ſcourged, nor equally honoured with his inferiour Colleagues. So *Schickard* obſerves, out of *Maimonides*, in the forenamed Book, *p.* 62.

Ver. 4 *Thou ſhalt not muzzle the Ox when he treadeth out the Corn.*] It was the Cuſtom not only in this Country, but among the *Egyptians*, *Greeks*, and *Romans*, to uſe Oxen in treading out their Corn, either with their Feet barely, or by drawing a Cart, or other Inſtrument over it. And while they were at Work, ſome muzzled them; and others daubed their Mouths with Dung; others hung a wooden Inſtrument about their Necks, which hindered them from ſtooping down; or put ſharp Pricks in their Mouths; or kept them without Drink; or covered their Corn with Skins, that they might not be able to come at it. See *Bochartus*, in his *Hierozoicon*, *P.* I. *Lib.* II. *Cap.* 40. *p.* 401. Which Inhumanity God here forbids, and inſtructs his People, by ſhewing Mercy to their Beaſts, to be kind one to another, particularly to their Servants and Labourers, but above all, to thoſe who laboured in the Work of the Miniſtry, for the Salvation of Souls, as St. *Paul* argues, 1 *Corinth.* ix. 9. See *Bonfrerius.*

Ver. 5. *If Brethren dwell together.*] They are ſaid to dwell together, not only who were in the ſame Family, but in the ſame Country, *Gen.* xiii. 5, 6.

*And one of them die, and have no Child.*] If he left a Child, though he were a *Mamzer*, or an Apoſtate, his next Brother was not bound to marry his Wife; but if he left a Child by a Slave, or a Gentile, he was. If he left his Wife with Child, and ſhe miſcarried, he was bound; but if ſhe brought a live Child, after ſhe had gone with it nine Months, he was free. And by *a Child* is to be underſtood either a Son or Daughter. See *Selden, Lib. de Succeſſionibus ad bona Defuncti, Cap.* 14.

*The Wife of the Dead ſhall not marry without unto a Stranger.*] This ſhews the End of this Law was to preſerve Inheritances in the Family to which they belonged.

*Her Huſband's Brother ſhall go in unto her, and take her to him to Wife.*] The *Hebrew* Doctors underſtand this Obligation to lie upon the eldeſt Brother that was ſurviving; and only of a Brother that was by the ſame Father. For though they had the ſame Mother, if they had not the ſame Father, no Obligation lay upon him: *For Brethren* (ſaith *Maimonides*) *by the Mother's Side, are not accounted Brethren either in the Matter of Inheritances, or of Marrying a Brother's Wife: But they are as if they were not Brethren; for there is no Fraternity which is not from the Father.* See *Heideggerus Exercit.* i. *de Oeconom. Patriarch* 10. 16. and *Selden, Uxor. Hebr. p.* 80. But the King, they ſay, was excepted from this Law, as *Schickard* obſerves in his *Jus Regium, p.* 56.

*And perform the Duty of an Huſband's Brother to her.*] This was a Law before the Time of *Moſes*, among the Patriarchs, as we learn from *Gen.* xxxviii. 7, 8, &c. And it was ſo well underſtood to be a bounden Duty, that the *Hebrew* Doctors ſay, it was not neceſſary there ſhould be any ſolemn Marriage celebrated with ſuch Widow; becauſe, unleſs her Huſband's Brother renounced her, ſhe was eſteemed his Wife, *Min Haſhamajim*, by the Authority of God; and that whether ſhe had been only eſpouſed by the deceaſed Brother, or his compleat Wife. Yet by the Conſtitution of their Elders, he was to contract with her before two Witneſſes, and give her a Piece of Money; before which it was not lawful for him to lie with her. There was to be alſo a ſacred Benediction of the Marriage; and her Dowry aſſigned her by an Inſtrument. But if he did lie with her before theſe Solemnities, there was no formal Contract exacted of him afterward; he was only ſcourged for contemning the Conſtitutions of their Elders, and compelled to ſettle a Dowry upon her. See *Selden*, *Lib.* I. *Uxor. Hebr. Cap.* 12. where he obſerves, that in caſe a Man left ſeveral Widows, if his Brother either married, or renounced one of them, all the reſt were free from this Law. And if ſeveral Brethren died, and left every one of them a Wife, without Iſſue, the ſurviving Brother might either take, or reject them all; or take one or two, and let the reſt alone, as he pleaſed. And if the eldeſt Brother, that married his Brother's Relict, died alſo without Iſſue, then the next ſurviving Brother was to marry her; and ſo forward, according to the Caſe ſuppoſed in the Goſpel. And yet that Brother only was admitted to this Marriage, who was born before his Brother's Death; which they gather from the firſt Words of this Verſe, *if Brethren dwell together*; which cannot be meant of one born after his Brother's Death. They might likewiſe have concluded, from this Phraſe, that ſuch of the Brethren as had Wives already, were not bound to take her to Wife, but only he that was unmarried; who might be ſuppoſed to be meant by him that dwelt together with his Brother, and was not yet gone to a Houſe of his own. But I fear I have ſaid too much of a Matter now quite antiquated, unleſs it be among ſome of the *Indians* and *Perſians*, and among the *Tartars* that inhabit *Iberia* and *Albania*, who ſtill retain this Cuſtom; as *Huetius* obſerves, in his *Demonſtratio Evangel. Propoſ.* IV. *Cap.* 11. *n.* 1.

Ver. 6. *And it ſhall be that the Firſt-born which ſhe beareth, ſhall ſucceed in the Name of his Brother which is dead.*] Shall be reputed the Son and Heir of the Deceaſed; but there was no Neceſſity to give him his Name.

*That his Name be not put out in Iſrael.*] That a Family in *Iſrael* might not be loſt; for this was a Proviſion for the Preſervation of Families. See *Numb.* xxvii. 4. And therefore, if there was no Brother, properly ſo called, to perform this Duty, the next of Kin (who is alſo called a Brother in a large Senſe) was bound to marry her. See of this Word *Name*, *Numb.* xxvii. 4.

Ver. 7. *And if a Man like not to take his Brother's Wife.*] Here now was a great Mitigation of that antient Law, which had been before the Time of *Moſes*, that a Man might refuſe to marry his Brother's Wife, if he did not like her. Which was not permitted before, as appears by the Story of *Onan*. (*Gen.* xxxviii.) who married *Thamar* againſt his Mind, (as his Behaviour towards her demonſtrates,) which he need not to have done, if this Permiſſion, which here follows, had been then in Uſe.

*Then let his Brother's Wife go up to the Gate.*] Where the Court of Judgment ſate, as I have often obſerved. See xvi. 18.

*Unto the Elders.*] A Court conſiſting of *three* Elders, was ſufficient to judge in this Matter. And it was of no Conſequence whether theſe three were created *Elders*, according to the ſolemn Form among them, by laying on of Hands; but it was ſufficient, if they were ſuch as they called *Elders of the Street*, or common Men. See *Lib.* I. *Uxor. Hebr. Cap.* 15. and *Lib.* II. *de Synedr. Cap.* 7. *n.* 3.

*And ſay, my Huſband's Brother refuſeth to raiſe up unto his Brother a Name in Iſrael: He will not perform the Duty of my Huſband's Brother.*] She was to put a Bill of Complaint againſt him in theſe Words.

Ver. 8. *Then the Elders of his City ſhall call him, and ſpeak to him*, &c.] He being ſummoned to appear before them, together with the Woman, (who they ſay was to be faſting,) and two Witneſſes at the leaſt, ſhe opened the whole Matter. And then the Queſtion being aſked, Whether it were three Months ſince her Huſband's Death, (which were to be allowed, to ſee whether ſhe proved with Child, or no,) and whether this Man was next of Kin; and a ſatisfactory Anſwer being returned; the Judges laid the Law before them, and admoniſhed them ſeriouſly to conſider, on each Side, their Age, or any Diſparity or Incommodity that might be in their Marriage, and accordingly to reſolve; and then they aſked the Man, in expreſs Words, whether he would marry her, and raiſe up Seed to his Brother. If he ſtood to his firſt Reſolution, as it here follows, and ſaid, *I like not to take her*; then the Woman read the Words foregoing, *Ver.* 7. *My Huſband's Brother refuſeth to raiſe up unto his Brother a Name in Iſrael*, &c. and then proceeded to do as follows, *Ver.* 9. See *Selden*, in the Book forenamed, *Cap.* 14.

Ver. 9. *Then ſhall his Brother's Wife come unto him, in the Preſence of the Elders, and looſe his Shoe from off his Foot.*] From his Right Foot, as the *Hebrew Doctors* ſay; which was done, I ſuppoſe, as a Mark of Infamy, for his Want of natural Affection; which made him unworthy to be reckoned among Freemen, but rather deſerve to be thruſt down into the Condition of Slaves, who were wont to go bare-foot.

*And ſpit in his Face.*] In contempt of him who had deſpiſed her. The *Hebrew* Doctors indeed expounded this, only of her ſpitting upon the Earth, directly before his Face; ſo that the Spittle might be ſeen by the Judges. And they give this as a Reaſon, why the King was not ſubject to this Law of marrying his Brother's Wife, (and they might add the High-Prieſt, *Levit.* xxi. 13, 14.) becauſe it would have been below his Dignity to have had his Shoe pulled off, (if he had not liked the Woman,) or to have had her ſpit before him, as *Bartenora*'s Words are: Which would have been a better Reaſon, if they had ſaid, it had been very unbecoming for her to have ſpit in the King's Face. See *Selden*, *Lib.* I. *Uxor. Hebr. Cap.* 10. and *Hackſpan*, *Lib.* I. *Miſcellan. Cap.* 7. *n.* 8. where he obſerves the King was bound to all the ſix hundred and thirteen Precepts, but only this of marrying his Brother's Wife.

*And ſhall anſwer.*] To his peremptory Refuſal of her.

*And ſay, ſo ſhall it be done unto that Man, that will not build up his Brother's Houſe.* She was immediately to read theſe Words of the Law. And then the Judges gave her a Writing, ſignifying his Renunciation of her, in the Manner now related, that ſo it might be free for any other Man to marry her. See the Form of it in *Selden*, *Lib.* I. *Uxor. Hebr. Cap.* 14. where he hath obſerved certain Niceties about the Kind of the Shoe that was to be pulled off, but gives no Account why this Ceremony was uſed.

Ver. 10. *And his Name ſhall be called in Iſrael, the Houſe of him that hath his Shoe looſed.*] As ſoon as ſhe had looſed his Shoe, both the Judges, and all the By-Standers round about, cried aloud *three* Times, *The Shoe is pulled off, the Shoe is pulled off, the Shoe is pulled off!* And thereupon his Family had this Name, as a Diſgrace, for not doing the Duty of a Brother. Some will have this pulling off the Shoe to have been only a Mark, that he parted with his Right to her; but theſe Words ſhew that it was in the Nature of a Brand upon him and his Poſterity. And ſo *Joſephus* ſaith, *Lib.* IV. *Archæolog. Cap.* 8. that he went out of the Court with a Mark of Ignominy. Which doth not relate meerly to her ſpitting in his Face; for *Maimonides* ſaith expreſly, (in his *More Nevochim*, *P.* III. *Cap.* 49.) that this Action (*viz.* of pulling off the Shoe, as well as the other) was a foul and ignominious Thing in thoſe Days, intended to move Men to perform the Duty of a Husband's Brother, that they might avoid ſuch Reproach. *J. Wagenſeil* hath given us the exact Form of the Shoe, which was uſed on ſuch Occaſions, in his *Annotations* upon *Sota*, *p.* 664. and ſee 1212. where he commends *Leo Modena*'s Account of this whole Buſineſs; which differs not at all from that which I have given; only I obſerve that he ſaith, When the Woman taketh off the Shoe from the Man's Foot, ſhe lifts it up on high, and throweth it againſt the Ground; which I take to be a Note of Indignation and Contempt. And he ſaith alſo, it was antiently accounted a more laudable Thing to *take* her, than to *releaſe* her; and imputes it to the Corruption of Mens Manners, and the Hardneſs of their Hearts, that now they look only after wordly Ends, either of Riches or Beauty: Which makes very few in theſe Days, (eſpecially among the *Dutch* and *Italian* Jews,) to marry their Brother's Widow. See his *Hiſtory of the Rights and Cuſtoms of the Jews*, *Part* IV. *Chap.* 7.

Ver. 11. *When Men ſtrive together, one with another.*] Fall out, (as we ſpeak,) and fight, either with their Fiſts or Sticks, or other Weapons.

*And the Wife of one draweth near for to deliver her Husband out of the Hand of him that ſmiteth him.*] Who had wounded him, and was likely, I ſuppoſe, to be too hard for him.

*And putteth forth her Hand, and taketh him by the Secrets.*] As a ſure Means to make him let go his Hold of her Husband, that he might preſerve himſelf.

Ver. 12. *Then thou ſhalt cut off her Hand.*] This was to be done by the Sentence of the Court, as a Puniſhment for her Impudence; and for the Hurt which perhaps the Man might have received hereby in thoſe Parts whereby Mankind is propagated.

*Thine Eye ſhall not pity her.*] The Word *her*, not being in the *Hebrew* Text, ſeveral of the *Jews* (and *Grotius* ſeems to approve their Opinion) interpret this Law quite otherwiſe; as if the Woman might both take hold of his Secrets for the Delivery of her Husband, and alſo cut off the other Man's Hand; and they ſhould not pity him who ſuffered thus, nor puniſh the Woman, who might do any Thing of this Nature, to preſerve one ſo dear to her as her Husband: But this is a very forced Interpretation. *Maimonides* is a little more reaſonable in his Expoſition of theſe Words, which he will have to ſignify, that they ſhould lay a Fine or a Mulct upon her, for her Immodeſty; which is ſuitable to their Interpretation of that Law, *Exod.* xxi. 24. *Eye for Eye, Tooth for Tooth*, &c. See *L'Empereur* on *Bava kama*, *p.* 198. But it is an intolerable Preſumption in *Maimonides* to ſay, that if any one interpret this of a proper Abſciſſion of the Woman's Hand, though he pretend to be a Prophet, and ſay, the LORD hath ſaid unto me theſe Words, *Thou ſhalt cut off her Hand*, are to be underſtood as the Words ſound, (*i. e.* literally as we ſpeak,) and do a Miracle to confirm it, he is to be look'd upon as a lying Prophet, and may be put to Death, becauſe it is contrary to the conſtant Tradition of their Elders. So he writes *Seder Zeraim*, tranſlated by our famous Dr. *Pocock*, *p.* 15. and *p.* 38. Upon which Principle they killed our Bleſſed Saviour.

Ver. 13. *Thou ſhalt not have in thy Bag divers Weights.*] In the *Hebrew* the Words are, *A Stone and a Stone:* For their Weights then were made of Stone, as are ours now commonly of Lead or Braſs.

*A great and a ſmall.*] To buy in Commodities with the great, and ſell them out again by the ſmall; which was then, and is now an uſual Way of cheating.

Ver. 14. *Thou ſhalt not have in thine Houſe divers Meaſures*, &c.] In the *Hebrew*, *an Ephah and an Ephah:* For this was the moſt known Meaſure among them, by which all the reſt of their Meaſures were made. See *Exod.* xvi. 36. From hence it was that *Lucius Ampelius* thought *Mochos*, that is *Moſes*, (who by antient Writers is called *Moſchos*,) was the Inventer of Weights and Meaſures, becauſe he took ſuch pious Care there ſhould be no Deceit in them, as the moſt Learned *Huetius* obſerves in his *Demonſt. Evangel. Prop.* IV. *Cap.* 8. *n.* 16.

Ver. 15. *But thou ſhalt have a perfect and juſt Weight, and a perfect and juſt Meaſure.*] Neither too ſcanty, nor too large. See *Levit.* xix. 35, 36. where all theſe *three* Verſes are ſufficiently explain'd.

*That the Days may be long in the Land which the* LORD *thy* GOD *giveth thee.*] Juſtice, as well as Charity, was neceſſary to prolong their Happineſs in the Land of Promiſe, xvi. 20.

Ver. 16. *For all that do ſuch Things, and all that do unrighteouſly.*] All that any Way wrong their Neighbours.

*Are an Abomination to the* Lord *thy* God.] This is an Expreſſion commonly uſed, to declare God's Hatred of all idolatrous Practices. See xviii. 9, 12.

Ver. 17. *Remember what* Amalek *did unto thee by the Way, when ye were come forth out of* Egypt.] The *Jews* have framed *three* Precepts out of this and the two following Verſes. *One* is, that they ſhould *remember what* Amalek *did unto them.* Which *Maimonides,* according to their Oral Tradition, refers to the *Mouth,* that they ſhould always be talking of what *Amalek* did to them. The *Second, not to forget it*; which he refers to their *Heart:* That they ſhould never let ſlip out of their Mind the Hatred *Amaleck* had to them. And the *Third,* that they ſhould *blot out their Remembrance from under Heaven,* i. e. utterly deſtroy them, and leave none of them remaining. But none of the *Jews* hath explained this better than *Abarbinel*; who, enquiring why ſuch Severity was expreſſed againſt the *Amalekites,* when the *Edomites,* who were of the ſame Race, were dealt withal very favourably, (as we read before, xxiii. 8.) obſerves *four* Reaſons given here by *Moſes* himſelf, why they ſhould remember, when they were ſettled in the Land of *Canaan,* and able to effect it, to exterminate this Nation: For that is the ſingle Precept he gives them in Charge; only he bids them not forget what *Amalek* had done to deſerve that heavy Sentence long ago paſſed upon them, and remaining on Record, (*Exod.* xvii. 14, 15, 16.) confirmed with a ſolemn Oath, though they were not able to execute it, till they were ſettled in the Land of Promiſe. The firſt of theſe Reaſons is, Becauſe, whereas Men undertake War againſt others, either to defend their own Country, or to ſubdue their Enemies Country, the *Amalekites* came forth againſt the *Iſraelites* without any ſuch Cauſe; for the *Iſraelites* did not paſs by their Country, and conſequently gave them no Apprehenſion of an Invaſion; nor had the *Iſraelites* then Poſſeſſion of any Land of their own, which might tempt the *Amalekites* to covet it, and drive them out of it. But they undertook this War, with a petulant Malice, only to bring them into Slavery again. Which is the Thing here intimated in this Verſe, *Remember what* Amalek *did to thee,* &c. Unto which he ſhould have added, That their Barbarity was much aggravated, by their aſſaulting them when they were newly delivered from grievous Oppreſſions, and were unaccuſtomed to War, and without any Provocation.

Ver. 18. *How he met thee by the Way.*] This the ſame *Abarbinel* takes to be the *ſecond* Cauſe of God's high Diſpleaſure againſt *Amalek*; That whereas it is the Cuſtom of all Countries, before they begin a War, to denounce it by Heralds, ſhewing the Grounds of it, they roſe up againſt the *Iſraelites* unexpectedly; which was a Piece of the baſeſt Treachery. Which he thinks is intimated in theſe Words, *He met thee by the Way*; that is, on a ſudden, by Surprize, without any Notice by a Declaration of War. He might have added, That they did this when the *Iſraelites* were in a Journey, and had travelled a great Way, and in a Wilderneſs, where they ſtood in need of Refreſhment; but were very unfit for fighting. Then, ſaith one of their *Rabbins,* in *Pirke Elieſer, Cap.* 44. *They came in like a Bear in their Way, to devour the Mother with the Children.*

*And ſmote the hindermoſt of thee, even all that were feeble behind thee, when thou waſt faint and weary.*] This he makes the *third* Cauſe; That they did not offer them a pitch'd Battle, but only fell upon their Rear, (as we ſpeak,) and there cut off ſuch as lagged behind through Feebleneſs and Wearineſs, being unable to march ſo faſt as the reſt of their Brethren. This is, in a very ſober Senſe, ſuitable to the Uſe of the Word in *Joſh.* x. 19. But what ſome of the *Jews* ſay, That the *Amalekites* cut off the Privy Members of certain of the Tribe of *Dan,* in Deriſion of Circumciſion, is diſowned by others of them, as having no Foundation. See *Schickard,* in his *Jus Regium, p.* 112, 113. Where *Carpzovius* obſerves, this was only a Fancy of their *Midraſchim,* or Preachers, wherewith they entertained the People in their Sermons, on Occaſion of the Ambiguity of the Word we tranſlate *cut off the hindermoſt.* Which *R. Zacharias* much better interprets, in *Pirke Elieſer, Cap.* 44. where he makes it to ſignify all that were behind the Cloud, (which protected thoſe who were under it,) as thoſe who went out of the Camp, by reaſon of ſome Uncleanneſs, to waſh themſelves. But this is no more than an ingenious Conceit; for the Laws about Cleanſing were not then delivered.

*And feared not* God.] This he makes the *fourth* Cauſe; That though they feared *Iſrael,* whom they durſt not look in the Face, but cut them off behind, yet they feared not God, who had done ſuch wonderful Things for them in *Egypt,* and brought them thence with a mighty Hand, and overthrown *Pharaoh* in the *Red Sea.* Which might have made them underſtand, that he ſets up Kings, and pulls down Kings, as *Daniel* ſpeaks, ii. 21. But inſtead of conſidering this, they would have *prophaned the Glory of the* Lord, (as he ſpeaks,) by inſlaving thoſe whom he had but newly delivered, and continued under the Protection of a glorious Cloud. Unto all which may be added, that they were originally derived from the ſame Stock with the *Iſraelites, viz.* from *Iſaac.*

Ver. 19. *Therefore it ſhall be when the* Lord *thy* God *hath given thee Reſt from all thy Enemies round about in the Land which the* Lord *thy* God *giveth thee.*] God did not require them to put this Command in Execution immediately after they were poſſeſſed of the Land of *Canaan,* but after they were well ſettled there: So that there were ſome Ages paſſed before they went about it; and then God himſelf put them in Mind of it; or rather ſtrictly enjoined it to be performed by *Saul* their firſt King: And we do not find them blamed for not doing it in the Time of the *Judges,* 1 *Sam.* xv. 1, 2, 3.

*Thou ſhalt blot out the Remembrance of* Amalek *from under Heaven.*] So God commandeth *Saul* in the Place now mentioned, *Utterly deſtroy all they have, and ſpare them not; but ſlay both Men and Women,* &c. For by the ſame Juſtice that one Perſon is cut off, a whole Family, or a whole Nation may be utterly deſtroyed: That other Families or Nations, ſeeing or hearing God's

Judgments upon them, may be moved to flee from that Wickedneſs, for which they are puniſhed. They are the Words of *Maimonides*, P. III. *More Nevochim*, *Cap.* 41.

If we could believe all that the *Talmudiſts* ſay, we might think there were ſome among the *Jews* who endeavoured to mollify the Severity of this Precept: For they tell a Story in *Bava-Bathra*, of *Joab*'s Maſter, who taught him to read it thus; Blot out *Zechar*, the *Male* of *Amaleck*, not *Zecher*, the *Remembrance*. But at the ſame Time they tell us, *Joab* thought to have killed him, for leading him into an Error.

*Thou ſhalt not forget it.*] This is not a diſtinct Precept, but only a Repetition of the foregoing; to imprint it more on their Minds and Hearts. And accordingly the *Jews* pretend to have had their Hearts ſo ſet upon it, that when the Officers were about to proclaim Freedom from War to thoſe Perſons mention'd, xx. 5, 6, &c. they always expected the War againſt ſeven Nations and *Amalek*, in which every Body was bound to aſſiſt.

I ſhall end this Matter with an Obſervation of *Abarbinel*, That in this Paragraph about *Amalek*, the Injunction which God gave to *Moſes*, *Exod.* xvii. 14. was fulfilled by him. *Write this for a Memorial in a Book.* No other Book, ſaith he, is hereby meant, but the Book of the Law, which when *Moſes* wrote, he was bound to mention this Precept about *Amalek*; which he doth in this Place. And if we ſuppoſe that he immediately wrote a diſtinct Hiſtory of this Matter, yet he inſerted it afterwards into the *Pentateuch*, both here and in the Book of EXODUS.

## CHAP. XXVI.

Verſe 1. AND *it ſhall be when thou art come into the Land which the* LORD *thy* GOD *giveth thee for an Inheritance, and poſſeſſeſt it, and dwelleſt therein.*] When they had a ſettled Poſſeſſion, of the ſeveral Inheritances, which fell to their Share in the Land of *Canaan*.

Ver. 2. *That thou ſhalt take of the firſt of all the Fruit of the Earth.*] This is not meant meerly of the firſt Firſt-Fruits they ſhould have after they were ſettled in *Canaan*, but of the Firſt-Fruits they ſhould have every Year; which being the moſt deſirable (as *Conradus Pellicanus* here obſerves) of all other, and coveted by every one, *majori aviditate*, with a greater Appetite than ordinary, Nature itſelf directed Men to offer them to GOD, the Giver of all good Things. And theſe were diſtinct from that mentioned *Levit.* xxiii. 10. being of *all* the Fruits of the Earth. The principal of which being *Seven*, the *Jews* commonly ſay, theſe only were to be carried to GOD, *viz.* *Wheat*, *Barley*, *Grapes*, *Figs*, *Pomegranates*, *Olives*, and *Dates*. Some of the Doctors ſay, the Firſt-Fruits of all kind of Things whatſoever were due; and a Queſtion being raiſed, whether a Stranger was bound to pay them, or not; ſome of them ſay, No; becauſe they could not uſe the Proteſtation mentioned *Ver.* 3. But the more common Opinion is, that they might both bring Firſt-Fruits, and uſe the Proteſtation, becauſe *Abraham* was alſo the Father of Strangers, *Gen.* xvii. 5. And it may be, ſaith *R. Bechai*, that is pointed at *Ver.* 11. of this Chapter; where it is ſaid, *Thou and the Levite, and the Stranger that is among you.*

*Which thou ſhalt bring of thy Land, which the* LORD *thy* GOD *giveth thee.*] In order to which, they ſay, every Owner of Land, when he went into his Ground, and found any Figs, or Bunch of Grapes, or a Pomegranate more forward than the reſt, he was to tie a Ruſh about it, and write upon it, *Theſe are Firſt-Fruits.* So *Wagenſeil*, and many others, have obſerved out of the Title *Biccurim*, *Cap.* 3.

*And ſhalt put it in a Baſket.*] The Quantity of each, they ſay, was to be at leaſt a *ſixtieth* Part. And they might be all put into the ſame Basket, provided they were not mingled, but preſerved diſtinct; Barley being laid at the Bottom, and then Wheat, and next Olives, and above them Dates, and then Pomegranates; and laſt of all, Figs and Grapes being hung on the Outſide; and Leaves of Palm, or other Trees, put between every kind of Firſt-Fruits.

*R. Bechai* ſaith, that the Rich brought theſe Fruits in Baskets of Gold and Silver, that is, covered with Gold or Silver, (as *Maimonides* ſpeaks;) and we read of the like golden Baskets carried by Virgins, in the Feaſt of *Bacchus* at *Athens*. See *Ezek. Spanhemius* on *Callimachus*'s Hymn to *Ceres*, *p.* 733. Now if the Basket here mentioned was made of theſe, or any other Metal, the *Jews* ſay, the Prieſt was to reſtore it to the Owner, when he had emptied it: But if it was a wicker Basket, or ſuch like, the Prieſt had it together with the Firſt-Fruits. See *Wagenſeil* upon *Miſchna Sota*, *Cap.* 7. *Sect.* 3.

*And ſhalt go unto the Place which the* LORD *thy* GOD *ſhall chuſe, to place his Name there.*] The Man himſelf was to go, as the *Jews* ſay, with the Basket upon his Shoulder: And a great Company were wont to go together, who met at the chief City of their Province. The Time of going was at the Feaſt of *Pentecoſt*, (*Exod.* xxiii. 16.) not before, but at any Time after, till the Feaſt of *Dedication*, which was in our *November*: After which they were not accepted. Of the Manner of going up with a Bullock before them, whoſe Horns were gilt, and Head crowned with an Olive Garland, with Muſick, and ſinging in the Way the firſt Verſe of *Pſalm* cxxii, &c. ſee *Wagenſeil*, in the Place above mentioned; and *Selden*, *Lib.* III. *de Synedriis*, *Cap.* 13. *n.* 3. with Dr. *Lightfoot* in his *Temple-Service*.

And here I cannot but think fit to note, that the Heathen, in all Probability, from hence derived the Cuſtom of carrying their Firſt-Fruits, as a Tithe every Year, unto the Iſland *Delos*, where *Apollo* was ſuppoſed to have his ſpecial Reſidence. And this not only from the Iſlands thereabouts, and the neighbouring Countries, but from all Parts of the World; as the *Jews* we find every where ſent, from the Countries where they dealt, a Sum of Money every Year inſtead of Firſt-Fruits and Tithes unto *Jeruſalem*; which Privilege the *Romans* allowed them, after they had conquered them, as *Joſephus* tells us, *Lib.* VII. *de Bello Jud.* *Cap.* 13. That Heathen Cuſtom, now mentioned, is expreſſed by *Callimachus*, in his *Hymn* upon *Delos*, in thoſe remarkable Words, *Ver.* 278, 279, &c.

And

Ἀλλά τοι ἀμφιετεῖς θεκατοφόροι αἰὲν ἀπαρχαὶ
Πέμπονται πᾶσαι δὲ χοροὺς ἀν αγουσι πόληες
Αἵτε πρὸς ἠοίην, αἱ θ᾽ ἕσπεραν, αἱ τ᾽ ἀνὰ μέσσην
Κλήρους ἐστάσαντο, καὶ οἱ καθύπερθε βορείης.

The Senſe of which is this; That Firſt-Fruits were ſent for Tithes every Year from all Countries, not only from the Eaſt and Weſt, and South, but from the North alſo. And they were ſent with ſuch Joy, as the *Jews* expreſſed on this Occaſion; for all Cities, he ſaith, did χοροὺς ἀνάγειν. And ſo we read in ſeveral Authors, that there were Θεωρίαι, as they called them, *Solemn Embaſſies* ſent from ſeveral People, by choſen Perſons, unto *Delos*, to celebrate there the Feaſt of *Apollo* with Muſick and Dancing, *&c.* Particularly the *Athenians*, *Peloponneſians*, and *Meſſenians*, &c. of whom ſee *Ezek. Spanhemius*, in his *Obſervations* on *Callimachus*, *p.* 487. And, which is moſt ſtrange, the *Hyperboreans*, a very notherly People, ſent *frugum primitias* to this Iſland, as *Pliny*, and I know not how many other Authors teſtify. Only what he calls the Firſt-Fruits of their Corn, and ſuch like Things, they call the Firſt-Fruits of their *Holy Things:* As the ſame excellent Perſon obſerves there, *p.* 490, 492, *&c.* Which was done to teſtify their Honour to this God, and for the Maintenance of his Prieſts and other Miniſters, who attended upon him there. For *Delos*, of itſelf, was but a barren Iſle, the Soil being dry and ſtony, and called therefore by *Callimachus*, *Ver*. 208. δυσήροτος.

There are other Foot-Steps of this among the Heathen; the *Myſtica vannus Iacchi*, mentioned by *Virgil* in his *Georgicks*, being nothing elſe, (according to *Servius*,) but *Vas Vimineum*, a wicker Basket, in which their Firſt-Fruits were carried. See the ſame *Spanheim*, *p.* 495.

Ver. 3. *And thou ſhalt go unto the Prieſt that ſhall be in thoſe Days.*] Who was then in Attendance at the Sanctuary, and particularly appointed to wait for their coming. When they enter'd the Gates of the City, they ſung the ſecond Verſe of *Pſalm* cxxii. *Our Feet ſhall ſtand in thy Gates, O Jeruſalem:* And then they went to the Mountain of the Temple, and ſung the whole hundred and fiftieth *Pſalm:* And as ſoon as they enter'd the Court of *Iſrael*, the *Levites* began to ſing, *Pſal.* xxx. 1. *I will extoll thee, O* Lord *my* God, &c.

*And ſay unto him.*] The following Confeſſion in this Verſe, was made by them with the Baskets on their Shoulders, to ſtir them up to Humility, as *Maimonides* interprets it. His Words are theſe: "While they were compelled to carry "their Baskets on their Shoulders, and in that "Manner to proclaim the Divine Benefits, it "ſignified that it was a conſiderable Part of "God's Worſhip and Service, for a Man to be "mindful of his Afflictions and Tribulations, "when God had given him Eaſe and Reſt from "them. This the Law takes care of, in ſeveral "Places; as when it ſaith, *Thou ſhalt remember* "*that thou waſt a Servant*, &c. with this In"tention, That he who lived in Riches and Plea"ſure, might be ſecured from the Vices which "ſpring from thence, ſuch as Pride, Haughti"neſs, Apoſtaſy, and the like. According to "what is ſaid in this Book, viii. 12. *Leſt thou* "*eat, and art full*, &c. and xxxii. 15. *Jeſurun* "*waxed fat, and kicked*, &c. To prevent which, "God commanded the Firſt-Fruits to be thus "offered every Year to his divine Majeſty, *More* "*Nevochim*, *P.* III. *Cap.* 39."

*I profeſs this Day unto the* Lord *thy* God, *that I am come into the Country, which the* Lord *ſware unto our Fathers for to give us.*] This is a thankful Acknowledgment of God's Faithfulneſs to his Promiſe, whereby they were put in Mind to be faithful unto him, of whom they held this good Land, by his gracious and free Gift, and held it by this Tenure, of paying to him this yearly Rent.

Ver. 4. *And the Prieſt ſhall take the Basket out of thy Hand, and ſet it before the Altar of the* Lord *thy* God.] After the foregoing Words were ſaid, the Basket was taken down from their Shoulders, and every one holding his Basket by the Handle, or the Rim of it, the Prieſt put his Hands under it, and waved it about, according to the Preſcription in the Law, while the Men recited the following Words, *Ver.* 5, 6, &c. This Waving was a manifeſt Token that it was offered to the Lord of the World, as an Acknowledgment, that he was in a peculiar Manner their Lord and Soveraign, of whom they held this Land.

Ver. 5. *And thou ſhalt ſpeak and ſay before the* Lord *thy* God.] Audibly pronounce in the Preſence of God.

*A* Syrian *ready to periſh was my Father.*] Their Father *Jacob* was not a *Syrian* by Birth, for he was born in the Land of *Canaan*. But one and the ſame Perſon may be ſaid to be of divers Countries, (as *Bochartus* hath obſerved,) with Regard either to the Place of his Nativity, or of his Education, or of his Life and Converſation; which occaſioned three Countries to be aſcribed to our bleſſed Saviour, *viz. Bethlehem*, *Nazareth*, and *Capernaum*. See his *Phaleg. Lib.* II. *Cap.* 5. Thus *Jacob*, who was born and bred in *Canaan*, is notwithſtanding call'd a *Syrian*, becauſe he *lived* twenty Years with his Uncle *Laban*, who was a *Syrian*, *Gen.* xxv. 20. and conſequently *Jacob*'s Mother was ſo, as were both his Wives, and all his Children, who were born there, except *Benjamin*. But he is more particularly here called a *Syrian*, to put them in Mind of his Poverty, when he went firſt into that Country, and there lived as a Servant, under an hard Maſter; which is expreſſed in theſe Words, *ready to periſh*, that is, very poor, and reduced to great Streights; being forced to flee from the Fury of his Brother *Eſau*, and to travel on Foot to *Padan-Aram*, (which was comprehended anciently under the Name of *Syria*, *Gen.* xxxii. 10.) where he was ſo cruelly uſed by his Uncle *Laban*, (xxxi. 7, 39, 40, 41.) that *Onkelos* takes theſe Words, which we tranſlate *ready to periſh*, in an active Senſe, for him that *deſtroys* another. For by the *Syrian* here he underſtands *Laban*, (who is ſo called, as I noted before, *Gen.* xxviii. 5.) as if the Meaning were, *the Syrian*, (that is, *Laban*,) *ſought to deſtroy my Father*. For as he uſed him barbarouſly when he was with him, ſo he followed after him, when he went away, with a Mind to ruin him. And thus *Manaſſeh ben Iſrael* underſtands it, and many others mentioned by *Feſſelius*;

which is the Senſe alſo of the vulgar *Latin*, *Syrus perſequebatur patrem meum*.

*And he went down into* Egypt.] Though he brought him from *Laban* with great Subſtance, yet as he was ſtill but a Sojourner in the Land of *Canaan*, ſo he was forced by Famine to go down into *Egypt* for Suſtenance.

*And ſojourned there with a few*.] They were but *ſeventy* Perſons, and lived there as Strangers. All which they were now bound to commemorate, for their Humiliation before God, (which I obſerved before out of *Maimonides*,) which might move them the more to exalt and magnify the Mercy of God to them, who had made them (as it follows) a mighty Nation. For this Confeſſion conſiſts of theſe two Parts, Their own Unworthineſs, and God's great Goodneſs.

*And became there a Nation, great, mighty, and populous*.] See *Exod*. i. 7.

Ver. 6. *And the* Egyptians *evil entreated us, and afflicted us, and laid upon us hard Bondage*.] The Goodneſs of God unto them, in making them ſo numerous, was the Occaſion of ſorer Affliction, than either they or their Fathers had endured See *Exod*. i. 9, 10, *&c*. The Remembrance of this was exceeding uſeful, to ſtir up their Gratitude to God; not only for their Deliverance from the *Egyptian* Slavery, but bringing them into a Country of their own, moſt plentifully ſtored with all Manner of good Things.

Ver. 7. *And when we cried unto the* Lord God *of our Fathers, the* Lord *heard our Voice, and looked upon our Affliction*, &c.] Having acknowledged their low, and poor, and diſtreſſed Condition, now they proceed to an Acknowledgment of God's wonderful Goodneſs; which appeared the more in relieving them, when they were utterly helpleſs. See *Exod*. ii. 23, 24, 25. iii. 7, 8.

Ver. 8. *And the* Lord *brought us forth out of* Egypt, *with a mighty Hand, and with a ſtretched-out Arm, and a great Terribleneſs*, &c.] See iv. 34. and vii. 19. This is ſo vehemently inculcated upon them, (as *Maimonides* ſpeaks in the Place forenamed,) that they ſhould *remember the Day they came out of* Egypt *all the Days of their Life*, xvi. 3. *Exod*. x. 2. Which it became them eſpecially to remember at this Time, that they might demonſtrate the Truth of Prophecy, both concerning Puniſhments and Rewards.

Ver. 9. *And hath brought us into this Place, and given us this Land, even a Land flowing with Milk and Honey*.] As they remember the terrible Plagues upon *Egypt* in the foregoing Verſe, ſo they commemorate the ſingular Bleſſings beſtowed upon them in this.

Ver. 10. *And now, behold, I have brought the Firſt-Fruits of the Land, which thou, O* Lord, *haſt given me*.] Thus they concluded this ſolemn Rite, as they began it, (*Ver*. 3.) with an Acknowledgment, that they held this Land of God, as the ſupream Lord; and that by his free Gift.

*And thou ſhalt ſet it before the* Lord *thy* God.] Having ſaid theſe Words, they left the Basket by the Altar, as the *Jews* ſay, where it had been placed, (*Ver*. 4.) and then the Prieſt ſet it before the Sanctuary; where God dwelt by his ſpecial Preſence there.

*And worſhip before the* Lord *thy* God.] They made a profound Reverence towards the holy Place, by bowing their Bodies as low as they could, and ſo went out of the Temple: So the *Hebrew* Word imports. And this outward Act of Worſhip, no doubt, was accompanied, in all good Men, with humble Thanks to God for his Benefits, and Prayer for the Continuance of them.

Ver. 11. *And thou ſhalt rejoice in every Thing, which the* Lord *thy* God *hath given unto thee, and unto thy Houſe; thou, and the Levite, and the Stranger that is among you*.] They were to make a Feaſt at the Time of offering theſe Firſt-Fruits; and there to entertain the Levites, and the Strangers, as well as their own Family. Theſe Feaſts were made out of the Proviſion mentioned, xii. 6, 7. xvi. 10, 11, 12. Beſides which, the Bullock which went before them, when they carried up the Firſt-Fruits from their ſeveral Cities, was offered for a *Peace-Offering*, when they came to the Sanctuary; as Mr. *Selden* obſerves in the Place above mention'd, *Lib*. III. *de Synedr*. *Cap*. 13. *p*. 203.

Ver. 12. *When thou haſt made an End of Tithing all the Tithes of thine Increaſe*.] For there was a *ſecond* Tithe to be paid after the *firſt* to the *Levites*, as was obſerved above, xii. 6. and is plainly ſpoken of xiv. 22, 23, *&c*. Which the *Jews* call the *Conſummation* or *Finiſhing of Tithing*, as I obſerved there, *Ver*. 29. And ſo theſe Words may be tranſlated, *When thou haſt finiſhed all the Tithes of thine Increaſe*.

*The third Year, which is the Year of Tithing*.] Every third Year, the ſecond Tithe, before mention'd, was to be employed to a peculiar Uſe, (ſee xix. 28, 29.) as it follows here in the next Words. (So the *Jews* expound it, whoſe Senſe our Mr. *Mede* expreſſes in a few Words.) For two Years together they paid the *Levites* Tithe, and the *Feſtival* Tithe; but in the *third* Year they paid the *Levites* Tithe, and the *Poor Man*'s Tithe; that is, what was wont in other Years to be ſpent in Feaſting, was wholly ſpent every third Year upon the Poor. *B*. I. *Diſcourſe* XXXII. *p*. 228. But there are ſome that think, they were bound every third Year to pay this Poor Man's Tithe, beſides that to the *Levites* and the *Feſtival* Tithe: About which I ſhall not here diſpute.

*And haſt given it to the Levite, the Stranger, the Fatherleſs, and the Widow, that they may eat within thy Gates, and be filled*. According to the Commandment, xiv. 29. See there.

Ver. 13. *Then thou ſhalt ſay*.] As they were every Year to make the foregoing Profeſſion, when they brought their Firſt-Fruits, ſo they were to make another Profeſſion, which here follows every third Year; *When the Courſe of all Manner of Tithing*, (as Mr. *Mede* there expreſſes it,) *was come about*.

*Before the* Lord.] This ſounds as if they were to make this Profeſſion before the moſt Holy Place at the Sanctuary. Which ſeems to confute the common Expoſition of the *Jewiſh* Doctors, that this Tithe of the third Year was not to be ſpent there, but at Home, within their own Gates. But it may be ſuppoſed, that every Man was privately to make this ſolemn Profeſſion, as in the Preſence of God, who knew the Truth of what he ſaid. Or rather, that the next Time he went up to worſhip at God's Houſe, he was bound to make this

Declaration before the Divine Majeſty. Which is the moſt likely Interpretation, becauſe theſe Words, *before the* LORD, are always ſo uſed in theſe Books. And unleſs they had been obliged to this, their covetous and cruel Diſpoſition might have inclined them to defraud the Poor; which by this Means was prevented. For though Men might have ſatisfied themſelves in omitting this Profeſſion, if it had been left meerly to their own private Conſciences; yet when they were bound to come and make it publickly at GOD's own Houſe, as they could not avoid it, ſo few would be found ſo impudently prophane, as ſolemnly to tell a Lye to GOD himſelf.

*I have brought away the hallowed Things.*] Things ſeparated by the Divine Commandment from their own private Uſe, for the Uſe of the Poor.

*Out of my Houſe.* From the reſt of the Fruits of the Earth which they had gathered.

*And alſo I have given them unto the Levite, and unto the Stranger, to the Fatherleſs, and to the Widow.*] That is, unto the Refreſhment of the Poor. So the *Hieruſalem Targum* paraphraſes, *Ver.* 2. which is worth the mentioning: *In the third Year, which is the Year of Tithing for the Poor, ye ſhall give the firſt Tithes to the Levites, and then the Tithes of the Poor to the Strangers, Fatherleſs, and Widows, that they may eat in their Cities, and be filled.*

*According to all thy Commandments which thou haſt commanded me.*] According to the Direction before mentioned, xiv. 29.

*I have not tranſgreſſed thy Commandments, neither have I forgotten them.*] Neither done contrary to GOD's Precepts, nor forgotten to perform them; either by keeping theſe Tithes to themſelves, or by beſtowing them otherwiſe than GOD appointed.

Ver. 14. *I have not eaten thereof in my Mourning.*] After the general Profeſſion, mentioned in the Verſe foregoing, that they had brought all hallowed Things out of their Houſes, and employed them as God directed, they were to make three particular Profeſſions, which are mentioned in this Verſe. And it is probable they have reſpect to ſome Idolatrous Cuſtoms which were in thoſe Days: The firſt of them is, That they had *not eaten thereof in Mourning*, or *in Lamentation*. For ſo the *Hebrew* Word *Oni* ſignifies, very bitter Grief, and ſore Mourning. Such the *Egyptians* made in Harveſt Time, when they offered the Firſt-Fruits of the Earth, and kept the Feaſt of *Iſis* with doleful Lamentations. So *Diodorus Siculus*, and other Authors, tell us, particularly *Julius Firmicus*, who ſeverely reproves their Folly, or Madneſs rather, ſaying, *Cur plangitis fruges terræ*, &c. "Why do you bewail the Fruits "of the Earth? Why weep you at the Growth "of your Seed? *&c.* You ſhould rather give "Thanks for theſe Things to the moſt high "GOD, whoſe Bounty is not to be lamented; "but bewail rather your own Error, *&c.*" If there was ſuch a Cuſtom in the World, when *Moſes* lived, it may very well be thought that he taught the *Iſraelites* to diſclaim ſuch ſenſeleſs and impious Practices. And as the *Egyptians*, by this Mourning acknowledged *Iſis*, that is, *the Earth*, to be the Giver of all theſe good Things; ſo he required GOD's People to bring in their Harveſt with the greateſt Joy and Thanks unto the moſt High: For their was no Joy ſo great, as that of Harveſt and Vintage; directly oppoſite to the Heathen, who kept the Feaſt of *Bacchus* alſo with Lamentations. See our learned Dr. *Spencer*, *Lib.* II. *de Ritual. Hebr. Leg. Cap.* 24. *Sect.* 1.

*Nor taken ought thereof for any unclean Uſe.*] As ſome of the old Idolaters were wont to do; who ſeparated ſome Part of the Firſt-Fruits for Magical Purpoſes, and ſometimes for carnal and filthy. So *Julius Firmicus* informs us, who immediately after the Mention of their Lamentations, when they gathered the Fruits of the Earth, asks this Queſtion, *Quid addis inceſtum & adulterium?* Which ſhews that there were unclean Rites which accompanied their Offerings; and that they made them miniſter unto *Venus*. See the ſame Learned Author in the ſame Place, *Sect.* 3.

*Nor given ought thereof for the Dead.*] If this be the right Tranſlation of the laſt Words, *for the Dead*, St. *Auſtin* hath given us a likely Reaſon of this Clauſe, which was to profeſs they had not imitated the Gentiles, who were wont to ſet Meat and Drink upon the Graves of the Dead, as he tells us, *Serm.* 15. *de Sanctis.* But it doth not appear that they ſet any Part of their Tithe, or Firſt-Fruits upon them, nor that they did it only in Harveſt Time; but rather common Bread and Wine, which at all Times they ſet upon their Graves when they were interred: And therefore it may be tranſlated *to the Dead*, (as the ſame excellent Perſon obſerves, *Sect.* 3.) And ſo it is a Profeſſion, they had not offered any of the Fruits of the Earth to *Heroes*, (after the Manner of the Gentiles,) particularly to *Oſiris*. For that they honoured them with their Firſt-Fruits, appears by a Paſſage in *Porphyry*, *Lib.* IV. περὶ Ἀποχῆς, *Sect.* 22. where he mentions *three* Laws made by *Triptolemus*, an antient Lawgiver among the *Athenians*: One of which is this, Θεοὺς καρποῖς ἀγάλλειν, *To worſhip the Gods with the Fruits of the Earth.* Which *Draco* thus expounds, as he ſhews in the Concluſon of that Book; Θεοὺς τιμᾶν καὶ ἥρωας ἐγχωρίους ἐν κοινῷ ἑπομένους νόμοις πατρίοις ἰδίᾳ κατὰ δύναμιν σὺν εὐφημίᾳ καὶ ἀπαρχαῖς καρπῶν, &c. *To honour the Gods, and the Heroes of their Country publickly, according to the Laws of the Nation; and privately, as much as they were able, with ſpeaking well of them, and with the Firſt-Fruits, and the Annual Offerings.* See *Meurſius*, in his *Themis Attica*, *Lib.* I. *Cap.* 1. But however we take this, the giving any Part of Tithe, either *for the Dead*, or *to the Dead*, ſhews there was ſuch a ſuperſtitious Cuſtom: Unto which this Clauſe having a manifeſt Reſpect, we have Reaſon to think the two former have ſo likewiſe.

*But I have hearkened to the Voice of the* LORD *my* GOD, *and done according to all that thou haſt commanded me.*] Performed all that GOD required, and done nothing contrary to it. All theſe Words from *Verſe* 13. to this Place, were to be ſpoken with a low and humble Voice, becauſe they are a ſort of Commendation of themſelves, and of their own Integrity; which is not to be proclaimed aloud. But when they made the foregoing Profeſſion, at the preſenting of their Firſt-Fruits, (*Ver.* 5, 6, &c.) they being an Acknowledgment of their own Meanneſs and poor Beginnings, and of GOD's infinite Goodneſs in their Advancement, they were to lift up their Voice, and ſay aloud, *My Father was a Syrian ready to periſh*, &c. Thus the Doctors reſolve in the *Gemara* of *Miſchna Sota*, *Cap.* 7. in the Beginning of it.

Ver. 15. *Look down.*] Have a gracious Regard.

*From thy holy Habitation from Heaven.*] This is an humble Acknowledgment of the Infinite Majeſty of God, who, though he was graciouſly pleaſed to dwell among them by a glorious Symbol of his Preſence in the Sanctuary, yet dwelt in a far more tranſcendant Glory in the Heavens, the higheſt of which could not contain him, as holy Men acknowledged, 1 *Kings* viii. 27. 2 *Chron.* ii. 6.

*And bleſs thy People Iſrael, and the Land which thou haſt given us.*] Having performed their Duty, they had the greater Confidence to beg the Continuance of God's Mercies to them, and to their Country; which it had been Preſumption to expect, if they had not acknowledged him to be the Donor of all the good Things they enjoyed in the Manner before appointed. For this was the End of all Oblations, both of this Tithe, and of the Firſt-Fruits, and any other, to acknowledge God to be the Lord, *of whom all Things come*, (as *David* ſpeaks,) *and of whoſe own we give unto him.* See 1 *Chron.* xxix. 11, 12, 13, &c.

*As thou ſwareſt unto our Fathers.*] He teacheth them to conclude as they began, (*Ver.* 3.) with a thankful Acknowledgment of God's Faithfulneſs to his Promiſe.

*A Land that floweth with Milk and Honey.*] See xi. 9. The *Hieruſalem Targum* paraphraſeth it thus, *A Land producing Fruits as pure as Milk, and as ſweet and delicious as Honey.*

Ver 16. *This Day.*] This refers to the Time when *Moſes* ſpake all theſe Words unto them.

*The* Lord *thy* God *hath commanded thee.*] By me.

*To do theſe Statutes and Judgments.*] Theſe two Words comprehend the Precepts in the foregoing Chapters: Some of which concern Matters of Religion, and others of Civil Government.

*Thou ſhalt therefore keep and do them, with all thine Heart, and with all thy Soul.*] Set yourſelves ſincerely and heartily to the Performance of them.

Ver. 17. *Thou haſt avouched.*] So the *Hebrew* Word ſignifies, as *Job Ludolphus* obſerves, who renders it, *aſſeverare*, *ſeriò affirmare*; being the ſame with the *French* Word *avoüer*, and may be here tranſlated, *thou haſt ſolemnly profeſſed*, or rather *proteſted*.

*The* Lord *this Day.*] The Word *this* is not in the *Hebrew*, (as it is in the foregoing Verſe,) but he ſaith ſimply *Hajom*, (not *Hajom Hazeth*,) *the Day*, or *that Day*; which ſignifies the Time when *Moſes* delivered theſe Laws from God.

*To be thy* God.] Then they owned him to be their King and Governor. For ſo the Name of *ELOHIM* properly ſignifies Dignity, Empire, and Authority, as *Grotius* obſerves upon *Exod.* xx. *Fortunatus Scacchus*, before him, expounds theſe very Words. *Which*, ſaith he, *have reſpect to* God *as their Emperor, who had the ſupream Government of the Commonwealth of Iſrael, with a Right and Authority of conſtituting Laws, and giving Mandates for the Eſtabliſhing of that Government. Sacror. Elæocriſm. P.* II. *Cap.* 52. *p.* 509. See *Exod.* xxiv. 3, 4, &c. and xxxiv. 27.

*And to walk in his Ways.*] By his *Ways*, that Author underſtands the Moral Precepts written on Tables of Stone.

*To keep his Statutes.*] The Ritual Precepts.

*And his Commandments.*] Concerning the Duties of his Worſhip and Service.

*And his Judgments.*] The Political Precepts belonging to their good Government.

*And to hearken unto his Voice.*] In all Things which he ſhould declare from his Oracle, when they conſulted it.

Ver. 18. *And the* Lord *hath avouched thee this Day to be his peculiar People*, &c.] At the ſame Time, (for the Word *this* is not in the Hebrew,) the Lord aſſured the *Iſraelites* that they ſhould be his People, in a ſpecial Manner, provided they made good their Promiſe of keeping his Commandment: For the Covenant was mutual. See *Exod.* xxiv. 3, 7. xix. 5, 6. It is obſervable that the *Hieruſalem Targum* paraphraſes theſe two Verſes in this Manner: *Ye have taken the Word of the* Lord *to reign over you to Day, that he may be your* God, &c. *And the Word of the* Lord *reigneth over you, a People dedicated to his Name, as his peculiar*, &c. Where MEMRA, *the WORD*, cannot be underſtood otherwiſe than of the ſecond Perſon in the Deity.

Ver. 19. *And to make thee high above all Nations, that he hath made.*] It is a pious Note of *Conr. Pellicanus*, that there is no greater Glory to the Faithful, than that they are peculiarly grateful, devoted, dedicated, obedient unto God, as his Children.

*In Praiſe, and in Name, and in Honour.*] Theſe Words expreſs his ſingular Kindneſs to them, in that though all Nations were his, (being made by him, and he the Lord and Governor of them all,) yet he promiſed to have ſuch a ſpecial Favour to them, that all Nations round them ſhould take Notice of it, and ſpeak with Admiration of their Happineſs, and the Honour he had done them. All this is included in thoſe Words before mentioned, *Exod.* xix. 5, 6. where the laſt Words of this Verſe are explained, *That thou mayeſt be an holy People unto the* Lord *thy* God, *as he hath ſpoken.*

All this *Moſes* called to their Mind, that it might prepare and diſpoſe them to renew the ſame Covenant with God, before he left them; which he preſſes upon them in the Nine and twentieth Chapter of this Book, after he had given them ſome other Admonitions, and laid before them the Bleſſings and Curſes that would come upon them, according to their Fidelity or Falſeneſs in that Holy Covenant. Which is the Subject of the two following Chapters.

## CHAP. XXVII.

Verſe 1. AND *Moſes with the Elders of Iſrael commanded the People, ſaying.*] I obſerved in the Preface to this Book, and upon *Chapter* iv. 41. and other Places, that *Moſes* did not ſpeak all that is contained in this Book at once, but at ſeveral Times; and that he commonly took the Elders to his Aſſiſtance, as is here expreſly affirmed; though ſome Things he ſpake himſelf alone to all the People, as I obſerved upon *Verſe* 1.

*Keep all the Commandments which I command you.*] This is a new Exhortation to Obedience; which he could not preſs too often, conſidering the great Proneneſs of this People to break God's Laws.

*This Day.*] At this Time, and formerly: For it doth not preciſely ſignify *one Day*; and the Word *this*, is not in the Original.

Ver. 2. *And it ſhall come to paſs on the Day when ye ſhall paſs over Jordan.*] Here it is evident, the Word *Day* doth not ſignify preciſely the very ſame Day they paſſed over, but not long after, as ſoon as they were come to Mount *Ebal*, *Ver.* 4. after the taking of *Jericho* and *Ai*, as appears from *Joſhua* viii. 30. For they were to paſs over *Jordan*, *unto the Land which the* Lord *their* God *gave them*, (as it here follows,) before they were obliged to do what is here required.

*That thou ſhalt ſet thee up great Stones.*] It is not ſaid how many; but ſome fancy there were twelve, according to the Number of Pillars which *Moſes* employ'd, (*Exod.* xxiv. 4.) when he made the Covenant between God and his People. But unleſs we could certainly determine how much of the Law was to be written upon theſe Stones, we cannot give a good Gueſs at their Number. For if only the ten Commandments, fewer than twelve would ſerve; if the whole Book of *Deuteronomy*, ſo many are not ſufficient. As for the Marginal Reference in our Bibles, unto *Joſh.* iv. 1. it can have no reſpect to this Place; for thoſe twelve Stones were ordered to be taken out of *Jordan*, and left there where they lodged that Night, which was at *Gilgal*. See there, *Ver.* 3, 8, 20.

*And plaiſter them with Plaiſter.*] That being plain and ſmooth, they might write what is here commanded upon them, which they could not do while they were rough and uneven.

Ver. 3. *And thou ſhalt write upon them all the Words of this Law.*] Many think he means the whole Book of *Deuteronomy*; which becauſe it is long, *great Stones* are ordered to be provided for this Purpoſe. Others think only the Ten Commandments are here intended, which were the principal *Words of the Covenant*, as *Moſes calls* this Law, xxix. 1. But *Joſephus*, *Lib.* IV. *Archæol. Cap. ult.* is of Opinion, that he means the Curſings which here follows from *Verſe* 15. to the End of the Chapter. Which is no improbable Opinion, they containing ſeveral ſelect Precepts, and the laſt of them ſeems to reſpect the whole Law of *Moſes*, *Ver.* 26.

But however we undeſtand this, it is certain that before the Uſe of Paper was found out, the Ancients, particularly the *Phœnicians* and *Egyptians*, were wont to write their Minds upon *Stones*, as a great many Authors teſtify, mentioned by *Huetius*, who obſerves that this Cuſtom continued long after the Invention of Paper, eſpecially if they deſired any Thing ſhould be vulgarly known and conveyed down to Poſterity. See *Demonſtr. Evang. Propoſ.* IV. *Cap.* 2. *n.* 15. where he obſerves, that *Moſes* ordered the Book of *Deuteronomy* to be inſcribed upon Stones. I ſuppoſe he means all the *Laws* contained in this Book, (not all the *Exhortations* and *Hiſtorical Paſſages*,) which agrees very well with this Injunction, that they ſhould write on the Stones *all the Words of this Law*.

*When thou art paſſed over, that thou mayeſt go in unto the Land which the* Lord *thy* God *giveth thee*, &c.] When they were gone over *Jordan*, to take Poſſeſſion of the Land of *Canaan*, and were come to the Place where he directed theſe Stones to be ſet up, and this Inſcription made upon them. Which Place is particularly named in the next Verſe. And from theſe Words *Fortunatus Scacchus* thinks he hath Reaſon to aſſert, That none of the Things forementioned are meant by the *Words of this Law*, here commanded to be written; but that upon the very Top of theſe *Stones* (or the *Altar* made of them, as he would have it underſtood) were written only the Words of this Covenant, whereby the People of *Iſrael* confeſſed themſelves to have received the Land of *Canaan* from God, and to hold it on Condition of their Obedience unto him. For ſo he interprets the Words *write unto them, in ſumma ſuperficie*. And to make us know what he means by *the Words of this Law*, he thinks the following Words are added, *that thou mayeſt go in unto the Land which the* Lord *thy* God *giveth thee*, &c. that is, thou ſhalt declare who brought thee hither, and gave thee Poſſeſſion of this Country, and upon what Condition, *viz.* That thou ſhouldeſt keep the Commands given to thee by God in *Horeb*. And therefore *Moſes* doth not bid them write on the Stones the *Law of the* Lord, nor *the Law* abſolutely, but the *Words of this Law*. Where the demonſtrative Particle *hazoth* limits the Senſe to the preſent Matter of which he is ſpeaking. Thus he, *Myrothec.* 2. *Sacror. Elæochriſm*, *Cap.* 57. where he endeavours to ſtrengthen this Interpretation, by obſerving, that after this Command for writing this Law upon the Stones, *Moſes, and the Prieſts, and Levites, ſpake unto all Iſrael, ſaying, Take Heed, and hearken, O Iſrael, this Day thou art become the People of the* Lord *thy* God, &c. *Ver.* 9, 10.

Ver. 4. *Therefore it ſhall be, when ye be gone over Jordan, that ye ſhall ſet up theſe Stones.*] This Phraſe *ſet up* ſeems to imply that they were a kind of Pillars erected for this Purpoſe, that the Inſcription might appear more fairly upon them.

*In Mount Ebal.*] Here the *Samaritan Pentateuch* hath, in Mount *Gerizim*; which is a manifeſt Corruption, to juſtify their building a Temple there, which they pretend God commanded in theſe Words.

Ver. 5. *And there ſhalt thou build an Altar unto the* Lord *thy* God.] That they might offer Sacrifice to God, and renew their Covenant with him.

*An Altar of Stones.*] Upon which *Joſephus* himſelf fancies the forenamed Inſcription was to be made; and ſo the *Talmudiſts* alſo, in *Miſchna Sota*, *Cap.* 7. But it is plain, the Stones deſigned for that Uſe were to be ſet up before the Altar was built; the Intention of it being (as I ſhall ſhew preſently,) that they might promiſe to obſerve the Words which were there written.

*Thou ſhalt not lift up any Iron Tool upon them.* See *Exod.* xx. 25.

Ver. 6. *Thou ſhalt build the Altar of the* Lord *thy* God *of whole Stones.*] Not hewen, nor poliſhed; whereby all Manner of Imagery was avoided. Such Ruſtick Altars of rough Stone, piled one upon another, were in uſe among the Heathen, who ſeem to have imitated this Pattern. The Form of one of them *Fortunatus Scacchus* hath given us out of ſome ancient Monuments at *Brixia*, related by *Octavius Roſcius*. See his forenamed

Book, *Cap*. 59. *p*. 585. Such Altars the *Iſraelites* were permitted to build upon ſome ſpecial Occaſion, as *Gideon* and *Manoah* did, *Judg*. vi. 24, 26. xiii. 19. and *Samuel*, 1 *Sam*. vii. 17. and *Saul*, 1 *Sam*. xiv. 35. and *David*, 2 *Sam*. xxiv. 25. And ſuch an one *Moſes* himſelf built, *Exod*. xxiv. 4. And as *Moſes* there ſet up twelve Pillars, according to the Number of the Tribes of *Iſrael*, when they entered into Covenant with GOD at *Horeb*, ſo the forementioned Author thinks, at the Confirmation of it, when they came into *Canaan*, they built not twelve Altars, but heaped up twelve Stones, which made one Altar, without any Coſt at all beſtowed upon it. And thus *Elijah* took twelve Stones, and on a ſudden built an Altar with them, when he endeavoured to bring the *Iſraelites* back again into the Covenant of GOD, 1 *Kings* xviii. 31, 32.

*And thou ſhall offer Burnt-Offerings thereon.*] As they did at *Horeb*, *Exod*. xxiv. 5. and as *Joſhua* did when they came into *Canaan*, and had built the Altar here commanded, *Joſh*. viii. 31. which *Burnt-Offerings* were an Acknowledgment of GOD's Sovereign Dominion over them; and that they held this Land of him, as their Supream LORD, from whom they had received it. They kept the *Paſſover* as ſoon as they came into *Canaan*; but we read of no Altar erected, nor Burnt-Sacrifices offered, till they came to *Ebal*.

Ver. 7. *And thou ſhalt offer Peace-Offerings.*] So *Moſes* alſo did at *Horeb*, as we read in the forenamed Place, *Exod*. xxiv. 5. and ſo *Joſhua* did, when they came into *Canaan*. And they were offered as Thankſgivings to GOD, for bringing them into that good Land.

*And ſhalt eat there, and rejoice before the* LORD *thy* GOD.] The Sacrificers had a Part of the *Peace-Offerings* given them, that they might feaſt with GOD, in Token that they were in Covenant with him. See *Levit*. vii. 5. And therefore GOD ordered theſe Sacrifices to be offered, as ſoon as they came to this Place, where his Law was to be inſcribed upon the Stones before mentioned; that the People of *Iſrael*, to whom GOD promiſed the Poſſeſſion of the Land of *Canaan*, upon the Condition that they obſerved his Laws, might confirm their Covenant with him, when they took Poſſeſſion of it; and be given to underſtand, that GOD having performed what he promiſed, expected that they ſhould be mindful of their Obligation, faithfully to obſerve his Divine Laws. So that this Altar may be properly called, (as the ſame *Fort. Scacchus* terms it,) *the Altar of Confederation, or Confirmation of the Covenant, into which they had entered at* Horeb.

Ver. 8. *And thou ſhalt write upon the Stones all the Words of this Law very plainly.*] So that they might be read eaſily. How the *Talmudiſts* came to fancy they were written in ſeventy Languages, I cannot imagine: But ſuch a Conceit there is among them, as Mr. *Selden* obſerves, *Lib*. II. *de Synedr*. *Cap*. 9. *p*. 396. for ſo many Languages they think there were in the World. And *Bartenora* ſaith, GOD would have every Body that came into their Country, learn theſe Truths, if he pleaſed; and no Pagan be able to excuſe his Ignorance, by ſaying, He had no Means to know them. See *Joh. Wagenſeil* upon *Sota*, *Cap*. 7. *Sect*. 5. *Annot*. 5.

Ver. 9. *And Moſes, and the Prieſts, and the Levites, ſpake unto all Iſrael, ſaying.*] It ſeems, by this, that *Moſes* and the Elders, (*Ver*. 1.) took the Prieſts and Levites to their Aſſiſtance, to deliver what follows.

*Take heed.*] Attend to what we ſay. The *Hebrew* Word is found no where elſe; and ſeems to belong to their outward Poſture.

*And hearken.*] So as to conſider.

*This Day thou art become the People of the* LORD *thy* GOD.] Theſe Words following after the Precept concerning building an Altar of Confederation, muſt be underſtood as relating unto that; and therefore the Word *this Day* doth not reſpect only that particular Day on which *Moſes* ſpake this to the People, or the Day wherein GOD declared it, but the Day upon which ſuch an Altar, for the Renovation of the Covenant, was to be erected, when *Joſhua* was to ſpeak theſe Words; for then, and not before, the Bleſſings were pronounced to thoſe that obſerved the Laws of GOD, and the Curſes againſt thoſe that broke them; and GOD had not fulfilled his Promiſes to them till they came over *Jordan*. Therefore he did not order this Altar to be built, and theſe Sacrifices to be offered, whereby they obliged themſelves to him, and became his People by a new Bond, till their Entrance upon the Poſſeſſion of what he had promiſed.

Ver. 10. *Thou ſhalt therefore obey the Voice of the* LORD *thy* GOD, *and do his Commandments*, &c.] Theſe Words, and the foregoing, are plainly Words of a mutual Covenant between GOD and them. Into which Covenant they enter'd *three* Times: *Firſt* at *Horeb*, *Exod*. xxiv. and then juſt before *Moſes* died, twenty-ninth of this Book, *Ver*. 1, 12, 13, &c. and when they were come into *Canaan*, *Joſh*. viii. 30, 31, &c. And becauſe the Divine Laws delivered to them were confirmed and ratified at all theſe Times, therefore it is that thoſe Laws are ſo frequently called by the Name of the *Covenant*; and when they tranſgreſſed them, they are ſaid to *break this Covenant*.

Ver. 11. *And Moſes charged the People the ſame Day, ſaying.*] Which Charge, I ſuppoſe, the *Elders*, with the Aſſiſtance of the *Prieſts* and *Levites*, delivered throughout the whole Camp of *Iſrael*, *Ver*. 1, 9.

Ver. 12. *Theſe ſhall ſtand upon Mount Gerizim.*] This is a Mountain upon which *Samaria* was afterwards built.

*To bleſs the People.*] By ſaying *Amen*, when they heard the Bleſſings read by the Prieſts. For it was not the People who ſtood upon the Mountain, that bleſſed, (*i. e.* pronounced the Bleſſings,) but the Prieſts below, *Ver*. 14.

*When ye are gone over Jordan.*] See *Ver*. 2.

*Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin.*] Theſe ſix Tribes, who ſtood upon Mount *Gerizim*, (*i. e.* upon the Top, and on the Deſcent of it down to the Bottom,) were all deſcended from the Sons of Free-Women, *Leah* and *Rachel*; and therefore many think appointed to bleſs, which was more honourable than to curſe.

Ver. 13. *And theſe ſhall ſtand upon Mount Ebal to curſe.*] This was a Mountain oppoſite to the other; and there lay a Valley between them. *Abimelech* ſeems to have been made King upon this Mountain, when he had killed all the Sons of *Gideon*, but *Jotham*: For it was done *in the Plain*, (or *by the Oak,) of the Pillar, which was in Shechem*; that is, by this Pillar, on which the Curſes of the Law were written, *Judges* ix. 6. whereupon *Jotham* got upon Mount *Gerizim*, and then curſed the Men of *Shechem*. Which ſhews that the Tops of theſe Mountains were not ſo far diſtant one from another, but what was ſaid upon the one, might be heard by thoſe who were on the Top and the Sides of the other. And yet there was ſuch a Valley between them, that they could not preſently come at *Jotham* to apprehend him, but he had Time to flee, and get away, after he had ſpoken his *Apologue*.

*Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.*] Four of theſe were Children of the Handmaids; and *Reuben* had loſt his Dignity by going up to his Father's Bed; and *Zebulun* was the youngeſt of *Leah*'s Sons; who was therefore choſen, rather than any of the other, for this leſs honourable Employment. For otherwiſe there would not have been an equal Number of Tribes upon each Mountain.

Ver. 14. *And the Levites.*] That is, the Prieſts, who are often called *the Prieſts the Levites*; particularly in that very Place, where we read of the Execution of this Command, *Joſh.* viii. 33. And the *Levites* were among thoſe that ſtood upon Mount *Gerizim*, (*Ver.* 12.) who did not pronounce the Bleſſings, but anſwered *Amen* to them. Yet the *Gemara* upon *Sota*, *Cap.* 7. *Sect.* 23. will have it, that as many of the *Levites* as were fit to miniſter, (that is, all from *thirty* to *fifty* Years of Age, who were fit to carry the Ark,) ſtood round about the Ark with the *Prieſts*; the reſt of the *Levites* being upon Mount *Gerizim*, with the other Tribes appointed to have their Station there.

*Shall ſpeak, and ſay unto all the Men of Iſrael,*] The ſame *Gemara* rightly gathers, that the Ark with the Prieſts, were below in the Valley between the two Mountains; becauſe it is ſaid, in the Place before mentioned, that all *Iſrael*, and the Elders ſtood about it, *Joſh.* viii. 33. Which could not have been, unleſs it were placed between the two Mountains, whereon they ſtood, upon both Sides, from the Top to the Bottom.

*With a loud Voice.*] That every one that ſtood on the Side or Top of the Mountains, might hear what they ſaid, the Prieſts being placed ſo in ſeveral Parts of the Valley, that their Voice might reach them all. For which End they were advanced, perhaps, upon a Pulpit, (as *Ezra* afterwards was, *Nehem.* viii. 4.) and a Signal likewiſe given when they ſhould ſay *Amen*.

Ver. 15. *Curſed be he that maketh any graven or molten Image.*] The People upon the Mountains being to bleſs as well as curſe, the *Miſchna*, in the Title *Sota*, (*Cap.* 7. *Sect.* 5.) rightly explains this; That firſt the Prieſts, turning their Faces towards Mount *Gerizim*, proclaimed with a loud Voice, *Bleſſed be the Man that maketh not any graven*, &c. unto which all the People that ſtood there, anſwered *Amen*; and then turning their Faces towards Mount *Ebal*, they ſaid theſe Words, *Curſed be the Man that maketh*, &c. to which they that ſtood there made the ſame Anſwer. See alſo the *Hieruſalem Targum*, which paraphraſes theſe Words in the ſame Manner.

*An Abomination unto the* LORD.] Which is odious, and far to be removed from the Preſence of the Lord, as the ſame *Targum* interprets it.

*The Work of the Hands of the Craftſman.*] A meer Device of Men, and therefore not to have divine Worſhip given to it of any ſort.

*And putteth it in a ſecret Place.*] Though he was not a publick declared Worſhipper of Images, yet if he did it privately, in ſome Cloſet of his own Houſe, or in any other ſecret Place, to conceal his Wickedneſs, though he eſcaped the Puniſhment of the Law, which ſentenced open Idolaters to Death, yet he could not eſcape the Vengeance of GOD.

*And all the People.*] The forenamed *Miſchna* and *Targum* ſay, that the People on both Mountains anſwered *Amen*, both to the Bleſſings, and to the Curſings; which doth not agree with what goes before, *Ver.* 12, 13.

*Shall anſwer, and ſay Amen.*] Expreſs their Conſent to it. For the Word *Amen*, as the *Talmudiſts* ſay in *Schebuoth*, hath ſometimes the Force of an Oath, ſometimes only declares Conſent and Approbation, and ſometimes is uſed for the Confirmation of any Thing. An Example of the firſt they think there is in *Numb.* v. 22. and they alledge this Place for an Example of the ſecond; and for the third, *Jer.* xxviii. 6.

Ver. 16. *Curſed be he that ſetteth light by his Father and Mother.*] It is obſerved by Interpreters, that as the Precept of honouring Parents ſtands next to the Commandment concerning the Honour that is due to God, (*Exod.* xx. 12.) ſo the Curſe pronounced againſt thoſe who diſhonoured them, is here placed next to the Curſe againſt Worſhippers of *Images*. And as Idolaters were to be put to Death, ſo were thoſe that curſed their Parents, *Exod.* xxi. 17. *Levit.* xx. 9. And I may add, from the foregoing Words, that though they did it ever ſo ſecretly, they lay under this Curſe.

*And all the People ſhall ſay Amen.*] But before this Curſe was pronounced, they had ſaid *Amen* to the Bleſſing oppoſite to it, (*Bleſſed is he that ſetteth not lightly by his Father and Mother*,) as was obſerved in the foregoing Verſe. And the ſame is to be noted concerning the following Curſes, which were preceded with a Bleſſing, till they were all ended.

Ver. 17. *Curſed be he that removeth his Neighbour's Land-Mark*, &c.] Againſt which there is an expreſs Precept in the foregoing Part of this Book, xix. 14. And *Pellicanus* well obſerves, that by this particular Inſtance of GOD's Diſpleaſure againſt Injuſtice, they were deterred from all Incroachments upon their Neighbour's Poſſeſſions.

Ver. 18. *Curſed be he that maketh the Blind to wander out of the Way.*] By giving him wrong Directions, or miſleading him. See *Levit.* xix. 14. Some apply this to giving pernicious Advice to ſimple People; which is certainly worſe than miſguiding of the Blind, becauſe it leads Men into Sin, as well as into Danger.

Ver. 19. *Curſed be he that perverteth the Judgment of the Stranger, Fatherleſs, and Widow.*] Theſe *three* I obſerved before, (xxiv. 19.) are commonly put together, as a Paraphraſe on the Word *Poor*: Whoſe Cauſe GOD himſelf undertakes to plead, x. 18. and ſee *Exod.* xii. 21, 22. And therefore all good Lawgivers have taken ſpecial Care of them, particularly of *Orphans*; concerning who *Plato* ordains, that the Conſervators of the Laws ſhould be ἀντὶ γενητόρων, *inſtead of their Natural Parents*, and look after them ſo well, that they ſhould not fare the worſe for wanting their Fathers. See *Lib.* VIII. *de Legibus, Fol.* 926, &c. *Edit. Serrani.*

Ver. 20. *Curſed be he that lieth with his Father's Wife.*] See xxii. 30. and *Levit.* xviii. 8.

Ver. 21. *Curſed be he who lieth with any Manner of Beaſt,* &c.] *Exod.* xxii. 19. and *Levit.* xviii. 23. This ſome of the *Jewiſh* Doctors, out of an unaccountable Pride, apply to the vulgar Sort of their of their own Nation, (whom they call *the People of the Earth,*) as if they were no better than Beaſts, with whom they were not to marry.

Ver. 22. *Curſed be he that lieth with his Siſter, the Daughter of his Father, or the Daughter of his Mother,* &c.] This hath been explained alſo, *Levit.* xviii. 9.

Ver. 23. *Curſed be he that lieth with his Mother-in-Law,* &c.] See *Levit.* xviii. 17. and xx. 14.

Ver. 24. *Curſed be he that ſmiteth his Neighbour ſecretly,* &c.] Though it be but with his Tongue, whereby he wounds the Fame of an abſent Perſon. But the Word *ſmite* is often uſed for killing, *Exod.* xxi. 12. *Levit.* xxiv. 17. Of which, if a Man was guilty, though he committed the Murder ſo ſecretly, that he could not be put to Death by the Sentence of the Judges, yet he lay under this heavy Sentence of God.

Ver. 25. *Curſed be he that taketh a Reward to ſlay an innocent Perſon,* &c.] This ſeems to have reſpect to the Judges, who for Money not only gave wrong Judgment in other Cauſes, but condemned thoſe that were not guilty to Death. See *Exod.* xxiii. 7, 8. and in this Book, x. 17. xvi. 19.

Ver. 26. *Curſed be he that confirmeth not all the Words of this Law, to do them.*] The Word we here tranſlate *confirm,* is more plainly tranſlated *perform,* in 1 *Sam.* xv. 11. And ſo it certainly ſignifies here; the performing of what God commands, being a kind of Eſtabliſhment of the Law, as Diſobedience is a Subverſion of it, and, as far as lies in the Offender's Power, an Aboliſhing it, and taking it away. Therefore the Apoſtle exactly tranſlates the Senſe of theſe Words, *Galat.* iii. 10. *Curſed is every one that continueth not in all Things,* &c. where the Apoſtle adds the Word *all,* (as the LXX. and the *Samaritan* did, even in St. *Hierom's* Time,) to expound *the Words of this Law,* to ſignify not meerly all that is contained in theſe Bleſſings and Curſes, *but all Things which are written in the Book of the Law.* So that whether this whole Book, (*i. e.* all the Laws contained in it,) written upon the Pillars, or only theſe Bleſſing and Curſings, the Matter comes to the ſame Iſſue; becauſe all that is contained in this Book, is comprehended in this laſt Curſe, yea, all that is contained in the whole Law of *Moſes.* Therefore it is not very material neither, whether only theſe Curſes and Bleſſings were recited upon Mount *Gerizim* and *Ebal,* or the whole Law of *Moſes,* from one End to the other, about which the *Jews* themſelves differ. But they that are of the latter Opinion, think it well grounded upon *Joſh.* viii. 33. where we read how *Joſhua* carefully performed what *Moſes* here enjoined. And that his Words might not be forgotten, *Moſes* ſeems to have ordered the Continuance of this Solemnity every ſeventh Year, in the twenty-ninth Chapter of this Book, *Ver.* 10, 11, &c.

The *Miſchna* in *Sota,* (which I have often mentioned,) concludes this Matter with theſe Words, When the Bleſſings and the Curſings were ended, they brought Stones and built an Altar, which they plaiſtered over, and wrote upon them all the Words of this Law in ſeventy Languages. But I have ſhewn before, that the Stones on which the Law was written, was different from the Altar, and were erected before the Building of the Altar. The *Gemara* there adds, *Cap.* 7. *Sect.* 24. That every one of the *Iſraelites* there preſent ſtood bound one for another, (that is, for the whole Company,) that they would obſerve theſe Laws. Which I know not how they extract out of *Moſes's* Words; but their Doctors frequently mention it in their Books, and make this pious Uſe of it, That by Virtue of this Security which they gave for each other, every Man was bound to reprove his Neighbour, if he ſaw him offend, unleſs he was content to undergo the Puniſhment which was threatened unto the Breach of God's Laws, and come under the Curſe, *Levit.* xix. 17. And unto this they apply thoſe Words, *they ſhall fall one upon another,* (as we truly tranſlate, *Levit.* xxvi. 37.) as if they ſignified, *every one ſhall fall by his Brother,* that is, by his Brother's Crimes: For we all promiſed, ſay they, (in the *Gemara Sanhedrim, Cap.* 3. *Sect.* 6.) and engaged one for another; and ſo from that Time were puniſhed one for another.

## CHAP. XXVIII.

Verſe 1. AND *it ſhall come to paſs.*] In this Chapter he repeats, with many Enlargements, the Reward and Penalties which he had promiſed and threatened in the Book of *Leviticus,* unto the Obſervance or Breach of the Covenant they had made with God: And here in this Verſe he promiſes in general the Bleſſings which are more particularly enumerated in the following Verſes.

*If thou wilt hearken diligently unto the Voice of the* Lord *thy* God, *to obſerve and do all his Commandments,* &c.] See vii. 12. where the ſame Thing is ſaid; only here he adds the Word *diligently,* to make them attend with the greater Seriouſneſs to what he delivered. See *Chap.* xi. 13, 22.

*That the* Lord *thy* God *will ſet thee on high above all Nations of the Earth.*) By beſtowing on them the following Bleſſings. See vii. 14. They were already endued with ſingular Privileges above other Nations, (*Exod.* xix. 5, 6.) which by their Obedience would be confirmed, continued, and augmented in greater Plenty of all Things.

Ver. 2. *And all theſe Bleſſings ſhall come upon thee, and overtake thee.*] Bleſſings that come unexpectedly, and when we are not in Purſuit of them, are moſt welcome, and highly delight us. And ſuch God here promiſes to beſtow on them, by his gracious Providence, without their laborious and anxious ſeeking after them. By which very Thing he *ſet them above all Nations:* For what they followed after eagerly, and many Times in vain, he undertakes ſhould come to them, and prevent their Deſires.

*If thou ſhalt hearken unto the Voice of the* Lord *thy* God.] So as to obſerve and do all his Commandments; as it is explained in the foregoing Verſe.

Ver. 3. *Bleſſed ſhalt thou be in the City, and bleſſed ſhalt thou be in the Field.*] That is, in all their Affairs within Doors, or without. Or, whether they lived by Employments in the City, or by Husbandry in Tilling the Ground. It is not a natural Interpretation of theſe Words, which one of the *Hebrew* Doctors gives of them in *Bava Metzia*, where he expounds, *bleſſed ſhalt thou be in the City*, Thy Houſe ſhall be ſo nigh unto the Synagogue, that thou needeſt not be troubled by going a long Way to it; and *bleſſed in the Field*, Thy Ground ſhall lie ſo near to the City, that thou mayeſt quickly bring the Fruit it produces to be ſold in the Market. But if he could have gone on in this Manner, it had been ſomething tolerable; but he expounds what follows in a moſt undecent Manner. See *Wagenſeil* upon the *Gemara* of *Sota*, *Cap.* 3. *Sect.* 9. *Annot.* 5.

Ver. 4. *Bleſſed ſhall be the Fruit of thy Body.*] This ſeems to be a Promiſe of preventing Miſcarriages, when they were with Child: For a numerous Progeny is promiſed afterwards, *Ver.* 11.

*And the Fruit of thy Ground.*] This ſignifies they ſhould have ſeaſonable Harveſt and Vintages. For *Fruit of the Ground* comprehends not only all Sorts of Corn, but Grapes, Figs, Pomegranates, and ſuch like Fruit which grow on Trees.

*And the Fruit of thy Cattle.*] By the Word *Behema* is ſometimes meant all Sorts of Brute Creatures, in Oppoſition to Men; ſometimes tame Creatures, in Oppoſition to wild Beaſts: But here all Sorts of Domeſtick Creature, (except Kine, Sheep, and Goats,) *viz. Aſſes* and *Camels*: Which *Jacob* brought with him, as well as Oxen and Sheep, when he came from *Laban* into *Canaan*, *Gen.* xxxii. 5, 7.

*And the Increaſe of thy Kine.*] The Breed of theſe was very profitable, being a conſiderable Part of the Riches not only of that, but of other Countries; as appears by what *Pauſanias* ſaith of them. See *Bochartus*, *P.* I. *Hierozoicon. Lib.* II. *Cap.* 40. in the Beginning.

*And the Flocks of thy Sheep.*] Under the Name of Sheep, in the *Hebrew*, are comprehended Goats alſo. All which God promiſes to increaſe, that is, to make them very wealthy. And here it may be obſerved, that the *Iſraelites* were generally Husbandmen or Shepherds, and did not commonly follow any other Trades: And therefore no mention is made of them here, unleſs it be in *Verſe* 6. where he ſeems to ſpeak of all Sorts of Buſineſs.

Ver. 5. *Bleſſed ſhall be thy Basket.*] The *Hieruſalem Tagum* refers to the Basket wherein they carried up their Firſt-Fruits, xxvi. 2. But the *Vulgar Latin* tranſlates it *thy Barns*: And ſo do the LXX. αἱ ἀποθῆκαι σȣ, the Place where they laid up their Corn and other Fruits of the Earth. Which God promiſes both to fill, and to preſerve from the Fire, or Thieves, or other Diſaſters.

*And thy Store.*] The LXX. and the Vulgar tranſlate it, *all that was remaining*; of which they had not preſent Uſe, but kept till they had Occaſion for it. So it is a Promiſe, that they ſhould never want; but ſtill have ſomething lying by them in Store (as we tranſlate it) above what they needed.

Ver. 6. *Bleſſed ſhalt thou be when thou comeſt in, and bleſſed ſhalt thou be when thou goeſt out.*] This the *Hieruſalem Targum* interprets, of their entering into their *Schools*, and going Home again. But it rather ſignifies, they ſhould have good Journeys when they had Occaſion to travel; and find all ſafe, when they returned Home: Or be proſperous both in Time of Peace, and in Time of War; when they are ſaid, in the *Hebrew* Phraſe, to *go out* againſt their Enemies. Or it may ſignify in general, good Succeſs in all their Affairs; which is expreſſed by the Phraſe of *coming in* and *going out*, xxxi. 2. 2 *Sam.* iii. 25. But I ſee no Ground to think that it relates to Traffick or Manufactures: For they were of little Uſe among a People, whoſe plain Way of Living made few Things neceſſary, but what every Man could make himſelf. And therefore we find by *Ezekiel*, who deſcribes (*Chap.* xxvii.) the great Variety of Merchandize which was brought to the Mart of *Tyre*, that the *Iſraelites* carried nothing thither but Wheat, and Honey, and Oil, and Balm, (*Ver.* 17.) which are the Commodities the Earth itſelf produceth.

Ver. 7. *The* Lord *ſhall cauſe thine Enemies that riſe up againſt thee, to be ſmitten before thy Face.*] God had promiſed before, that when they went up to ſerve him at their ſolemn Feſtivals, their Enemies ſhould not ſo much as deſire their Land, *Exod.* xxxiv. 24. and now he aſſures them, that when they did invade their Country, they ſhould not prevail, but be overthrown by them.

*They ſhall come out againſt thee one Way, and flee before thee ſeven Ways.*] He not only promiſes them Victory, but a complete Victory. For fleeing *ſeven Ways*, (*i. e.* many Ways,) imports a total Overthrow; which made every Man ſhift for himſelf, as Soldiers do when they are entirely routed.

Ver. 8. *And the* Lord *ſhall command the Bleſſing upon thee.*] Protect them in their Enjoyments by his Sovereign Power and Providence; when otherwiſe they would have been in Danger.

*In thy Store-Houſes.*] The LXX. tranſlate it ταμεῖα, and the Vulgar *Cellaria*; which ſignify Places wherein other Goods were laid up within Doors, as Corn was in *Barns* without, *Ver.* 5.

*And in all that thou ſetteſt thine Hand unto.*] In all Manner of Undertakings and Employments.

*And he ſhall bleſs thee in the Land which the* Lord *thy* God *giveth thee.*] Make them live long therein.

Ver. 9. *The* Lord *thy* God *ſhall eſtabliſh thee an holy People unto himſelf.*] Confirm them in that noble Relation wherein they ſtood to him. See vii. 6. xiv. 2.

*As he hath ſworn unto thee.*] See vii. 12.

*If thou wilt keep the Commandments of the* Lord *thy* God.] He had ſeparated them from all People, by peculiar Laws and Privileges: For this Purpoſe, that they ſhould be governed by him, and be obedient to him.

*And walk in his Ways.*] No Body can ſee any Reaſon to make this a ſpecial Precept, (as the *Jews* do,) that *we ſhould walk in the Ways of the* Lord. Which contains all the Duty owing to him: Whether by *his Ways* we underſtand thoſe Divine Qualities, of Mercy, Holineſs, Goodneſs, and Truth, whereby we approach to him; or (as the Word *Ways* is commonly uſed in Scripture) his Divine Precepts, whereby he comes (as it were) unto us, and declares his Mind and Will towards us, by Conformity to which we become like him in thoſe divine Qualities; for that is the entire Meaning of *walking in his Ways*; ordering all our Actions according to the Direction of his holy Will, whereby we reſemble him.

Ver. 10. *And all the People of the Earth.*] Who were round about them, or ſhould have any Knowledge of them.

*Shall ſee that thou art called by the Name of the* LORD.] Be convinced that you are, after a peculiar Manner, the Lord's People, xiv. 1. xxvi. 18. For wheresoever we read that a Perſon or Thing, hath the Name of God called upon it, or is called by his Name, the Meaning is, that it is *his*. As the *City called by* GOD'*s Name*, *Jerem.* xxv. 29. is the City of God, where he dwelt, *viz.* *Jeruſalem.* And thus the Ark is ſaid to have the Name of GOD *called on it*, 1 *Chron.* xiii. 6. *i. e.* was the Lord's Ark, or the Ark of the Covenant. And as here the Children of *Iſrael* are ſaid to be the People called by his Name, ſo it is ſaid of the Chriſtian Church, *Acts* xv. 17. For the very ſame Phraſe (as Mr. *Mede* obſerves) is uſed of the like Relation that Men have unto that which is theirs. Thus *Jacob* ſaith, *Gen.* xlviii. 16. that his Name ſhould be called on the two Sons of *Joſeph*, that is, they ſhould be *his*, as *Reuben* and *Simeon* were. Which ſhews, theſe are *Words of Adoption.* See *Diſcourſe* I. *p.* 7.

*And ſhall be afraid of thee.*] Not dare to do thee any Hurt, or, fear to have thee their Enemy.

Ver. 11. *The* LORD *thy* GOD *ſhall make thee plenteous in Goods.*] Beſtow on them Abundance of all good Things, that their Hearts could deſire.

*In the Fruit of thy Body.*] By giving them a numerous and healthy Iſſue; whereby they ſhould be multiplied like the Stars of Heaven, or the Sand on the Sea-Shoar; according to the Promiſe made to *Abraham*, *Gen.* xv. 5. xxii. 17.

*And in the Fruit of thy Cattle.*] Which he promiſed likewiſe to increaſe exceedingly.

*And in the Fruit of thy Ground.*] Which ſhould afford large Crops of Corn, and great Store of all other Fruits every Year.

*In the Land which the* LORD *ſware unto thy Fathers to give thee.*] So that they ſhould not need to ſend unto other Countries, to procure Food, (as they did in the Days of their Father *Jacob*,) but have enough in their own Land to ſupport them all, though never ſo numerous.

Ver. 12. *The* LORD *ſhall open his good Treaſure unto thee, the Heaven to give thee Rain unto thy Land.*] The Heaven, or the Air, is called the *good Treaſure of* GOD, becauſe there he gathers together great Heaps of Clouds, from whence he enriches the Earth with fattening Showers of Rain: Which when he withholds, he is ſaid to ſhut up this Treaſure, xi. 17. and when he beſtows it, to open it; that his People might be ſenſible of their Dependance upon his Bounty for that Bleſſing, as well as others, which he diſpenſes as he pleaſeth.

*In its Seaſon.*] The former and the latter Rain, as the Scripture calls it. The *former* fell in Autumn, after the Seed was ſown, to make it take root and ſpring up; the *latter* fell in the Spring Time, to bring the Seed which was come up to Maturity. See xi. 14. See the learned Dr. *Prideaux* upon *Maimonides*'s Treatiſe *de donis pauperum*, *Cap.* 1. *Not.* 25.

*And to bleſs all the Work of thine Hand.*] By theſe ſeaſonable Showers he bleſſed their Ploughing and Sowing, and produced a plentiful Harveſt: Which ſeems to be meant here by the *Work of their Hand*, *viz.* their Husbandry; which included all Sorts of Plantations, as well as Tillage, *Gen.* ix. 20.

*And thou ſhalt lend unto many Nations, and thou ſhalt not borrow.*] A Token of great Riches, (ſee xv. 6.) which all Nations look'd upon as a Bleſſing: As indeed they are, with Piety. And therefore *Callimachus*, in his Hymn to *Jove*, prays him to beſtow both Virtue and Riches upon them, *Ver.* 97.

—— Δὶδου δ᾽ ἀρετὴν τε ϗ ὄλβον.

Which puts me in mind of a pertinent Obſervation of *Maimonides*, in his Preface to *Pereck Chelek*, in which he treats of the *Foundations* of the *Jewiſh* Religion. "This is the Meaning, ſaith he, "of the Promiſes and Threatenings of the Law, "That if they were obedient to his Precepts, he "would furniſh them with all good Things that "ſhould further them therein, and remove from "them all that hinder them; for no Man can "ſerve God as he ought, when he is ſick, or oppreſſed with Famine, or vexed with Wars; therefore God promiſes to remove all theſe Things, "and to give them Health and Tranquility, that "they might perfect their Obedience, and be "worthy of the Life of the World to come. "*For this is not the End of the Law, to make the Earth bring forth plentifully, and to prolong Mens Life upon the Earth, and give them healthful Bodies; but that by all thoſe Things they may be help'd and encouraged to perform Obedience to it*, &c."

Ver. 13. *And the* LORD *ſhall make thee the Head, and not the Tail.*] This is a proverbial Speech, which is explained in the Words following; *And thou ſhalt be above only, and thou ſhalt not be beneath.* For the Head being the firſt and chief Part of all Animals, and the Tail the laſt and loweſt, thoſe Perſons are ſaid to be the *Head* who command over others, and thoſe the *Tail* who are ſubject. And therefore this is a Promiſe that they ſhould rule over other Nations, as their Lords, (as they did in the Days of *David* and *Solomon*;) but other Nations ſhould not lord it over them.

*If that thou hearken unto the Commandments of the* LORD *thy* GOD, *which I command thee this Day to obſerve, and to do them.*] This was the Condition upon which all their Happineſs depended; as he had told them in the Beginning of this Diſcourſe, *Ver.* 1.

Ver. 14. *And thou ſhalt not go aſtray from any of the Words which I command thee this Day, to the Right-Hand, or to the Left.*] See *Chap.* v. 32.

*To go after other Gods to ſerve them.*] This was the principal Commandment of the Law, to ſerve no other Gods but the Lord alone. Which while they obſerved, he was pleaſed to bleſs them, and to bear with many other Sins which they committed. Upon which Account, this Commandment is ſo often repeated, as we find it, in this very Book, vi. 14. vii. 4, 16. viii. 19. ix. 16, 28. xi. 3, 4, 30, &c.

Ver. 15. *But it ſhall come to paſs, if thou wilt not hearken unto the Voice of the* LORD *thy* GOD, *to obſerve to do all his Commandments and Statutes, which*

*I command thee this Day.*] Eſpecially that great Commandment, *Not to go after other Gods to ſerve them.*

*That all theſe Curſes ſhall come upon thee, and overtake thee.*] Purſue them ſo, that they ſhould not poſſibly eſcape them. The ſame Phraſe is uſed of the Bleſſings, *Ver.* 2.

Ver. 16. *Curſed ſhalt thou be in the City, and curſed ſhalt thou be in the Field.*] As miſerable, that is, every where, as he intended to have made them happy, *Ver.* 3.

Ver. 17. *Curſed ſhall be thy Baſket, and thy Store.*] The Bleſſing of the Barn, was to have it full, (*Ver.* 5.) and therefore the Curſe upon it was to make it empty.

Ver. 18. *Curſed ſhall be the Fruit of thy Body, and the Fruit of thy Land,* &c.] He threatens to conſume their Children, their Corn, and other Fruits, with their Herds and Flocks.

Ver. 19. *Curſed ſhalt thou be when thou comeſt in, and curſed ſhalt thou be when thou goeſt out.*] Have no Comfort in any Undertaking, either at Home or Abroad, in Peace or in War.

Ver. 20. *The* LORD *ſhall ſend upon thee Curſing, Vexation, and Rebuke.*] It is very hard to know what theſe *three* Words particularly import; the two firſt of them being very variouſly tranſlated. The firſt of them, *Meera*, ſeems to ſignify in general, that GOD would blaſt them in all they deſigned and went about; for although the LXX. and Vulgar here render it *Famine* and *Want*, yet elſewhere the LXX. renders it as we do, Κατάρα, *Curſing:* And the next Word, *Mehuma*, they tranſlate *Hunger:* But in other Places the LXX. render it by ſix or ſeven Words, which import the ſame with our *Engliſh Vexation, viz.* Ταραχὴν, *Trouble* or *Diſturbance*; Θόρυβον, *Tumult*; Σύγχυσιν, *Confuſion*; Ἔκστασιν, *Horror* or *Affrightment*, &c. which relate to great Diſorder, Diſquiet, and Perplexity in their Mind. And the laſt Word, *Mighereth*, the Vulgar tranſlate as we do, *Rebuke*; but the LXX. Ἀνάλωσιν, *Conſumption*; which are the ſame in Effect. For when GOD *rebukes a Man for his Iniquity, he makes his Beauty to conſume away like a Moth*, *Pſal.* xxxix. 11. For GOD's Rebukes conſiſt not in Words, but in ſore Afflictions, 2 *Kings* xix. 3. *Pſal.* xviii. 15, *&c.*) particularly in Diſappointments and ill Succeſs in their Undertakings, and continual Fear of worſe for the future.

*In all that thou ſetteſt thine Hand unto for to do.*] In all their Affairs (*Ver.* 8.) they ſhould meet with Trouble, Perplexity, and Defeats.

*Until that thou be deſtroyed.*] He threatens that this Curſe, Trouble, and Rebuke, from God ſhould purſue them, till they had compleated their Ruin.

*And until thou periſh quickly.*] When God began to puniſh them, after long Patience with them, he was quick in his Executions, and many Times brought upon them ſudden Deſtruction. So he threatens in *Zephaniah* i. 18. That he would *make a ſpeedy Riddance of all that dwell in the Land.* And though the whole Nation was not rooted out ſpeedily, but by Degrees, yet they enjoyed it but a ſhort Time, in Compariſon of what God deſigned, if they had been obedient; and in that Time, they were ſeldom without ſome Trouble or other, till they were expelled out of their Country.

*Becauſe of the Wickedneſs of thy Doings, whereby thou haſt forſaken me.*] And followed after other Gods, which was the great Crime that brought them to Deſolation.

Ver. 21. *The* LORD *ſhall make the Peſtilence cleave unto thee.*] The Peſtilence is threaten'd in *Levit.* xxvi. 25. where he ſaith he will *ſend it among them*, and here adds, that it ſhall *cleave unto them*, that is, be incurable. And ſo the Author of *Schebet Judah* confeſſes, that after they had been waſted and broken in Pieces by Wars, they that fled into *Spain*, in the Time of *Alphonſus*, were ſwept away in great Numbers by a Plague; and introduces one applying theſe very Words, as a Prophecy of it: Which I thought fit to note, though this Part of the Prophecy doth not belong to what hath befallen them ſince the laſt Deſtruction of *Jeruſalem*, (as I ſhall ſhew hereafter,) but to the Times before the firſt Deſtruction; when he often ſent a Peſtilence to deſtroy them, 2 *Sam.* xxiv. 15. *Jerem.* xiv. 12. xxi. 6, 7, 9. and many other Places of that Book, *Ezek.* v. 12. vi. 11, 12. *Amos* iv. 10. But it muſt be acknowledged alſo, that the *Greeks* call ſuch unſeaſonable Weather, as deſtroys the Fruits of the Earth, by the Name of Λοιμὸς, *Peſtilence.* So *Plato*, *Lib.* X. *de Legibus* ſaith, that which is called Νόσημα, a Diſeaſe in Bodies, Ἐν δ᾽ ὥραις ἐτῶν καὶ ἐνιαυτῶν λοιμὸν, &c. is called Peſtilence in the Seaſons of the Year. The Murrain alſo in Cattle is called by the ſame Name; which even the Pagans thought was ſent by the Anger of their Gods, for the Sins of Men; as we learn from *Callimachus*, in his Hymn to *Diana*, where he ſaith, *Verſe* 125. That when ſhe was angry, Peſtilence eat up their Cattle, and Hail deſtroyed the Fruits of the Earth.

Κτήνεά φιν λοιμὸς μεταβρώσκηται, ἔργα δὲ πάχνη.

As on the contrary, when ſhe was well pleaſed, ſhe ſent fruitful Seaſons, and all Manner of Happineſs, as it follows in that *Hymn.*

*Until it have conſumed thee from off the Land, whither thou goeſt to poſſeſs it.*] Made a great Deſtruction, by ſweeping away many People; the reſt being reſerved for other Judgments, which follow in the next Words.

Ver. 22. *And the* LORD *ſhall ſmite thee with a Conſumption, and with a Fever, and with an Inflammation.*] Theſe three Words ſignify ſore Diſeaſes in Mens Bodies: The two firſt of which, *Sachepheth* and *Kaddachath*, we tranſlate in *Levit.* xxvi. 16. as we do here; only the ſecond of them we render the *burning Ague*, which here we tranſlate *Fever*. Unto which is here added *Dalleketh*, which ſignifies ſuch an *Inflammation* as is accompanied with Itching, (according to the LXX. who tranſlate it Ἐρεθισμὸν,) which is extremely grievous, becauſe the ſcratching of it increaſes the Inflammation.

*And with an extream Burning, and with the Sword.*] Theſe two ſeem to relate unto the Indiſpoſition of the Air, by extream Heat and Drought; as we tranſlate the Word *Chereb* in the Margin of our Bibles; for it ſignifies both the *Sword* and *Drineſs*; as the firſt Word *Charchur* ſignifies ſcorching Heat, which frequently cauſes Diſeaſes: For it being the doubling of the Word *Charar*, it denotes the Extremity, or higheſt Degree of it, as all ſuch Words do; of which *Bochartus* hath given many Examples in his *Hierozoicon*, *P.* II. *Lib.* I. *Cap.* 19.

*And with Blaſting and with Mildew.*] Theſe two relate to the Deſtruction of their Corn, and the Fruits of the Earth, which follows upon the Corruption of the Air, as Famine follows upon the Corruption of the Fruits of the Earth. The firſt Word *Schiddaphon*, the LXX. and the other *Greek* Interpreters, tranſlate 'Ανεμοφθορίαν, blaſting by biting Winds; though elſewhere the LXX. tranſlate it by 'Εμπυρισμὸν and Πύρωσιν, which ſignifies ſuch Bliting as comes by Heat. And the ſecond Word, *Jerakon*, (which comes from *Jerek*, Herb or Graſs, or any green Thing,) ſeems properly to be expreſſed by the LXX. who tranſlate it 'Ωχρίαν; for Corn, and Graſs, and Herbs, turn pale and wan for want of Moiſture.

*And they ſhall purſue thee until thou periſh.*] Theſe Plagues upon their Bodies, and upon the Air, and the Corn, and Herbs, he threatens ſhall come upon them one Year after another, till they were conſumed.

Ver. 23. *And thy Heaven, that is over thy Head ſhall be Braſs.*] That is, as Braſs, having no more Moiſture in it than Braſs hath. It is remarkable, that he doth not ſay *the Heaven*, that is, the Air or Clouds, but *thy Heaven*, that is, the Clouds which hung over their Country ſhould be dry, though they dropp'd upon other Lands. See *Jeremiah* xiv.

*And the Earth that is under thee ſhall be Iron.*] Hard as Iron, for want of Rain to ſoften it. See *Levit.* xxvi. 19. The Obſervation of *Maimonides* is worth noting upon this Part of the Law: "That the *Zabii*, an ancient Sort of Idolaters in "the Eaſtern Countries, thought the Fruitfulneſs "of the Earth depended upon the Worſhip of "the Planets, and the reſt of the heavenly Bodies: And therefore their Wiſemen and their "Prophets, (as he ſaith he found in their Books, "particularly in one concerning *the Huſbandry of the* Egyptians,) taught the People to keep "Feſtivals in their Honour, becauſe the Fruitfulneſs of the Earth, by which Men ſubſiſt, depends upon their Will and Pleaſure. In Oppoſition to which God ordered *Moſes* to tell the "*Iſraelites* in his Name, that if they worſhipped "the Stars, they ſhould have no Rain; the Earth "ſhould be barren, the Trees yield no Fruit; "the Seaſon prove unhealthful, and their Lives "be ſhortened. On the contrary, if they worſhipped him, the Lord of Heaven and Earth, "and him alone, they ſhould have Showers from "above; the Earth ſhould bring forth abundantly, and they ſhould be bleſſed with healthful "Seaſons, ſound Bodies, and long Life. For "it is the very Foundation of the Law, (as his "Phraſe is,) to root the forenamed falſe Opinion out of Mens Minds, *More Nevochim*, "*P.* III. *Cap.* 30."

Ver. 24. *And the* Lord *ſhall make the Rain of thy Land Powder and Duſt.*] That is, there ſhall be ſuch a long Drought, that inſtead of Rain, Showers of Duſt, blown up into the Air by the Wind, ſhall fall down from Heaven upon them.

*From Heaven ſhall it come down upon thee, till thou be deſtroyed.*] This ſeems to denote ſomething more than the falling of Clouds of Duſt, wherewith the Air was filled by high Winds, *viz.* Showers of Aſhes, which have ſometimes fallen in great Quantities, as good Hiſtorians teſtify. Nothing is more known than the vaſt Clouds of Aſhes which Mount *Ætna* hath often vomited, whereby all the Country thereabout hath been laid deſolate. And the like hath been thrown out by Mount *Veſuvius*, which hath reached as far as *Rome* and *Conſtantinople*. See *Bonfrerius*. But if there was any ſuch Thing in *Judæa*, it muſt be a miraculous Judgment, there being no ſuch Mountains in thoſe Parts of the World, to make ſuch Evomitions.

Ver. 25. *And the* Lord *ſhall cauſe thee to be ſmitten before thine Enemies.*] He ſaith the ſame in Effect, *Levit.* xxvi. 17. For to *ſmite* in Scripture, (as I have before obſerved,) ſignifies to *ſlay* or *kill*.

*Thou ſhalt go out one Way againſt them, and flee ſeven Ways before them.*] Though they march'd out in a great Body againſt their Enemies, he threatens that they ſhould ſoon be diſperſed; the Hand of the Lord, as well as of their Enemies, being againſt them. For that Expreſſion is remarkable, *the* Lord *ſhall cauſe thee to be ſmitten*, See *Ver.* 7.

*And ſhalt be removed into all the Kingdoms of the Earth.*] This is ſomething more than is threatened, *Levit.* xxvi. 33. ſignifying not only their Diſperſion into the remoteſt Parts of the World, but their being toſſed up and down like Vagabonds, from one Country to another, without any certain Settlement; which hath been notoriouſly verified ſince their laſt Diſperſion by the *Romans*, of which they themſelves have given us large Accounts in ſeveral Books, *viz. Juchaſin*, *Schalſcheleth Hakkabala*, *Schebet Jehuda*, and *Zemuch David*, wherein they have abundantly confirmed what *Tertullian* ſaith of them in his Time, *Diſperſi*, *palabundi*, *& cæli*, *& ſoli ſui extorres vagantur per orbem*; That being ſcattered, ſtraggling up and down uncertainly, baniſhed from their own Country, they wander about the World, without any King, *&c.* But this belongs to the Time of the firſt Captivity, when *Nehemiah* (i. 8.) confeſſes theſe Words were fulfilled. See *Jerem.* ix. 16. *Ezek.* vi. 8. xii. 14, 15.

Ver. 26. *And thy Carcaſe ſhall be Meat unto all the Fowls of the Air, and unto the Beaſts of the Earth.*] Nothing was accounted a greater Calamity among the *Jews*, than to have their dead Bodies lie expoſed, to be buried only in the Bowels of Birds and Beaſts; and therefore *Jeremiah* threatens this as the utmoſt Puniſhment of the King of *Judah*, xxii. 19. xxxvi. 30. and the *Pſalmiſt* bewails it as one of the ſoreſt Judgments that was befallen them, *Pſal.* lxxix. 2, 3.

*And no Man ſhall fray them away.*] That is, no Man took ſo much Compaſſion upon them, as to chaſe them away, and to interr the Remainders, which the Birds and Beaſts had not devoured.

Ver. 27. *And the* Lord *ſhall ſmite thee.*] Why the *Hieruſalem Targum* ſhould here, in a particular Manner, ſay, *the Word of the* Lord *ſhall ſmite thee*, I cannot imagine; unleſs it was to ſuggeſt, that he being their Conductor out of *Egypt*, was the Perſon more eſpecially concerned to puniſh them for their ſhameful Ingratitude to their Deliverer. See *Ver.* 68.

*With the Botch of* Egypt.] Some take this to ſignify the Leproſy, unto which they in that Country were ſubject. Others, that *Boil breaking out with Blains*, wherewith God ſmote the *Egyptians*, *Exod.* ix. 9, &c. For that is called *Schechin*, as this is.

*And with the Emerods.*] The *Hebrew* Word *Apholim*, is no where to be met with but here, and 1 *Sam.* v. 6, 9, 11. and in the reſt of that Hiſtory; which moſt Interpreters, (and not without Reaſon,) think ſignifies thoſe painful Tumors in the Fundament, which ſometimes turn into Ulcers. See *Bochartus* in his *Hierozoicon*, *P.* I. *Lib.* II. *Cap.* 36.

*And with the Scab.*] The LXX. here tranſlate the *Hebrew Garab* (as they do alſo *Levit.* xxi. 20.) ψώρᾳ ἀγρίᾳ, a fierce or malignant Scab. And the *Vulgar* adds the Word *Jugis*, to ſignify that this was no ſmall Puniſhment.

*And the Itch.*] The *Hebrew* Word *Cheres* ſignifies, as is generally thought, a dry Itch; which is the moſt troubleſome of all other.

*Whereof thou canſt not be healed.*] This may refer both to the *Scab*, and to the *Itch* before mentioned; which proceeded from ſuch a Corruption of the Blood, that they were as incurable as the Leproſy.

Ver. 28. *And the* Lord *ſhall ſmite thee with Madneſs, and Blindneſs, and Aſtoniſhment of Heart.*] All *theſe* three relate to the Mind: The *Firſt* of them importing ſuch a Diſtraction in their Thoughts, that they ſhould not know what Courſe to take, when they conſulted for their Safety: The *Second*, ſuch a Stupidity, that they ſhould not diſcern the true Way, but always take the wrong: The *Third*, that Amazement and Horror which followed thereupon, when they ſaw themſelves ruined by their own fooliſh Counſels and mad Contrivances. A famous Inſtance of which was in the Time of *Trajan*, when they committed ſuch outragious Maſſacres, both upon the *Greeks* and *Romans*, (as *Dion*, a very ſober Author, relates,) in *Cyrene* and *Cyprus*, (where great Numbers of *Jews* dwelt, after they were driven out of their own Country,) that the Lord, no doubt, (to uſe the Word of Dr. *Jackſon* on the *Creed*, *B.* I. *Chap.* 27.) had ſmote them with the *Madneſs and Blindneſs of Heart* here threaten'd, that they might hereby provoke that puiſſant Emperor's Indignation, which otherwiſe would have ſlept, but now purſued them throughout his Dominions, not only as Enemies, or Rebels, but *as noxious Creatures to human Society*, with a Revenge ſuitable to their former Outrages. And, indeed, this Prediction was verified in their blind Credulity, which made them follow every one that pretended to be their *Meſſiah*; which always brought great Calamities upon them, as *R. Gedaliah* himſelf confeſſes in *Schalſcheleth Hakkabala*; where he mentions no ſmall Number of theſe Deceivers, and ſhews how many *Jews* periſhed who followed them. Yet they are but a few, in Compariſon of a long Catalogue that might be made of thoſe pretended *Meſſiahs*. See the learned *Wagenſeil*'s Confutation of *R. Lipman*'s *Carmen Memoriale*, *p.* 233, &c. Unto which I ſhall add only one Obſervation more out of *Solomon ben Virgæ*, who ſaith, in ſome Places of *Germany* they were poſſeſſed with ſuch a *Rabies*, that they cut one another's Throats, to avoid the Oppreſſion of their Enemies; and burnt themſelves and their Neighbours in their Houſes, ſetting whole Cities on Fire, and periſhing in the Flames. Such was their extream Rage and furious Revenge, and thoſe Chriſtians who preſſed them to change their Religion. Many Stories of the like Nature that Author tells in his Book, intitled, *Schebet Jehuda*; where he hath ſixty four Relations of the Calamities which befel them in that, and in other Countries. But theſe Words, I doubt not, were fulfilled before in the firſt Deſolation of *Jeruſalem*, to which they belong. For though we have not ſuch particular Relations as thoſe now mentioned to illuſtrate them, yet the Prophets ſpeak of their being *mad*, by drinking of the Cup of the Lord's Fury, *Jerem.* xxv. 16, 18. and *blind*, *Zephan.* i. 17. *Lament.* iv. 14. and *aſtoniſhed*, *Jerem.* iv. 9. *Ezek.* iv. 17.

Ver. 29. *And thou ſhalt grope at Noon-Day, as the Blind gropeth in Darkneſs.*] This ſhews the Blindneſs ſpoken of in the foregoing Verſe relates to their Mind; which was ſo darkened, that in the plaineſt and cleareſt Things they miſtook the Way and Means of their Preſervation, *Zephan.* i. 17.

*And thou ſhalt not proſper in thy Ways.*] But, quite contrary, whatſoever Courſe they took, it turned to their Undoing.

*And thou ſhalt be only oppreſſed and ſpoiled evermore.*] One Oppreſſion followed upon another, (as the ſame Dr. *Jackſon* obſerves,) and ſuch Rapines were committed in ſeveral Places upon them, as only made Way for new ones, even when the ſupreme Powers endeavoured to hinder them.

*And no Man ſhall ſave thee.*] This was ſo remarkably fulfilled in theſe Parts of the World, that the Magiſtrates who had a Mind in many Places to preſerve them from ſuch Outrages, as none but *Jews* can juſtify, durſt not venture to appear for their Reſcue. And thoſe that did take them into their Protection, were the Inſtruments of their further Wrongs, by grievous Exactions for the Maintenance of the War undertaken in their Defence. So ſtrangely (as that excellent Perſon forenamed ſpeaks, *Cap.* 29.) did the Wiſdom of God bring that to paſs, which his Servant *Moſes* hath foretold in this Verſe, *No Man ſhall ſave thee*: For *even Succour itſelf turned into their Sorrow*; *and it is hard to ſay, whether Mens Purpoſes for their Good, or for their Evil, brought greater Plagues upon them.* Thus it was before their firſt Captivity; *Pharaoh* King of *Egypt* came to help them, but was not able, *Jerem.* xxxvii. 7. xlvi. 17.

Ver. 30. *Thou ſhalt betroth a Wife, and another Man ſhall lie with her.*] Take her away from thee, before thou canſt conſummate the Marriage. This was a ſore Affliction, for all Nations accounted it a ſingular Bleſſing to compleat a Marriage; and on the contrary, a Curſe to be defeated of ſuch delightful Hopes. Whence *Callimachus* in his Hymn to *Apollo*, promiſing many Bleſſings to the Youths, who ſung and danced before his Altar, mentions this in the firſt Place, *Ver.* 14.

*Εἰ τελέειν μέλλουσι γάμον* ———

That he would be with them, and proſper them, if they were to be married.

*Thou ſhalt build an Houſe, and thou ſhalt not dwell therein.*] But another take Poſſeſſion of it, *Zephan.* i. 13.

*Thou ſhalt plant a Vineyard, and ſhalt not gather the Grapes thereof.*] So we rightly tranſlate the *Hebrew* Word, which (as the Margin notes) is, thou ſhalt not *prophane* or *make common* the Grapes thereof; which was not to be done till the fifth Year after the Plantation. Before which Time God threatens another ſhould enter into it, and enjoy the Fruits thereof.

Ver. 31. *Thine Ox ſhall be ſlain before thine Eyes, and thou ſhalt not eat thereof; thine Aſs ſhall be violently taken away from before thy Face, and ſhalt not be reſtored to thee,* &c.] All theſe are but particular Inſtances of their grievous Oppreſſions in all Countries, where their Goods have been confiſcated, the Bills of Debts owing to them all cancelled. Of which the ſame pious and learned Perſon, Dr. *Jackſon*, gives ſeveral Inſtances in the forenamed *Chapter*.

Ver. 32. *Thy Sons and thy Daughters ſhall be given unto another People.*] This was litterally fulfilled, when the *Jews* were baniſhed out of *Portugal*, in the Time of King *Emanuel*; who ordered their Children under nineteen Years of Age to be taken from them, and brought up in the Chriſtian Religion. When Infants alſo were torn from their Mothers Breaſts, with far more Grief and Sorrow, than they had at their coming out of their Womb: And many hundred Years before that, when the *Goths* were Lords of *Spain*, and ſuffered no Parents to have any Commerce with their Children after the Seventh Year of their Age, but by publick Decree they were committed to Chriſtians to be educated by them, who married them to their own Sons and Daughters. See the ſame Dr. *Jackſon*, *Chap.* 28. *Paragr.* 1, 2.

*And thine Eyes ſhall look, and fail with longing for them all the Day long.*] Their Women filling the Heavens with more hideous Shrieks than the *Egyptians* did, when all their Firſt-born were ſlain in the Night. For theſe were bereft at once of all their dear Children in the open Sun, in vain begging to have them reſtored to them. And to increaſe their Calamity, (as that excellent Perſon obſerves, *Cap.* 29. *Paragr.* 15.) many *Moors* profeſſing *Mahometiſm*, were tranſported out of *Portugal* at the ſame Time, without ſuch Violence offered to them. What was the Reaſon? (ſaith he.) God would have a manifeſt Diſtinction made between the *Jews* and other People, that this Prophecy might be fulfilled.

*And there ſhall be no Might in thy Hand.*] Either to protect, or to reſcue them from Violence. Where I cannot but take notice, with the ſame Doctor, that the *Moors* then had ſome Power in their Hand, which moved the *Portugals*, perhaps, to abſtain from ſuch Uſage of them, leſt the Report of it coming to the *African* Mahometans, they might attempt to avenge their Wrongs. But theſe wretched *Jews* had no Power any where, none to avenge their Injuries; which God had ordained they ſhould ſuffer at all Times, and in all Places whereſoever they came, without Redreſs.

Ver. 33. *The Fruit of thy Land, and all thy Labours ſhall a Nation, which thou knoweſt not, eat up.*] This was remarkably fulfilled, when *Salmaneſer* came and diſpoſſeſſed the ten Tribes; and when *Nebuchadnezzar* carried the other two Tribes away, and placed other People in their Room.

There were many ſtrange People alſo among the *Romans*, who devoured their Labours, before their laſt Deſtruction by *Titus*. And ever ſince they have been ſubject to Depredations of various Sorts; having ſcraped up Riches, with great Care, which have often fallen into the Hands of Strangers. Particularly in the Time of the famous *Cruſado's*, when divers Nations marched in great Numbers to recover the Holy Land from Infidels, their Buſineſs was in their Way to rob and ſpoil the *Jews*, and to make great Slaughter of them, as both *Jewiſh* and Chriſtian Writers witneſs; particularly the Author of *Schalcheleth Hakkabala*, and our *Matthew Paris*.

*And thou ſhalt be only oppreſſed and cruſhed alway.*] That they ſhould not only ſometimes, or in ſome Ages, or in ſome one or few Kingdoms, but always, in every Kingdom whither they removed, (as he ſpeaks, *Ver.* 25.) ſuffer ſuch Violence and Wrong, as no other People hath done, muſt needs be thought to proceed rather from divine Juſtice than Mens Inclination to Injuſtice. Which could not but have varied with the Diverſity of Times and Places, and the ſeveral Diſpoſitions of Parties, among whom they have been diſperſed. And yet the brief Enumeration of their particular Spoils and hard Uſage, which Dr. *Jackſon* makes in the forenamed Chapter, (whoſe Words theſe are, in the Beginning of it,) throughout the moſt civil and beſt-governed States of *Europe*, will abundantly confirm the Truth of *Moſes*'s Words in this Place, *Thou ſhalt never but ſuffer Wrong and Violence alway*, as our old Tranſlation hath it. The ſame is lately obſerved by an eminently learned Perſon, *J. Wagenſeil*, in his Confutation of *R. Lipman's Carm. Memoriale, p.* 241. where he takes notice, that the *Jews* no ſooner have grown rich, and by Degrees become conſiderable in any Country, but ſome great Calamity hath befallen them. This the attentive Conſideration of their Hiſtory will juſtify particularly, as he obſerves in *France*, *Spain*, and *England*; God not ſuffering them to be quite deſtroyed, like the *Amalekites*, *Jebuſites*, and *Philiſtines*, of whom no Footſteps remain, but be ſcattered and toſſed about through all Chriſtian Countries, (for a Teſtimony to the Truth of our Religion,) and there only *oppreſſed*, *cruſhed*, and *ſqueezed*, as *Moſes* here foretold. One Inſtance of which ſore *Oppreſſion* I cannot forbear to add out of *Schebet Jehuda*, where *R. Solomon Virgæ* confeſſes what great Miſeries they have been expoſed unto, by Perſons pretending to be their *Meſſiah*, who have drawn the Hatred of all Nations upon them; particularly in *Perſia*, he ſaith, they were moſt lamentably handled upon this Score, being not only ſtripp'd of all, but forced to go about like Dogs, with a great Clog of Wood bound to their Necks, which expoſed them to the Scorn and Laughter of all Men: For while ſome threw it behind their Backs, others would come and throw it down before their Feet; ſome dragging them backwards, and others cruelly beating them with it. This one told him who ſaw it.

Ver. 34. *So that thou ſhalt be mad for the Sight of thine Eyes, which thou ſhalt ſee.*] So they were, (as the forenamed Doctor obſerves, *Chap.* 29. *Paragraph* 6, 15.) when their Children were taken from them in *Portugal*. For ſome, being not able to reſcue or diſpatch them, killed themſelves; others, who had better Opportunity, drowned their Children in Wells or Ditches. And here in *England*, one of their learned *Rabbins* perſuaded four hundred of his Company, beſieged with him in a ſtrong Tower by the furious Multitude, to cut their own Throats, rather than fall into their Enemies Hands; himſelf confirming his Doctrine, by cutting his Wife's Throat firſt, then his Children, and laſtly killing himſelf. And thus in the Time of the forementioned *Cruſado's*, the Soldiers made ſuch dreadful Havock of the *Jews* as they went along to the Holy Land, that many of them made themſelves away out of Deſpair; as their own Authors, *R. Gedaliah* and *David Ganz* tell us *ad An.* 1096.

Ver. 35. *And the* Lord *ſhall ſmite thee in the Knees, and in the Legs, with a ſore Botch, that cannot be healed,* &c.] This is the ſame Word in the Hebrew [*Schechin,*] which is uſed *Ver.* 27. called the *Botch of Egypt*, and here *an evil Botch*, that is, a very grievous Breaking out; which began in thoſe lower Parts, and ſo ſpread (being incurable, and by no Means to be ſtopp'd) from the Sole of the Feet, unto the Crown of the Head.

Ver. 36. *And the* Lord *ſhall bring thee, and the King which thou ſhalt ſet over thee, unto a Nation which neither thou nor thy Fathers have known.*] This may ſeem to have been fulfilled literally, only when *Jehoiachin* was carried away Captive to *Babylon*, 2 *Kings* xxiv. 15. and afterwards *Zedekiah*, xxv. 7. *Jerem.* xxxix. 7. lii. 11. For when they returned, they had no more any Kings. But the latter Part of theſe Words [*a Nation which neither thou nor thy Fathers have known*] may incline us to extend this Threatning as far as to their laſt Diſperſion by the *Romans*. Since which they have been driven into ſeveral Countries, far leſs known to them than *Babylon* was, (with which they had Correſpondence before their Captivity thither, 2 *Kings* xx. 12, &c.) And though they have had no King, yet they have ſet over themſelves Rulers and Governors, who may be comprehended under that Name.

*And there thou ſhalt ſerve other Gods, Wood and Stone.*] Either ſottiſhly following the Example of the Country to which they were carried, *Jerem.* xliv. 17, 18. or being compelled thereunto by their cruel Tyranny, *Dan.* iii. 6. The Author of *Schebet Jehuda* obſerves, that this was the juſt Puniſhment of their Folly in running after Idols, that they were ſent into other Countries to worſhip thoſe Gods which they were ſo fond of in their own. And he refers it particularly to the Time of the Captivity of *Babylon*; in which they continued Seventy Years, according to the Number of Years wherein thoſe Planets, whom they had worſhipped, finiſhed their Courſe: For *Saturn*, as he computes, finiſhes his in one and twenty, *Jupiter* in as many; and ſo he proceds with the reſt, which make up that Number. But this is too curious an Obſervation, and the *Jews* have little Skill in Aſtronomy; therefore I paſs it by, and only obſerve that *Manaſſeh ben Iſrael* alſo underſtands this of the *Babylonian* Captivity; for all the Puniſhments mentioned from *Ver.* 15. to *Ver.* 49. were fulfilled under the firſt Temple, and after the Ruin of it, till the Building of the ſecond; which, though it be not exactly true, (ſome of theſe Predictions having been more completely fulfilled, as I have ſhewn, in After-Times,) yet is it reaſonable to think, that this Threatning particularly belongs to what they ſuffered in *Babylon*; the very ſame Calamity being again threatened in the *ſixty-fourth Verſe*, where I ſhall ſhew it belongs to their preſent Condtion.

Ver. 37. *And thou ſhalt become an Aſtoniſhment.*] Their Neighbours, he means, who ſaw or heard of the Greatneſs and Strangeneſs of their various Plagues, ſhould be diſmay'd at the Sight, or Report of them; wondering that a People, who had been ſo flouriſhing, ſhould be made ſo exceeding deſolate. See 1 *Kings* ix. 8. *Jeremiah* xviii. 16. xix. 8.

*A Proverb and a By-Word among all Nations whither the* Lord *ſhall lead thee.*] So that when Men would expreſs one extreamly vile, they ſhould ſay he was a *Jew*. The ſame is threatened by God when he appeared to *Solomon*, 1 *Kings* ix. 7. and by *Jeremiah* xxiv. 9. which it is likely was fulfilled at their firſt Captivity into *Babylon*; (See *Lament.* ii. 15, 16.) but hath been notoriouſly fulfilled in their laſt Captivity, (as they call it,) ſince the Deſtruction of *Jeruſalem* and their Temple by the *Romans*: For here in *England*, (from whence they have been baniſh'd above three hundred Years,) their Name ſerves as a perfect Meaſure, (to uſe the Words of Dr. *Jackſon*, *B.* I. on the *Creed*, *Chap.* 30.) to expreſs the Height of Impiety in any Agent, or the Depth of an abject, worthleſs, forlorn Condition in any Patient. Better we cannot expreſs the moſt cut-throat Dealing, than thus, *You uſe me like a Jew*; or, *none but a Jew would have done this*. And when in common Speech we exaggerate Wrongs done to the moſt odious or deſpiſed People among us, we ſay, *I would not have done ſo to a Jew*.

Ver. 38. *Thou ſhalt carry much Seed out into the Field, and ſhalt gather but little in.*] This was fulfilled before they were carried Captive to *Babylon*, when God frequently ſent ſore Famine upon them, as we read in the Prophet *Iſaiah* lii. 19. and *Jeremiah* xiv. 1, 2, 3, &c. and is often threatened by *Ezekiel* among other terrible Judgments, and by *Jeremiah* himſelf, xxix. 17, 18.

*For the Locuſt ſhall conſume it.*] They were a great Plague in thoſe Countries, falling ſometimes in ſuch vaſt Numbers, (from whence they had the Name of *Arbe*,) that they covered the whole Face of the Earth, and devoured every green Thing: For ſo another of their Names imports, which is *Chaſil*, coming from *Chaſal*, which ſignifies to *conſume* and eat up; which they did ſo entirely, that they were look'd upon by all People, as a Plague ſent by God, and are therefore called by *Joel* his *Army*, ii. 25. So not only the *Hebrews*, but the *Arabians*, eſteemed them; who ſay, that ſome of them on a Time fell before their Prophet, as he ſat at Meat, with this Inſcription on their Backs; *I am* God, *and there is none other beſides me, the* Lord *of Locuſts, who nouriſh them; and, when I pleaſe, ſend them forth, that they may be Food for the People; and, when I pleaſe, that they may be their Plague,* *by eating up their Food.* See *Bochartus*, in his *Hierozoicon*, *Pars* II. *Lib.* IV. *Cap.* 6.

Ver. 39. *Thou ſhalt plant Vineyards, and dreſs them.*] Take a great deal of Care and Pains about them, after they are planted, to make them fruitful.

*But ſhalt neither drink of the Wine, nor eat the Grapes.*] Not enjoy the leaſt Benefit by their Coſt and Labour.

*For Worms ſhall eat them.*] The *Hebrew* Word *Tholaath* is a general Name for all Worms whatſoever: But there is a peculiar ſort that infeſt Vines, which the *Greeks* call ἶπες and ἶκες, as *Bochartus* obſerves, in his *Hierozoicon*, *P.* II. *Lib.* IV. *Cap.* 27. where he takes Notice that the *Latines* call this Worm *Volvox*, and *Convolvulus*; becauſe it wraps and rolls itſelf up in the Buds, and eats the Grapes up when they grow towards Ripeneſs, as the *Roman* Authors explain it.

Ver. 40. *Thou ſhalt have Olive-Trees through all thy Coaſts, but thou ſhalt not anoint thyſelf with the Oil.*] Though the Country abounded with theſe Trees in all Parts of it, they produced nothing but Leaves, and a Shew of Fruit, which came to no Perfection.

*For thy Olive ſhall caſt her Fruit.*] Being blaſted, as the *Hieruſalem Targum* explains it, in the very Bloſſom; or the Buds dropping off for want of Rain; or the Fruit being eaten with Worms. *Maimonides* obſerves, that the Idolaters in thoſe Countries, pretended by certain Magical Arts, to preſerve all Manner of Fruit, ſo that Worms ſhould not gnaw the Vines, nor either Buds or Fruit fall from the Trees, (as he reports their Words out of one of their own Books, which he names;) therefore to deter the *Iſraelites* from all idolatrous Practices, *Moſes* here pronounces that they ſhould draw upon themſelves thoſe very Puniſhments, which they ſtudied by ſuch Means to avoid, *More Nevochim*, *P.* III. *Cap.* 37.

Ver. 41. *Thou ſhalt beget Sons and Daughters, but thou ſhalt not enjoy them; for they ſhall go into Captivity.*] Which is threatened in many Places of the Prophets, and fulfilled in ſeveral Invaſions of their Neighbours; for the *Syrians*, no doubt, carried Captive more than that one little Maid, who waited on *Naaman*'s Wife, 2 *Kings* v. 2. And in other Inroads upon them, till the Captivity of the of the whole Land. This we may be confident was a frequent Calamity, 2 *Kings* xiv. 26. xv. 37, &c. But it was never more remarkably fulfilled, than ſince they crucified our Saviour; their Children having been taken from them, (as I have obſerved before, *Ver.* 32, 34.) and tranſported ſometimes into other Places. And who knows whether many of their Stock, detained by King *Emanuel* of *Portugal*, before mentioned, have not been tranſported into *America*? And whether many of the *Spaniſh* Colonies have not a Mixture of the *Jewiſh* Progeny in them, as Dr. *Jackſon* obſerves? *Manaſſeh ben Iſrael*, I am ſure endeavours, to prove (in his Book called *Spes Iſraelis*) that ſome of the ten Tribes are in *America*; though how they came there, he can give no Account.

Ver. 42. *All thy Trees, and the Fruit of thy Land ſhall the Locuſt conſume.*] So *Onkelos* and the *Hebrew* Writers generally tranſlate the Word *Tzelatzal*; which ſignifies a peculiar Sort of Locuſts which falls upon Trees, as others upon the Fields. And it ſeems to have this Name, becauſe theſe Locuſts come in ſuch thick Clouds, that they darken the Sun; the *Hebrew* Word *Tzalal* ſignifying to *over-ſhadow*. The *Hieruſalem Targum* tranſlates it, *All your Trees, and the Fruits of your Land, ſhall Spoilers poſſeſs.*

I ſuppoſe theſe ſeveral Judgments fell in the Order wherein they are here mentioned in *Ver.* 38, 39, 40, 41, 42. there being firſt a great Dearth, of which we read, 2 *Kings* viii. 1, &c. and *Joel* i. 10, 11, 12, &c. then many Invaſions of their Country, wherein ſeveral were carried Captive by the Bands of *Moab* upon the *Iſraelites*, 2 *Kings* xiii. 20. and of the *Chaldeans*, *Syrians*, and *Ammonites*, who came upon *Judah*, xxiv. 2. And we read expreſly, that before this, in the Days of *Ahaz*, a great Multitude were carried Captive by the *Syrians*, 2 *Chron.* xxviii. 5. After which more Spoilers came upon them in the Days of *Jeremiah* xii. 12. and a new Famine, xiv. 1, &c. in which this forty-firſt *Verſe* may be thought to be fulfilled.

Ver. 43. *The Stranger that is within thee, ſhall get up above thee very high, and thou ſhalt come down very low.*] There is no ſorer Puniſhment to a proud People, than to ſee thoſe who are not only their Inferiors, but much beholden to them, (as all Strangers were to the *Jews*, among whom they lived meerly by Permiſſion,) get up above them, and become their Superiors. But ſo it was, that the *Jews*, by their fooliſh Endeavours to advance themſelves, raiſed a meer Stranger to the higheſt Dignity, who humbled them into the loweſt Condition. For this (as that excellent Perſon I have often mentioned obſerves) may be applied to *Veſpaſian*, who was appointed to command in the Wars againſt the *Jews*, and being a Perſon of mean Birth, and obſcure Family, had no Thoughts of aſpiring to the Imperial Seat; but by the unſeaſonable Deſire of the *Jews* to exalt themſelves above all Nations, they hoiſted him up to the moſt ſublime Pitch of Greatneſs, who was ordained by God to pluck them down from their Seat, and bring them beneath all People. See Dr. *Jackſon*, *Book.* I. on the *Creed*, *Cap.* 23. *Paragraph* 3, 4, *&c.* For he quite extinguiſhed their Glory, which was their Temple at *Jeruſalem*; and likewiſe ſhut up and prophaned the Temple which the *Egyptian-Jews* had built in the Country of *Heliopolis*, after it had ſtood above three hundred Years: But if any one think good thus to apply the Words of this Verſe unto *Veſpaſian*, they muſt not take this for the literal Meaning of them; becauſe it is evident, that by *the Stranger*, is to be underſtood thoſe of other Nations, who lived *among them*; particularly, thoſe Gentiles who were brought into the Country by the *Aſſyrians*, inſtead of the Ten Tribes, as ſome of the beſt of the *Jewiſh* Writers expound it. What the Doctor alſo ſaith, concerning their advancing *Veſpaſian* to the Imperial Dignity, cannot be maintained.

Ver. 44. *He ſhall lend to thee, and thou ſhalt not lend to him; he ſhall be the Head, and thou ſhalt be the Tail.*] Thus the Covenant of God, to exalt this People, and humble their Foes, was quite inverted, as he alſo obſerves, (See *Ver.* 12, 13.) all the Plagues threatened to thoſe who bare Ill-Will to *Sion*, lighting on them and their Friends; and all the Bleſſings promiſed to ſuch as prayed for her Peace, being heaped on thoſe that wrought her Ruin.

Ver. 45. *Moreover all theſe Curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed.*] Theſe Puniſhments, he means, ſhould not ceaſe, but follow one upon another till they had brought them to utter Ruin. Which is ſo evidently fulfilled, that would but the *Atheiſts* conſider it, and lay it to Heart, it would wring from them a Confeſſion of the Truth of what theſe Divine Oracles have uttered, That *this was a People who had been appointed to Deſtruction.* For though there be a great many of them remaining, in ſeveral Parts of the World, yet they have never been ſuffered to grow into a Nation, but in that Senſe are utterly *deſtroyed*, as *Moſes* here propheſied.

*Becauſe thou hearkenedſt not unto the Voice of the* LORD *thy* GOD, *to keep his Commandments, and his Statutes, which I commanded thee this Day.*] It hath manifeſtly appeared the Hand of GOD is very heavy upon them for their Diſobedience to him, there being no other Reaſon, why they who were once ſo favoured by him, ſhould be ſo long as they have been more miſerable than any other People.

Ver. 46. *And they ſhall be upon thee.*] That is, the Curſes before mentioned ſhould remain fixed upon them, and continue unremoved from Age to Age.

*For a Sign, and for a Wonder.*] That all Men may take Notice of them, and look upon them as extraordinary Tokens of GOD's high Diſpleaſure, and take Warning thereby to beware of their Infidelity and Diſobedience: For, as that great Man often ſaith, *No Sign can be given equivalent to the Deſolation of the Jewiſh Nation, and their continuing ſtill baniſhed from their own Land, and miſerably treated in all other Countries.*

*And upon thy Seed for ever.*] All the World may clearly ſee (to uſe his Words again) that the GOD of their Fathers hath caſt them off, they having no Signs or Badges of his ancient wonted Favours, whilſt innumerable Marks and Scars of his fearful Indignation againſt their Fathers remain unhealed in their Children, after more Generations than their Anceſtors had of Proſperity in the promiſed Land.

Ver. 47. *Becauſe thou ſervedeſt not the* LORD *thy* GOD *with Joyfulneſs and Gladneſs of Heart for the Abundance of all Things.*] Or, *In the Abundance of all Things*; for this is oppoſed to the Hunger and Thirſt *in which* (he ſaith in the next Verſe) *they ſhould ſerve their Enemies*, as a Puniſhment for their wanton Abuſe of GOD's Mercies. Which being ſo exceeding great, juſtly required not only their Obedience, but Cheerfulneſs and Delight therein.

Ver. 48. *Therefore ſhalt thou ſerve thine Enemies, which he ſhall ſend againſt thee.*] He doth not call the LORD *their* GOD, as he did before, now they were abandoned by him for their Sins.

*In Hunger, and Thirſt, and Nakedneſs, and in Want of all Things.*] This ſhews what he meant before by *Abundance of all Things*, plentiful Proviſion of Food and Raiment, and all other Things belonging to the Comfort of Life.

*And he ſhall put a Yoke of Iron upon thy Neck.*] The Loſs of Liberty was as great a Miſery as any other, which ended alſo in hard Servitude. And it was but juſt, that they ſhould be Slaves in the Land of their Enemies to cruel Maſters, who would not, in their own Country, ſerve ſo gracious and loving a Father as the LORD their GOD.

*A Yoke of Iron.*] Signifies an unſupportable Yoke, which could not be broken. See *Jerem.* xxviii. 13, 14.

Ver. 49. *And the* LORD *ſhall bring a Nation againſt thee from far.*] This evidently belongs to the *Romans*, as *Manaſſeh ben Iſrael* acknowledges; who thinks, that at this Verſe begins his Prophecy of their Calamities under the ſecond Temple, as in the foregoing he deſcribes their Calamities under the firſt. And in this, I think, he ſaith right, That there is ſcarce any Thing mentioned in the following Part of this Chapter, but what relates to what they ſuffered under the ſecond Temple, (as he ſpeaks,) and ſince its Deſtruction; though I cannot ſay, as he doth, of the foregoing Part of it, that it was fulfilled in the Calamities which befel them under the firſt Temple; for many Things were never ſo compleatly fulfilled, as ſince they crucified our Saviour.

*From the End of the Earth.*] This ſhews he ſpeaks of the *Romans*, rather than of the *Chaldeans*, who did not come *from far*, much leſs from the *End of the Earth*; but out of the *North* Country, which was not very far diſtant from *Judea*: Whereas the *Romans*, by whom they were laſt deſtroyed, came literally *from far*, and from the *End of the Earth*; particularly *Julius Severus* was called by the Emperor *Adrian* to their Deſtruction out of this Iſland of *Britain*; wherein *Veſpaſian* alſo had given great Proof of his Conduct. And *Adrian* himſelf, and *Trajan*, by whom they were ſtill more cruſhed, after *Veſpaſian* had deſtroyed their City and Temple, were both *Spaniards* by Birth. And, therefore, *Manaſſeh ben Iſrael* ſays peremptorily, in his Book *de Termino Vitæ*, (*Lib.* III. *Sect.* 3.) this is to be underſtood of the Soldiers in *Veſpaſian*'s Army, which he brought out of *England*, *France*, and *Spain*, and other remote Parts of the World.

*As ſwift as the Eagles.*] Which every one knows the *Romans* carried in their Enſigns. And theſe Birds are obſerved to fly upon their Prey with great Force and Violence; to whom, therefore, fierce Soldiers (ſuch as the *Romans* were) are compared, when they ſet upon their Enemies. So *Homer* deſcribes *Achilles* falling upon the *Trojans*,

Αἰετοῦ οἴματ᾽ ἔχων ————

in *Iliad* Φ, where οἴματα ſignifies ὁρμήματα, *furious Aſſaults*, as the Scholiaſt interprets it. And ſo he ſpeak concerning *Hector*, *Iliad* x. As *David* alſo ſpeaks of *Saul* and *Jonathan*, 2 *Sam.* i. 23. and the *Chaldeans* are ſo deſcribed, coming againſt *Jeruſalem*, *Jerem.* iv. 13. xlviii. 40. xlix. 22. *Lament.* i. 19. *Ezek.* xvii. 3. and ſee *Dan.* vii. 4. and *Bochartus*, in his *Hierozoicon*, *Pars* I. *Lib.* II. *Cap.* 9. *P.* II. *Lib.* II. *Cap.* 2.

*A Nation whoſe Tongue thou ſhalt not underſtand.*] The *Roman* Tongue was more ſtrange to them than the *Chaldean*, eſpecially the Language of many Nations, of which the *Roman* Army was compoſed; and being a People whom their Anceſtors, perhaps, never heard of. Dr. *Jackſon* juſtly looks upon the Deſtruction and general Deſolation of their Country, made by the *Romans* and their Tributaries in theſe Weſtern Parts of the World, as an everlaſting Monument of the Truth of *Moſes*'s Prophecy, in this and in the following Verſes.

Ver. 50. *A Nation.*] This Word *Nation* being uſed thrice in this and the foregoing Verſe, *Manaſſeh ben Iſrael* (in the Place forenamed,) is ſo critical, as to obſerve, that this Repetition ſhews *Jeruſalem* was to ſuffer thrice by the *Roman* Power: *Firſt*, in the Time of *Pompey*; and *ſecondly*, when *Soſius* came to the Aſſiſtance of *Herod* againſt *Antigonus*; and, *thirdly*, when it was beſieged and overturned by *Veſpaſian* and his Son *Titus*.

*Of a fierce Countenance.*] So we tranſlate this Phraſe, *Daniel* viii. 23. which, in the *Hebrew*, is a *ſtrong* or *hard Face*. Accordingly we tranſlate it *impudent*, (or, in our Language, *brazen-faced*,) *Prov*. vii. 13. and *hard*, *Prov*. xxi. 29. and *bold of Face*, *Eccleſ*. viii. 1. All which ſet forth a People ſtern, fierce, undaunted, cruel, and hard-hearted; that had neither Mercy nor Modeſty, but inflexibly purſued their Deſigns; which is the true Character of the old *Romans*.

*Which ſhall not regard the Perſon of the Old, nor ſhew Favour to the Young.*] Theſe are wont to be pitied, being unable to hurt others; but in their Wars with the *Jews*, the *Romans* ſpared no Body, their Rage and Fury extinguiſhing all Reverence to gray Hairs, and all Tenderneſs to young Babes.

Ver. 51. *And he ſhall eat the Fruit of thy Cattle, and the Fruit of thy Land, until thou be deſtroyed.*] For they brought ſuch vaſt Armies, as devoured all the Proviſions in the Country.

*Which alſo ſhall not leave thee Corn, Wine,* or *Oil, or the Increaſe of thy Kine, or Flocks of thy Sheep, until he have deſtroyed thee.*] He repeats it again, in more particular Words, to ſet forth the Deſolation to be ſo great, that nothing ſhould remain for their Support.

Ver. 52. *And he ſhall beſiege thee in all thy Gates.*] The Country being waſted, the *Jews* fled into their fenced Cities, where they had laid up ſome Proviſions, to enable them to hold out a Siege.

*Until thy high and fenced Walls come down, wherein thou truſteſt, throughout thy Land.*] This was literally fulfilled by the *Romans*, to whom the beſt fortified Places were forced to yield, as may be ſeen in *Joſephus* his Hiſtory of the *Jewiſh War*, which is the beſt *Commentary* on this Part of the Prophecy. The Walls of *Jeruſalem* particularly were razed by *Pompey*; and *Soſius* took it again by Force in the Time of *Auguſtus*. But *Tacitus* tells, That the *Jews* took ſuch Advantage of the Covetouſneſs of *Claudius*, that they purchaſed of him the Liberty to fortify their City again; which they did ſo well, that *they truſted*, as *Moſes* here ſpeaks, to its Strength; which was ſo great, that *Titus* could not take it but by a long Siege, which concluded in its utter Ruin.

*He ſhall beſiege thee in all thy Gates, throughout all the Land which the* LORD *thy* GOD *hath given thee.*] He repeats it again, that they might not think to find Security in any Place whatſoever, though never ſo ſtrongly fortified, and well provided with all Things neceſſary for its Defence.

Ver. 53. *And thou ſhalt eat the Fruit of thine own Body, the Fleſh of thy Sons, and of thy Daughters, which the* LORD *thy* GOD *hath given thee, in the Siege, and in the Straitneſs wherewith thine Enemies ſhall diſtreſs thee.*] This was fulfilled to a Tittle by *Veſpaſian* and his Son *Titus*; who after they had vanquiſhed them in the Field, begirt them ſo cloſe in *Jeruſalem*, that they could not ſtir out, and rather than ſurrender, periſhed by a lamentable Famine. For there were vaſt Multitudes of People ſhut up in the City, which run thither from all Parts for Safety; who brought the Famine ſooner upon them, and made it more ſevere when it came. If we may believe *R. David Ganz*, it was furthered alſo by a Fire, which the ſeditious People kindled, whereby fourteen hundred Magazines were conſumed, ſtored with Proviſions to ſerve two hundred thouſand People for twenty Years. For this he quotes *Joſephus*; though no ſuch Thing is to be found him.

Ver. 54. *So that the Man that is tender and very delicate among you.*] The two *Hebrew* Words for *tender* and *delicate*, ſignify a Man that had lived in Pleaſure, and fared daintily, like the rich Man in the Goſpel.

*His Eye ſhall be evil toward his Brother, and towards the Wife of his Boſom,* &c.] Grudge every Bit which he ſees his neareſt Relations eat, being ready to ſnatch it out of the Mouth of his dear Conſort and Children, and put it into his own: For this is the Effect of a ravenous Hunger.

*And toward the Remnant of his Children which he ſhall have.*] This imports that they ſhould ſee many of them die in the Siege: For Famine forced them to feed on bad Food, and that bred Peſtilential Diſeaſes, which ſwept away many; and increaſed ſtill more by the Carcaſes of thoſe that were famiſhed. If any Credit may be given to one of their own Authors, *David Ganz*, there were above an hundred and ſixteen thouſand dead Bodies of the rich and honourable Men of *Jeruſalem*, carried out at one Gate of the City, which was that of the *Brook Kedron*, beſides thoſe which were carried out at other Gates, and thrown over the Walls: And this he pretends to have out of *Minchas*, the Son of *Seruk*, who was a faithful Regiſter in that City. *Joſephus* mentions almoſt the ſame Number, *Lib.* VII. *de Bello Judaico*, *Cap. ult.*

Ver. 55. *So that he ſhall not give to any of them of the Fleſh of his Children whom he ſhall eat.*] This is a Deſcription of the ſoreſt Famine, which forced them, after they had eaten up their Horſes, Dogs, Cats, and ſuch like Creatures, and their very Belts and Shoes, to eat even their own Children; which Fathers, who uſed to live deliciouſly, *Moſes* propheſies, ſhould eat up themſelves privately, and let none ſhare with them.

*Becauſe he hath nothing left in the Siege, and in the Straitneſs wherewith thine Enemies ſhall diſtreſs thee in all thy Gates.*] They were ſo ſorely pinch'd with Famine in a long Siege, that they had nothing elſe remaining, but their own Offspring, and one another, wherewith to ſatisfy their Hunger. *Joſephus* obſerves (*Lib.* VII. *de Bello Judaico*, *Cap.* 18.) that *Jeruſalem* had been taken five Times before this; but never ſuffered ſo dreadfully as by *Titus*; whom the *Talmudiſts* therefore call by the Name of *Impious*: Which *Epithet* belonged rather to themſelves, who having *with wicked Hands* (as St. *Peter* ſpeaks) crucified and ſlain their Redeemer, were, by the juſt Judgment of GOD upon them for their Infidelity, hardened in an obſtinate Belief and Expectation of a Deliverer from the *Romans*, till they were reduced to thoſe Extremities.

Ver. 56. *The tender and delicate Women among you, that would not adventure to ſet the Sole of her Foot upon the Ground, for Delicateneſs and Tenderneſs.*] A Deſcription of the greateſt Softneſs and Delicacy; which both the *Chaldees* expreſs by a Word that ſignifies the niceſt Motion, and going ſo ſlow a Pace, as if they were loth to touch the Ground. See *Bochartus*, in his *Phaleg. Lib.* IV. *Cap.* 19.

*Her Eye ſhall be evil toward the Husband of her Boſom, and toward her Son, and toward her Daughter.*] This is only an higher Inſtance of the cruel Effects of their Diſtreſs by Famine: For Women, eſpecially of the better Sort, are naturally more tender and pitiful than Men, and have the moſt paſſionate Love to their Children; which *Moſes* here propheſies ſhould be quite extinguiſhed by Hunger. And it was literally fulfilled, both in the Siege of *Samaria*, wherein a Woman boiled her Son, 2 *Kings* vi. 28, 29. as a Man did in the firſt Siege of *Jeruſalem* by the *Babylonians*, *Baruch* ii. 3. and ſee *Lament.* ii. 20. iv. 10. But never ſo exactly fulfilled as in the laſt Siege by the *Romans*, when a noble Woman (which fully anſwers to this Prophecy, ſuch Perſons being very delicate) did the very ſame, as *Joſephus* relates in his Book of the *Jewiſh Wars*, *Lib.* VII. *Cap.* 8. A moſt unnatural Fact, as he obſerves, which was never committed, either by *Greek* or *Barbarian*; and which he would not have related, becauſe it might ſeem incredible, if there had not been many Witneſſes of it beſides himſelf.

Ver. 57. *And toward her Young-one, that cometh out from between her Feet.*] Toward her new-born Babe, which is wont to be welcomed into the World with great Joy; but in this Siege diſpatched out of it, to aſſwage the Rage of their Hunger. In the *Hebrew*, (as we take Notice in the Margin,) the Word we tranſlate *Young-one*, properly ſignifies the *After-Birth*: And ſo the LXX. tranſlate it, τὸ χόειον. Which makes this Paſſage moſt plain; that their Hunger ſhould make them ſo unnatural, as firſt to eat the After-Birth which came from them, and then the Child which was wrapped in it.

*And towards her Children, which ſhe ſhall bear.*] The reſt of their Children, whoſe Cries for Food they had no Way to ſtop, but by killing them, and making them their own Food. So it follows in the next Words.

*For ſhe ſhall eat them for want of all Things.*] Having nothing elſe left to eat: For they had devoured, not only the Leather of their Girdles, and their Shoes, and which covered their Shields, but the very ſtale Dung of Oxen, and ſuch Things as the moſt ſordid of all living Creatures would not eat. See *Joſephus*, *Lib.* III. ἁλώσεως, *Cap.* 16. *Lib.* VII. *Cap.* 7.

*Secretly.*] It was not done ſecretly for any other Reaſon, but leſt any Body ſhould have a Share with them, and ſo make their Hunger return the ſooner: And yet it was a hard Matter to conceal what they had done of this Kind; for the ſeditious People preſently ſmelling there had been ſomething boiled, got into the Houſe, when ſhe had eaten one Half of her Child, and found the other Half, which ſhe had left till another Time; of which ſhe invited them to eat.

*In the Siege and Straitneſs.*] Theſe two Words which are uſed here, and *Ver.* 53, and 55. may both relate to the grievous Miſeries they ſhould endure, when they were beſieged, (*Ver.* 52.) and may be tranſlated, *in the Preſſure and Straits* wherewith thine Enemies, &c.

*Wherewith thine Enemies ſhall diſtreſs thee in thy Gates.*] We have not ſuch an Account of their Diſtreſs in other Cities, as we have of what they ſuffered in *Jeruſalem*; where ἄπειρον πλῆθος, an innumerable Multitude periſhed by Famine, (as *Joſephus* tells us, *Lib.* VII. ἁλώσεως, *Cap.* 7.) and ineffable Calamities thereupon happened: For in every Houſe, where the leaſt Shadow of Food appeared, a War immediately began; and the deareſt Relations fell to Blows, ſnatching away from each other the miſerable Supports of Life. Nor would they let thoſe that were dying expire quietly, not believing what they affirmed, when they told them they had no Food in their Houſes; but the Cut-Throats came and ſearched their very Boſoms, as they lay drawing their laſt Breath, whether they had not there hid ſome Food.

Ver. 58. *If thou wilt not obſerve to do all the Words of this Law, which are written in this Book.*] Among which thoſe Words are moſt remarkable, xviii. 15, 18, 19. *A Prophet ſhall the* Lord *thy* God *raiſe up unto thee, like unto me, unto him ſhall ye hearken*, &c. *Whoſoever will not hearken unto the Words which he ſhall ſpeak in my Name, I will require it of him.*

*That thou mayeſt fear this glorious and fearful Name, the* Lord *thy* God.] That is, fear the great Lord of Heaven and Earth, and their ſpecial Benefactor, who is moſt glorious in himſelf, and to be moſt humbly reverenced by us: For the *Name of* God, is God himſelf; from whence it is that he is ſometimes called Haschem, *the Name*, *Lev.* xxiv. 11. This ſhews the Reaſon why *Moſes* repeats this Name the Lord thy God ſo often as he doth in the Preface to this Book, *Chap.* vi, vii, viii, ix, &c. In ſome of which there is ſcarce a Verſe wherein we do not meet with theſe Words, and it is ſometimes repeated no leſs than *three* Times in one and the ſame Verſe, xii. 18. xvi. 15. that God might be in all their Thoughts, and the Fear of him might poſſeſs their Hearts.

Ver. 59. *Then the* Lord.] If they ſtill perſiſted in their Infidelity and Diſobedience, after *Jeruſalem* and the Temple were deſtroyed, and ſuch unheard of Calamities as they had ſuffered during the Siege of that Place, he threatens to bring upon them more aſtoniſhing Judgments.

*Will make thy Plagues wonderful, and the Plagues of thy Seed, even great Plagues, and of long Continuance.*] Though their great Plagues, under *Veſpaſian*, by Famine, Sword, and Peſtilence, had leſſened their Numbers exceedingly, yet by the Time of *Trajan* and *Adrian*, they had, like Traitors taken for a while from the Rack, (to uſe Dr. *Jackſon*'s Words,) recovered Strength enough to be put to greater Torture; for then they were made a Spectacle to the World of the Divine Vengeance again, which they brought upon themſelves by their Rebellion; and ſhewed therein their natual Strength, by their grievous lingering Pains in dying: For not only in *Meſopotamia*, and in *Cyprus*, but eſpecially in *Cyrene*, and throughout all

*Egypt*, they broke out into ſuch Outrages, ὥσπερ ὑπὸ πνεύματος δεινοῦ τινὸς καὶ στασιώδους, as if they had been poſſeſſed with ſome fierce and ſeditious Spirit, (as *Euſebius* ſpeaks, *Lib.* IV. *Eccleſ. Hiſt. Cap.* 2.) whereupon *Marcius Turbo* was ſent againſt them, and ſetting upon them both by Sea and Land with Horſe and Foot, made a vaſt Deſtruction of them. See *Dion*, *Lib.* LXVIII. and *Xiphilinus*, who decribe their Slaughter to have been ſo great, that now was fulfilled (as the forenamed Dr. *Jackſon* thinks) what *Moſes* foretold in this Place, *The* Lord *will make thy Plagues wonderful, great Plagues, and of long Continuance.* And indeed *Euſebius* ſaith in the forenamed Place, that *Turbo* deſtroy'd many Thouſands of them, πολλαῖς μάχαις ἐν οὐκ ὀλίγῳ τε χρόνῳ, &c. *in many Battles, and in no ſmall Time ; the War being protracted a great while, to compleat their Deſtruction.* And the Application of this Prophecy to this Time may be confirmed by a ſtrange Relation which we meet withal in their own Books: For in the *Hieruſalem Talmud*, one of their *Doctors* tells us, that when *Trajan* came upon them with his Army, they were reading theſe very Words of the Law, *Ver.* 49. *the* Lord *ſhall bring a Nation againſt thee from far, from the Ends of the Earth*, &c. which he underſtanding, (having ask'd them what they were doing,) he cried out, *Here is the Man*, (pointing to himſelf,) *who am come five Days ſooner than I intended.* And immediately compaſſing them about with his Legions, ſlew them all. Then he went to their Wives, and offered them Mercy, if they would ſubmit themſelves: But they reply'd, *What thou haſt done to the Ground, do to the Stubble:* So he diſpatched *them* alſo, and ſhed ſo much Blood, that it ran into the Sea, as far as *Cyprus*. At this Time (ſo he concludes his Story) the Horn of *Iſrael* was cut off from *Iſrael*, never to be reſtored into its Place, till the Son of *David* come. This Paſſage I find alledged by *Joh. Benedictus Carpſovius*, out of *Maſſec. Sanhedr.* in Explication of another Matter in *Schickard*'s *Miſchpat. Hammelek*, *Cap.* 3. *Theor.* 10. *p.* 199.

*And ſore Sickneſſes, and of long Continuance.*] Such as Gonnorrheas, Leproſies, and burning Fevers, as the Author of the old *Nitzacon*, ſet forth by *J. Wagenſeil*, explains it, *p.* 131.

Ver. 60. *Moreover, he ſhall bring upon thee all the Diſeaſes of Egypt, which thou waſt afraid of, and they ſhall cleave unto thee.*] The ſame Diſeaſes he foretells ſhould infeſt them in, and after their Deſtruction by the *Romans*, which had done formerly under the *Chaldeans*, and other Oppreſſors, *Ver.* 27. What theſe Diſeaſes were, *Pet. Cunæus*, *Lib.* II. *de Republ. Jud. Cap. ult.* hath expreſſed in theſe Words, *Vitiligines, pſoraſque & tetra ulcera.* &c. Leproſies, Itches, Botches, and foul ſtinking Ulcers, the greateſt Phyſicians have anciently aſcribed to the *Egyptians* and *Syrians*, as Plagues proper to thoſe Nations; unto which Diſeaſes, he obſerves, the *Jews* were ſtrangely obnoxious.

Ver. 61. *Alſo every Sickneſs, and every Plague, which is not written in the Book of this Law, them will the* Lord *bring upon thee, until thou be deſtroyed.*] It had been too long to have ſet down all the Diſeaſes and Calamities that Mankind are ſubject to: But he tells them, they ſhould not eſcape any one of them, though very numerous, and be afflicted with them till their Deſtruction was compleated. For they were of ſuch *long Continuance*, as was ſaid before, and purſued them ſo cloſely whitherſoever they went, that they are no longer a Nation, but a ſcattered, forlorn People, abandon'd and forſaken by him that formerly protected them. Of this they themſelves are ſo ſenſible, that they have confeſſed the Truth of this Part of the Prophecy, in theſe later Ages: For *Solomon ben Virgæ* having related, (in the *fiftieth Section* of his Book, called *Schebet Jehuda*,) how they were tranſported out of *Paleſtine* into *Spain*, and ſo miſerably handled, that not one of a thouſand remained; and then how they were deſtroyed in *Germany* and *France*, where, of innumerable Multitudes, (equal to the Number which came out of *Egypt*,) ſcarce five thouſand ſurvived that Calamity; and what he himſelf ſaw in *Caſtile* and *Portugal*, (where they ſuffered ſuch Things as cannot be expreſſed, nor conceived, by Famine, by Depredations, by Tranſportations, and by being ſold for Slaves, or drowned in the Sea,) he thus at laſt concludes his ſad Story, that they who fled to avoid that dreadful Tempeſt in *Caſtile*, found the Truth of this Oracle, "*Every Sickneſs* "*and Plague which is not written in the Book of* "*this Law, ſhall the* Lord *bring upon thee, till* "*thou be deſtroyed.*"

Ver. 62. *And ye ſhall be left few in Number, whereas ye were as the Stars of Heaven for Multitude.*] The Multitude of the *Jews* killed in the Wars, was equal to the Number of living Men in *Iſrael*, in the Time of King *David*: For *Joſephus* ſaith, that in the Siege of *Jeruſalem* there were deſtroyed, by Peſtilence, Famine, and other Ways, *eleven hundred thouſand*, beſides above *ninety thouſand* carried Captive. For they being come from all Countries to keep the Paſſover, the *whole Nation*, (as his Words are, *Lib.* VII. Ἁλώσεως, *Cap.* 17.) were ſhut up here by a Fate, ὥσπερ εἰς εἱρκτὴν, *as in a cloſe Priſon*, or rather driven thither (as Dr. *Jackſon* ſpeaks) *into a Slaughter-Houſe*, after they had been foiled by the *Romans* in the Field. And yet after this they recovered Strength, (as I obſerved before,) merely to be more tormented, and miſerably deſtroyed: For in the Reign of *Adrian*, (who ſucceeded the Emperor *Trajan*,) they ſhook the *Roman* Empire by their rebellious Commotions, as *Dion*, who lived not long after, relates in his Hiſtory, *Lib.* LXIX. which moved *Adrian* to exerciſe the greater Severity upon them in their Puniſhment, there being ſlain of them in Battles and Skirmiſhes *five hundred and eighty thouſand*, beſides a vaſt Number conſumed by Famine, and Sickneſſes, and Fire, during the Time of this lingering War; which *Julius Severus*, a famous Commander, ſent for on Purpoſe out of *Britain*, deſignedly protracted to a great Length, not being willing to try it out in the Field in one Battle with a deſperate Multitude. And now, as *Moſes* foretold, they were left *few in Number:* For *Dion*, as if he had intended to expound theſe Words, ſaith, that *Severus* ſo beſet and attacked them ſeparately, in ſeveral Parties, *that very few of them eſcaped*; *fifty* of their ſtrongeſt Fortreſſes being utterly razed, and *nine hundred eighty and five* of their moſt noble and populous Towns ſack'd and conſumed by Fire, with the Slaughter of the forementioned Number; inſomuch, that, as his Words are, *all Judea was in a Manner laid waſte, and left as a Deſert.* This we may truly call *the laſt Conflict of this Nation with Death and Deſtruc-*

*tion in their own Land*; out of which they were now almoſt totally expelled.

*Becauſe thou wouldeſt not obey the Voice of the* Lord *thy* God.] Who had ſpoken to them by that great Prophet, his Eternal WORD, promiſed in the *eighteenth* Chapter of this Book, *Ver.* 15, &c. but they would not hearken to him: For which Cauſe he gave them up to liſten unto falſe Chriſts, whom they followed to their Deſtruction; particularly *Barchocheba*, who, in the Time of *Adrian*, took upon him the Title of *their King*, and ſet up his Throne at *Bitter*, in the Tribe of *Benjamin*, which the *Jews* had made their chief Seat, after the Deſtruction of *Jeruſalem*; and had in it, as they pretend, *four hundred* Synagogues. Here the *Romans* made ſuch a Slaughter of them, when they took it, that the *Jews* themſelves cannot find Expreſſions tragical enough to repreſent it. Twice as many, they tell us, periſhed now, as came out of *Egypt*; great Rivers ran with the Blood of the Slain, which (ſay ſome of them) carried great Rocks along with it in the Stream. With theſe, and many other ſuch like hyperbolical Speeches, they themſelves exaggerate their Calamities, as many have obſerved out of *Juchaſin* and *Gittin*, particularly *Conſt. l'Empereur*, in his *Annotations* on *Jacchiades*, *Dan.* xi. 34.

But though now they were *left few in Number* in *Judea*, yet in other Countries where they were diſperſed, they multiplied again, that God's Plagues might continue to be multiplied upon them, and this Prophecy more perfectly fulfilled: For ſome Ages after this, (*Ann.* 1009.) they had ſo incenſed Chriſtian People againſt them, by bringing the *Perſians* upon them, who deſtroyed the Churches dedicated to our Saviour at *Jeruſalem*, that it was reſolved by the common Conſent of all Chriſtians, that no *Jew* ſhould live in their Territories, but be driven out of them throughout all the World. By which Means the greateſt Part of them died of ſeveral Kinds of Death, or made away themſelves, ſo that *vix pauci reſidui fierent in orbe Romano*, there remained but a very few of them in the *Roman* World. They are the Words of *Glauber*, who relates this, *Lib.* III. *Cap.* 7.

Ver. 63. *And it ſhall come to paſs, as the* Lord *rejoiced over you, to do you Good, and to multiply you; ſo the* Lord *will rejoice over you, to deſtroy you, and to bring you to Nought.*] The State of the *Jews*, from the Time of *Adrian*, till the Expiration of the *Roman* Empire, cannot be gathered from the *Roman* Writers; but the Fathers of the Church often mention their Miſeries. And ſo do their own Authors; particularly the Author of *Schebet Jehuda*, who ſaith, "It is not in the Power of "Man to tell all the Kingdoms and Cities where "they were ſcatter'd; in which they ſuffer'd Things "ſo horrid, that it is fitter to paſs them over in "Silence, than to relate them: But therein was "verified the Divine Prediction, *Lev.* xxvi. 38. "*Ye ſhall periſh among the Heathen, and the Land* "*of your Enemies ſhall eat you up.*" *Sect.* 49. And Dr. *Jackſon*, to explain this, hath more particularly obſerved, that as God raiſed up *Cyrus* in Teſtimony of his *rejoicing to do them good*, who releaſed them from their Captivity in *Babylon*; ſo to give the World a Proof of his *rejoicing to deſtroy them, and bring them to Nought*, he advanced *Philip Auguſtus* to the Crown of *France*, (about *Ann.* 1179.) to defeat all the Hopes, which ſome Kindneſs ſhewn unto them, had put into their Hearts: For he ſpoiled their Synagogues of all their Donatives and Ornaments, confiſcated all their Lands and immoveable Goods, and granted a Releaſe of all Debts due unto them from Chriſtians. See *Book* I. upon the *Creed*, *Cap.* 28. *Paragr.* 13.

*And ye ſhall be plucked from off the Land whither thou goeſt to poſſeſs it.*] This was wonderfully fulfilled by *Adrian*; who, after a ſtrange Deſolation, before mentioned, prohibited, by a Publick Decree ratified with the *Senate*'s Conſent, any *Jew* to come within Sight of *Judea*. This he did out of a Politick Reſpect, leſt the Sight of there Native Soil might inſpire them with ſome freſh deſperate Reſolutions to endeavour their Settlement there again; but herein he was unwittingly *the Angel of* God, (as the ſame excellent Perſon ſpeaks,) to keep this wicked Race out of that Paradiſe, the good Land, out of which he had driven them.

Ver. 64. *And the* Lord *ſhall ſcatter thee among all People.*] That was the Effect of *Adrian*'s ſevere Decree, of not coming within View of their own Country, which made them diſperſe all the World over, where they could find any Admittance.

*From the one End of the Earth, even unto the other.*] Such as were carried Captive in *Adrian*'s War, were tranſported by his Order into *Spain*, his own Native Country, which was then accounted the End of the World Weſtward. And many of them, it is evident by their own Books, fled to *Babylon*, and the Countries thereabout, which was as far as they knew Eaſtward. In *Spain* they continued many Years in great Abundance, as it were, expecting a Wind for their Paſſage to ſome Place more diſtant from their ancient Seat. And who knows whether many of them have not, ſince the Diſcovery of *America*, been tranſported thither, as I before obſerved? Certain it is, that the *Jews* themſelves are ſenſible this Prophecy was not fulfilled, till this their laſt Diſperſion after the Deſtruction of *Jeruſalem* by the *Romans*: For thus *R. Iſaac*, who had Occaſion to mention theſe Words, (in his *Munimen Fidei*, lately brought to Light by *Wagenſeil*, *Perek.* VI.) gloſſes upon them: *In the Roman Captivity, the Jews were diſperſed and diſſipated through all the Regions of the Eaſt, and of the Weſt: For every Nation of which the Roman Army conſiſted, when they returned to their own Countries, carried ſome of them along with them, into* Greece, Germany, Italy, Spain, France, *and all other Countries, which either Chriſtians or Mahometans now poſſeſs.*

*And there thou ſhalt ſerve other Gods, which neither thou nor thy Fathers have know, even Wood and Stone.*] Here that excellent Perſon I have ſo often mentioned, (Dr. *Jackſon*,) commends it to the Reader's Conſideration, whether this Part of *Moſes*'s Prophecy may not be underſtood of the Convert *Jews* throughout the *Pope*'s Dominions, who are often urged to commit Idolatry with Stocks and Stones, upon more tyrannical Terms (if they gainſay) than their Forefathers were, either by the *Aſſyrians*, *Chaldeans*, *Egyptians*, *Romans*, or any whatſoever, that led them Captive out of their Land.

If it be ſaid, there is a great Difference between the Heathen Idolatry, and the preſent Image-Worſhip in the *Roman* Church, it is granted the Idolatry is of a diverſe Kind, and ſo it ſeems *Moſes* meant, when he threatens the *Jews*, after their final Tranſportation into theſe Weſtern Countries, *ſhould ſerve ſuch Gods as their Fathers had not known:* For their Forefathers, before *Moſes*'s Time and after, had known the Heathen Gods too well; but were perfect Strangers to this Image-Worſhip now in Uſe. And to ſtrengthen this Interpretation, it ought to be obſerved, that theſe Words [*which neither thou nor thy Fathers have known*] are omitted the *thirty ſixth* Verſe of this Chapter; where he ſpeaks of their *ſerving of other Gods of Wood and Stone*, as he doth here. But that Part of the Prophecy belongs to what they did in the firſt Captivity into *Babylon*, as *Manaſſeh ben Iſrael* obſerves, who underſtands theſe Words to be a Prophecy of what they have ſuffered in this laſt Diſperſion: For reciting theſe Words, (*Lib.* III. *de Termino Vitæ, Sect.* 3. *p.* 131.) as containing the greateſt Calamity that hath befaln them, he ſaith, *This we ſee fulfilled, after a ſingular Manner, in this preſent Captivity; becauſe of all thoſe Evils wherewith the Hebrews have been afflicted in* France, *and* England, *and* Spain: For they had been often preſſed, either to renounce their Religion, or to be undone; and many Times choſe rather to comply with the Idolatrous Worſhip in the *Roman* Church, than to be baniſhed, and have their Goods confiſcated.

Ver. 65. *And among theſe Nations ſhalt thou find no Reſt.*] This was wonderfully fulfilled in the Ages which followed that in which *Adrian* lived; when they both diſturbed others, and could find no Reſt themſelves: For in the *third Century*, they raiſed Sedition in the Reign of *Severus*, by whom they ſuffered very much about the Year 202. after our Saviour's Birth: And in the next *Century* we are informed by St. *Chryſoſtom*, in his *ſecond* Oration againſt the *Jews*, (*Tom.* VI. *Edit. Savil. p.* 333.) "That they rebelled again in the Time of *Conſtantine*; who cauſing their Ears to be cropp'd off, diſperſed them, καθάπερ τινὰς δραπέτας ϗ μαστιγίας, as vile Fugitives and Vagabonds, into various Countries, where they carried this Mark of Infamy along with them, that all might be inſtructed to make no more ſuch Attempts." But in the *fifth Century* they made new Commotions, and were driven out of *Alexandria* for their ſeditious Practices, where they had been ſettled ever ſince the Time of *Alexander the Great*, and diſperſed into ſeveral Countries, as *Socrates* obſerves in his *Eccleſiaſtical Hiſtory, Lib.* VII. *Cap.* 16. And in the next Chapter relates how miſerably they were deluded in *Crede*, by one who pretended to be *Moſes* come down from Heaven to lead them to their own Land through the Sea; into which many threw themſelves, and periſhed. That Expulſion out of *Alexandria* is mentioned by *David Ganz* alſo, one of their own Authors. In the *ſixth Century*, as *Elmacinus* tells us, they again rebelled in *Paleſtine* againſt the *Romans*, who ſlew a great Number of them. And in the *ſeventh*, they were expelled from *Antioch* by *Phocas*, and out of *Hieruſalem* by *Heraclius*, and out of *Spain* (*Ann.* 604.) by *Siſebutus*, or, as ſome call him, *Siſebodus*, King of the *Goths*; and they flying in great Numbers into *France*, were ſhortly after put to this hard Choice, either to renounce their Religion, or loſe all they had; which Perſecution, Dr. *Jackſon* obſerves, in the Book often mentioned, (*Chap.* 28. *Paragr.* 1.) is recorded by thoſe who wrote the Life of *Dagobert*, as one of the chief Memorables of his Reign. What their State was in the next *three Centuries*, he ſaith, he had obſerved nothing remarkable: Nor can I find any Thing notable in the *eighth*, but the Appearance of a falſe *Meſſiah*, by whom they were deluded, and brought into Trouble. As for the *ninth*, there were no learned Men among them in that Age, nor in the Chriſtian World. And in the *tenth* they were in the ſame Condition; inſomuch, that they were fain to make a Weaver the Head of one of their Univerſities.

*Neither ſhall the Sole of thy Foot have Reſt.*] They being not able to obtain a long Settlement any where; but were toſſed up and down, and forced from one Country to another: For ſo it was, that in the Beginning of the *eleventh Century*, about the Year of our LORD *One thouſand*, they were ſo vexed throughout the moſt Part of *Europe*, that *quid agerent, aut quo ſe verterent neſciebant*, they knew not what they ſhould do, or which Way they ſhould turn themſelves, as the forenamed Doctor obſerves, (*Paragr.* 4.) out of *Papirius Maſſonus*, who hath it out of *Glauber*. To which I will add this Teſtimony out of *David Ganz*, in his Book called *Tzemach David*, that in the latter End of this Century, (*Anno* 1096.) when there was a famous Expedition for the Recovery of the Holy Land, *the Jews felt it a moſt calamitous Time*, (as he ſpeaks,) being robbed, and pillaged, and killed by the Soldiers as they went along. And indeed, ſo much Cruelty was exerciſed upon them, that it moved St. *Bernard*'s Compaſſion, to write to the Biſhop, Clergy, and People of *Spire*, not to perſecute them, much leſs kill them, or drive them out of their Country: *For they are diſperſed*, ſaith he, *into all Lands, that while they ſuffer the juſt Puniſhment of their horrid Wickedneſs, they may be Witneſſes of our Redemption. Epiſt.* 322. And the Author of *Schebet Juda*, mentioning their Baniſhment out of *Savoy*, *Piedmont*, *Lombardy*, *Sicily*, and other Countries, quotes theſe very Words of *Moſes*, (*among thoſe Nations thou ſhalt find no Reſt*, &c.) as a Prophecy of that Exile; which was accompanied with many other Miſchiefs: For as they fled to other Countries, an immenſe Multitude of People fell upon them, and pillaged them of all the Gold and Silver they were carrying away with them, as he relates there, *Sect.* 11.

*And the* LORD *ſhall give thee a trembling Heart.*] They being always in Dread of ſome new Miſery, their Condition ſtill growing more diſmal in the *twelfth Century:* For as there is a Progreſs in *Moſes*'s Prophecy of the Increaſe of their Calamities; ſo it proved in the Event, that their Sufferings grew greater and greater. They themſelves (in *Tzemach David*, and other Books) relate, that in the Year 1142. an hundred and twenty of their Congregations were utterly ſubverted and diſperſed. And in the Year 1170. they were expelled again out of *France*, and ſpoiled of their Treaſure; which was renewed in the Year 1198. How they were uſed here in *England*, our own Chronicles tell us; and the like ill Uſage they met withal in *Germany* and *Spain:* So that *R. Zacut* complains of no leſs than *ten* grievous Perſecutions in this one Age, to aboliſh the Name of *Jews* out of the World. This could not but give them a very *trembling Heart*.

*And failing of thine Eyes.*] Which looked for ſome Relief; inſtead whereof they were ſtill more hardly uſed in the *thirteenth Century*, being in the Year 1253. again expelled out of *France*, whither they had returned; and again in 1295. when they expected ſome Reſt, there was a freſh Expulſion, mentioned by *R. Levi ben Gerſom*, who ſaith they were ſpoiled of all their Goods, and ſent away only with their Clothes upon their Backs. Which he affirms with the more Confidence, becauſe it was done in his Time, when, he ſaith, there was ſuch a Number of them, that they exceeded thoſe that came out of *Egypt*. So he writes in his Expoſition of thoſe Words, *Numb.* xxiii. 10. *Who can count the Duſt of Jacob?* I will forbear to mention how they were treated here in *England*, (1290.) and in *Germany*; into which they flying out of *France*, were moſt cruelly uſed.

*And Sorrow of Mind.*] Which muſt needs ſeize upon them heavily to find their Miſeries ſo far from abating, that they ſtill increaſed in the *fourteenth Century*: When they were baniſhed again out of *France*, and ſpoiled of their Goods, 1306. and once more 1395. which the *Jews* call their *fourth* and laſt Baniſhment. About the ſame Time they were baniſhed out of *Germany*, *Ann.* 1392. In *Caſtile*, indeed, they redeemd their Lives with Money, (which they could not part withal, without much *Sorrow of Mind*,) but in *Catalonia*, *Arragon*, and in other Parts of *Spain*, ſuch a terrible Storm fell upon them, that they themſelves, in *Juchaſin*, ſay, there were no leſs than two hundred thouſand turned Chriſtians, with heavy Hearts. It would be too tedious to mention all that they ſuffered in the *fifteenth Century* in *Germany*, *Hungary*, *Polonia*; and in *Italy*, *Spain*, and *Portugal*. I will only obſerve what befel them in the Country laſt named, in the next *Century*, *Anno* 1506. when all that is ſaid in this Verſe is fulfilled, by that dreadful Maſſacre which was made of them at *Liſbon* for three Days together; where Men were not ſuffered to die of their deadly Wounds, but were dragged by their mangled Limbs into the Market-Place, where the Bodies of the Living and the Slain, with others half alive, half dead, were burnt together in Heaps. The Spectacle was ſo horrible, that it quite aſtoniſhed the reſt of this wretched People; two thouſand of which periſhed in this barbarous Manner. Parents durſt not mourn for their Children, nor Children ſigh for their Parents, when they ſaw them haled to the Place of Torment; ſo that their Hearts, no doubt, were ready to break with Grief and Sorrow. In ſhort, *Sic eos metus exanimaverat, ut vivi non multum a mortuorum ſimilitudine diſtarent*: Fear had ſo diſpirited them, that the Living in their Aſpect did not much differ from the dead; which Words of *Oſorius* (in his fourth Book *de Rebus Emanuelis*) our Dr. *Jackſon*, who relates this ſad Story out of him, looks upon as a Paraphraſe upon theſe Words of *Moſes*, (though *Oſorius* did not think of them,) *I will give thee a trembling Heart, and Failing of the Eyes, and Sorrow of Mind.*

There are thoſe who, by a *trembling Heart*, underſtand the Terrors of an Evil Conſcience: So *D. Chytræus*, *p.* 131. And by *Failing of the Eyes* may be underſtood, the conſtant Diſappointment of their Hopes, wherewith they were ſometimes fed by falſe Meſſiahs in ſeveral Ages; which Diſappointment bred great Sorrow of Mind, when after earneſt Expectation of ſome Good, the quite contrary came upon them.

Ver. 66. *And thy Life ſhall hang in doubt before thee.*] That is, it ſhould be doubtful whether they ſhould live or die the next Moment. As it manifeſtly happened in the forenamed Maſſacre, when they durſt not fetch a Sigh, and yet could hardly avoid it, at the Sight of their Parents or Childrens Tortures, for fear they ſhould ſuffer the ſame before the Breath was out of their tortured Bodies.

*And thou ſhalt fear Day and Night, and ſhalt have no Aſſurance of Life.*] So it was then: None of them knowing who would be next ſeized, in thoſe three Days Butchery. And ſo it was in ſome of their Baniſhments, which, they were told, ſhould be *the beſt Remedy for the Evils impending over them*, as the Author of *Schebet Juda* ſpeaks, who tells us, (*Sect.* 23.) that the Reaſon which ſome Princes gave for their Expulſion out of their Territories, was to prevent their being torn in Pieces by the People, who were moſt furiouſly ſet againſt them.

Ver. 67. *And in the Morning thou ſhalt ſay, Would* God *it were Even.*] That they might not ſee thoſe miſerable Spectacles, which they hoped would end in the Night, when Men went to Reſt.

*And at Even thou ſhalt ſay, Would* God *it were Morning.*] Being afraid of unſeen Dangers, to which the Night might give an Opportunity; or, that they might not ſee their Way, when they fled by Sea and Land, from one Country to another, as they were forced to do very often: For *Abarbinel*, in his *Commentary* upon *Iſaiah* xl. 11. reckons up *four Univerſal Baniſhments*, out of the Countries where they lived. The *firſt* out of *England*; the *next* out of *France*; the *third* out of *Aſia*, *Germany*, *Tuſcany*, *Lumbardy*, and *Savoy*; and the *laſt* out of *Spain*; when he himſelf was one of thoſe who were conſtrained to leave that Country, and knew not whether to go. He hath given us a lively Deſcription of that Calamity, (like to which, he ſaith, none had ever befaln them, ſince they were baniſhed their own Country,) in his Preface to his *Commentary* upon the *Book of the Kings*, which he wrote the very next Year after their Expulſion, (1493.) and the Author of *Schebet Juda* hath tranſcribed in his own Words. "A Decree was made and proclaimed publickly, that all the *Jews* ſhould either change their Religion, or quit the Country in three Month's Time. *Abarbinel* had then a Place in the Court, where he petitioned the King, and beſought his Miniſters and Counſellors to revoke the Edict, and be content with their Eſtates, which they offered to him; but all in vain: For three hundred thouſand, Old and Young, Men and Women, and he among the reſt, went away on Foot upon one Day, not knowing whether to go. Some went into *Portugal*, others into *Navar*; where they conflicted with many Calamities: For ſome became a Prey, or periſhed by Famine and Peſtilence. And therefore others committed themſelves to the Sea, hoping to find a quiet Seat in ſome other Countries. But on the Sea they met with new Diſaſters; for many were ſold as Slaves when they came on any Coaſt, many were drowned, many burnt in the Ships which were ſet on Fire: In ſhort, all ſuffered the juſt Puniſhment of God the Avenger, as he ſpeaks: For after all this, a Plague came and ſwept away the reſt of the miſerable Wretches, who

“ were hated by all Mankind; ſo that all that “ vaſt Number periſhed by one Calamity or other, “ except a very few.” He that would ſee more of the woful Miſeries of this People, may look into *Schebet Juda*, *Sect.* 53. where he ſhews what befel thoſe who went to ſeek new Habitations in the Kingdom of *Feſs*, where they lived a long Time upon Graſs, and eat its very Roots, and then died, and their Bodies lay expoſed, none being ſo charitable as to bury them.

*For the Fear of thine Heart, wherewith thou ſhalt fear, and for the Sight of thine Eyes which thou ſhalt ſee.*] The one of theſe ſeems to refer to their dreadful Apprehenſions in the Night; and the other to the lamentable Spectacles they beheld in the Day. And the ſimple Meaning of the former Part of the Verſe may be, that they ſhould be weary of Life, having no Comfort either Day or Night.

Ver. 68. *And the* Lord *ſhall bring thee into Egypt again.*] The *Hieruſalem Targum* tranſlates it, *the WORD of the* Lord *ſhall bring thee back again.* He, that is, who conducted them out of *Egypt* in a Glorious Cloud, would puniſh them for their foul Offences againſt him, by bringing them again into Bondange there. This was firſt fulfilled after the Deſolation made by *Titus*; when there was, as I obſerved before, (*Ver.* 62.) above *ninety thouſand* carried Captive, and many of them tranſported into *Egypt*, as *Joſephus* relates, in the Concluſion of the *ſixteenth Chapter* of the ſeventh Book, concerning the *War of the Jews.* And here *Manaſſeh ben Iſrael* hath a very pertinent Obſervation, that *Veſpaſian* tranſported them into many and various Regions; but *Egypt* is only here named, the more to reproach the *Jews:* As if he had ſaid, *ye ſhall be carried into that Land as Captives, out of which ye came in a Triumphant Manner, Lib.* III. *de Termino Vitæ, Sect.* 3. which may incline one to think, that he was of the ſame Mind with our Dr. *Jackſon*, who obſerving how cruelly they were uſed here in *England*, and many other Countries, concludes that this Iſland, and every Place of *Europe*, wherein their Condition of Life hath been more hard and burdenſome than their Forefathers was in *Egypt*, may be ſaid to be that *Egypt*, into which God threatens here to bring *them in Ships*.

And, indeed, we do not read of their being carried into *Egypt* after *Veſpaſian*'s Time; though it is ſet down here as a Puniſhment to come upon them after a long Train of other Miſeries; and muſt relate to their rigorous Uſage, which I have obſerved in many Countries, in ſeveral Ages down to theſe latter Times. The *Hieruſalem Talmud*, it muſt be obſerved, mentions another *bringing into Egypt*, (literally underſtood,) in the *Maſſechta* before named upon *Ver.* 59. where they ſay, that as God forbad them *three* Times to return into *Egypt*, (which they there ſet down,) ſo they were forced thither *three* Times for their Tranſgreſſions againſt God; *firſt*, in the Days of *Sennacherib*, King of *Aſſyria*, *Iſa.* xxxi. 1, 3. *ſecondly*, in the Time of *Johanan*, the Son of *Kareah*, *Jerem.* xlii. 16. and *laſtly*, in the Time of the Emperor *Trajan:* But this I look upon as a Miſtake; for *Trajan* rather killed all thoſe whom he found there, than carried them thither, as I noted before.

*With Ships.*] Which ſeems to put them in Mind, how different their Condition was now become, from what it was when they came out *Egypt* without any Ships; for the Sea gave them a Paſſage through it, by being made dry Land. Their being carried alſo thither by Ships, made their Condition the more deplorable, becauſe there was no Means of eſcaping out of them, as there might have been, if they had gone by Land.

*By the Way whereof I ſpake unto thee.*] Or, *to the Way*, (ſo the Particle *beth* often ſignifies, *Gen.* xi. 4. xvi. 22.) that is, to the Place, whereof I ſaid, *Ye ſhall ſee it no more again:* For it ſeems to be a manifeſt Alluſion to what we read in the ſeventeenth Chapter of this Book, *Ver* 16.

*And there ye ſhall be ſold unto your Enemies for Bond-Men and Bond-Women.*] Expoſed to ſale like Beaſts in the open Market; and that at ſo vile a Price, that thirty of them (as both prophane and Eccleſiaſtical Hiſtorians relate) were ſold for one ſmall Piece of Money. *Joſephus* giving a particular Account how the Captives were diſpoſed of by *Titus*, ſaith, that the moſt goodly young Men he reſerved to attend his Triumph; of the reſt, he ordered thoſe above *ſeventeen Years* old to be ſent bound into *Egypt*, to labour in the *Works* there; many he diſtributed in the Provinces to periſh in the *Theatre* by the Sword and wild Beaſts: And all under ſeventeen Years old he commanded to be ſold. But while they were making this Diſtribution, twelve thouſand of them died of Famine; partly by the Hatred of their Guards, who gave them no Food; and partly by the Weakneſs of others, whoſe Stomachs could not receive it, *Lib.* VII. *Cap.* 16. By which a Judgment may be made how little worth theſe vile Wretches were, as it here follows. In After-Times, I have obſerved in the Courſe of this *Commentary*, how they were ſold for Slaves in ſome Places, and in all uſed as no better. *Benjamin Tudalenſis*, who went a Pilgramage to viſit his Countrymen, repreſents their Condition as moſt miſerable, throughout the Eaſtern Empire. And particularly complains of their hard Uſage among the *Greeks* at *Conſtantinople:* Within the Walls of which City they were not ſuffered to live, nor to come thither, but on Occaſion of Traffick and Buſineſs; and that only by Boat, (for they had their Habitation in a kind of an Iſland,) not a Man being permitted on Horſeback, except only one *Solyman* the Emperor's Phyſician. Whoſe Advancement was their ſole Comfort in that miſerable Servitude, under which the reſt groaned, without any Difference of good or bad, (as he acknowledges,) who were daily beaten and abuſed in the open Streets. Thus he confeſſes, though his principal Deſign was to ſet forth the Power they retained in the World. *Itinerarium, p.* 27, 28. *Edit. L'Empereur.*

*And no Man ſhall buy you.*] Though ſome, as I ſaid before, were ſold at a very vile Rate, next to nothing; yet others hung upon the Sellers Hands, (as we ſpeak,) the Market being either ſo overſtocked with their Numbers, that none would cheapen the greateſt Part of them, or they were ſo contemptible, that no Body would give what was asked for ſuch uſeleſs Slaves: For as no Money could purchaſe their Peace and Security from Calamities, ſo neither could the Calamities, though continually moſt grievous, (they are the Words of Dr. *Jackſon*,) redeem their Eſtimation in the World; nor all the Blood of their Slain (though their Maſſacres were numberleſs) extinguiſh that hateful and loathſome Conceit, which moſt Men had entertained of them. For in the *fifteenth Century* they were become ſo abominable, that ſeveral *Doctors* began to hold it unlawful for Chriſtians to let them live among them. Particularly the Famous *Thomas Terrecremata*, Inquiſitor-General, forbad all Men to have any Dealings with them, or to afford them Meat, or Drink, or any Thing elſe. Whence proceed the direful Preſcriptions which we read of in that Age, whereby they were forced out of *Spain*, *Poland*, *Hungary*, and divers other Countries; where they were not ſuffer'd to live, though with a Note and Character upon them, to diſtinguiſh them from all other Men.

I conclude my Obſervations on this Chapter, with the Remark which the ſame great Man (Dr. *Jackſon*) makes, *Cap.* 22. *Paragr.* 6. That the extraordinary Bleſſings and Plagues which were to overtake this People, being here ſet down by *Moſes*; although their Bleſſings might have been more, and more admirable than the Curſes that have befallen them, yet he either foreſeeing, or fearing *what would be*, rather than hoping *the beſt that might be*, is almoſt *four* Times as long in enumerating their Plagues, as he is in their Bleſſings. And ſo have the Miſeries of the latter *Jews* been *four* Times as long, as the Proſperity of their worthy Anceſtors. And ſince our Saviour's Death, all the Plagues which were in Part fulfilled before, have been more than *ſeven Times* multiplied upon them. For in their former Overthrows or Captivities, though they ſuffered the Violence of War, yet after that Storm was paſt, ſo they did but ſubmit to their Conquerors, they lived well enough, nay, uſually found more than ordinary Favour at their Hands: But ſince our Saviour's Death, they have through all Ages been more and more miſerable; *the Memory of the foregoing Plagues having been but an Invitation to the like, or worſe; and their continual bad Uſage preſcribing the Lawfulneſs of their Abuſe.*

## CHAP. XXIX.

Verſe 1. THESE *are the Words of the Covenant.*] The *Talmudiſts* in the *Gemara* of *Sota*, *Cap.* 7. *Sect.* 24. refer theſe Words to the Benedictions and Curſings mentioned in the foregoing Chapter; which plainly belong to what GOD delivered unto *Moſes* in Mount *Sinai* at the firſt; which he had now repeated in this Book, with the Addition of ſeveral Bleſſings and Curſes, to make what he ſaid the more effectual.

*Which the* LORD *commanded Moſes to make.*] That is, to renew. For which End *Moſes* repeated the Principal Laws of GOD, and explained them in this Book; which is from thence called *Deuteronomy:* Being a Compendium of the Pentateuch, a Breviary of the Covenant, compoſed for the familiar and daily Uſe of the Children of *Iſrael*.

*With the Children of Iſrael in the Land of Moab.*] Where he declared to them the Law which he had formerly delivered to their Fathers, *Deut.* i. 5.

*Beſide the Covenant which he made with them in Horeb.*] This doth not ſignify that he made a Covenant with them, different from the former made at *Horeb*, (*Exod.* xxiv.) but only now renewed the ſame Covenant, after they had ſhamefully violated it more than once. Which was the more neceſſary, becauſe they were ready to enter into the Land of *Canaan*, and he was juſt upon his Departure from them into another World; and therefore did all he could, to engage them in a more firm Obedience to GOD. And for that End, both more fully explain'd ſeveral Laws, and added others, and at large laid before them the Happineſs or the Miſery that would enſue, upon their Fidelity or Falſeneſs in this Covenant.

Ver. 2. *And Moſes called unto all Iſrael.*] This ſeems to import a new Summons which he ſent out to them, to attend him, now he was about to conclude what he had to ſay to them, before he left them. Which he did not, as I have often obſerved (ſee *Ver.* 1.) all at once, in one continued Speech, but at ſeveral Times; and now was about to wind up all in this and in the next Chapter.

*And ſaid unto them.*] He argued with them from the Knowledge and Experience which they had of the Power of GOD, in his wonderful Works, particularly *three*, which were very memorable. Thoſe in *Egypt*, which he mentions here in the two next Verſes; and thoſe in the Wilderneſs, *Ver.* 5, 6. and lately in the great Victory he had given them over two potent Kings, *Ver.* 7, 8.

*Ye have ſeen all that the* LORD *did before your Eyes in the Land of Egypt, unto Pharoah and unto all his Servants, and unto all his Land.*] Some of them had ſeen (when they were young,) and others had underſtood from them, (which is here called *ſeeing*,) all the Plagues which GOD brought upon *Pharaoh* and upon his Court, and upon his whole Country. This he had often called to their Mind, in his Preface to the Repetitions of his Laws, (vi. 12. vii. 18, 19. xi. 3, 4.) and makes it a great Aggravation of their Guilt, if they ſhould forſake him, who had done ſuch wonderful Things for them, xiii. 5, 10. And now he concludes with the ſame Argument, as moſt powerful to move them, if they had any Senſe of their Obligations to the greateſt Benefactor.

Ver. 3. *The great Temptations which thine Eyes have ſeen, the Signs, and thoſe great Miracles.*] Of theſe he had put them in Mind before. See iv. 34. vii. 19.

Ver. 4. *Yet the* LORD *hath not given you an Heart to perceive, and Eyes to ſee, and Ears to hear, unto this Day.*] They had not ſo conſidered and laid to Heart GOD's wonderful Works, as to have a laſting Senſe of them beſtowed upon them by GOD. He gives us an underſtanding Heart, but we muſt firſt conſider what he hath done for us, as the Apoſtle inſtructs us, 2 *Tim.* ii. 7. And he gives us, what we do not receive; and ſo in effect it is not given. Thus he ſaith himſelf, that he purged *Iſrael*, but they would not be purged, *Ezek.* xxiv. 13.

What the Difference is between an *Heart to perceive*, and *Eyes to ſee*, and *Ears to hear*, need not be curiouſly enquired. They are perhaps but three various Expreſſions of their groſs Stupidity, or three Degrees of it, which was ſo great, that they had no continued Senſe of the wonderful Works God hath done for them; nor did ſo much as regard and obſerve them; no, nor hearken to thoſe who put them in mind of them; which muſt not be imputed to any Want of Power in theſe Things to move them, much leſs of the divine Grace to work upon their Hearts by them, but was wholly to be aſcribed to their own Negligence and Perverſeneſs; of which God here complains, and with which he ſeverely upbraids them, that he had not given them this Grace; which is a clear Demonſtration the Fault was in themſelves. And therefore *Maimonides* rightly and judiciouſly explains theſe Words, when he ſaith, the Meaning is, They had not diſpoſed themſelves to receive this Grace from God.

Ver. 5. *And I have led you forty Years in the Wilderneſs.*] By a glorious Cloud, which both conducted and protected them, viii. 2. xi. 5. Concerning theſe *forty Years*, ſee *Chap.* ii. 7.

*Your Cloathes are not waxen old upon you, and thy Shoe is not waxen old upon thy Foot.*] See viii. 4. The *Jews* uſed no Shoes in *Egypt*, as *Bochartus* probably conjectures; but being to take a long Journey, through a rough Way in the Wilderneſs, he commanded them to eat the Paſſover with Shoes on their Feet, *Exod.* xii. 11. And theſe very Shoes which they put on at that Feſtival, when they were ready to march, God ſuffered not to decay in all their Travels for forty Years following. See *Hierozoicon*, *P.* I. *Lib.* II. *Cap.* 50.

Ver. 6. *Ye have not eaten Bread, neither have ye drunk Wine or ſtrong Drink.*] Not commonly; though when they paſſed by ſome neighbouring Country, they might poſſibly ſometimes purchaſe both Bread and Wine, or other ſtrong Liquors: But their ordinary Food was the heavenly Manna, and their Drink was the Water that followed them out of the Rock. So that the Meaning is, they were conſtantly ſupported by a miraculous Supply from God; who took care of them, and thereby laid a greater Obligation upon them to ſerve him, who graciouſly fed them without any Labour of their own. For they neither ploughed, nor ſowed, nor reaped, nor took any other Pains for this Proviſion; as they muſt have done for Bread and Wine, or other Liquors preſſed out of Dates or Figs, &c.

*That ye may know that I am the* Lord *your* God.] This he did for them, that he might breed and maintain them in a Senſe of his omnipotent Power, and of his all-ſufficient Goodneſs and Faithfulneſs to his Promiſes; which he intended to demonſtrate at his firſt giving of *Manna* to them, *Exod.* xvi. 12.

Ver. 7. *And when ye came into this Place.*] For they were now in a Part of the Country which they conquered, iv. 45, 46, &c.

*Sihon King of Heſhbon, and Og King of Baſhan, came out againſt us to Battle, and we ſmote them.*] *Numb.* xxi. 24, 34, 35. *Deut.* ii. 30, &c. iii. 2, 3, &c.

Ver. 8. *And we took their Land from them, and gave it for an Inheritance unto the Reubenites,* &c. See *Numb.* xxxii. 33. and *Deut.* iv. 12, &c.

Ver. 9. *Keep therefore the Words of this Covenant, and do them.*] Preſerve them in Memory, ſo as to make good your Engagements which you paſſed to God in *Horeb*; which *Moſes* was now about to renew, and lay a freſh Obligation on them. For moſt of them being a new Generation, and now going to enter upon the Poſſeſſion of the Land of Promiſe, it was neceſſary to make them ſenſible of the Condition of their Tenure, by engaging them in a ſolemn Covenant to obſerve the Laws of God faithfully; which was but a Renewal of what was made before at *Horeb*.

*That ye may proſper in all that you do.*] See iv. 6. The *Hebrew* Word, which we tranſlate *proſper*, the LXX. tranſlate *act prudently*; for they tranſlate it Ἵνα συνῆτε. And the *Vulgar*, to the ſame Purpoſe, *ut intelligatis*, that ye may underſtand to manage yourſelves wiſely in all your Concerns, by obſerving the Rules God hath given you; which was the Way to proſper.

Ver. 10. *Ye ſtand this Day all of you before the* Lord *your* God.] The Summons which he ſent out, (*Ver.* 2.) it ſeems by this, was to appear at the Tabernacle, where they now ſtood; and from whence he delivered theſe Words to them, by the Prieſts and Levites, xxvii. 9, 14.

*Your Captains of your Tribes.*] In the *Hebrew*, *your Heads* of your Tribes, who were the greateſt Perſons in the Nation, called ſometimes *Princes*.

*Your Elders.*] Theſe were not only the ſeventy Elders, mentioned *Numb.* xi. 16. but all the other Judges in their ſeveral Courts, who are often called by the Name of *Elders* in this Book, particularly xix. 12, 18. xxi. 2, 4, 6. xxv. 8.

*And the Officers.*] Who attended upon the Judge, to execute their Sentence. See xvi. 18.

*With all the Men of* Iſrael.] All the Men of their ſeveral Tribes.

Ver. 11. *Your Little-ones, your Wives.*] Who were all now preſent, or elſe were repreſented by the Men of *Iſrael*.

*And thy Stranger that is in thy Camp.*] Whether *Egyptians*, that follow'd them when they came out of *Egypt*, *Exod.* xii. 38. or other People who embraced their Religion, ſo far, at leaſt, to renounce all Idolatry.

*From the Hewer of thy Wood, unto the Drawer of thy Water.*] The meaneſt Servant, whom they had bought, perhaps, with their Money, either in *Egypt*, or ſince they came from thence.

Ver. 12. *That thou ſhouldeſt enter into Covenant with the* Lord *thy* God.] In the *Hebrew*, the Words are *paſs into Covenant*.] For ſo Covenants were anciently made in the Eaſtern Countries, by dividing the Sacrifice, and paſſing between the Parts of it; as appears from the Manner of God's making a Covenant with *Abraham* in *Gen.* xv. 10, 17. whence ſome derive the *Hebrew* Word *Berith* (which ſignifies a Covenant) from *Bara*, which ſignifies *cutting off*; becauſe ſomething was always ſacrificed at the making Covenants, and anciently cut in Pieces. For the ſame Reaſon the *Romans* called a Covenant *Fœdus*, which they derive *à feriendo*, from ſtriking, that is, killing ſome Beaſt, (particularly a Swine,) which was done with many Ceremonies.

*And into his Oath.*] The *Hebrew* Word, which we tranſlate *Oath*, rather imports a *Curſe*, which was annexed to an Oath. And ſo the LXX. Ἐν ταῖς ἀραῖς; for they enter'd into this Covenant with ſuch Imprecations upon themſelves, as are mentioned xxvii. 15, 16, &c. wiſhing, perhaps, that they might be cut in Pieces, as the Sacrifice was, (between whoſe Parts they paſſed,) if they did not faithfully perform their Engagement.

*Which the* Lord *thy* God *maketh with thee this Day.*] For the Covenant was mutual, as appears by the *burning Lamp*, repreſenting the divine Majeſty paſſing through the Pieces of the Sacrifice, when God enter'd into a Covenant with *Abraham*, *Gen.* xv. 17.

Ver. 13. *That he may eſtabliſh thee to Day a People unto himſelf.*] Confirm them in all the Privileges which they had often forfeited by breaking his Covenant; of being his peculiarly above all People, *Exod.* xix. 5. *Deut.* xix. 2.

*And that he may be unto thee a* God, *as he hath ſaid unto thee.*] Bleſs them, and do them Good, as he had ſolemnly promiſed.

*And ſworn unto thy Fathers, to* Abraham, *to* Iſaac, *and to* Jacob.] *Gen.* xii. 2, 3. xvii. 7, 8. xxii. 16, 17. xxvi. 3, 4. xxviii. 13, 14.

Ver. 14. *Neither with you only do I make this Covenant and this Oath.*] He means thoſe mentioned *Ver.* 10, 11.

Ver. 15. *But with him that ſtandeth here with us this Day, before the* Lord *our* God, *and alſo with him that is not here*, &c.] I think the Particle *ki*, (which begins this Verſe,) ſhould not be tranſlated *but*; for this is the ſame with what was ſaid before, not diſtinct from it; and therefore ſhould be tranſlated thus, *As with him that ſtandeth here with us before, that is not here with us this Day, i. e.* with all that were abſent from the preſent Aſſembly, and with all future Poſterity, who were as yet unborn. So the *Hieruſalem Targum* underſtands the latter Part of this Verſe, *With all Generations, which ſhall be after us, as if they ſtood here with us to Day*; and ſo *Vzielides*, as they call him, *with all Generations to come, unto the End of the World, as if they ſtood here with us at this preſent.* For perpetual Leagues are ſometimes made between whole Nations; for whom ſome contract in the Name and Place of all the reſt, and bind not only themſelves, but their Succeſſors. And thus Kings give *Fiefs* to their Subjects, upon Conditions which their Families are bound to perform in After-Ages, or elſe loſe the Benefit of them.

Ver. 16. *For you know how we have dwelt in the Land of* Egypt.] Theſe Words, and thoſe that follow in this or the next Verſe, come in as an Argument to move them to enter into this Covenant, and to ſhew them the Neceſſity of renewing it. For as God had wonderfully multiplied them in the Land of *Egypt*, ſo he delivered them from thence no leſs wonderfully, when they were miſerably enſlaved; which was ſuch a Mercy, as ought never to be forgotten, (and therefore frequently mentioned in this Book,) and laid an Obligation upon them to be wholly devoted to him, as his redeemed People, iv. 20.

*And how we came through the Nations whom we paſſed by.*] The *Edomites*, *Midianites*, *Ammonites*, and *Moabites*, through the Skirts of whoſe Countries they paſſed, and were preſerved from receiving any Hurt by them.

Ver. 17. *And ye have ſeen their Abominations, and their Idols.*] They had Opportunity in *Egypt* of ſeeing too much of their vile Idolatries. And ſo they had, as they paſſed by the Country of *Moab* and *Midian*, when ſome of them were ſeduced to the Worſhip of *Baal-Peor*; though if they had not been blinded by their Luſt, they could not but have ſeen how contemptible an Idol that was, and have abominated it. All the Idols of the Heathen are frequently called *Abominations*; and in *Levit.* xxvi. 30. they are called, as they are here, *Gillulim*, which we tranſlate in the Margin *Dunghill Gods*, to expreſs the utmoſt Contempt of them. And ſome think they are ſo called, not only in regard of their Matter, *ſed ob formam ſcarabæi habitantis in ſtercore*, but for the Form of the Beetle, which lives in Dung; for ſo *Iſis*, the great Goddeſs of the *Egyptians*, was repreſented, as *Plutarch* tells us, in his Book *de Iſide & Oſiride.* But whether in ſuch ancient Times, as this of *Moſes*, it may be juſtly doubted.

*Wood and Stone, Silver and Gold.*] Generally they were made of Wood or Stone, which ſometimes were ſilvered or gilded over. And if any of them were made of maſſy Silver, or Gold, yet being lifeleſs Things, they were no more able to afford them any Help, than the Dung on the Earth. And it was an abominable Thing to look upon dead Matter as a God, or to think he made his Habitation there, (which was the Opinion of the better ſort of Heathen,) or would be repreſented by them, they having no Likeneſs at all unto him.

Ver. 18. *Leſt there ſhould be among you Man, or Woman, or Family, or Tribe.*] Theſe Words are to be connected with *Ver.* 15. as the principal End, why he engaged every Soul of them to renew their Covenant with God, that none of them might revolt from him, to ſerve any other God. And the Order wherein he places theſe Words ſhew, that Idolatry is of a very infectious Nature, ſpreading itſelf ſtrangely, from ſingle Men and Women unto Families, and at laſt into whole Tribes.

*Whoſe Heart turneth away this Day from the* Lord *our* God.] Who had a Hankering, as we now ſpeak, after other Gods; which might afterwards break out into Idolatry.

*To go and ſerve the Gods of theſe Nations.*] When the *Heart*, i. e. the Mind, Will, and Affections are depraved, Men eaſily find Occaſions to follow, whither they lead them. And by this it appears, that the principal Part of the Covenant was to keep them cloſe to the Worſhip of one God, and no other; as I have often obſerved, vi. 4. vii. 2, 25. ix. 1, &c.

*Leſt there ſhould be among you a Root that beareth Gall and Wormwood.*] Many take *a Root* here to ſignify an *evil Principle*, which the Apoſtle calls *an evil Heart of Unbelief*, *Heb.* iii. 12. But the Words going before in this Verſe, and thoſe that follow in the next, plainly lead us to take it for any Perſon lurking ſecretly among them, (like a Root under Ground,) that was tainted with Idolatry, who might poiſon others therewith, and in Time bring forth the Fruits of their Impiety, which he calls *Gall and Wormwood.* Where it muſt be obſerved, that the *Hebrew* Word *Roſch*, which we tranſlate *Gall*, properly ſignifies an Herb growing among Corn, as bitter as Gall. Which in *Hoſea* x. 4. we tranſlate *Hemlock*; and commonly in Scripture is joined with *Wormwood*, as it is here, *Jerem.* ix. 15. *Lament.* iii. 19. *Amos* vi. 12. Unto which Idolatry is compared, becauſe it is moſt ungrateful and diſtaſteful, (if I may ſo ſpeak,)

ſpeak,) unto God, and produces bitter Effects, that is, moſt grievous Puniſhments unto Men.

Ver. 19. *And it come to paſs when he.*] The Man ſpoken of before, under the Name of *a Root of Bitterneſs.*

*Heareth the Words of this Curſe.*] Againſt Idolatry, which *Moſes* engaged every one of them to renounce, by making a ſolemn Covenant with God to worſhip him alone, and dreadful Imprecations upon themſelves, if they did not make good this Covenant, *Ver.* 12, 14, 15, 16. xxvii. 15.

*That he bleſs himſelf in his Heart.*] Secretly fancy none of theſe Curſes ſhall fall upon him, but, quite contrary, promiſe himſelf all Manner of Happineſs.

*Saying, I ſhall have Peace.*] Proſper and be happy.

*Though I walk in the Imagination of mine Heart.*] Or, *in the Stubbornneſs of mine Heart*, as it is in the Margin, that is, reſolve to worſhip what God I beſt fancy.

*To add Drunkenneſs to Thirſt.*] In the *Hebrew* the Words are, (as the Margin of our Bibles obſerves,) *the Drunken to the Thirſty*; for both Words are *Adjectives*, as Grammarians ſpeak; and ſuppoſing a *Subſtantive* to ſupport them, many think none ſo proper to be underſtood, as the Word *Earth*. Which makes this a proverbial Speech, *To add the wet Ground to the Dry and Thirſty*, or rather, *the Thirſty to the Wet*. For the Particle *Beth*, which in the *Hebrew* is the Note of the Accuſative Caſe, is put before the Word *Dry* or *Thirſty*; and therefore that's the Thing which is to be added to the *Wet* or *Drunken*; not the *Drunken* to the *Dry*. And the Senſe is, *Draw others into the ſame Wickedneſs*; juſt as if a drunken Man ſhould draw ſober Perſons to play the Fool with him, and do as bad as himſelf; or after one Piece of Land is over-flowed, the Water ſhould be let into that which is dry, and ſpoil that alſo. For this ſeems to be the Meaning of the whole Verſe, If a Man ſhall be ſo preſumptuous, as not only to cry Peace to himſelf, when he runs after his own Devices, in ſerving other Gods, but endeavours to draw others into the ſame wicked Practices.

There are a great many other Interpretations of theſe Words (*ſeven* or *eight*) given by the *Hebrew* Doctors, beſides others in Chriſtian Writers; which may be ſeen in *Coccejus* in his *Ultima Moſis*, *Sect.* 134. But this ſeems to be the moſt eaſy, at which the *Chaldee* aims, and the LXX. if the Particle μὴ be omitted, which is not in the *Hebrew*, or the *Chaldee*, nor the Vulgar *Latin*. And if we take the Words as we tranſlate them, (only inverting them,) *add Thirſt unto Drunkenneſs*, the Senſe is as eaſy, *viz.* add more Sins to the foregoing, *Iſa.* xxx. 1. and to be ſtill inflamed, (as the Scripture ſpeaks,) with Love to more Idols, after the Service of many of them; *increaſing their Altars*, as *Hoſea* ſpeaks, *like Heaps in the Furrows of the Field*, *Hoſ.* x. 1. xii. 11.

Dr. *Jackſon* in his firſt Book upon the *Creed*, (*Chap.* xxx. *Paragr.* 4.) thinks the Meaning is, that Poſterity added to the Wickedneſs of their Anceſtors. For they being caſt out of their good Land for their Infidelity and Diſobedience, their Poſterity, ſaith he, continue Exiles and Vagabonds for their Stubbornneſs in like Practices; not being willing to this Day, to offer up the Sacrifice of a contrite Heart for their Diſobedience paſt, but rather (*adding Thirſt to Drunkenneſs*) *bleſs themſelves when they hear the Words of that Curſe, promiſing Peace to themſelves, though they walk on according to the Stubbornneſs of their Forefathers Hearts.*

Ver. 20. *The* Lord *will not ſpare him.*] That is, not pardon, or paſs by his Wickedneſs without Puniſhment.

*But then the Anger of the* Lord *and his Jealouſy ſhall ſmoke againſt that Man.*] Theſe Words import the higheſt Degree of Anger, that is, the ſevereſt Plagues, which are the Effects of the Anger of an incenſed Majeſty.

*And all the Curſes that are written in this Book.*] Particularly in the foregoing Chapter.

*Shall lie upon him.*] Not only fall, but remain upon him, to his utter Ruin, as it follows in the next Words.

*And the* Lord *ſhall blot out his Name from under Heaven.*] By his *Name* is meant himſelf; ſo that this is a Threatening of Deſtruction to him and his Poſterity, till there be no Memory of him left.

Ver. 21. *And the* Lord *ſhall ſeparate him unto Evil, out of all the Tribes of Iſrael.*] Though he offended never ſo ſecretly, (for he ſpeaks of one that *bleſſed himſelf in his Heart*, &c. *Ver.* 19.) God threatens to make him a publick and notorious Example of his Vengeance to all the People of *Iſrael.*

*According to all the Curſes of the Covenant that are written in the Book of the Law.*] It was a ſingular Condeſcenſion in the divine Majeſty to enter into Covenant with them; but it contain'd not only Bleſſings to the Obedient, but Curſes upon the Diſobedient; the latter of which were as certain as the former.

Ver. 22. *So that the Generations to come of your Children, that ſhall riſe up after you, and the Stranger that ſhall come from a far Land, ſhall ſay.*] That which follows, *Ver.* 24.

*When they ſee the Plagues of that Land.*] This ſhews that theſe Threatenings are denounced not meerly againſt a ſimple Idolater, but ſuch an one as made it his Endeavour to draw others from the Worſhip of God; not being content to be drunk himſelf with heatheniſh Superſtition, but zealous to intoxicate as many as he could with it, and to root true Religion out of the Nation.

*And the Sickneſſes which the* Lord *hath laid upon it.* In the *Hebrew* it is, *The Sickneſſes wherewith he hath made it ſick*, i. e. the heavy Puniſhments which he hath inflicted upon it, and thereby made it a miſerable Nation.

Ver. 23. *And that the whole Land is Brimſtone, and Salt, and Burning.*] Or, as it may be tranſlated, *Is burnt up with Brimſtone and Salt.* For theſe make Land barren and unfruitful; as *Pliny* particularly obſerves of Salt, *Lib.* XXX. *Cap.* 7. *Omnis locus in quo reperitur Sal, ſterilis eſt, nihilque gignit.* All Ground in which Salt is found, is barren, and produceth nothing. See *Judges* ix. 45. *Pſal.* cvii. 34. *Jerem.* xvii. 6. *Ezek.* xlvii. 11. *Zephan.* ii. 9.

*That it is not ſown, nor beareth, nor any Graſs groweth therein.*] That neither Nature nor Art will make it fruitful.

*Like the Overthrow of* Sodom *and* Gomorrah, Admah *and* Zeboim.] And the Country about them, which was the moſt beautiful of all other in that Part of the World, (*Gen.* xiii. 10.) but on a ſudden turned into a filthy ſtinking Lake, where no Creature, neither Fiſh nor Fowl can live.

*Which the* Lord *overthrew in his Anger, and in his Wrath.*] Being highly incenſed by their Wickedneſs. See *Gen.* xviii. 20. xix. 24, 25. as he was by the Wickedneſs of the *Jews*; which was the more provoking, becauſe they had ſuch an Example of his Vengeance continually before their Eyes, and yet went on in their evil Ways, till they brought the like Judgment upon all *Judea.* This was more exactly fulfilled in the laſt Deſtruction of the *Jews* by the *Romans*, than in their firſt by the *Babylonians:* For the whole Land was laid waſte, and deſerted by its Inhabitants, and made a Den of Thieves; being brought to Deſolation by repeated Returns of Wars; more eſpecially in the Time of *Adrian*, when *Julius Severus*, as I obſerved upon the foregoing Chapter, made ſuch a Devaſtation, that the whole Country was turned, in a Manner, into a Wilderneſs.

Ver. 24. *Even all Nations ſhall ſay.*] All that were near them, or came that Way from far Countries; as it goes before, *Ver.* 22.

*Wherefore hath the* Lord *done thus unto this Land?*] Which he formerly made ſo populous and plenteous.

*And what means the Heat of this great Anger?*] Theſe exceeding dreadful Calamities, which evidently proceeded from a divine Vengeance. For the *Jews* fought ſo valiantly, and defended *Jeruſalem* ſo reſolutely, (as appears by *Joſephus*,) that the Author of *Schebet Juda* had Reaſon to ſay, That it was not Want of Arms, the unuſual Terror of new Machines, but the Anger of God, provoked by their Wickedneſs, which was the true and only Cauſe of their Deſtruction. And indeed *Titus* himſelf ſaid as much, That God fought for the *Romans*, and drove the *Jews* from their Fortifications, Ἐπεὶ χεῖρες τὶ ἀνθρώπων, ἢ μηχαναὶ, *For what could the Hands of Men or Machines have done againſt ſuch ſtrong Towers?* See *Chap.* xxxii. *Ver.* 22.

Ver. 25. *Then ſhall Men ſay, Becauſe they have forſaken the Covenant of the* Lord God *of their Fathers, which he made with them, when he brought them forth out of the Land of* Egypt.] This Account muſt be ſuppoſed to be given by the pious *Jews*, or by thoſe who were made ſenſible, when it was too late, how ſtedfaſt God was in his Covenant; which contained Curſes as well as Bleſſings, as was before obſerved, *Ver.* 21. And ſee vii. 9, 10. xi. 26, 27, 28.

Ver. 26. *For they went and ſerved other Gods, and worſhipped them whom they knew not.*] This aggravated their Sin, that they ſought for Acquaintance with ſtrange Gods, directly contrary to the Covenant of God, xii. 30, 31.

*And whom he had not given unto them.*] Or, as it is in the Margin, *had not given* (or *divided*) *to them any Portion*; that is, never beſtowed any Benefit upon them, as the Lord their God had done, who brought them out of *Egypt*. Or more ſimply, (as *Boetius* thinks the Words will bear,) *to whom no Worſhip belonged.*

Ver. 27. *And the Anger of the* Lord *was kindled againſt this Land, to bring upon it all the Curſes that are written in this Book.*] So *Moſes* foretold them, vii. 4. xi. 16, 17.

Ver. 28. *And the* Lord *rooted them out of their Land in Anger, and Wrath, and in great Indignation.*] Here is one Word more to expreſs his Diſpleaſure againſt them, than was uſed before, when he ſpeaks of the Deſtruction of *Sodom*, &c. *Ver.* 23. And they all denote the great Plagues threaten'd in *Levit.* xxvi. and in the foregoing Chapter of this Book.

*And caſt them into another Land, as it is this Day.*] This may ſeem to relate only to their Captivity in *Babylon*; for after they were rooted out by the *Romans*, they were ſcattered into all Lands, xxviii. 63, 64. But conſidering what goes before, (*Ver.* 23, 24.) and that they were not quite *rooted out*, (many of them remaining in the Land when *Nebuchadnezzar* conquered them,) till the Deſolation made by the *Romans*, I think theſe Words relate to them alſo, and *another Land* is only the ſingular Number, as is uſual, for the plural. And ſo the Author of *Schebet Juda* underſtood it, who, quoting theſe Words [*caſt them out into another Land,*] adds, *which Experience now proves to be true.*

Ver. 29. *The ſecret Things belong unto the* Lord *our* God; *but thoſe that are revealed belong unto us, and to our Children for ever,* &c.] The *Jews* generally take theſe Words to be meant of the Puniſhment of ſecret Sins, (particularly of Idolatry, ſpoken of before, *Ver.* 19.) which belongeth unto God, as the Puniſhment of open Sins belonged unto them, in Obedience to his Law, who commanded them to put to Death him that ſeduced any Perſon to Idolatry, and to raze the City that apoſtatized unto it, xiii. 5, 6, &c. 12, 13, &c. And their Negligence in doing their Duty in this Particular, made Idolatry ſpread among them to their utter Ruin. But theſe Words may be underſtood as a farther Anſwer to ſuch Enquiries, as that *Ver.* 24. in which, if Men perſiſted, and ſtill ask'd, But why doth God thus puniſh his own People with ſuch unuſual Severity, when there are many idolatrous Nations, far worſe than they, who continue ſtill in their own Land, and are not thus rooted out? *Moſes* bids them ſilence ſuch Demands, and reſt ſatisfied in this, That we cannot give an Account of ſuch Things, as God hath not revealed, particularly why he puniſhes ſome People, when he ſpares others who are as bad; but muſt mind our own Duty, which he hath plainly revealed unto us, that is, (as *Moſes* concludes this Chapter,) *to do after all his Commandments which he hath given us in his Law,* believing he will greatly reward the Obedient, and terribly puniſh, one Time or other, all thoſe that tranſgreſs it.

There may be alſo a more obvious Senſe of theſe Words, if we tranſlate them as ſome great Men have done, *The Secrets of the* Lord *our* God *are revealed to us, and to our Children.* Thus *Onkelos*, whoſe Judgment is very valuable; which *Grotius* follows, and before him *Forſterus*; and *Paulus Fagius* repreſents it as a commodious Senſe, and makes it the ſame with the Words of the *Pſalmiſt*, cxlvii. 20. *He hath not dealt ſo with any Nation,* &c. For this was a peculiar Favour to the *Jews*, that thoſe Things which God before kept ſecret in his own Breaſt, he now manifeſted to them; that they might know how to order their Lives ſo, as to pleaſe him. But this made them liable to be puniſhed more grievouſly than all other People, if they did not obſerve his Will, which he moſt graciouſly diſcovered to them. And if we could give any *Credit* to the *Jews*, who ſay that all Words in the Bible that have extraordinary Points upon them, (of which there are but *ten* in the *Pentateuch*, and theſe Words *lanu ulebenu, to us and our Children*, are the laſt of them,) denote ſomething peculiar and extraordinary. I ſhould think that they relate to the Revelation to be made by Jeſus Chriſt, the great Prophet promiſed to them, (*Chap.* xviii.) unto which if they did not give heed, the moſt dreadful Puniſhments would be inflicted on them; as we ſee they have been for many Ages, and are not yet ended.

## CHAP. XXX.

Verſe 1. AND *it ſhall come to paſs when all theſe Things are come upon thee, the Bleſſing and the Curſe which I have ſet before thee.*] GOD at the firſt beſtowed great and ſingular Bleſſings upon them; but when they grew ſo inſenſible of his Mercy, as to violate the Covenant he had made with them, then he ſent his Curſes which he had threaten'd upon them: Which were compleated in their Expulſion out of the good Land, which he had given them; eſpecially in their laſt Expulſion by the *Romans*, which was rather an Extirpation.

*And thou ſhalt call to mind.*] In the *Hebrew*, *Bring back to thy Heart*, as we obſerve in the Margin of 1 *Kings* viii. 47. where there is the very ſame Phraſe, and there tranſlated, *ſhall bethink thy ſelf*, that is, reflect ſeriouſly both upon the Bleſſings and Curſes, and conſequently conſider the Truth of GOD in fulfilling both. In which Conſideration, Repentance and Converſion to GOD begins. See *Ezek.* xviii. 28.

*Among all the Nations whither the* LORD *thy* GOD *hath driven thee.*] Where they could not chuſe but often think of all the Bleſſings they had enjoyed in their own Land, and might have ſtill enjoyed if they had not been diſobedient; and all the Curſes which had befallen them till they were driven from thence, and had purſued them ever ſince. See *Levit.* xxvi. 40, &c. *Deut.* iv. 29, 30, &c.

Ver. 2. *And ſhall return unto the* LORD *thy* GOD, *and ſhall obey his Voice, according to all that I command thee this Day, thou and thy Children, with all thine Heart, and with all thy Soul.*] Repentance was compleated by forſaking their Idols, and returning to the Worſhip of the LORD their GOD alone, and by obeying all the reſt of his Commands, and teaching their Children to do the ſame; and all this with Sincerity of Heart. This they did, in ſome Meaſure, after they were carried captive to *Babylon*; ſince which Time we read nothing of their Idolatry. But they fell into other Sins, which ſtopp'd their Ears to that great Prophet, the Lord Chriſt, when he came to them; for which they are puniſhed to this Day, and will be till they repent and obey him.

Ver. 3. *Then the* LORD *thy* GOD *will turn thy Captivity.*] That is, bring thoſe that were carried Captive, back again to their own Land. Thus the Word *Captivity* is uſed, *Pſal.* xiv. 7. *Epheſ.* iv. 8.

*And have Compaſſion upon thee.*] Theſe Words expreſs the Spring of all their Happineſs, *viz.* the divine Compaſſion, in pardoning their Sins, which had been very provoking.

*And will return and gather thee.*] This is the Effect of his Compaſſion in their Reſtitution, and Recollection again into one Body after their Diſperſion.

*From all the Nations whither the* LORD *thy* GOD *hath ſcattered thee.*] This was fulfilled in Part when they returned from *Babylon*; for then they who were ſcattered in other Countries, flock'd again to them; and will be more compleatly fulfilled, when they ſhall believe on our bleſſed Saviour.

Ver. 4. *And if any of thine be driven out unto the uttermoſt Parts of Heaven, from thence will the* LORD *thy* GOD *gather thee, and from thence will he fetch thee.*] Unto this Promiſe *Nehemiah* plainly alludes, in his Prayer to GOD, to proſper his Endeavours for the Reſtoration of *Jeruſalem*, *Nehem.* i. 8, 9. And finding the Truth of it confirmed by the King's gracious Conceſſion to him, he went about the Work, though one, who was accounted a Prophet, (yea, ſeveral of the like Quality,) diſſuaded him from the Enterprize, as likely to prove dangerous to his Perſon, vi. 10, 11, 12, &c. *Ezra* alſo tells us, how *Cyrus* made *a Proclamation throughout all his Kingdom*, which was very large, that all the *Jews* might return, if they pleaſed, into their own Country, *Ezra* i. 1, 4. And ſee *Zachariah* vii. 7, 8. And though in their laſt Diſperſion by the *Romans*, they be far more ſcattered, and into more diſtant Regions than they were in the *Babylonian* Captivity, (according to *Moſes*'s Threatening, xxviii. 64. of this Book,) yet if they did now conſider the Cauſe of it, and lay to heart their Sin in crucifying the LORD Chriſt, no doubt GOD would have Compaſſion on them, and wonderfully reſtore them. For the *Jews* themſelves apply this Place, (and have long done ſo,) to their preſent Condition, being of Opinion that GOD hath appointed a prefixed Time in his own Mind, though he hath not declared it, when he will deliver them; but if they did repent, he would ſhorten the Days of their Baniſhment, and immediately bring them to their own Land. Thus the ancient *Nitzacon* ſet forth not long ago by *Wagenſeil*, p. 254. And *R. Iſaac* ſince him, and more lately often inſiſts upon this, in his *Chiſſuk Emuna*, publiſhed by the very ſame learned Perſon; particularly *Perck.* VII. where he ſaith, "There can be no Time prefixed for their Deliverance, becauſe it depends upon their Repentance; whereby they may cut off the Length of this Baniſhment, provided they turn to GOD with their whole Heart, and a full Repentance." For which he alledges this Place. And he repeats it again (*Perck.* XXVII.) as the great Comfort they have in this long Baniſhment, that upon their perfect Repentance, GOD will be merciful to them, and overcome their Sins, and perform this Promiſe. Which I find ſtill more lately mentioned in *Manaſſeh ben Iſrael*'s Book, *de Termino Vitæ*, *Lib.* III. *Sect.* 3. where he ſaith, "Herein all the Prophets imitate *Moſes*, being wont, after terrible Threatenings,

“ to conclude with ſome ſingular Conſolation.
“ Which made *R. Aquiba* (as the *Talmudiſts* re-
“ port) fall a laughing, when all the wiſe Men
“ who were with him wept and lamented, at the
“ Sight of the Ruins of *Jeruſalem* and the Tem-
“ ple. Which they wondering at, he ſaid, *After*
“ *the Clouds the Sun will break out*; *and after the*
“ *End of the Evils which Moſes threatened, we may*
“ *hope for good Things: For* God *is not more faithful*
“ *in fulfilling the One, than in performing the Other.*”

But, alas! in all Ages hitherto there are no Signs of Repentance, much leſs of a perfect one; but they have been ſtrangely hardened in their Unbelief, and have bitterly reproached the Lord Jeſus and his Religion. *Abarbinel* himſelf, though a Gentleman of a noble Family, a well-bred Perſon, and of an excellent Underſtanding, is extreamly guilty of this. And ſince his Time *Solomon Virgæ*, in the Age before us, conſidering the aſtoniſhing Plagues that have befallen them, and that never any People, as he acknowledges, conflicted with ſo many Miſeries and ſo many Ages, as they have done, enquires the Cauſes why the Divine Majeſty ſhould be ſo angry with them: He reckons *Seven*; among which he accounts the putting of *Jeſus* of *Nazareth* to Death, as one; yet not as a Crime, but that which hath enraged Chriſtians againſt them. For he wickedly illuſtrates this by that Speech of *Moſes*, *Exod.* viii. 24. which he thus tranſlates, *If we ſtay and ſacrifice the abominable Gods of the Egyptians in their Sight, will they not ſtone us?* Which is the higheſt Reproach he could vomit againſt our Saviour; mingled with the moſt ſtupid Folly, in giving that as a Reaſon of the Divine Anger, which at the moſt is only a Reaſon in their Account of Mens Indignation, *Schebet Jehuda*, Sect. 63.

The moſt cruel Uſage which they have met with in all Chriſtian Countries, might thus exaſperate and embitter their Spirits; and I cannot excuſe the violent Hatred of Chriſtians to them, and their barbarous Treatment of them, though they therein fulfilled the divine Threatnings, as I have ſhewn upon the *twenty eighth* Chapter; which being ceaſed ſince the Reformation of Religion, the *Jews* have not been ſo virulent againſt our Bleſſed Saviour; and it is to be hoped will be won to the Obedience of Faith, by our Chriſtian Uſage of them; when thoſe other Stumbling-Blocks, which hinder their Converſion, are removed out of the Way.

Ver. 5. *And the* Lord *thy* God *will bring thee into the Land which thy Fathers poſſeſſed, and thou ſhalt poſſeſs it.*] Be again planted in it, as they were at their Return from the Captivity of *Babylon*; eſpecially after they had laid the Foundation of the Houſe of the Lord, he bleſſed them exceedingly, *Haggai* ii. 18, 19. *Zachar.* viii. 7, 8, 9, 10, 11, 12.

*And he will do thee good.*] The Prophet *Zachary* hath given a full Explication of theſe Words, viii. 13, 14, 15. And the Prophet *Jeremy* before him, xxxii. 42, 43, &c. which was fulfilled in the Building of the Houſe of the Lord, though great Oppoſition was made to it; and in the compaſſing *Jeruſalem* with Walls, and ſettling them in a State of Liberty, according to the Prophecy of *Iſaiah*, lii. 1, 2.

*And multiply thee above thy Fathers.*] The *Hebrew* Words import that he would *make them greater than their Fathers*. Which he did, by their vaſt Increaſe after they returned from *Babylon*: See *Zachar.* viii. 4, 5. and before him *Hoſea* i. 10. Which is manifeſt from their διασποραὶ, *i. e.* ſpreading themſelves in ſo many Colonies, through all *Aſia*, both the Great, and the Leſs; with *Egypt*, *Greece*, *Italy*, and *Spain*. See *Strabo*, *Lib.* XVI. concerning *Joppa*. By this Means they were very much exalted, as *Zachariah* prophecied, after the Captivity, xii. 6. for as they had their Liberty in their own Country, (God being a Wall of Fire to them, while *Jeruſalem* had no Walls,) ſo they ſpread themſelves, as I ſaid, and had their Synagogues in *Babylon*, *Arabia*, *Syria*, and divers other Countries before mentioned; and a great many Proſelytes alſo joined themſelves to them.

Yet one cannot well think that ſo magnificent a Prophecy as this is, was entirely fulfilled after their Return from *Babylon*, when they were Tributaries to the *Perſians*, and afterwards fell under the Power of the *Grecians*, under whom they ſuffered very much, eſpecially in the Days of *Antiochus Epiphanes*; whoſe Death did not conclude their Troubles, as *Hermannus Witſius* has ſhewn at large, in his *Decaphylon*, *Cap.* 10. *n.* 9, 10, 11, 12, *&c.* where he endeavours to prove that there was no Moment of Time, after their Return from *Babylon*, wherein they could be ſaid to be *made greater than their Fathers*, eſpecially in the Days of *David* and *Solomon*. And therefore he concludes that this Promiſe is ſtill to be compleatly fulfilled. And thus *R. Iſaac* (in his Book before named, *Chiſſuk Emuna*) argues, *Perek* vi. that God did not beſtow Benefits upon them equal to thoſe which their Fathers enjoyed, much leſs ſuperior, while the ſecond Temple ſtood; but all that Time was full of Straits and Calamities; for which he alledges the Prophecy of *Daniel*, ix. 25. And therefore ſaith, theſe Words of *Moſes* can by no Means be thought to be fulfilled, when the Tribes of *Judah* and *Benjamin* returned from *Babylon*, and left a vaſt Number behind them, who would not come back with them, but ſtay there to this Day.

Ver. 6. *And the* Lord *thy* God *will circumciſe thine Heart.*] By ſuch ſingular Benefits beſtowed upon them, in a miraculous Manner, God deſigned to take away the ſtubborn Refractorineſs of their Spirits, (called *Hardneſs of Heart*, xxix. 19.) and to cut off all their wicked Inclinations and Diſpoſitions to Idolatry and Superſtition, which had been their Ruin; which is call’d *humbling their uncircumciſed Heart*, *Levit.* xxvi. 41. But though God circumciſed them, yet their Hearts might remain uncircumciſed, as appears from xxix. 3, 4. And therefore he calls upon them to circumciſe their Hearts themſelves, (xvi. 10.) by laying to Heart his Benefits, and following the Motions of his Grace and Holy Spirit, which thereby he put into their Hearts: And their Neglect of this, and reſting meerly in the Circumciſion of the Fleſh, was that which ruined them again.

*And the Heart of thy Seed.*] Accordingly we find they were freed from Idolatry, after their return from *Babylon*; though ſtill they continued in other Sins. Which brought this preſent Captivity (as they call it) upon them; another Baniſhment being neceſſary (ſaith *R. Iſaac*, in the Book before mentioned, *Pereck.* vii.) to purge them from their Sins, by the ſevere Afflictions which they now endure, and have long ſuffered; becauſe their manifold Sins, as he expreſſes it, needs much ſcouring, by Contuſions and Preſſures. After which, he ſaith, they ſhall ſin no more, but that ſhall be fulfilled which is written in the Law, *the* LORD *thy* GOD *ſhall circumciſe thine Heart*, &c. quoting theſe very Words of *Moſes*. But, alas! they are not ſenſible for what Sin they ſuffer. See *p.* 96, 97. of *Wagenſeil*'s Edition.

*To love the* LORD *thy* GOD *with all thine Heart, and with all thine Soul, that thou mayeſt live.*] See vi. 5. This Prophecy, the *Jews* ſay, ſhall be fulfilled in the Days of the *Meſſiah*, according to what *Ezekiel* ſaith, xxxvi. 26. *A new Heart will I give you, and a new Spirit will I put into you*, &c. So *R. Iſaac*, in the Place above named, and in *p.* 83.

Ver. 7. *And the* LORD *thy* GOD *will put all theſe Curſes upon thine Enemies, and on them that hate thee, which perſecute thee.*] Their very Reſtoration created them many Enemies; whoſe Hatred increaſed with their Proſperity in their own Land, and made them, when they had Power to perſecute them. Whom GOD remarkably plagued, particularly *Antiochus Epiphanes*, who died in miſerable Torments.

Ver. 8. *And thou ſhalt return.*] This may relate as well to their Return unto their own Land, as to their Turning unto GOD: Of both which he had ſpoken before. And now having mentioned their Perſecution, whereby many of them might be driven out of their Country, I ſuppoſe he here promiſes their Reſtoration to it again, when he had curſed their Enemies.

*And obey the Voice of the* LORD *thy* GOD, *and do all his Commandments which I command thee this Day.*] Continue ſtedfaſt in their Love to him, by a ſtrict Obſervance of all his Commandments.

Ver. 9. *And the* LORD *thy* GOD *will make thee plenteous in every Work of thine Hand, and in the Fruit of thy Body*, &c.] The Effect of their conſtant and ſincere Obedience he promiſes ſhould be ſtill greater Proſperity, in all their Undertakings, and in all their Enjoyments. See xxviii. 4, 5, *&c.*

*For good.*] To encourage them to continue faithful in the Service of GOD.

*For the* LORD *will again rejoice over thee for good.*] Delight only in bleſſing them; and not ſend any Curſes upon them. See xxviii. 63. and *Jerem.* xxxii. 41.

*As he rejoiceth over thy Fathers.*] In whoſe Obedience he delighted, *Deut.* x. 15.

Ver. 10. *If thou ſhalt hearken unto the Voice of the* LORD *thy* GOD, *to keep his Commandments*, &c.] Perſiſt in Obedience to him.

*And if thou turn unto the* LORD *thy* GOD *with all thine Heart, and with all thy Soul.*] With a ſincere Love to all his Commands, (*Ver.* 2.) who had *planted them aſſuredly in their Land, with his whole Heart, and his whole Soul*, as *Jeremiah*, ſpeaks, xxxii. 41. But herein they were defective, after they came out of the Captivity of *Babylon*. For though they never returned again to Idolatry, but keep cloſe to the Worſhip of GOD alone, yet they reſted merely in the outward Rites of Religion, and had not an hearty Love to GOD, and to all Goodneſs; which made them reject the Son of GOD when he came among them, and fall under thoſe long Calamities, which will not end, till they *turn to him with all their Hearts and Souls.*

Ver. 11. *For this Commandment which I command thee this Day.*] Of hearty Love to GOD and ſincere Obedience to all his Commands, *Ver.* 2, 6, 8, 16.

*It is not hidden from thee.*] Or, it may be tranſlated out of the *Hebrew*, *It is not too wonderful above thee*; that is, abſtruſe and hard to be underſtood, becauſe above their Reach; but eaſy to be known and acquainted withal, becauſe plainly revealed. Which is as true of the Goſpel (unto which St. *Paul* applies theſe Words, *Rom.* x. 6, &c.) as it was of the Law of *Moſes*: for therein our Saviour hath declared the Mind and Will of GOD to us, in ſuch familiar Words, that the moſt ſimple People may underſtand their Duty.

*Nor is it far off.*] So that they ſhould go to ſeek it, and learn it in ſome diſtant Nation. *R. Iſaac*, in his *Chiſſuk Emuna*, *Cap.* 45. had his Thoughts ſo fixed upon what is ſaid *Ver.* 4. that he fancies theſe Words belong to that Matter; and that *Moſes* ſtill ſpeaks to them of Repentance, *which is of greater Value than any other Thing, and yet moſt eaſily acquired.* Which cannot but make one wonder at their Blindneſs; for if Repentance be ſo very eaſy, how comes it to paſs that they remain impenitent for ſo many Ages, and thereby, as they confeſs, prolong their Miſeries? And yet he repeats the ſame Words in the *ſecond Part* of his Work, *Perek.* lxxx. where he hath the Confidence to ſay St. *Paul* miſapplies this Place.

Ver. 12. *It is not in Heaven that thou ſhouldſt ſay, Who will go up for us to Heaven, and bring it unto us, that we may hear it, and do it?*] *R. Jacob Hacſæi*, in his Preface to that Part of the *Miſna*, called *Seder Neſim*, (as *Guil. Vorſtius* obſerves upon *Abarbinel*, about the *Articles of their Faith*,) hath very fairly expounded this: Which he takes to be a proverbial Speech, to ſhew that there is no need of hard, or rather impoſſible Labour, to come at the Knowledge of GOD's Will, as there is in many Human Sciences, where the Mind of Man is tired by ſeveral Propoſitions and Deductions, *&c.* before he arrive at what he ſeeks: But all Things are plain and eaſy to be underſtood, and not hard to be performed. For GOD had revealed his Mind clearly by *Moſes* from Heaven, and therefore none had need to go thither to deſire GOD to acquaint them with it, which he had done of his own Accord, out of his good Will towards them. And thus *Grotius* obſerves upon *Rom.* x. 6. out of ſeveral *Greek* Authors, that they expreſſed Things very difficult, by *going up to Heaven*. *Maimonides*, indeed, to *Jeſodehatorah*, *Cap.* 9. and *Abarbinel*, in *Roſh Amana*, *Cap.* 13. make theſe Words an Argument for the Eternity and Unchangeableneſs of their Law, and that there ſhould be no new Revelation from Heaven: But there is no Colour for this from theſe Words, the Particle *hu* being of the Feminine Gender, and therefore doth not refer to God, but to *the Command* before mentioned, plainly importing, that Men could not pretend Ignorance of their Duty, nor had any Reaſon to deſire that ſome Body would go to Heaven again, for thoſe Things which *Moſes* had already brought from thence. And thus the Apoſtle moſt juſtly accommodates theſe Words to the new Revelation from Heaven by the Son of God, which was not abſtruſe and difficult, but as plain and perſpicuous as this now made by *Moſes*.

Ver. 13. *Neither is it beyond the Sea, that thou ſhouldſt ſay, who ſhall go over the Sea for us?* &c.] Ὡς δεῖσθαι πολυχρονίου καὶ καματηρᾶς ἀποδημίας, (to uſe the Words of *Philo*, in his Book concerning *Rewards and Puniſhments*,) *ſo as to need long and tedious Voyages, laborious and wearisome Travels, to fetch it from foreign Countries*. Such as the *Greek* Philoſophers took, who travelled into *Egypt*, and the Eaſtern Part of the World, to learn Wiſdom, which God now taught his People in the Wilderneſs, without any Pains to attain to it.

Ver. 14. *But the Word is very nigh unto thee.*] Being brought to their very Doors by *Moſes*, the Servant of God; who now delivered to them the Mind of God, as the Son of God himſelf did afterwards, when he came and dwelt among them.

*In thy Mouth, and in thy Heart.*] Made ſo familiar to them, that they might always have it in their common Diſcourſe, to teach it their Children; and had now been ſo often repeated, that it might be well laid up in their Memory, never to be forgotten by them, vi. 6, 7, 8, 9. xi. 18, 19, 20. It was alſo in the Mouth of their Prieſts, who were to teach them Knowledge (*Malachi* ii. 7.) and preſs it upon their Hearts. Here the forenamed *R. Iſaac*, in both the Places forenamed, obſerves, that *Repentance depends on the Confeſſion of the Mouth, and Grief of the Heart*: But the largeſt Confeſſion and the foreſt Grief will not avail them, till they repent of their crucifying the Lord Jeſus, and ſhall *confeſs him with their Mouth, and believe in their Heart, that* God *hath raiſed him from the Dead*, &c. as St. *Paul* ſpeaks, *Rom.* x. 9, 10.

*That thou mayeſt do it.*] That they might have nothing to do but to put it in Practice; and in order thereunto continually read it, and keep it in Mind. In which the Jews were ſo diligent, that, as *Joſephus* tells the Gentiles, (*Lib.* II. *contra Apionem*,) they could as eaſily recite all the Laws of God, as tell their Names. But here was their Error, that they were not careful to do what they knew to be the Will of God: And ſo, when he ſent his Son among them, who plainly declared to them more fully the Meaning of their Holy Books, they could not underſtand and receive that which they read every Day. And indeed this is the common Error (as Dr. *Jackſon* well obſerves) of all corrupt Minds, to ſeek that afar off, as if they were Strangers to it, which is really in their Mouth, and in their Heart, ſo that they would but be Doers, and not only Hearers of the Word, as St. *James* ſpeaks, alluding perhaps to theſe Words of *Moſes*. As St. *Paul* applies this whole Paſſage to the Goſpel; which is that Word of Faith, ſo preached and publiſhed by the Apoſtles, that it may be in all our Mouths and Hearts, without going to ſeek for any other infallible Teacher.

Ver. 15. *See I have ſet before thee this Day, Life and Good, Death and Evil.*] Life and Good, Death and Evil, may be but two Words for the ſame Thing, *viz.* all Manner of Happineſs, and all Manner of Miſery; both which he had at large ſet before them, in the *twenty eighth* Chapter. Or by *Life* may be meant, long Life in the Land God had promiſed them; and *Good*, all the Proſperity they could wiſh for there: As on the other Side, *Death* may ſignify their being cut off from the Land of the Living before their Time; and *Evil*, all the Calamities he had threaten'd while they lived: And ſo the next Verſe ſeems to interpret it. *Maimonides* from theſe Words obſerves, that the Wills of Men are under no Force nor Coaction, but are free Agents; and therefore have Precepts impoſed upon them, with a Puniſhment threaten'd to the Diſobedient, and a Reward promiſed to thoſe who keep God's Commandments. Of which he treats at large in his Preface to his *Commentary* upon *Pirke Avoth*, *Cap.* 8.

Ver. 16. *In that I command thee this Day to love the* Lord *thy* God, *to walk in his Ways, and to keep his Commandments, and his Statutes and Judgments.*] This includes their entire Obedience to all God's Laws, which are comprehended under theſe *three* Names. See vi. 1, 5. vii. 11. x. 12, 13.

*That thou mayeſt live and multiply, and the* Lord *thy* God *ſhall bleſs thee in the Land whither thou goeſt to poſſeſs it.*] This is the Explication of the *Life and Good* which he ſet before them, if they obſerved God's Laws with ſincere Affection to them, *Ver.* 15.

Ver. 17. *But if thine Heart turn away, ſo that thou wilt not hear.*] Want of Love to God, and of a due Eſteem of his wonderful Love to them, made their Heart turn away to other Things, and not regard what he had revealed to them from Heaven.

*And worſhip other Gods, and ſerve them.*] This was the principal Breach of the Covenant of God.

Ver. 18. *I denounce unto you this Day, that ye ſhall ſurely periſh, and that ye ſhall not prolong yours Days upon the Land whither ye go,* &c.] This is the Explication of the *Death and Evil* he ſet before them, *Ver.* 15.

Ver. 19. *I call Heaven and Earth to record this Day againſt you, that I have ſet before you Life and Death.*] God, Angels, and Men, were Witneſſes that he had done his Duty. See iv. 26. viii. 19. and therefore is owned by God himſelf to be *faithful in all his Houſe*, *Num.* xii. 7.

*Bleſſing and Curſing.*] They are the ſame with *Life and Death*: But he uſes ſeveral Words, to make them ſenſible that both proceeded from God; the one being the Effect of his Love and Favour, and the other of his Anger and high Diſpleaſure.

*Therefore chuſe Life, that thou and thy Seed may live.*] That is, chuſe to be obedient, without which they could not be happy. Or he wiſhes them to ſet their Hearts on the Happineſs God had promiſed them, that it might incline them to do as follows.

Ver. 20. *That thou mayeſt love the* Lord *thy* God, *and obey his Voice.*] Love is the nobleſt, and the ſtrongeſt Spring of Obedience.

*And that thou mayeſt cleave unto him.*] Obedience to God is the ſureſt Preſervative from Apoſtaſy.

*For he is thy Life, and the Length of thy Days.*] The Author and Giver of Life; which he preſerves and prolongs unto thoſe who are obedient.

*That thou mayeſt dwell in the Land which the* Lord *ſware unto thy Fathers, to* Abraham, *to* Iſaac, *and to* Jacob, *to give them.*] Which Promiſe confirmed by an Oath, being faithfully fulfilled, he juſtly claimed their Fidelity to him upon that Account. Which is the Reaſon it is ſo often mentioned, vi. 10. viii. 1. ix. 5. x. 11. xi. 9, 21. xix. 8.

## CHAP. XXXI.

Verſe 1. AND Moſes *went, and ſpake theſe Words unto all* Iſrael.] By this it ſeems plain to me, that after *Moſes* had renewed the Covenant with the People, (mentioned in the foregoing Chapter,) he diſmiſſed them, and retired to his own Tent. But not long after gave them a new Summons, (as he had done xxix. 2.) and went again to take his Leave of them. The LXX. indeed ſeem to take the firſt Words, as if the Meaning was, that he *went on* with his Diſcourſe. For thus they render them, συνετέλεσε λαλῶν πάντας τοὺς λόγους τούτους, *He finiſhed ſpeaking all theſe Words.* For which I ſee no Warrant, nor is it likely he could ſpeak all that here follows, at the ſame Time.

Ver. 2. *And he ſaid unto them, I am an hundred and twenty Years old this Day.*] This ſhews theſe Words were ſpoken not long before his Death; which was this Year, xxxiv. 7. *Manaſſeh ben Iſrael* would have us from hence obſerve, "The ſingular Care God hath of thoſe "who ſerve him with a perfect Heart, as *Moſes* "did; the Days of whoſe Years, ſaith he, are "exactly proportioned. For ſo theſe Words "are expounded in *Sota, Cap.* I. *To Day my* "*Years are compleated, to Day I was born, and* "*to Day I ſhall die:* For he was born on the "ſeventh Day of the Month *Adar*, and on the "ſame Day of the ſame Month he died. Thus "*Enoch* (he adds) lived juſt three hundred ſixty "five Years, which are proportioned to the "Days of the Sun's annual Courſe, *Lib.* III. *de* "*Termino Vitæ, Sect.* 5." But as there is no great Weight in this Obſervation, if it were true, ſo that which he ſaith of *Moſes* is evidently falſe: For he did not die this very Day, as appears from *Ver.* 14. where he ſaith, *The Days approach that I muſt die.* Therefore the Time was not yet come.

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Ver. 11. *When all Iſrael is come to appear before the* Lord *thy* God, *in the Place which he ſhall chuſe.*] As they were bound to do at this Feaſt, and at *Pentecoſt*, and the *Paſſover*, xvi. 16.

*Thou ſhalt read this Law before all Iſrael, in their Hearing.*] This Order being directed, not to all *Iſrael*, but to a particular Perſon, plainly imports, that the *ſupream Governor*, whoſoever he was, had this Charge laid upon him, to take Care theſe Laws ſhould be read at this ſolemn Time, that all the People might hear them; and therefore, I think, the *Jews* rightly ſay, That their Kings, when they had them, were bound not only to look after this Matter, but to read the Law themſelves, to as many (that is) as could hear them, appointing the Prieſts wiſhes them to ſet their Hearts on the Happineſs GOD had promiſed them, that it might incline them to do as follows.

Ver. 20. *That thou mayeſt love the* LORD *thy* GOD, *and obey his Voice.*] Love is the nobleſt, and the ſtrongeſt Spring of Obedience.

*And that thou mayeſt cleave unto him.*] Obedience to GOD is the ſureſt Preſervative from Apoſtaſy.

*For he is thy Life, and the Length of thy Days.*] The Author and Giver of Life; which he preſerves and prolongs unto thoſe who are obedient.

*That thou mayeſt dwell in the Land which the* LORD *ſware unto thy Fathers, to* Abraham, *to* Iſaac, *and to* Jacob, *to give them.*] Which Promiſe confirmed by an Oath, being faithfully fulfilled, he juſtly claimed their Fidelity to him upon that Account. Which is the Reaſon it is ſo often mentioned, vi. 10. viii. 1. ix. 5. x. 11. xi. 9, 21. xix. 8.

## CHAP. XXXI.

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*In the Feaſt of Tabernacles.*] When they had gathered in all the Fruits of the Earth, and thereby had greater Leiſure to attend to the hearing of the Law read to them; which, when Mens Minds were alſo freed from Cares by the Releaſe of their Debts, was likely to make a greater Impreſſion upon them.

Ver. 11. *When all Iſrael is come to appear before the* Lord *thy* God, *in the Place which he ſhall chuſe.*] As they were bound to do at this Feaſt, and at *Pentecoſt*, and the *Paſſover*, xvi. 16.

*Thou ſhalt read this Law before all Iſrael, in their Hearing.*] This Order being directed, not to all *Iſrael*, but to a particular Perſon, plainly imports, that the *ſupream Governor*, whoſoever he was, had this Charge laid upon him, to take Care theſe Laws ſhould be read at this ſolemn Time, that all the People might hear them; and therefore, I think, the *Jews* rightly ſay, That their Kings, when they had them, were bound not only to look after this Matter, but to read the Law themſelves, to as many (that is) as could hear them, appointing the Prieſts and the *Levites* to read it in as many other Aſſemblies of the People, as were neceſſary for the fulfilling of this Precept. In order to which, a Pulpit was ſet up in the Court of the Men of *Iſrael* on the very firſt Day of the Feaſt, (for they did not think fit to defer it till the laſt, becauſe it is here ſaid, *when Iſrael is come to appear before the* Lord, not when they were ready to depart, as the *Jews* obſerve,) the King going up into it, the Miniſter took the Book of the Law, and delivered it to the Ruler of the Synagogue, who gave it to the *Sagan*, (or Vicar of the High-Prieſt,) who delivered it to the High-Prieſt, and he to the King; who ſtood up to receive it, and then ſat down to read. All this expreſſes the Reverence with which this holy Book was delivered; and likewiſe the Reverence with which they approached to the King; who, they ſay, began to read at this Book of *Deuteronomy*, (which is a Compendium of the Law,) and proceeded, before he ſtopp'd, to thoſe Words, vi. 4. *Hear, O Iſrael*, &c. which having alſo read, he omitted the reſt till he came to *Chap*. xi. 13. *And it ſhall come to paſs, if thou wilt hearken diligently*, &c. reading on to *Verſe* 22. And then ſkipp'd to xiv. 22. *And thou ſhalt truly tithe*, &c. reading on to the Section concerning the King, xvii. 14. and then the Curſings and Bleſſings out of the xxviith and xxviiith *Chapters*, till he had ended all that Section of the Law. Thus the *Miſchna*, in the Title *Sota*, *Cap*. 7. *Sect*. 8. which *Wagenſeil* hath lately illuſtrated with moſt learned *Annotations*, and our Dr. *Lightfoot* alſo hath given an Account of it long ago, in his *Temple-Service*, *Chap*. 17. *Sect*. 1. where he ſaith the King might ſit down if he pleaſed, when he read, but it was eſteemed more honourable if he ſtood; as King *Agrippa* did when he performed this Office. And before he began to read, he made a Prayer to God; and all this, (he adds,) was done *in the Court of the Women*. Which well agrees with what is ſaid in the next Verſe, *Gather the People, Men and Women*, &c. But it doth not contradict what I ſaid before, of his reading it in the *Court of the Men of Iſrael*: For if the King were of the Family of *David*, it was always done there; if he were not, then in the Court of the Women, as *Wagenſeil* obſerves out of *Maimonides*.

Ver. 12. *Gather the People together*.] All that came to this Feaſt could not meet in one Place, but were divided into ſeveral Aſſemblies, probably in their Synagogues. For as many as the Courts of *Iſrael* would hold meeting there, it is reaſonable to think that the reſt aſſembled in ſome other holy Place. Such were their Synagogues, which *Philo* (in his Book of the Embaſſy to *Caius*) calls *Places of ſecondary Holineſs*. And *Maimonides* diſcourſes at large of the Holineſs of Synagogues and Schools in his Book of *Prayer and the Prieſts Bleſſing*, *Cap*. 11. See upon *Levit*. xix. 30.

*Men, Women, and Children*.] Though the Males only were bound to go up to the great Feaſts, yet many devout Women went alſo voluntary, as appears by *Hannah*, 1 *Sam*. i. 3, 4. And all the Women in *Jeruſalem* were likewiſe bound to attend at theſe Solemnities, with the Children who were capable of Inſtruction. See *Nehem*. viii. 2, 3. To whom ſome Perſon of Authority read the Law in their Court, while the King of the Houſe of *David* was reading it in the Court of the Men of *Iſrael*.

*And the Stranger that is within thy Gates*.] Such as were Proſelytes to the *Jewiſh* Religion; not excluding thoſe who were only Proſelytes of the Gate, if they would come to their Aſſemblies.

*That they may hear, and that they may learn, and fear the* Lord *your* God, *and obſerve to do all the Words of this Law*.] That by this Means, they might be inſtructed in the true Way of worſhipping God, (which is here called his *Fear*,) and to his Worſhip and Service add a careful Obedience to all that he commanded in this Book, which they might read (and were bound to do ſo) in their own private Houſes, and which they heard read every Sabbath-Day in their publick Synagogues. For which indeed there is no particular Command in the Law; but they being commanded to teach their Children every Day at Home the Things contained in the Law, and conſequently to read it, (vi. 7, 8. xi. 16.) they thought it moſt reaſonable to have it read on the Sabbath in their publick Aſſemblies, where ſome Portion of the Law was read; but now the whole Volume, as an authentick Teſtimony of the whole Nation, to the Truth of what is contained in theſe Books.

Ver. 13. *That their Children which have not known any Thing*.] For the early Inſtruction of Poſterity in the ſacred Authority of this Law.

*May hear and learn to fear the* Lord *your* God, *as long as ye live in the Land*, &c.] Be preſerved in the true Religion, by ſo ſolemn an Acknowledgment made by the King himſelf, that God delivered all theſe Laws to *Moſes*. Accordingly we find that *Joſhua*, their ſupream Governor after the Death of *Moſes*, did read all the Words of the Law, not omitting a Word that *Moſes* commanded, before all the Congregation, with Women, and the Little-ones, and the Strangers that were converſant among them, *Joſh*. viii. 34, 35. But from that Time to the Reign of *Jehoſaphat*, (2 *Chron*. xvii. 7, 8, &c.) which is commonly computed to be *five hundred and thirty* Years, we find no Mention of a publick Reading of it. Nor from that Time to the *eighteenth* Year of King *Joſiah*, (2 *Chron*. xxxiv. 30, 31.) which was the Space of *two hundred eighty and two Years*; nor from that Time till after the Captivity of *Babylon*, *Nehem*. viii. 2, 3, &c. By which Neglect they more eaſily fell into Idolatry, and continued in it, more or leſs, till that Captivity; for a Forgetfulneſs of the Law enſued upon this Neglect.

Ver. 14. *And the* Lord *ſaid unto Moſes, Behold, thy Days approach that thou muſt die*.] He admoniſhes him, that the End of his Days upon Earth was near, when he muſt reſign up his Office into the Hands of *Joſhua*, who had been before appointed his Succeſſor, *Numb*. xxvii.

*Call Joſhua, and preſent yourſelves in the Tabernacle of the Congregation, that I may give you a Charge*.] This was done, I ſuppoſe, in the Face of all the People, to whom *Moſes* had been ſpeaking, (*Ver*. 1, 2.) to give *Joſhua* the greater Authority, and to make him reverenced by them, when they ſaw he was appointed by

GOD himſelf to be their Governor; as he had been before ordained publickly by GOD's Order, *Numb.* xxvii. 18, 19, *&c.*

*And Moſes and Joſhua went, and preſented themſelves in the Tabernacle of the Congregation.*] In the Court of the Sanctuary, with their Faces towards it; for it was not lawful for any but the Prieſts to go into the Sanctuary itſelf. Some indeed have thought, that by a ſpecial Order from GOD, *Joſhua* was now admitted into it: But this ſeems to me to be contradicted by the next Verſe, which ſaith GOD appeared in a Cloud *over the Door of the Tabernacle.*

Ver. 15. *And the* LORD *appeared in the Tabernacle in a Pillar of a Cloud.*] This ſignifies that the Glory of the LORD (as other Places ſpeak) appeared unto them, and unto the People, as it had done upon many Occaſions, *Exod.* xxxiii. 9, 10. *Numb.* ix. 15. *Numb.* xvi. 42, 43.

*And the Pillar of the Cloud ſtood over the Door of the Tabernacle.*] Being a Symbol of the divine Preſence, whoſe Glory appeared out of the Cloud, as it did *Numb.* xvi. 42. For the Cloud was always upon the Tabernacle, (*Exod.* xl. 35, 38. *Numb.* ix. 18.) but when the LORD would ſtrike an Awe into the People, and move them to regard what he ſaid or did, then the Cloud ſtood at the Door of the Tabernacle, and the Glory of the LORD came out of the moſt holy Place, and appeared in it.

Ver. 16. *And the* LORD *ſaid unto Moſes.*] Out of the Cloud, I ſuppoſe, as he did, *Numb.* xvi. 44.

*Behold, thou ſhalt ſleep with thy Fathers.*] He firſt admoniſhed *Moſes* again of his Departure, in the Audience, I ſuppoſe, of *Joſhua*, who heard all the following Admonition, to make him more carefully obſerve the End and Deſign of it.

*Sleep* is a common Word for *Death*, either of good Men or bad; which was not uſed meerly as a ſoft Expreſſion of that, which the Heathen dreaded as the moſt terrible of all Things; but to put them in mind, perhaps, that Death ſhould not laſt always, but they ſhould as certainly riſe again, as they *lay down* (ſo the Word is in the *Hebrew*) to ſleep with their Fathers.

*And this People will riſe.*] In Rebellion.

*And go a whoring.*] GOD, who ſearches all Mens Hearts, diſcerned ſuch bad Inclinations in this People, that he knew they would fall into Idolatry, (which is called *going a whoring* from him, as hath been often noted,) notwithſtanding all the Means he had preſcribed to prevent it. And therefore he adds one more, which was the learning them the following Song; notwithſtanding which, he foreſaw, that after the Death of *Joſhua*, and the Elders who ſurvived him, they would forſake him, and worſhip other Gods. See *Pſal.* cvi. 36, 38.

*After the Gods of the Strangers of the Land.*] This is an unuſual Phraſe, ſignifying no more than what he calls in other Places *ſtrange Gods.* Though ſome think it imports peculiarly the Gods of the *Canaanites*, who were the former Inhabitants, but being expelled, became *Strangers of the Land.* And thus *Onkelos* ſeems to have underſtood it, who tranſlates it, *After the Idols of the People of the Land.* Which was an high Aggravation of their Sin, that they ſhould worſhip ſuch Gods, as had not been able to protect their Servants.

*Whither they go to be among them.*] This ſeems to countenance the foregoing Expoſition. And GOD charges them in future Ages with this, as a very great Guilt, that they worſhipped the Gods of the *Amorites*, in whoſe Land they dwelt, *Judges* vi. 10.

*And will forſake me.*] For he look'd upon himſelf as forſaken, (that is, not worſhipped,) if they worſhipped any other God with him, *Exod.* xx. 3.

*And break my Covenant which I have made with them.*] This being the principal Thing in the Covenant, (as I have often obſerved,) that they ſhould worſhip him alone, *Exod.* xx. 22, 23. xxiii. 32, 33. *Deut.* v. 3, 4, &c. vi. 3, 4, &c.

Ver. 17. *Then my Anger ſhall be kindled againſt them in that Day.*] So we read it was upon their very firſt Apoſtaſy to Idolatry, *Judges* ii. 14. and continued ſo in all Ages, as we read frequently in that and the following Books. See there *Ver.* 20. and iii. 8, &c.

*And I will forſake them.*] Go no longer before them againſt their Enemies, but deliver them up into their Hands, *Ver.* 8.

*And will hide my Face from them.*] Withdraw my Favour and Protection. So that they were *devoured*, as it follows, by their Enemies, and wild Beaſts; and *many Evils and Troubles beſet them*; or, as the *Hebrew* Phraſe ſignifies, *came upon them on a ſudden.* The Prophet *Ezekiel* expreſſes this in theſe Words, *My Face will I turn from them*, vii. 22. The Effect of which was, the divine Preſence departed out of the Sanctuary, and he left it, (as he there ſpeaks,) to be polluted and defiled by Robbers. And ſo it here follows.

*So that they will ſay on that Day, Are not theſe Evils come upon us, becauſe our* GOD *is not among us?* For whitherſoever they went out, *the Hand of the* LORD *was againſt them for Evil*, as we read *Judges* ii. 15. which was ſo remarkable a Change, that it could not but at laſt make them reflect upon the Cauſe of it; as we find it did, and moved them to cry unto the LORD for Help, iii. 9, 15. iv. 3, &c.

Ver. 18. *And I will ſurely hide my Face from them*, &c.] He repeats it again, becauſe they were a People dull of hearing. Or the former Words may relate to their firſt Captivity, and theſe to the laſt, (as they call it,) wherein they now are. For they themſelves take notice that theſe Words have been fulfilled by the many Calamities which have befallen them, ſince the Deſtruction of *Jeruſalem* by the *Romans.* This appears from *Schebet Jehuda*, where *Solomon Virgæ* quotes this very Verſe, to prove that their preſent Sufferings proceed not from Nature, but from an angry GOD, more powerful than Nature, as he ſpeaks, *Sect.* 13.

Ver. 19. *Now therefore write ye.*] This ſhews theſe Words were directed both to *Moſes*, and to *Joſhua*, who was to take care, after *Moſes*'s Death, to ſee this Command obſerved.

*This Song for you.*] Which follows in the thirty-ſecond *Chapter.*

*And teach it the Children of Iſrael.*] Make them get it by heart, as we now ſpeak.

*Put it in their Mouth.*] That they might ſing it, and thereby preſerve it in their Memory. For it hath been always thought the moſt profitable Way of inſtructing People, and communicating Things to Poſterity, by putting them into Verſe; and eſpecially Children, and young People, are beſt taught in this Way. And the greater Moment any Thing is of, the more carefully it ought to be preſerved; which *Plato* himſelf thought could be done by no better Means than this. And therefore having ſpoken of the Songs which he would have compoſed for the Uſe of the People, he would have it enacted, Δεῖν πάντα ἄνδρα ϗ παῖδα, &c. *That all Men and Children, whether Bond or Free, Male or Female, ſhould be bound through the whole City to ſing ſuch Songs, and never ceaſe ſo to do*, &c. See *Euſebius*, *Lib.* XII. *Præpar. Evang. Cap.* 32. And *Plato* himſelf, *Lib.* II. *de Legibus*, where he gives a great many Cautions about this Matter, and concludes that Τοῦτο δὲ Θεοῦ, ἢ Θείου τινὸς, ἂν εἴη, p. 657. *This muſt be the Work of a God, or ſome god-like Man.* As if he had been acquainted with what *Moſes*, the Man of God, or rather God himſelf here ordained, that every one ſhould have this Song in their Mouths, as a Means to preſerve them in the Worſhip of God alone. However, this juſtifies the admirable Diſcipline of the *Hebrews*, in thoſe ancient Times, who were taught by ſuch Hymns, as the wiſeſt Men among the Heathen in future Times thought the beſt Way of Inſtruction. For which Reaſon, as *Ariſtotle* reports in his *Problems*, (*Sect.* 19. *Probl.* 28.) People anciently ſung their Laws, as the *Agathyrſi* (he ſaith) continued to do in his Days, Ὅπως μὴ ἐπιλάθωνται, *that they might not be forgotten.* Particularly the Laws of *Charondas*, (as *Athenæus* informs us out of *Hermippus*,) were wont to be ſung at *Athens*, παρ' οἶνον, *over a Glaſs of Wine*; and were therefore written in ſome ſort of Verſe, or tunable Meaſure, as our incomparable Dr. *Bentley* hath made it probable, in his late *Diſſertation* on the Epiſtles of *Phalaris*, p. 373. *Tully* alſo (to add no more) tells us, that *Cato*, in his Book *de Originibus*, reports, that it was the Cuſtom among the old *Romans* to have the Virtues and Praiſes of famous Men ſung to a Pipe at their Feaſts; which he thinks they learnt from the ancient *Pythagoræans* in *Italy*, who were wont, *carminibus præcepta quædam occultiùs tradere*, to deliver in Verſes certain Precepts, which were the greateſt Secrets in their Philoſophy; and compoſed the Minds of the Scholars to Tranquillity, by Songs and Inſtruments of Muſick. See upon *Numb.* xxi. 30. concerning this Way of Inſtruction.

*That this Song may be a Witneſs for me againſt the Children of* Iſrael.] Teſtifying that they were ſufficiently warned, and could not complain that they were not taught their Duty, and told their Danger; and reproving alſo their Ingratitude, and putting them in mind how ill they requited their God, *Ver.* 21.

Ver. 20. *For when I have brought them unto the Land which I ſware unto their Fathers, that floweth with Milk and Honey.*] vi. 10, &c. xv. 8, 9.

*And they ſhall have eaten, and filled themſelves, and waxen fat.*] viii. 10, 11, 12, &c. xxvii. 15.

*Then they will turn unto other Gods, and ſerve them*, &c.] Againſt which he had moſt ſolemnly forewarned them, in the Places before mentioned, and xi. 16. xii. 29, 30.

Ver. 21. *And it ſhall come to paſs, when many Evils and Troubles are befallen them, that this Song ſhall teſtify againſt them as a Witneſs.*] That they are moſt juſtly puniſhed for their foul Ingratitude and Unbelief, with which this Song upbraided them; having told them plainly (xxxii. 18, 19.) what would be the Effect of their forſaking him; and at the Delivery of it, God having ſolemnly ſaid here, (*Ver.* 17.) that when they went a whoring from him, he would *forſake them, and hide his Face from them.*

*For it ſhall not be forgotten out of the Mouth of their Seed.*] The Calamities which fell upon them, according to what is predicted in this Song, brought it to their Remembrance when they had forgotten it, or did not regard it. For theſe Words do not ſeem to be a *Precept* requiring them to remember this Song, but a *Prediction*, foretelling that their Miſeries ſhould not ſuffer them quite to forget it.

*For I know their Imagination, which they go about, even now before I have brought them into the Land which I ſware.*] He ſaw the ſecret Inclinations and Deſigns which were in their Hearts; and perceived that at that very preſent they hankered, as we ſpeak, after Idols.

Ver. 22. *Moſes therefore wrote this Song the ſame Day.*] And ſo did *Joſhua*, (as he was commanded, *Ver.* 19.) who ſpake the Words of this Song unto the People, as well as *Moſes*, xxxii. 44.

*And taught it the Children of Iſrael.*] Commanded them to learn it, *Ver.* 19. In order to which the *Jews* ſay, every Man was bound to write for himſelf a Copy of it; and more than that, they make it one of the affirmative Precepts, (as *Maimonides* tells us,) which obliged every *Iſraelite* to write out the whole Book of the Law with his own Hand. For ſo they interpret thoſe Words, *Ver.* 19. *Write ye this Song for you*, as if they were ſpoken to all the People, and their Meaning had been, *Write ye this Law for you, wherein is this Song*; for they were not to write the Law by ſmall Parts and Sections, (as his Words are,) but all of it entirely. And if a Man's Parents had left him a Copy, yet he was bound to write one himſelf; or if he could not write, to procure one to be written for him by ſome other Perſon, &c. See *Schickard*'s *Miſchpat Hameleck*, *Cap.* 2. *Theor.* 5.

Ver. 23. *And he gave Joſhua the Son of Nun a Charge.*] That is, the Lord, who had hitherto ſpoken to him by *Moſes*, now ſpake to him himſelf, and gave him this Charge, to gain him the greater Authority. For which End he had ordered *Joſhua* to preſent himſelf before him, together with *Moſes*, *Ver.* 14.

*Be ſtrong, and of a good Courage.*] Which he repeats to him after the Death of *Moſes*, *Joſh.* i. 6, 7.

*For thou ſhalt bring the Children of Iſrael into the Land which I ſware unto them.*] I have appointed thee to be the Captain of my People, to lead them into the Land of *Canaan*.

*And I will be with thee.*] To give him Succeſs in all his Enterpriſes. Which Words being

ing ſpoken in the Audience of all the People, (as may be ſuppoſed from *Ver.* 14.) made them readily ſubmit to the Authority of *Joſhua*, and confide in his Conduct.

Ver. 24. *And it came to paſs, when Moſes had made an End of writing the Words of this Law in a Book, until they were finiſhed.*] The whole Book of his Laws, which he put together before his Death; as I ſaid on *Ver.* 9.

Ver. 25. *That Moſes commanded the Levites,* &c.] The Prieſts, who were of the Tribe of *Levi*. See *Ver.* 9.

Ver. 26. *Take this Book of the Law, and put it in the Side of the Ark of the Covenant of the* Lord *your* God.] Not in the Inſide of it; for he doth not ſay, *put it into the Ark*, but *in the Side of the Ark*, that is, on the Outſide, in a little Box, as *Jonathan* and others expound it. For it is the very ſame Phraſe with that, 1 *Sam.* vi. 8. where the *Philiſtines* are ſaid to have put the Jewels of Gold, which they returned for a Sin-Offering, in a Coffer *by the Side of the Ark*; where none could put it but the High-Prieſt, becauſe no Body elſe might go into the holy Place, where the Ark was. And therefore thoſe Prieſts who received the Book of the Law from *Moſes*, delivered it to *Eleazer*, to be there placed. See *Buxtorf. Hiſtor. Arcæ*, *Cap.* 5. and *Huetius*, more lately, in his *Demonſtratio Evangelica*, *Propoſ.* IV. *Cap. de Can. Libr. Sacrorum*, *Sect.* 8. Where he obſerves that *R. Meir*, in both the *Talmuds*, *Abarbinel* himſelf, and many others, have been of Opinion, from this very Place that the Book of the Law was put into the Ark itſelf, being no leſs precious than the Tables of Stone which were there. But the Scripture tells us, *There was nothing in the Ark, ſave the two Tables of Stone*, 1 *Kings* viii. 9. 2 *Chron.* v. 10. and their Reaſon is good for nothing, the two Tables far excelling this Book, becauſe written by the Finger of God; and therefore other great Doctors among the *Jews* rightly place it without the Ark, as the very Words of *Moſes* import.

*That it may be there for a Witneſs againſt thee.*] It was depoſited in that Place, as a publick Record, that if any one ſhould falſify or deprave any Thing in the Law, (as *Abarbinel* interprets it,) he might be convicted out of this Book, which was ſacredly preſerved to be produced as a Witneſs againſt him. Or, (as the Author of *Tzeror Hammor* expreſſes it,) that if they ſhould be ſo wicked, as to loſe the Books of the Law, this Copy, kept under the Care of the Prieſts, might remain to teſtify what was the Will of God. As we ſee it did in the Days of *Joſiah*, when it was caſually found in the Houſe of God, as they were about the Reparations of it: Though I cannot ſay, they found it in the Side of the Ark, but rather upon the Roof of the Houſe, or in the Rafters; where the Prieſts had hid it, as ſome of the *Jews* think, when *Manaſſeh* endeavoured to deſtroy this authentick Copy of the Law, as he had done all other that he could find; and when they came to uncover the Houſe, there it appeared.

Ver. 27. *For I know thy Rebellion, and thy ſtiff Neck.*] I have been ſufficiently acquainted with your perverſe Diſpoſition,

*Behold, while I am yet alive with you this Day, ye have been rebellious againſt the* Lord, *and how much more after my Death?*] For it was not likely they would have a greater Regard to *Joſhua*, than they had to him, who had ſuch near Familiarity with God, as never any Man had.

Ver. 28. *Gather unto me all the Elders of your Tribes.*] I ſuppoſe after *Moſes* had ſpoke to the People, what God ordered, *Ver.* 1, 2, &c. (ſee there,) he diſmiſſed them again, that he might write the Book of the Law, (*Ver.* 9.) and deliver it to the Prieſts, *&c.* and then write this Song, (which follows in the next Chapter,) *Ver.* 19, 22, &c. Which being done, he is ordered here to ſummon all the Elders of the ſeveral Tribes, (and with them all the People came, *Ver.* 30.) that he might deliver to them, by Word of Mouth, the Song which he had wrote.

*And your Officers.*] I have frequently obſerved that theſe *Schoterim* (which we tranſlate *Officers*) were but Miniſters to their *Elders* or Judges. See *Exod.* v. 14. *Deut.* i. 15. xvi. 18. Unto which I ſhall add here only the Words of *Abarbinel*; The Office of the *Schoterim* was to ſee that the Sentence which the Judges had given was obſerved, and to compel Men to it. They who would have more, may find a long Roll of Authors, who are of this Mind, both *Jews* and *Chriſtians*, in *Jo. Benedic. Carpzovius* upon *Schickard*'s *Jus Regium*; who hath alſo ſaid a great deal to the ſame Purpoſe, *Cap.* 4. *Theorem* 14.

*That I may ſpeak theſe Words in their Ears.*] The Song which God had ſuggeſted to him, and commanded him to write, *Ver.* 19, 22.

*Aud call Heaven and Earth to record againſt them.*] Call the whole World to witneſs how wicked they are, if they fall from God, after ſuch Care to preſerve them in his Obedience.

Ver. 29. *For I know that after my Death, you will utterly corrupt yourſelves.*] Fall to the fouleſt Idolatry, *Judges* ii. 19.

*And turn aſide from the Way which I have commanded you.*] Departing from that Way of God, which I have delivered to you by his Command. It was a very melancholy Thing for *Moſes* to leave the World in this Belief, that all his Pains would be loſt upon them; but he comforted himſelf in doing his Duty to the very laſt, and omitting no Means to ſecure them from Apoſtaſy.

*And Evil will befall you in the latter Days.*] This ſeems to expreſs a Foreſight, that they would not immediately revolt, but after the Death of *Joſhua*, and of the Elders who ſurvived him, *Judges* ii. 7, 11, 12, &c.

*Becauſe ye will do Evil in the Sight of the* Lord, *to provoke him to Anger, through the Work of your Hands.*] By making Images, after the Manner of other Nations, and bowing down to them, and worſhipping them, *Judges* ii. 12, 13. iii. 7. where *the Groves* ſignify the Images in the Groves.

Ver. 30. *And Moſes ſpake.*] With the Aſſiſtance of *Joſhua*, xxxii. 44.

*In the Ears of all the Congregation of Iſrael.*] Whom the Elders and Officers (*Ver.* 28.) had aſſembled, according to their Tribes and Families;

milies; unto whom they went ſeverally, and ſpake theſe Words in their Hearing.

*The Words of this Song.*] Which follows in the next Chapter, and much differs in the raiſed Expreſſions, and Loftineſs of the Stile, from the reſt of this Book hitherto.

*Until they were ended.*] Omitted nothing, but compleatly delivered this Song to them; or they ſpake all theſe Words to them at the ſame Time, with one continued Speech. I obſerved before that the moſt antient Way of Inſtruction was by poetical Compoſitions, which was more antient than rhetorical Diſcourſes. And as their chief Learning did conſiſt of Poetry, ſo the Excellency of their Poetry was ſeen in the proper and native Subject of this Faculty, that is, in Matters of ſacred Uſe or Obſervation: From whence the Title of *Vates* deſcended unto ſecular and profane Poets, who retained the Manner of Speech uſed by the former. But, as *Conradus Pellicanus* here truly obſerves, (and ſee my Notes on *Exod.* xv. 1.) the Scripture Poetry doth not conſiſt in the Cadency and Number of Syllables, contrived to pleaſe the Ear, but in brief and weighty Sentences, ſimply and ſincerely compoſed in a lively Manner, to enlighten the Underſtandings, move the Affections, and ſtick in the Memory. And the Ancients (as a great Man of our own obſerves) had this Advantage of later Poets, "That the Faſhion of the World, (as he ſpeaks,) in their Times, was more apt to raviſh their Thoughts with Admiration; wonderful Events being then more frequent, and their Frequency not abating, but rather increaſing their Wonderment, becauſe their Variety was very great, and the Apprehenſion of inviſible or ſupernatural Powers in thoſe Events was uſual and undoubted. So that Admiration was then inforced upon Men, and the Breaſts of thoſe who diligently obſerved thoſe Events, or were any Way diſpoſed by Nature to it, were inſpired with lively and ſublime Affections, apt to vent themſelves in ſuch poetical Phraſe and Reſemblances as we cannot reach, unleſs we raiſe our Invention by Imitation, and ſtir up Admiration by Meditation and Study. But now, our Senſes being neither moved with ſuch extraordinary Effects of GOD's *Power*, nor our Minds bent to obſerve the Ways of his *Wiſdom*, ſo as to be ſtricken with true Obſervation of them, we have fewer good ſacred Poems, than of any other kind."

Thus Dr. *Jackſon*, *Book* I. on the *Creed*, *Chap.* 14. *David Chytræus* alſo hath an excellent Diſcourſe on this Subject, to ſhew that the antient Poetry among the Heathen, contained the Doctrine of GOD, and of celeſtial Things; all the Offices and Rewards of Virtue, with the Puniſhment of Vice; the Hiſtory of their Kings, and the noble Acts of famous Men, *Tome* I. of his Works, *p.* 154, &c. where he confirms this out of the Verſes of *Orpheus*, who lived (as he computes) about an hundred and fifty Years before *David*; and thoſe of *Pindar*, *Simonides*, and the reſt, who lived in the Time of the War with *Xerxes*. But *Moſes* led the Way to them all; whoſe Mind was raiſed to that Sublimity of Thoughts and Speech, which we find in his Songs, by Admiration of thoſe ſtrange Events which he ſaw, *Exod.* xv. *Numb.* xxi. and here in the next Chapter, wherein he was followed by *Deborah*, *Barak*, and *Hannah*, &c. in After-times, *Judges* v. 1 *Sam.* ii.

## CHAP. XXXII.

Verſe 1. G*IVE Ear, O ye Heavens, and I will ſpeak; and hear, O Earth, the Words of my Mouth.*] He calls Angels and Men to bear witneſs (xxx. 19.) that the *Iſraelites* had been admoniſhed of their Duty, and warned of their Danger; and this, not by Words of his own Invention, but which were put into his Mouth by the Spirit of GOD. Or (after an elegant Form of Speech,) he calls upon all inſenſible Creatures every where to liſten to him, that he might awaken the *Iſraelites* out of their Stupidity, or upbraid them as a People that had Ears to hear, and would not hear him. And, as ſome of themſelves have obſerved, he may be thought to intimate hereby, that if they would not hearken and keep his Precepts, the *Heavens* were forbidden to give them Rain, and the *Earth* to bring forth Fruit. The Gloſs alſo of the *Hieruſalem Targum* is not amiſs, that *Moſes* being ſhortly to die, calls the Heavens and the Earth, which endure through all Ages, to be Witneſſes againſt them when he was gone. But the following Obſervation is too curious; That *Iſaiah* when he propheſied, *i. e.* being far remote from the Heavens, and near to the Earth, calls upon the Heavens *to hear*, and the Earth *to give Ear*, or attend: Whereas *Moſes*, quite contrary, approaching now very near to the Heavens, calls upon them to attend or *give Ear*, and being in Spirit remote from the Earth, bids it *hear*.

Ver. 2. *My Doctrine ſhall drop as the Rain, my Speech ſhall diſtill as the Dew.*] Or, *Let my Doctrine drop*, &c. For this ſeems to be a Prayer, that his Words which were ſent from Heaven to them, might ſink into their Hearts, and ſoften them, as the Drops of Rain and the Dew do the Earth, and produce ſuch Fruits of Obedience as might make them happy.

*As the ſmall Rain upon the tender Herb, and as the Showers upon the Graſs.*] The aforeſaid *Targum* thus paraphraſes this whole Verſe; *Let the Doctrine of my Law be as ſweet upon the Children of Iſrael as the Rain; and the Word of my Mouth be received by them, as the delectable Dew: Let it be as gentle Showers refreſhing the Graſs, and as the Drops of the latter Rain, deſcending and watering the Blades of Corn in the Month of* March.

Ver. 3. *Becauſe I will publiſh the Name of the* LORD.] For my Song ſhall be concerning the LORD of Heaven and Earth, whoſe glorious Perfections I will proclaim; which make him the ſole Object of your Worſhip.

*Aſcribe ye Greatneſs unto our* GOD.] Acknowledge therefore the infinite Power of our GOD; and his ſovereign Dominion over all; and give Honour and Service to none beſides him.

Theſe three firſt Verſes ſeem to be the Preface to the Song; and now follows the Song itſelf; which *Joſephus* calls Ποίησιν ἑξάμετρον, *a Poem in Hexameter Verſe*, *Lib.* IV. *Antiq. Cap.* 8.

Ver. 4. *He is the Rook.*] Always endures, and never changes; ſo that in him we may find at all Times a ſure Refuge.

*His Work is perfect.*] Whatſoever he undertakes, he perfects and compleats it.

*For all his Ways are Judgments.*] He doth nothing without the greateſt Reaſon, and according to the Rules of the exacteſt Juſtice.

*A* God *of Truth.*] Who is faithful to his Promiſes.

*And without Iniquity.*] And never deceives or wrongs any Man.

*Juſt and right is he.*] Nor will he puniſh any Man without a Cauſe, or more than he deſerves.

*Maimonides* takes the firſt Words of this Verſe, *He is the Rock*, to ſignify the firſt Principle, and the efficient Cauſe of all Things without himſelf. For ſo the Word *Rock* is uſed, when God bids the Children of *Iſrael Look to the Rock out of which they were hewn*, *Iſa.* li. 1. that is, to *Abraham* their Father, from whom they were deſcended. And ſo he thinks it ſignifies, *Ver.* 18. of this Chapter, *Of the Rock that begat thee, thou art unmindful*, i. e. of God, the Author of their Being. And again, *Ver.* 30. *their Rock (i. e. the* Lord) *ſold them.* See *More Nevochim*, *P.* I. *Chap.* 16. And then by the next Words, *His Way is perfect*, he thinks is meant, That as he is the Creator of all Things, ſo there is no Defect or Superfluity in his Works. For he takes theſe Words to be the ſame with thoſe, *Gen.* i. 31. *God ſaw every Thing that he had made, and behold it was very good.* See there, *P.* II. *Cap.* 28. and *P.* III. *Cap.* 25. And as his Works of Creation are moſt perfect, ſo are his Works of Providence; for he governs the World with the greateſt Judgment and Juſtice. So he ſeems to underſtand the next Words, (*P.* III. *Cap.* 17.) *all his Ways are Judgment.* We are ignorant of the Methods and Reaſons of his Judgments, yet no Injuſtice or Iniquity is to be aſcribed to him. But all the Evil and all the Good that befalls any Man, or the whole Church, proceeds from the juſt and equal Judgment of God. And more largely, *Cap.* 49. "Our narrow "Minds cannot apprehend either the Perfec"tion of his Works, or the Equity of his "Judgments; for we apprehend his admirable "Works only by Parts, whether we look up"on the Bodies of Animals, or the celeſtial "Spheres: And in like manner we apprehend "but a little of his Judgments; for that of "which we are ignorant in both, is far more "than that which we know of either." I conclude this with the Words of the Author of *Sepher Coſri*, (*Part.* III. *Sect.* 11.) "He that "believes this, that *all* God*'s Works are per*"*fect, and his Ways Judgment*, will always lead "a ſweet and pleaſant Life; all Afflictions will "be made light to him, nay, he will rejoice "that his Iniquities are hereby alleviated, and "that he ſhall one Day be rewarded for his "Patience; which he teaches Men by his Ex"ample, and thereby juſtifies the Judgments "of God." With reſpect to which, I ſuppoſe, the *Jews* now begin the Prayer which they make at the Burial of their Dead, with this Verſe of *Moſes*'s Song. Which Prayer they call *Tzidduck haddin*, i. e. *juſt Judgment*, as *Leo Modena* obſerves, in his *Hiſtory of the preſent Jews*, *Part* V. *Chap.* 8.

Ver. 5. *They have corrupted themſelves*, &c.] I know not how to juſtify this Tranſlation, nor that in the Margin, [*He hath corrupted himſelf.*] *Maimonides* tranſlates them better; making theſe Words a Queſtion, and the next Words an Anſwer to them, in this Manner: *Did he* (*i. e.* God, the *Rock* before ſpoken of) *do him any Hurt?* For the *Hebrew* Word *Scecheth*, with *Lamed* after it, ſignifies to hurt or deſtroy, *Numb.* xxxii. 15. 1 *Sam.* xxiii. 10. (as *Joh. Cocceius* obſerves, in his *Ultima Moſis*, *Sect.* 701.) And ſo the Meaning is, *Is* God *to blame for the Evils that befall him?* i. e. *Iſrael.* Unto which the Anſwer follows in the next Words, which we thus tranſlate;

*Their Spot is not the Spot of his Children.*] In the *Hebrew*, the firſt Word of this Sentence is *lo*, i. e. *not*, or *no.* Which the Accent *Tipcha* (as they call it) under it, ſhews is not to be joined with the Words that follow [*banau Mumam*,] but taken by itſelf, being a Denial of the foregoing Queſtion. And theſe Words are thus to be tranſlated, *No, his Children are their Blot*; i. e. all the Evil that befalls them, is the Fruit of their Children's Wickedneſs. And ſo theſe Words are in Effect the ſame with thoſe of *Solomon*, *Prov.* xix. *The Fooliſhneſs of Man perverteth his Way, and his Heart fretteth againſt the* Lord: He complains of God, when the Fault is in himſelf. See *More Nevochim*, *P.* III. *Cap.* 12.

*Onkelos* tranſlates it thus: *They corrupted to themſelves, not to him, Children that ſerved Idols*, i. e. as *Paulus Fagius* obſerves, They hurt themſelves, not God, when leaving him the true God, they turned to Idols; for the Word *corrupt* is commonly uſed in Scripture, where it ſpeaks of the Sin of Idolatry. The *Hieruſalem Paraphraſt* aims at the ſame Senſe.

*They are a perverſe and crooked Generation.*] The whole Body of them are untoward and untractable, walking contrary to God in all their Ways; for there being a Gemination (as they ſpeak) of a Syllable in the latter of theſe Words, [*Pethalthol*,] it increaſes the Senſe, and makes it the ſame with the ſuperlative Degree among us, importing the higheſt Obliquity imaginable. And theſe Words were never more exactly fulfilled, than in the Days of our bleſſed Saviour, who calls them a *wicked* and *adulterous*, a *faithleſs* and *perverſe Generation*, *Matth.* xvi. 4. xvii. 17. And in the Days of the Apoſtles, who call them Ἀτόπους, an abſurd kind of People, 2 *Theſſ.* iii. 3. *Who pleaſed not* God, *and were contrary to all Men*, 1 *Theſſ.* ii. 15.

Ver. 6. *Do ye thus requite the* Lord, *O fooliſh People and unwiſe?*] He upbraids them with their ſenſeleſs Folly, and foul Ingratitude; which in the following Words he demonſtrates, by repreſenting the Obligations he had laid upon them.

*Is not he thy Father?*] Having adopted them in a peculiar Manner to be his Children, above all other People.

*Who hath taught thee?*] When he reſcued them from the Slavery of *Egypt*.

*Hath not he made thee?*] Advanced them (for ſo the Word *Aſa* is tranſlated 1 *Sam.* xii. 6.) to be a great and mighty People. See *Pſal.* c. 3.

*And eſtabliſhed thee?*] By ſettling them in excellent Order, under the Government of moſt wiſe and righteous Laws. See the *fourth* Chapter of this Book, *Ver.* 7, 8.

Ver. 7. *Remember the Days of Old.*] Look back as far as you are able.

*Conſider the Years of many Generations.*] Conſult the moſt antient Records; which would inform them how God choſe their Father *Abraham* long ago, and promiſed to bleſs his Poſterity, as he did *Iſaac* and *Jacob* in a moſt eminent Manner; and ſent *Joſeph* by a wonderful Providence into *Eygpt* to preſerve them from ſtarving, *&c.*

*Ask thy Father, and he will ſhew thee; thy Elders, and they will tell thee.*] All this is to expreſs the ſame Thing, that they ſhould adviſe with thoſe that knew more than themſelves; and particularly with *old Men*, (as the Word may be underſtood which we tranſlate *Elders*,) who, by the Benefit of their great Age, had heard and ſeen more than others, and could tell them how God had dealt with them, ever ſince he brought them by a wonderful Power out of the Land of *Egypt*.

Ver. 8. *When the moſt High divided to the Nations their Inheritance.*] He directs them ſtill to look farther back, and they would find, that long before *Abraham*'s Time God had them in his Thoughts, even when he divided the Earth among the Sons of *Noah* and their Poſterity after the Flood, *Gen.* x. 5, 25, 32.

*When he ſeparated the Sons of Adam.*] Or, *the Sons of Men*; who were one People, till he ſcattered them into ſeveral Parts of the Earth, and ſeparated them into diverſe Nations, by confounding their Language, *Gen.* xi. 8, 9.

*He ſet the Bounds of the People, according to the Number of the Children of Iſrael.*] He had then the Children of *Iſrael* in his Mind, before they were a Nation; and made ſuch a Diſtribution to other People, (particularly to the ſeven Nations of *Canaan*,) within ſuch Bounds and Limits, as that there might be ſufficient Room for ſo numerous a People as the *Iſraelites*, when they came to take Poſſeſſion of that Country.

How the *Seventy* came to tranſlate theſe Words thus, *He appointed the Bounds of the Nations according to the Number of the Angels*, it is hard to ſay. *Bochartus* hath made the beſt Conjecture about it, (which was hinted by *de Muis* before him,) *Lib.* I. *Phaleg. Cap.* 15. that they had a bad Copy before them, which left out the three firſt Letters of *Iſrael*; and ſo they read *Baneel*, the Children of God, meaning the *Iſraelites*. Inſtead of which ſome Tranſcribers put the *Angels of* God, becauſe they are ſometimes called *his Sons*. Which led the antient *Greek* Fathers, who followed this Tranſlation, into great Difficulties: And it grew a common Opinion, that every Nation was under the Government of an Angel; which ſeems to be the Meaning alſo of the Son of *Sirach*, *Ecclus.* xvii. 17. And many others fancying that God divided the Nations according to the Number of the Children of *Iſrael*, when they came into *Egypt*, which was juſt ſeventy, they thence gather there were juſt ſo many diſtinct Nations, and ſo many ſeveral Languages; which is a Conceit of ſome of the *Jews*, as Mr. *Selden* obſerves, *Lib.* II. *de Synedr. Cap.* 9. But *Bochart*, in the Place above named, hath given the plain and ſimple Meaning of this Place, in theſe Words; God *ſo diſtributed the Earth among the ſeveral People that were therein, that he reſerved, or in his Counſel deſigned, ſuch a Part of the Earth for the* Iſraelites, *who were then unborn, as he knew would afford a commodious Habitation to a moſt numerous Nation.*

Ver. 9. *For the* Lord'*s Portion is his People.*] And not ſatisfied with this Kindneſs, he choſe them alone out of all other Nations, to be under his ſpecial Care, and to enjoy ſingular Privileges, which none other had; and therefore they are called his *peculiar Treaſure*, *Exod.* xix. 5. This *Origen* maintains to be true, againſt all the Cavils of *Celſus*, *Lib.* V. *p.* 250. *Edit. Cantabr.* where he ſhews how beneficial their Laws were; and that they were taught ſo early to know God, to believe the Immortality of the Soul, and Rewards and Puniſhments in the Life to come, as demonſtrated they were diſtinguiſhed from all other People whatſoever. See *p.* 260.

*Jacob is the Lot of his Inheritance.*] This is the ſame Thing repeated in other Words; alluding to the Manner of meaſuring and dividing Lands by *Cords*, as the Word in the *Hebrew* is, which we tranſlate *Lot*. See *Pſal.* xvi. 6. and *Chap.* iv. of this Book, *Ver.* 20.

Ver. 10. *He found him in a deſert Land.*] There he firſt took the *Iſraelites* to be his peculiar People; for ſo the Word we tranſlate *found* frequently ſignifies. As in *Pſal.* cxvi. 3. *The Pains of Hell gat hold upon me*; where in the *Hebrew* the Words are *found me*. And in the *New Teſtament*, *Rom.* iv. 1. *What ſhall we ſay then, that* Abraham *our Father hath found?* that is, attained.

*In the waſte-howling Wilderneſs.*] Deſolate and void of all Suſtenance; where nothing was to be heard but the Howlings and Yellings of wild Beaſts, *Deut.* viii. 15.

*He led him about.*] Conducted the *Iſraelites* from Place to Place, *Numb.* xxxiii. 1, 2, &c.

*He inſtructed him.*] Gave them his Laws, *Exod.* xx. 1, 2, &c. xxxiv. 1, 10, &c.

*He kept him as the Apple of his Eye.*] Protected and defended them from all Dangers with extraordinary Care; for there is nothing of which we are more tender than the Sight of our Eyes; which God hath guarded by ſeveral Coats and Humours, and Eye-Lids fenced with Hairs, to preſerve it from Hurt. Unto which *R. Levi ben Gerſom* thinks theſe Words allude.

Ver. 11. *As an Eagle ſtirreth up her Neſt*, &c.] Eagles are obſerved to have a moſt tender Affection to their Young-ones; who are here meant by *her Neſt*, as *Bochartus* obſerves, (it being a common Figure uſed by other Authors, to put *continens pro contento*,) whom ſhe provokes to fly, (which is meant by *ſtrring up* her Neſt,) by *fluttering over them* with her *Wings ſtretched out*. Upon which ſhe *takes* them while they are ſo weak and feeble that they fail in their Attempt to fly, and *ſupporteth* them till they recover Strength to commit themſelves unto the Air. See *Hierozoicon*, *P.* II. *L.* II. *Cap.* 3. and *J. G. Voſſius de Orig. & Progr. Idolol. Lib.* III. *Cap.* 77. Where he obſerves that this Kindneſs to her Young-ones is chiefly found in the *black Eagle*; though ſomething of it be ſeen in others: Which may be the Reaſon they lay but a few Eggs, becauſe the are not able to educate many Young-ones with ſuch tender Care.

Ver. 12. *So the* Lord *alone did lead him.*] *Numb.* xiv. 14. This is an exact Reſemblance of God's tender Care of his People *Iſrael*. Whom he ſolicited, by *Moſes* and *Aaron*, to aſpire after their Liberty, when they were oppreſſed in *Egypt*; juſt as an Eagle excites her Young-ones, when they lie drowſy in the Filth of their Neſt, to fly away. And as the Eagle *flutters over them*, *with her Wings ſpread abroad*, ſo God by his Spirit moved the *Iſraelites* to be obedient to their Deliverers out of *Egypt*. For *Moſes* uſes the very ſame Word, when he ſpeaks of the Spirit of God *moving upon the Waters*, *Gen.* i. 2. And as the Eagle carries her fainting Young-ones on her Wings, ſo God ſupported them when they were weary, and upheld them in dangerous Ways. Inſomuch, that he is ſaid to carry them in his Arms, as a Father doth his Child, *Deut.* i. 31. *Hoſea* i. 1, 3. See *Bochartus* in the Place above named, *Cap.* 4.

*And there was no ſtrange God with him.*] To help or aſſiſt him: But by his Almighty Power alone they were protected and preſerved. Which made their Sin the more heinous, in ſacrificing to other Gods, (*Ver.* 17.) as if they had been their Benefactors.

Ver. 13. *He made him ride on the high Places of the Earth.*] Brought the *Iſraelites* in a triumphant Manner to poſſeſs a noble Country, full of lofty and very fruitful Mountains, which were in *Canaan*, where they lived deliciouſly. So *to ride* ſignifies, as *Bochartus* thinks, *lautè & opiparè vivere.* Which he juſtifies by that Place in *Hoſea*, x. 11. *I will make Ephraim to ride*; *Judah ſhall plow, and Jacob ſhall break his Clods*; That is, ſaith he, the People of *Iſrael* lived in Pleaſure, when *Judah* lived laboriouſly, *P.* I. *Hierozoic. Lib.* II. *Cap.* 41. But *to ride*, ſignifies alſo, to ſubdue and conquer; which may be the Meaning here, *Pſal.* xlv. 4. lxvi. 12. and to have Dominion and Rule, as *Maimonides* interprets it, in his *More Nevochim*, *P.* I. *Cap.* 70. In which Senſe it is ſaid of God himſelf, in the next Chapter of this Book, *He rideth upon the Heavens, for thy Help*, *Ver.* 26. And he rideth upon *Araboth* the higheſt Heavens, *Pſal.* lxviii. 4.

*That he might eat the Increaſe of the Field.*] Abundance of Corn and Fruit.

*And he made him to ſuck Honey out of the Rock.*] Wild Honey; which was eſteemed an excellent Food in that Country, and was ſometimes found upon the Ground, ſometimes in the hollow Part of Trees, and ſometimes in the Clefts of Rocks, as *Bochartus* obſerves out of good Authors, *Hierozoicon*, *P.* II. *L.* IV. *Cap.* 15. This *Rock-Honey* ſeems to be ſpoken of as the beſt of this Kind, being joined with the *fineſt Wheat*, *Pſal.* lxxxi. *ult.*

*And Oil out of the flinty Rock.*] No Part of this Country being barren, but affording ſomething or other for their Suſtenance; though ſome ſay that the Olive-Tree thrives beſt in Rocky Places. *Columella* himſelf obſerves, that it doth not delight either in low Places, or in high, but *magis modicos clivos amat*, but rather loves the Sides of moderately riſing Hills, *Lib.* VI. *Cap.* 6. And *D. Chrytæus* notes, that as the moſt generous Wine is produced upon the *Rhine*, below *Mentz*, out of the hardeſt Flints; *ſic oleæ locis petroſis ſterilibus non infeliciter proveniunt*; ſo Olive-Trees grow proſperouſly in ſtoney and barren Places, *Tom.* I. *p.* 173.

Ver. 14. *Butter of Kine.*] The Uſe of Butter was very ancient among the *Hebrews*, though lately known to the *Greeks*, (as I obſerved upon *Gen.* xviii. 8.) and it was accounted an excellent Food.

*And Milk of Sheep.*] Which the Scripture often mentions, *Iſa.* vii. 21, 22. 1 *Corinth.* ix. 1, 7. And under the Word *Tzon*, as hath been often obſerved, *Goats* alſo are comprehended, whoſe Milk likewiſe is mentioned, *Prov.* xxvii. 27. *Ariſtotle* mentions both, and ſo doth *Columella*, and a great many others, in *Bochart's Hierozoicon*, *P.* I. *Lib.* II. *Cap.* 45. Where he proves that they made Butter of theſe Milks, as well as of Cows.

*With the Fat of Lambs.*] Well fed. For *Carim* properly ſignifies *Paſture Sheep*, as the ſame *Bochart* there obſerves, *Cap.* 43.

*And Rams of the Breed of Baſhan.*] A Country famous for excellent Paſture; being εὔβοτος καὶ εὐανθὴς, &c. as St. *Cyril* calls it. See *Numb.* xxxii. 1, 4.

*And Goats.*] Of the Breed of that Country.

*With the Fat of Kidneys of Wheat.*] The *Hebrews* call the beſt of every Kind of Thing, by the Name of *the Fat*. And the *Kidneys of Wheat*, ſignifies large and plump Corn, affording great Plenty of Flower. *Cajetan* thinks it ſignifies Wheat as big as a Kidney; or rather, having that Shape, as our Kidney Beans have.

*And thou ſhalt Drink the pure Blood of the Grapes.*] Moſt generous red Wine; very clear and bright. So *Achil. Tacius*, *Lib.* II. calls Wine αἷμα βοτρύων.

*Maimonides*, in his *More Nevochim*, *P.* II. *Cap.* 47. takes all the Expreſſions in this Verſe to be metaphorical, ſignifying (as *Onkelos* allegorices them) the Poſſeſſion of all their Enemies Cities and Goods, after they had poured out their Blood like Water on the Ground.

Ver. 15. *Jeſhurun waxed fat.*] Grew Rich, ſaith *Onkelos* and the *Hieruſalem Targum*.

*And kicked.*] Againſt him who fed him ſo plentifully and deliciouſly. It ſeems to be a Metaphor taken from Oxen, who being ſtirred up with a Goad to labour, lift up their Heels and kick againſt him who pricks them forward.

ward. So did the *Iſraelites* when they were urged and preſſed to their Duty by the Prophets; not only deſpiſed, but evil-entreated them.

Why *Iſrael* is called *Jeſhurun*, is not eaſy to reſolve. *Jo. Coccеius* (in his *Ultima Moſis, Sect.* 973.) derives it from *Shur*, which ſignifies to *ſee*, *behold*, or *deſcry*. From whence in the Future Tenſe, and the Plural Number, comes *Jeſhuru*, which, by the Addition of *Nun parogogicum*, as they ſpeak, makes *Jeſhurun*, that is, *The People who had the Viſion of God*. I know nothing more ſimple, nor more probable than this; which highly aggravated their Sin, who having God ſo nigh unto them, (iv. 7.) and their Elders having had a Sight of him, (*Exod.* xxiv. 10.) were ſo ungrateful, as to rebel againſt him, and worſhip other Gods. Some refer this *Kicking*, to their Revolt from the Houſe of *David*; when *Jeroboam*, to preſerve his new Kingdom, ſet up the Golden Calves, to prevent the Return of the People to their old Maſter, by going up to *Jeruſalem* to worſhip.

*Thou art waxen fat, thou art grown thick, thou art covered with Fatneſs.*] This Variety of Expreſſions is uſed to ſignify how exceeding bountifully God had provided for them; and withal, how very wanton and inſolent they were grown, as Cattle fed in a fat Paſture are wont to be. The Words *with Fatneſs* (after *covered*) are not in the *Hebrew*, but are well ſupplied out of other Places, particularly *Pſal.* xvii. 10.

*Then he forſook* God.] The *Hieruſalem Targum* here hath it, they forſook the Word of God.

*Which made him.*] Advanced them from a Deſert where he found them, (*Ver.* 6. 10.) into a very rich and plentiful Country. This was the lamentable Effect of their *Plethora*, or Fulneſs; unto which we are all too prone, as an excellent Perſon of our own hath long ago obſerved. "Even ſuch as ſeem moſt upright, "ſaith he, when they wax fat, ſpurn with the "Heel, and caſt away the Memory of their "Miſery, and of God's former Mercy, behind "their Backs. And what was the Reaſon that "the *Iſraelites* waxed thus full and fat? Only "becauſe they did not uſe that Exerciſe which "God had appointed to keep them under, and "preſerve their Hearts from being lifted up, "*Deut.* viii. 11, &c. *Take heed to thy ſelf, leſt* "*when thou haſt eaten, and filled thy ſelf*, &c. "*then thy Heart be lifted up, and thou forget the* "Lord *thy* God, *which brought thee out of the* "*Land of Egypt*, &c. The daily and lively "Repreſentation, or Recognition of their Condition there, ſhould have been as uſual to "them as their Meat and Drink, yea, as it "were, their Thankſgiving before and after "Meats, as our Dr. *Jackſon* ſpeaks, *Book* 11. "on the *Creed*, *Chap.* 34." And *Maimonides* himſelf, mentioning thoſe very Words, *Leſt when thou haſt eaten, and filled thy ſelf*, &c. very well obſerves, that to prevent Pride and Apoſtaſy, which grow out of great Plenty, God commanded them to offer their Firſt-fruits before him every Year, with a Solemn Confeſſion, how poor they were in the Beginning, and then raiſed by God to be a mighty People, *Deut.* xxvi. 5, 6, &c. For which End the Paſſover was inſtituted, *That they might remember the Day when they came forth out of Egypt all the Days of their Life*, *Deut.* xvi. 3. See *More Nevochim*, *P.* II. *Cap.* 39.

*And lightly eſteemed the Rock of their Salvation.*] As there was a Progreſs in their inſolent Forgetfulneſs of God, expreſſed in three Phraſes, which may ſignify three Degrees of their Stupidity, (*waxen fat*, *grown thick*, and *covered with Fatneſs*,) ſo ſome obſerve as many Degrees of their Rebellion: Firſt, They *kicked againſt* God, *i. e.* threw off the Yoke of his Laws, and refuſed to obſerve them; *Secondly*, They *forſook* God, and fell into Idolatry; And, *Laſtly*, They *lightly eſteemed the Rock of their Salvation*. Where the *Hebrew* Word *Nibbel* ſignifies more than a light Eſteem; for, if it come from *Nebelah*, a dead Carcaſe, (as ſome think it doth,) it denotes the greateſt Abhorrence, nothing being ſo much abominated among the *Jews* as a dead Carcaſe, the touching of which was the higheſt Pollution. And thus *J. Coccеius* and *Campeg. Vitringa* underſtand it; who obſerve that this was never ſo fulfilled as in their Behaviour towards our Lord Chriſt, who was indeed the Rock of their Salvation, and ſo vilely uſed by them, as if he had been the moſt loathſome Man upon Earth. So *Vitringa* expounds theſe Words (in his *Obſerv. Sacr. Lib.* II. *Cap.* 9. *p.* 173.) *inſtar flagitii tractavit rupem ſalutis ſuæ*. For this is a Word uſed by God himſelf, when he would expreſs his utter Deteſtation of *Nineveh*, and his dealing with her according to her abominable Wickedneſs, *Nahum* iii. 6. *I will caſt abominable Filth upon thee, and make thee vile*, &c. and when he ſpeaks of the *Diſgrace* he would put upon his own Temple, *Jerem.* xiv. 21. The LXX. indeed ſimply expound the Word ἀπέστη, *he departed*; but the laſt Words they expound ἀπὸ τοῦ Θεοῦ σωτῆρος αὐτοῦ, *from* God *his Saviour*, as *Onkelos* alſo, *his moſt mighty Redeemer*. Which in the moſt eminent Senſe, is the Lord Jeſus; for none brought ſuch Salvation to them, and wrought ſuch a Redemption for them, as he did; who is *the Stone which* God *laid in Sion*, &c. *Iſai.* xxviii. 16. But inſtead of flying to him, as Men in danger do to a *Rock*, or ſtrong Fortreſs, they not only rejected him, but abuſed and put the higheſt Indignities upon him.

Ver. 16. *They provoked him to Jealouſy.*] Made him extreamly angry with them. For ſo *Jealouſy* is deſcribed as the Rage of a Man, *Prov.* vi. 34.

*With ſtrange Gods.*] Whom they fell in Love withal, and worſhipped. This was the Ground of his Jealouſy, their Falſeneſs to God, who had eſpouſed them to himſelf. And the *Hebrew* Word *zar* (*ſtrange*) we ſometimes tranſlate *another*, *Job* xix. 27. So that *a ſtrange God*, and *another God*, are the very ſame, *Pſal.* lxxxi. 9. *Exod.* xx. 3. Therefore God ſaith he will not *give his Glory to another*, *Iſa.* xlii. 8. and that their Sorrows ſhall be multiplied that *haſten after another God*, *Pſal.* xvi. 4.

*With Abominations provoked they him to Anger.*] I take this to be a Repetition of the ſame Thing, their Idols being called *Abominations*, becauſe God exceedingly hates them, vii. 25. 1 *Kings* xi. 5. Though *R. Solomon* and *Abarbinel*, by *Abominations*, here underſtand thoſe filthy Mixtures forbidden in *Levit.* xviii. with Witchcrafts, and ſuch like Wickedneſs. And *Abarbinel* refers the firſt Part of this Verſe to the Times under the firſt Temple, when they worſhipped the Sun, Moon, and Stars; and the latter Part of it to the Times under the ſecond Temple, when, though they were free from Idolatry, they were corrupted with other abominable Filthineſs.

Ver. 17. *They ſacrificed to Devils, and not to God.*] The *Hebrew* Word *Schedim*, which we tranſlate *Devils*, imports as much as *Deſtroyers*, (as the Devil is called, in the Book of *Revelation*, ix. 11.) evil Spirits delighting in Miſchief, and leading thoſe that worſhip them into Perdition. Though ſome think they are called *Schedim* ironically, by way of Scorn, the true God being *Schaddai*, the *Omnipotent*, and *All-ſufficient*; and theſe called, by way of Mockery, *counterſeit Gods*, who had no Power to help their Worſhippers, nor were ſufficient to preſerve themſelves. Either of theſe Accounts of the Word are better than that of *Manaſſeh ben Iſrael*, who derives it from שדה *a Field*, becauſe they frequent deſert Places. But then they ſhould have been called *Sedim*, not *Schedim*, as he muſt needs know, who was a great Maſter in the *Hebrew* Learning. The LXX. call them here δαιμόνια, and ſo doth the Apoſtle, 1 *Cor.* x. 19. becauſe the *Dæmons* led Men into the Impiety of worſhipping other Gods, either themſelves, or other Beings, which they perſuaded ſimple People had ſome Divinity in them; and that not only the Stars, but even Beaſts here upon the Earth, nay, Onions and Garlick, which they did not take to be Gods, but Things by which, as intermediate Cauſes, their Gods were pleaſed or offended with them, and therefore worſhipped them.

*To Gods whom they knew not.*] Or, as the Words may be tranſlated, *Gods that knew not them*, that is, had never beſtowed any Benefits upon them: For, as it follows, they were new Gods, never before heard of by their Anceſtors.

*New Gods, that newly came up.*] Such as *Jeroboam*'s Calves, invented out of his own Brain; and the Gods of other Nations, *Moloch* and *Baal*, which were new to the *Iſraelites*, and had not been known among them: For the *Dæmon Gods* were of no great Antiquity: *Bel*, or *Baal*, (as he he is called in the Chaldee Dialect,) the firſt King of *Babel* after *Nimrod*, being the firſt that ever was deified, (as Mr. *Mede* obſerves,) or reputed a God after his Death; whence all other *Dæmons* were called *Baalim*, as all the *Roman* Emperors were called *Cæſars*, from the firſt Emperor of that Name. See *p.* 776. Beſides which the Heathens had another higher ſort of *Dæmons*, which had never been linked to a mortal Body, *viz.* thoſe we call *Angels*, who the *Iſraelites* were taught to be but Miniſters unto their God, and therefore not to be worſhipped.

*Whom your Fathers feared not.*] That is, did not worſhip. This was a great Aggravation of their Guilt, that when they would have other Objects of Worſhip, they did not return unto thoſe whom their Anceſtors had reverenced, (the *Teraphim*, for Inſtance, which were the Gods of *Laban* and *Rachel*,) for whoſe Worſhip they might have pretended Tradition; but choſe Gods whom their Forefathers were not acquainted withal; which was a Token of a ſtrange Proneneſs to Idolatry. And *Maimonides*, mentioning this Verſe, obſerves that they worſhipped not only Things that had a Being, but meer Imaginations: For which he quotes theſe Words of the Book *Siphri*: *It was not enough that they worſhipped the Sun, Moon, and Stars, and celeſtial Signs, but they worſhipped their Shadow. More Nevochim. P.* III. *Chap.* XLVI.

Ver. 18. *Of the Rock that begat thee.*] God the Author of thy Being. See *Ver.* 4.

*Thou art unmindful.*] Being wholly intent to Idols, which they themſelves had made.

*And haſt forgotten* God, *that formed thee.*] Into a Kingdom of Prieſts, making them his peculiar People, *Exod.* xix. 5, 6.

Ver. 19. *And when the* Lord *ſaw it, he abhorred them.*] Caſt them off as they had done him.

*Becauſe of the Provoking of his Sons and of his Daughters.*] For ſo they were, till they corrupted themſelves, and thereby highly incenſed him againſt them: For nothing can be ſo provoking as the Rebellion of Children againſt a moſt indulgent Parent. *Maimonides* tranſlates it, *By reaſon of his Anger againſt his Sons and his Daughters. P.* I. *More Nevochim, Chap.* 36. Where he obſerves, we never find the Word *Caas* (which is here uſed, ſignifying *Indignation*) in Scripture applied to God, but only when it ſpeaks of Idolatry.

Ver. 20. *And he ſaid.*] Reſolved.

*I will hide my Face from them.*] See xxxi. 17, 18.

*I will ſee what their End ſhall be.*] Not ceaſe my Judgments till I have brought the ſoreſt Calamities upon them, and made an End of them, that is, of their Polity and Government.

*For they are a very froward Generation.*] Incorrigibly wicked.

*Children in whom there is no Faith.*] Who had broken their Covenant with him (xxxi. 16.) ſo often, that they were not to be truſted, when they made Profeſſion of Repentance. The Book of *Judges*, and, indeed, their whole Hiſtory, teſtifies to the Truth of this.

Ver. 21. *They have moved me to Jealouſy.*] See *Ver.* 16.

*With that which is not* God.] By worſhipping God's Creatures, or the Work of their own Hands.

*They have provoked me to Anger with their Vanities.*] The ſame Thing, in other Words; all the Gods of the Nations, whom the *Iſraelites* imitated, being meer *Vanities*, (or *Things of naught*, as the *Hieruſalem Targum* hath it,) as hath been often obſerved.

*And I will move them to Jealouſy.*] He threatens

tens to be even with them, and ſerve them in their kind.

*With thoſe that are not a People.*] Who either were not a Nation in being, at this Time; or ſo obſcure, baſe, and ignoble, that they were not worthy the Name of a Nation. The *Jews* interpret it of the *Chaldeans*; whom God raiſed up on a ſudden, when no Body would believe it, (*Habak.* i. 5, 6, *&c.*) to be a terrible Scourge to them. See *Iſa.* xxiii. 13.

*And I will provoke them to Anger with a fooliſh Nation.*] The *Jews* thought all Nations ſo, except themſelves. And in one Senſe all the *Gentiles* were really ſo: For nothing was more fooliſh than to worſhip Creatures meaner than themſelves, *Jer.* x. 8.

The Apoſtle applies this unto the beſtowing the Bleſſing of the *Meſſiah*, whom the *Jews* refuſed, upon the Gentile World, (*Rom.* x. 19.) which ſtrangely enraged the *Jews*; as we ſee, when our Saviour firſt mentioned it, *Matth.* xxi. 43, 44, *&c.* and when St. *Paul* did but ſpeak of going to preach unto them, *Acts* xxii. 21, 22. And ſee 1 *Theſſ.* ii. 15, 16. And through all Ages ſince it hath made them gnaſh their Teeth, to ſee ſo many Nations ſubject unto our Saviour, and honour him as God, whom they rejected as the vileſt of Men.

Ver. 22. *For a Fire is kindled in mine Anger.*] Great and ſore Calamities are compared to *Fire* in Scripture, (*Ezek.* xxx. 8.) which God here threatens to ſend upon them, as the woful Effects of his heavy Diſpleaſure.

*And ſhall burn unto the loweſt Hell.*] Never ceaſe till they have deſtroyed them. For *Hell* and *Deſtruction* ſeem to be the ſame, *Prov.* xv. 11. And therefore the *loweſt* Hell ſignifies the Depth of Miſery.

*And ſhall conſume the Earth, with her Increaſe.*] Make an utter Deſolation in the Country, *Iſa.* i. 7.

*And ſet on fire the Foundations of the Mountains.*] Subvert the ſtrongeſt Fortreſſes, which were accounted impregnable. Such as *Jeruſalem*, (which *Raſi* thinks is here meant,) in whoſe laſt Deſtruction this was perfectly fulfilled, as it was in Part at the firſt, 2 *Kings* xxv. 9. For *Titus* himſelf, as *Joſephus* relates, (*Lib.* VII. *de Bello Judacio, Cap.* 43.) obſerving the vaſt Height of the Walls, the Bigneſs of every Stone, the exact Order wherein they were laid and compacted, *&c.* cried out, God was with us in this War, he drove the *Jews* from theſe Munitions, ἐπεὶ χεῖρες τε τῶν ἀνθρώπων, ἢ μηχαναὶ, τὶ πρὸς τούτους τοὺς πύργους δύναιντ'; *for what could Mens Hands or Machines do againſt ſuch Towers?* Which calls to Mind, what is related, not only by S. *Chryſoſtom*, *Sozomen*, *Socrates*, but by *Ammianus Marcellinus* himſelf, an heathen Hiſtorian, (*Lib.* XXIII. beginning) how that when *Julian* the Apoſtate ordered the Temple of *Jeruſalem* to be rebuilt, terrible Globes of Fire burſt out, *prope fundamenta*, from the very Foundations, which overturned all, burnt the Workmen, and made the Place ſo inacceſſible, that they deſiſted from the Attempt. The Certainty of this hath extorted the ſame Confeſſion from the *Jews* themſelves, (*David Ganz*, in his *Tzemach David*, and *R. Gedaliah*, in *Schal. Hakkabala*,) though they pretend the Building went on, and was finiſhed, but after many Years overthrown by an Earthquake.

Ver. 23. *I will heap Miſchiefs upon them.*] Which ſhall miſerably oppreſs and cruſh them.

*And ſpend all my Arrows upon them.*] His Judgments and Plagues are oft compared to Arrows ſhot at them, (*Pſal.* vii. 12, 13. xxxviii. 2. xci. 5. And he ſpeaks in the Language of an Archer, who ſhoots till he hath empted his Quiver, and hath not one Arrow left.

Ver. 24. *They ſhall be burnt with Hunger.*] This Verſe and the next explains what he means by Arrows, which are here ennumerated. And *firſt* he threatens a Famine, with which he ſaith they ſhould *be burnt*; either becauſe theſe Judgments are compared to *Fire*, *Ver.* 22. or becauſe extream Hunger parches the inward Parts, and makes the Viſage *as black as a Coal*, as *Jeremiah* ſpeaks *Lament.* iv. 8.

*And devoured with burning Heat.*] With Fevers, and Calentures, as they are called in hot Countries.

*And with bitter Deſtruction.*] With the Peſtilence; which he calls *bitter*, becauſe it was incurable.

*And I will ſend the Teeth of wild Beaſts upon thee.*] This was another of the ſore Judgments, which God threaten'd to their Diſobedience. See *Levit.* xxvi. 22. Upon which *Maimonides* obſerved, that Magicians were wont to promiſe them, by their Arts, to free their Cities, Fields, and Plantations from Lions and Serpents, and ſuch like hurtful Creatures; unto whoſe Power God delivered them, becauſe they forſook him, and followed Idolaters and Magicians, *More Nevoch. P.* III. *Cap.* 37.

*With the Poiſon of Serpents of the Duſt.*] Whoſe Bitings were deadly. And they were expoſed to them, as well as to wild Beaſts, when they were forced to fly into Wilderneſſes, and hide themſelves in Dens and Caves; where ſome of them could not avoid being devoured by wild Beaſts, and bitten by Serpents, which lay lurking in thoſe Holes. So *Cocceius*, in his *Ultima Moſis, Sect.* 1271. Where he notes alſo, that this was fulfilled in Part when they were thrown by the *Romans* to wild Beaſts in the Theatres, as *Joſephus* relates, *Lib.* VI. *de Bello Judaico, Cap.* 16, 20.

Ver. 25. *The Sword without, and Terror within ſhall deſtroy.*] They could no where be ſafe; for in the Field the Sword of their Enemies cut them off; and at Home, they did not think themſelves ſecure in their cloſeſt Chamber, but died with Fear, or made away themſelves, leſt they ſhould fall into the Hands of thoſe that ſought to deſtroy them. See *Lament.* i. 20. Or perhaps by the *Terror within*, may be meant Famine and Peſtilence, *Ezek.* vii. 15.

*Both the young Man and the Virgin, the Suckling, with the Man of grey Hairs.*] He threatens to deliver them into ſuch mercileſs Hands, as would ſpare none, nor make any Difference of Sex or of Age. This *Huetius* refers to the laſt Deſtruction of *Jeruſalem*, in his *Demonſtr. Evang. Propoſ.* IX. *Cap.* 173. And *Abarbinel* alſo confeſſes it was then fulfilled.

Ver. 26. *I ſaid.*] *i. e.* Reſolved.

*I would ſcatter them into Corners, I would make the Remembrance of them to ceaſe from among Men.*] Utterly deſtroy them, ſo that not one of them ſhould be found; and if any remained, they ſhould ſculk, and not dare to appear among Men.

Ver. 27. *Were it not that I feared the Wrath of the Enemy.*] He that is Omnipotent is not capable of fearing any Thing: But he ſpeaks in our Language, and gives this Reaſon why he did not make them ceaſe to be a Nation, becauſe he would not have their Enemies inſult, and grow outragious in their inſolent Language, even againſt himſelf. Of which we find an Inſtance, *Iſa.* xxxvii. 28, 29.

*Leſt their Adverſaries ſhould behave themſelves ſtrangely.*] Aſcribe all this to their falſe Gods, (as *Cocceius* underſtands it,) which are called *ſtrange Gods*, Ver. 16.

*And leſt they ſhould ſay our Hand is high.*] Imagine their own Power and Valour had deſtroyed the *Jews*; as both the *Aſſyrians* and *Chaldeans* boaſted, *Iſa.* x. 7, 8, &c. *Habak.* i. 15, 16.

*And the* Lord *hath not done all this.*] And attribute nothing to the moſt High, in all the Buſineſs. Certain it is, the Wickedneſs of the *Jews* was ſo exceeding great, that their final Extirpation had been accompliſhed many Generations before it came to paſs, had the Lord been only juſt, and reſpected nothing but their Deſerts; whom he very often preſerved when they might have been juſtly deſtroyed, for ſuch Reaſons as he himſelf here gives; That his Glory might not be impeached among the Nations, but they might ſee by the ſtrange Deliverances and Reſtorations of the *Jews*, that *their God was a God of Gods*, moſt worthy to be honoured by all the World, as he himſelf ſpeaks below, *Ver.* 36. So Dr. *Jackſon* well obſerves, *B.* I. on the *Creed*, *Chap.* 22. *Sect.* 4.

The marginal Tranſlation of this laſt Clauſe, is alſo agreeable to the *Hebrew*, *Our high Hand, and not the* Lord, *hath done all this.* To prevent which wrong Conſtruction of God's Judgments upon them, he took ſuch a Time for the Execution of them, (as *Conradus Pellicanus* well obſerves,) when the World began to be better inſtructed by the Coming of Chriſt. So that *Titus* himſelf, ſaid, as I noted before, that it was God, and not the Hands of the *Romans*, that deſtroyed them. See xxix. 24. and this Chapter, *Ver.* 22.

Ver. 28. *For they are a Nation void of Counſel.*] The *Hebrew* Word *abad* (which is commonly tranſlated *periſh*, and here we tranſlate *void*) ſignifies, in the *Ethiopick* Language, *is Fooliſh* or *Mad*, as *Job Ludolphus* obſerves in his excellent Hiſtory of that Country. Which makes it probable, this was the antient Senſe of the Word among the *Hebrews*, and gives the beſt Account of this Place, which may be thus tranſlated, *They are a Nation fooliſh in their Counſel.* Whoſe Counſels led them to ſuch Courſes as utterly undid them; and when they ſeemed moſt wiſe, they madly ruined themſelves. And thus thoſe Words of *Jeremiah* may be beſt tranſlated, *The Heart of the King is fooliſh*, iv. 9.

*Neither is there any Underſtanding in them.*] They did not underſtand what was good for themſelves; but imprudently choſe that which did them Miſchief. Some refer this to the Enemies of the *Jews*, before ſpoken of: But that ſeems not ſo agreeable to what follows, which relates to the ſame Perſons, and moſt likely expreſſes God's Compaſſion towards the ſenſeleſs *Jews*. *Huetius* applies this to their ſtupid Blindneſs at their laſt Deſtruction; which they were ſo far from preventing, that they drew it upon themſelves, as *Joſephus* ſhews. See xxviii. 28, 29.

Ver. 29. *O that they were wiſe.*] So as ſeriouſly to conſider God's dealing with them exactly, according to what he foretold them.

*That they underſtood this*, &c.] Or, as it may be tranſlated, *Then would they underſtand this, they would conſider their latter End.* They would ſoon perceive the Hand of God in all that is befallen them; and that if they do not change their Courſe, they will, in the Concluſion, be utterly undone.

Ver. 30. *How ſhould One chaſe a Thouſand, and Two put Ten thouſand to flight?*] Whence ſhould ſuch an amazing Change proceed? that the *Iſraelites*, who formerly with an Handful of Men put vaſt Armies to flight, (*Levit.* xxvi. 8.) ſhould now, though never ſo numerous, be beaten by one or two of their Enemies, fleeing when none purſues them? *Levit.* xxvi. 17, 36, 37. *Deut.* xxviii. 25.

*Except their Rock had ſold them.*] A little Conſideration was ſufficient to make them underſtand, that this had been impoſſible, if they had not forſaken their God; who thereupon delivered them up to the Will of their Enemies. For by their *Rock* is meant God; and his *ſelling them*, is his quitting his Intereſt in them, and giving them up to be Slaves to thoſe that hated them.

*And the* Lord *had ſhut them up.*] So that they could not eſcape the Hands of their Enemies.

Ver. 31. *For their Rock is not as our Rock.*] None of the Gods of the Heathen (whom he calls *their Rock*, becauſe they relied on them for Safety) have ſuch Power, as he that gave us our Being. So *Maimonides* interprets the Word *Tzur*, the Spring and Fountain of all Things.

*Our Enemies themſelves being Judges.*] Who were often forced to acknowledge his over-ruling Power and Providence, controlling all their Deſigns. As the *Egyptians* confeſſed, *Exod.* xiv. 2, 5. and *Balaam*, *Numb.* xxiii. 19, 22. and the *Philiſtines*, 1 *Sam.* iv. 7, 8. and the King of *Babylon*, *Dan.* iii. 29.

Ver 32. *For their Vine is the Vine of Sodom, and of the Fields of Gomorrah.*] I ſuppoſe he ſpeaks here of the *Iſraelites* (giving an Account why their Enemies ſo ſhamefully chaſed them, *Ver.* 30.) who are compared to a Vine, which God brought out of *Egypt*, and planted in *Canaan*, *Pſal.* lxxx. 8. And the Prophet afterwards call them, *the Plant of his Pleaſure*, *Iſa.* v. 7. Which was an antient Reſemblance, as appears by this Place; where he repreſents them as ſuch a degenerate People, that they were as bad (nay, *worſe*, as the marginal Tranſlation is) as the *Sodomites*, or the People of

*Gomorrah:* And therefore deſerved (*Ver.* 26.) to be utterly deſtroyed, as they were. See *Iſa.* i. 10. *Jer.* ii. 21.

*Their Grapes are Grapes of Gall, their Cluſters are bitter.*] Theſe Words repreſent their Actions (called *Fruit* in Scripture) to be ſo wicked, that they were not to be endured. And ſo *Joſephus* deſcribes them before their laſt Deſtruction, *Lib.* VI. *de Bello Judaico, Cap. ult.* where he ſaith, if the *Romans* had delayed to fall upon ſuch a wicked People, he thinks either the Earth would have opened its Mouth, and ſwallowed them up, or a Flood drowned their City, or Thunder and Lightning from Heaven deſtroyed it, as it did *Sodom.* Πολὺ γὰρ τῶν ταῦτα παθόντων ἤνεγκε γενεὰν ἀθεωτέραν, *For they were a more Atheiſtical Generation, than they who ſuffered ſuch Things.* And again, *Lib.* VII. *Cap.* 30. he ſaith, That the Time when they were deſtroyed was ſo fruitful in all Manner of Wickedneſs among the *Jews*, ὡς μηδὲν κακίας ἔργον ἄπρακτον καταλιπεῖν, *That there was no one Work of Wickedneſs, that was not committed; nor can one imagine any Thing ſo bad, that they did not do; endeavouring publickly, as well as privately, to excel one another both in Impiety towards* God, *and Injuſtice to their Neighbours.*

Ver. 33. *Their Wine is the Poiſon of Dragons.*] This ſtill repreſents their Fruit, that is, their Works, to be moſt pernicious, being compared to the Poiſon of Dragons. Many Authors indeed ſay that Dragons have no Poiſon in them, (as *B. Chytræus* and others obſerve,) but as the *Hebrew* Word *Thaanim* ſignifies any Kind of Serpent, ſo it is certain, that the *Dragons* of *Africk* and *Arabia* had a deadly Poiſon in them, though thoſe of *Greece* had not; as the famous *Bochartus* ſhews at large, in his *Hierozoicon*, *P.* II. *Lib.* III. *Cap.* 14. Who alſo obſerves in another Place, that the *Hebrew* Word *Roſch* ſignifying both the *Head* and alſo *Poiſon*; the Poiſon of Serpents lies partly in their Gall, partly in their Teeth, and partly in a little Bladder under their Tongue, *P.* I. *Lib.* I. *Cap.* 4.

*And the cruel Venom of Aſps.*] The Poiſon of Aſps is called *cruel*, becauſe it is accounted the acuteſt of all other, inſtantly penetrating into the vital Parts. Whence the Proverb δῆγμα ἀσπίδων, *the Biting of Aſps*, for an incurable Wound. For they who are bitten with an Aſp, ſeldom eſcape with their Life; as *Ariſtotle*, *Pliny*, and a great many other Authors obſerve, in *Bochart. P.* II. *Lib.* III. *Cap.* 5.

Ver. 34. *Is not this.*] That is, the Vengeance he is going to ſpeak of in the following Verſes. For this Particle *hu*, often refers to what comes after, not to what goes before; as *Cocceius* obſerves.

*Laid up in Store with me.*] To be produced in due Time.

*Sealed up among my Treaſures.*] He ſpeaks of it as a Matter determined or decreed, as Deeds are which are ſigned and ſealed, though not preſently executed, but kept ſafely in a Cabinet. And the Meaning of this Verſe is, That though he do not ſpeedily puniſh Evil-doers, it is not becauſe he doth not obſerve them, or forgets what they do; for he hath prefixed a Time to reckon with them, as will appear in the Iſſue.

Ver. 35. *To me belongeth Vengeance and Recompence.*] As the ſupream Lord, Governor, and Judge of the World, whoſe Office it is to puniſh Offenders. It is evident the Apoſtle alledging theſe Words, *Rom.* xii. 19. ἐμοὶ ἐκδίκησις, *Vengeance is mine*, (or *to me belongeth Vengeance*,) exactly follows the *Hebrew* Text, and not the preſent LXX. which renders theſe Words, ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω, *in the Day of Vengeance I will recompence.*

*Their Feet ſhall ſlide.*] Though they think themſelves unmoveably fixed in their Dominion, they ſhall certainly fall.

*In due Time.*] Not ſo ſoon, perhaps, as Men may expect; but when the great Judge of the World ſees it moſt ſeaſonable.

*For the Day of their Calamity is at Hand, and the Things that ſhall come upon them make haſte.*] When they little thought of it, and prided themſelves in their Proſperity, God ſuddenly brought down the *Chaldeans*, who had been the great Inſtruments of plaguing the *Jews*, *Iſaiah* xlvii. 7, 8, 9, 10, &c. *Jer.* l. 15, 27, 31. li. 6, 8. And ſo ſhall the Plagues of *Babylon* the Great *come in one Day. In one Hour her great Riches ſhall come to nought*, *Rev.* xviii. 8, 10, 17.

Ver. 36. *For the* Lord *ſhall judge his People.*] Plead their Cauſe, as the Scripture elſewhere ſpeaks, (*Jer.* l. 34.) and deliver them from the Oppreſſion of their Enemies; as this Phraſe is often uſed in the Book of *Pſalms*, vii. 8. x. 18.

*And repent himſelf for his Servants.*] Have Mercy upon them, (as the *Vulgar* truly expreſſes the Senſe,) and turn his Hand, which puniſhes them, upon their Enemies. See *Jerem.* l. 20. li. 24.

*When he ſees that their Power is gone.*] That they are not able to help themſelves. That's the *due Time* or *Seaſon*, before mentioned, for God to interpoſe; when the Enemies of his People think themſelves irreſiſtible, there being none able to oppoſe them.

*And there is none ſhut up, or left.*] Some refer this to Perſons, and others to Things; and either Way it ſignifies their Condition to be ſo forlorn, that they could do nothing, either by Men or by Money, for their Deliverance. *J. Forſterus* tranſlates theſe Words, *Cuſtoditum aut neglectum*, i. e. precious or vile. By which wonderful Deliverance and Reſtoration, when they were ſo totally deſtitute of all Help, all the World was given to underſtand, that there is no God like unto the Lord.

Ver. 37. *And he ſhall ſay.*] Or, *It ſhall be ſaid.*

*Where are their Gods, their Rock in whom they truſted?*] It is dubious, whether theſe Words be directed to the *Jews*, or to the *Gentiles* who had oppreſſed them. It ſeems moſt agreeable to take them as a Reproach to the Enemies of the *Jews*, who had long bragged of the Power of their Gods, and aſcribed all their Succeſs to them, (*Ver.* 27.) who now could not deliver them in their Diſtreſs.

Ver. 38. *Which did eat the Fat of their Sacrifices, and drank the Wine of their Drink-Offerings.*] For the ſame Rites were uſed among the *Gentiles*, as among the *Jews*; who offered all the Fat upon the Altar, and there poured out the Wine which accompanied the Meat-Offering, *&c.* See *Numb.* xv. The LXX. refer this to the Worſhippers themſelves, and tranſlate it thus, (agreeably enough to the *Hebrew*,) *The Fat of whoſe Sacrifices ye eat, and drank the Wine of their Drink-Offerings.* And *Onkelos* to the ſame Purpoſe.

*Let them riſe up and help you, and be your Protection.*] From the Calamity which was unavoidably coming upon them, *Iſa.* xlvi. 1, 2, 7. *Jer.* li. 17, 18.

Ver. 39. *See now.*] Open your Eyes now at laſt, and be convinced, by your ſad Experience, of your Error.

*That I, even I am he.*] That it is I, and none but I who have made theſe Changes in the World: Firſt making you Inſtruments in puniſhing my People; and now inflicting the like Puniſhments upon you, *Jerem.* li. 24, 25, 49.

The Words in the *Hebrew* being, *I, I am he*, the Author of the *Old Nitzacon* was ſenſible that we Chriſtians might hence obſerve, that there are two who are here called God, the Father and the Son. And therefore takes Care to inform his Reader, that there are not *two firſt Principles* of Things. Which, as no Chriſtian is ſo fooliſh as to affirm, ſo their own Authors have acknowledged more Perſons than one, here called God. Thus *Jonathan* in his Paraphraſe, plainly ſuppoſes another Perſon in the Divinity, whom he calls the Word, when he thus explains this Verſe; *When the Word of the* Lord *ſhall reveal himſelf to redeem his People, he ſhall ſay to all People, I am he that have been, and am, and ſhall be,* (See *Revel.* i. 8.) *and by my Word kill and make alive. I ſmote the People of Iſrael, and I will heal them in the End of the Days.* Which makes theſe Words a plain Prophecy of the *Meſſiah*, and him to be God. And ſo the *Hieruſalem Targum: See, that I now am he in my Word, and there is no* God *beſides me: I am he who kill the Living in this World, and raiſe the Dead in the World to come*, &c.

*And there is no God with me.*] As I have no Superior, ſo neither have I any Equal.

*I kill and I make alive, I wound and I heal.*] If I pleaſe to deſtroy any People for their Sins, none can hinder me; and if any repent and implore my Mercy, I reſtore them to perfect Safety. *R. Iſaac*, in his *Chiſſuk Emuna, P.* I. *Cap.* 6. *Sect.* 20. alledges theſe Words, as a Prophecy of the Reſurrection of the Dead in the Days of the Meſſiah. And in another Place, *Cap.* 10. he alledges them as an effectual Confutation of thoſe antient Hereticks, who imagined two ſupream Powers; one of them, the Author of all Good; and the other, the Author of all Evil, (which I obſerved upon *Levit.* xvi. to have been a very antient Opinion:) For there could not be, they fancied, the ſame Care, which had an Influence upon both. To remove which falſe Conceit, God declares, *I kill*, as well as *make alive*, &c. And for the ſame Reaſon he ſaith, in *Iſa.* xlv. 7. *I form the Light, and create Darkneſs; I make Peace, and create Evil: I the* Lord *do all theſe Things.*

*Neither is there any that can deliver out of my Hand.*] Nor can any reverſe the Judgment, that I paſs upon Men.

Ver. 40. *For I lift up my Hand to Heaven.*] Swear ſolemnly to do what follows, *viz.* be revenged on his Enemies, as well as deliver his People. Thus *Abraham* anciently ſware, *Gen.* xiv. 22. And when God promiſed to bring the *Iſraelites* into *Canaan*, he is ſaid *to lift up his Hand*, *Exod.* vi. 8. *Nehem.* ix. 15. From whence ſome think the Word *promittere* is derived, ſignifying to engage by ſtretching out the Hand: And that from thence ſprang the Cuſtom of ſtretching out, and lifting up their Hand, when they ſware. Which the *Gentiles* practiſed, as thoſe known Words of *Virgil* inform us, *Æneid.* XII.

*Suſpiciens Cœlum tenditque ad ſydera dextram.*

When God therefore is ſaid to lift up his Hand *to Heaven*, the Meaning is, he ſwears by himſelf; as it here follows.

*And ſay, I live for ever.*] As ſure as I live.

Ver. 41. *If I whet my glittering Sword.*] Make all Things ready for the Execution of my Judgments.

*And my Hand take hold of Judgment.*] I begin to puniſh.

*I will render Vengeance to mine Enemies.*] None ſhall ſtop my Proceedings, to be fully avenged of them.

*And will reward them that hate me.*] For as *Jeremiah* ſpeaks, li. 56. *The* Lord God *of Recompences will ſurely requite. For it is the Vengeance of the* Lord: (as he ſpeaks in the foregoing Chapter concerning *Babylon*, l. 15.) *Take Vengeance upon her; as ſhe hath done, do unto her.*

Ver. 42. *I will make mine Arrows drunk with Blood, and my Sword ſhall devour Fleſh.*] Make an exceeding great Slaughter, *Iſaiah* xxxiv. 5, 6.

*With the Blood of the Slain, and of the Captives.*] This ſignifies, none ſhould be ſpared: For they ſhould be killed who were taken Captive, as well as thoſe that fell in the Battle.

*From the Beginning of Revenges upon the Enemy.*] How the *Hebrew* Word *Paroth* comes to ſignify *Revenges*, I am not able to give an Account; but in that Senſe we take it both here, and in *Judges* v. 2. The Word *Para*, from whence it ſeems to be derived, ſignifies *to make bare*, or naked. And ſo the *vulgar Latin* here underſtands it; and thence *Joh. Forſterus* hath given a probable Senſe of theſe Words, (taking *Roſch*, which we tranſlate *Beginning*, for *the Head*, as it properly ſignifies, or *the King*,) in this Manner, *becauſe of the Baring*, (i. e. *making bare*) *of the Head by the Enemy*; that is, the taking away of the Kingdom and Prieſthood from *Iſrael*. The LXX. tranſlate it ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν, *from the Head of the Princes of the Enemies.* Which is a Senſe very agreeable, if we could find any Word in the *Hebrew* like to *Paroth* that ſignifies *Princes* or Rulers. But I think there is a more ſimple

Senſe may be given of theſe Words, than any of the forementioned, only by ſuppoſing the Particle *Lamed* to be omitted (as in many other Places) before *Paroth*, which is this, *from the King to the Slave of the Enemies*. For they were wont to ſhave their Captives, as every one knows, by way of Contempt and Scorn. Which is the Reaſon God threatens *Baldneſs* ſo often to the *Iſraelites* by his Prophets, when he was ſo angry with them, that he gave them up to be Slaves. Next to this is the Tranſlation of *Onkelos*, *I will take away* (thoſe Words he adds) *the Crowns from the Head of the Enemy*. Which was the making the King's Head bare.

This univerſal Slaughter is moſt notably expreſſed by *Jeremiah*, l. 35, 36, 37, 43. And ſome think this Prophecy will be then moſt amply fulfilled, when the *Jews* ſhall be called, and made Members of the Church of Chriſt. See Dr. *Jackſon*, *Book* XI. on the *Creed*, *Chap.* 12.

Ver. 43. *Rejoice, O ye Nations, with his People.*] Here the Particle *Eth* is omitted before *Ammo*, as I ſuppoſed, in the foregoing Words, *Lamed* to be before *Paroth*. Which made the *Vulgar* tranſlate theſe Words, *O ye Nations, praiſe his People*. But the LXX. diſcerned the true Senſe, and tranſlate it as we do: The Apoſtle having juſtified their Tranſlation in *Rom.* xv. 10. where he expreſſes this, Word for Word, as they do, εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, *Rejoice ye Gentiles, with his People*. But it muſt here be noted, that before theſe Words the LXX. have ſome other, which are very remarkable, Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, *Rejoice ye Heavens together with him, and let all the Angels of God worſhip him*, (and then follows, *Rejoice ye Gentiles with his People*,) which are not in the *Hebrew*, nor in the *Chaldee*, and yet the latter Clauſe of them, προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, *Let all the Angels of* God *worſhip him*, are the very Words of the Apoſtle, *Heb.* i. 6. which ſeem to have been taken from hence out of the LXX. for they are no where elſe to be found in the Scripture. The Margin, indeed, of our Bibles refers us to *Pſal.* xcvii. 7. But there the Words of the LXX. are otherwiſe, προσκυνήσατε, αὐτῷ πάντες ἄγγελοι αὐτοῦ, *Worſhip him all ye his Angels*; which are in the *ſecond* Perſon; whereas here, and in the Apoſtle, the Words are in the *third*. We may therefore ſuppoſe rather, that the LXX. from antient Tradition among the *Jews*, added theſe Words, (before they tranſlated this Verſe,) to declare unto what Time the fulfilling of them ſhould principally belong. For *Pſalm* xcvii. ſeems to be but a Deſcant (as Dr. *Jackſon*'s Words are) upon this Part of *Moſes*'s Song; from whence the *Jews* might learn the Scope of it. And accordingly the Apoſtle uſes the Words of the LXX. here in this Place, rather than thoſe of the *Pſalmiſt*; becauſe he would have the *Hebrews* underſtand and conſider, that *Moſes* himſelf had predicted the Exaltation of the Son of God, as the *Pſalmiſt* afterwards expounded him.

There is another Tranſlation of theſe Words of *Moſes*, which is very agreeable to the Apoſtle in *Rom.* xv. 10. *Rejoice ye Nations, who are his People*. See *Ver.* 21. of this Chapter. Either Way, this is a plain Prophecy of the *Gentiles* becoming one Body with the People of *Iſrael*. And thus *Kimchi* himſelf tranſlates it, *Sing ye Gentiles, who are his People*: Which began to be fulfilled after our Saviour's Aſcenſion to the Throne of his Glory in the Heavens, when all the Angels of God worſhipped him. Hitherto *Moſes* had ſuppoſed, in this Song, great Enmity between them: And that ſometimes they had plagued *Iſrael* ſorely; as at others, God rendred to them according to what they had done unto his People. But now he breaks out into a Rapture of Joy, to think that they ſhould one Day be reconciled, and made one People of God. And the LXX. thus underſtanding it, might well preface to their Tranſlation of this Verſe, with the Words now mentioned, *Rejoice ye Heavens together with him*. For if there be Joy in Heaven, as *Procopius Gazæus* well gloſſes, at the Repentance of one Sinner, how much more for the Salvation of the whole World, by deſtroying the Devil's Tyranny? Which being to be performed by the Advancement of the Son of God into the Heavens, the next Words might well be added, *Let all the Angels of* God *worſhip him*. Which they had always done (the ſame *Procopius* obſerves) as their God who created them: But now they praiſe and extol his Humanity, exalted at the Right Hand of God.

*For he will avenge the Blood of his Servants.*] Theſe Words ſeem to expreſs ſome of the Motives that ſhould perſuade the *Gentiles* to become one Body with the *Jews*, (for ſuch the Apoſtles, and all the firſt Converts were,) God's puniſhing all thoſe who ſhed the Blood of his *Servants*; as the Chriſtian *Martyrs* are called in the Book of the *Revelation*. In which Confidence the LXX. add another Sentence before theſe Words, καὶ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ Θεοῦ, *And let all the Sons of* God *be ſtrong in him*.

*And will render Vengeance to his Adverſaries.*] To all ſuch as oppoſe this bleſſed Union; and firſt to the *Jews*, who ſet themſelves againſt it, more than any others, (being mad at the Apoſtles for preaching to the *Gentiles*,) and then to the *Romans*, who perſecuted all thoſe who embraced Chriſtianity.

*And will be merciful unto his Land.*] This cannot be meant of the Land of *Iſrael*, which was no longer God's Land than any other, but of the whole Earth, (as *Conrad. Pellicanus* well explains it,) in which that one People of God dwells, reduced (as he ſpeaks) in the whole Multitude of the Faithful into one Catholick Church. For they all acknowledge, from the greateſt to the leaſt, that one only Omnipotent God, with no leſs Devotion and Affection, than *Abraham*, *Iſaac*, *Jacob*, and *Moſes* did.

*And unto his People.*] The whole World that believe in Chriſt, and are his faithful Servants; whoſe Blood he will avenge, *Rev.* xix. 2. and then ſet up his Tabernacle with Men, and dwell with them, and they ſhall be his People, and he will be their God, *Rev.* xx. 3. which I mention, becauſe this Part of the Prophecy reaches unto the laſt Times, and is not yet all fulfilled.

Thus this famous Song concludes, which, as the *Jews* reckon, conſiſts of ſeventy Verſes, each of which contains two diſtinct and entire Sentences, and, as they fancy, are a Compendium of the whole Law of *Moſes*. Nay, ſome of them (ſuch are the idle Conceits of this Nation) think this Hymn is ſo perfect a Prophecy, that it contains in it the Names of all the Men in the World; which they undertake to find, and by that Verſicle where it is, to tell what Fortune he, whoſe Name they ſeek, ſhall have in the World. Thus, inſtead of obſerving ſeriouſly what *Moſes* foretold would certainly befal themſelves, their Superſtition and Hardneſs of Heart have led them to vain Conjectures concerning other Men. See *Jo. Wagenſeil* upon *Sota*, *p.* 164, &c. where he ſaith a *Jew* undertook to ſhew him his Name in this Song, which fell out in a Verſe that ſignified Proſperity to him. And ſince him *Martinus Mauritius*, in his Book *de Sortitione Hebræorum*, *Cap.* 16. *Sect.* 3, 4, 5.

Ver. 44. *And Moſes came, and ſpake all the Words of this Song in the Ears of the People.*] The very ſame that is ſaid before he ſpake this Song, (xxxi. 30.) and is now repeated at the Concluſion of it, to expreſs his Fidelity in his Office to the very laſt.

*He and Hoſea the Son of Nun.*] Who was now his Aſſiſtant in this Work, as he was deſigned to be his Succeſſor after his Death. He is commonly called *Joſhua*, but *Oſhea* was his Name at the firſt, *Numb.* xiii. 8.

Ver. 45. *And Moſes made an End of ſpeaking all theſe Words to all Iſrael.*] When he had made an End of ſpeaking them, then he added what follows.

Ver. 46. *And he ſaid unto them, ſet your Hearts unto all the Words which I teſtify among you this Day.*] Apply your Minds to preſs upon yourſelves the Obſervation of all theſe Things. For this Expreſſion is a little more than letting them *be in their Heart*, vi. 6. or *laying them up in their Heart*, xi. 18. For they were ſo to retain the Remembrance of them, as to attend unto them, and conſider them.

*Which ye ſhall command your Children to obſerve to do.*] This neceſſary Duty of inſtructing their Children is often preſſed, (iv. 10. vi. 7. xi. 19.) becauſe without this Care their Religion would ſoon be loſt; but by this means might be preſerved and propagated to all Generations.

*All the Words of this Law.*] Which they might be certain was delivered by God to *Moſes*; there being as many Witneſſes of God's Preſence with him, as there were Men in their Nation. But he had ſeen ſo many Inſtances of their Unbelief, that he uſes all the Ways, Manners, and Forms (as *Pellicanus* obſerves) that he could think of to urge them to Obedience: By delivering them Tables of their Laws written by God himſelf, by Books, by Pillars, by Bleſſings, Curſings, Obteſtations, Threatenings, long Exhortations, Songs, Phylacteries, and other Ceremonies, &c. which he continued to do as long as he had Breath, and was able to ſpeak, that they and their Poſterity might be happy.

Ver. 47. *For it is not a vain Thing for you.*] You ſhall not employ your Diligence in this Matter unprofitably. The *Jews* upon theſe Words have founded a Maxim, which *Maimonides* often mentions, *That every Precept hath its End and Uſe; which*, though they do not appear to us, *are grounded upon ſtrong Cauſes and Reaſons. More Nevochim*, *P.* III. *Cap.* 26. and 50. The Deſign, for Inſtance, of many ceremonial Laws, cannot now be fully diſcerned, becauſe they were inſtituted directly contrary to the idolatrous Rites of the *Zabii*; which are long ſince utterly aboliſhed, and but imperfectly recorded in thoſe ancient Authors that ſpeak of them.

*Becauſe it is your Life.*] The Means to make you an happy People. Here are two Benefits, ſaith *R. Iſaac*, which are promiſed by the Obſervation of this Law; a ſpiritual and a corporal. The *Spiritual* in theſe Words, and the *Corporal* in the next, *ye ſhall prolong your Days*, &c. And he puts the Spiritual firſt, though among all corporal Bleſſings, this of long Life be the chief, *Chiſſuk Emuna*, *Part* I. *Cap.* 18.

*And through this Thing.*] By teaching your Children to obſerve to do all that is commanded in this Law.

*You ſhall prolong your Days in the Land whither you go over Jordan to poſſeſs it.*] Have the great Bleſſing of a long Life in all Manner of Happineſs, which your Poſterity ſhall enjoy for many Generations in the Land of *Canaan*. By which it appears, that nothing elſe but Contempt of this Law could have ejected them out of this Country.

Ver. 48. *And the* Lord *ſpake unto Moſes that ſelf-ſame Day.*] Immediately after he had ended the foregoing Song, and given them this Admonition at the Concluſion of it.

Ver. 49. *Get thee up into this Mountain Abarim.*] Which he had pointed him unto before, and told him what he doth now, *Numb.* xxvii. 12.

*Unto Mount Nebo.*] *Abarim* was a Ridge of Hills, whereof *Nebo* was one. See there upon *Numb.* xxvii. 2.

*Which is in the Land of Moab, that is over-againſt Jericho.*] This is a more particular Deſcription of the Site of this Mountain, than he gave before in the Book of *Numbers*.

*Behold the Land of Canaan, which I give unto the Children of Iſrael for a Poſſeſſion.*] Which he might eaſily do from the higheſt Part of the Mountain, called *Piſgah*, *Deut.* iii. 27.

Ver. 50. *And die in the Mount whither thou goeſt up.*] After he had taken a View of the Land every Way.

*And be gathered unto thy People.*] To *Abraham*, *Iſaac*, and *Jacob*. This ſignifies, ſaith *R. Iſaac*, that he ſhould be aſſociated and joined to the Souls of the Juſt, who are called *his People*. For the People of *Moſes* were not buried in Mount *Abarim*; and therefore he doth not ſpeak, of gathering his Body to their Bodies, but of his Soul to their Souls. *Chiſſuk Emuna*, *P.* I. *Cap.* 11.

*As Aaron thy Brother died in Mount Hor, and was gathered unto his People.*] See *Numb.* xx. 24, 28. xxxiii. 38.

Ver. 51. *Becauſe ye treſpaſſed againſt me among the Children of Iſrael,* &c.] Rebelled againſt his Commandment, as he ſpeaks, *Numb.* xxvii. 14.

*Becauſe ye ſanctified me not in the Midſt of the Children of Iſrael, Numb.* xx. 12. xxvii. 14.

Ver. 52. *Yet thou ſhalt ſee the Land before thee.*] He had earneſtly begged of God that he might go over *Jordan*; but he denied him that Favour, *Deut.* i. 37. iii. 25, 27. yet he was pleaſed to mitigate his Puniſhment, by letting him enjoy a Sight of that good Country, into which he might not enter.

*But thou ſhalt not go thither unto the Land which I give the Children of Iſrael.*] By which the *Iſraelites* ſhould have learnt, that as *Moſes* left them ſhort of the promiſed Land, and could not bring them into the Poſſeſſion of it; ſo his Law did not contain a perfect Revelation of God's Will, but they were to expect ſomething beyond it.

## CHAP. XXXIII.

Verſe 1. AND *this is the Bleſſing.*] As *Jacob* bleſſed his Children, at his Departure out of the World, when God had begun to fulfil the Promiſe to *Abraham*, of giving him a numerous Offſpring; ſo *Moſes* having ſeen them vaſtly increaſed, and ready to enter upon the Land promiſed to them, (*Gen.* xv. 18, &c.) takes his Farewel of them, with a Bleſſing pronounced upon the People in general, and upon each Tribe in particular. Which is in Part *prophetical*, as the Bleſſing of *Jacob* was, and delivered in the Prophetick Stile, which hath ſome Difficulty and Obſcurity in it; on purpoſe, perhaps, to excite their diligent Study to enquire into the Meaning. See *Gen.* xlix. 1, 3.

*Wherewith Moſes the Man of* God.] Or, *the Prophet of the* Lord, as *Onkelos* tranſlates it: For Prophets are called *Men of* God in the Holy Books, 1 *Sam.* ix. 6, 7, 8. 1 *Kings* xiii. 1. 1 *Tim.* vi. 11. 2 *Tim.* iii. 17. 2 *Pet.* i. 21. becauſe in the Exerciſe of their ſacred Function, they did not deliver their own Senſe, nor the Senſe of other Men, but the Mind and Will of God who ſpake by them.

*Bleſſed the Children of Iſrael before his Death.*] Before he went up into Mount *Abarim* to die, (xxxii. 49.) he prayed God to bleſs them; and alſo foretold their future State and Condition. Such had been the antient Cuſtom among the Holy *Patriarchs*, (as we learn from the Example of *Jacob*,) to admoniſh their Poſterity upon their dying Beds of ſuch Things as they thought moſt imported them: For then they could not but be thought to ſpeak moſt ſincerely; and their Words were apt to be entertained with greater Reſpect, and preſerved in Mind with greater Care. *Moſes* therefore, their Deliverer, Leader, and Law-giver, concludes his Life in the ſame Manner; and it's very likely depoſited theſe dying Words with them, in Writing.

Ver. 2. *And he ſaid, the* Lord *came from Sinai.*] And in the firſt Place, he endeavours to make them ſenſible of what God had done already for them: And the Chief of all his Benefits being the Revelation of his Mind and Will to them, he commemorates that as a common Bleſſing to them all, before he begins to ſpeak in particular to each Tribe: For that is meant by *the* Lord *came from Sinai*; where he appeared in a moſt glorious Manner, and from thence promulgated his Law with the greateſt Solemnity, *Exod.* xx. And thus the *Gentiles* took an unwonted Brightneſs in any Place to be a Token of the 'Επιφάνεια, *Appearance* or *Advent* of ſome of their Gods in that Place. As alſo a great Commotion in any Place, they took for another Token of it. See the illuſtrious *Spanhemius*, in his *Annotations* upon *Callimachus*'s Hymn to *Apollo*, *Ver.* 7. which they ſeem to have learnt from this Appearance of God on Mount *Sinai*, and the Quaking of that Mountain, when God appeared on it.

*And roſe up from Seir unto them, and ſhone forth from Mount Paran.*] There is no Difficulty in the foregoing Words, it being evident that God came down on Mount *Sinai*, and thence delivered his Commands to the *Iſraelites*, and eſpouſed them for his People. But how he roſe up from *Seir* unto them, the Country of *Edom*, and ſhone from *Paran* the Country of *Iſhmael*, is not ſo eaſy to underſtand. The *Jews* indeed, who are wont to ſolve all Difficulties, by inventing what they pleaſe, are not troubled to give an Account of theſe Words; which ſignify, they fancy, that the Divine Glory firſt reſided upon Mount *Seir*, where God propounded his Law to the Children of *Eſau*; but they would not have it, becauſe they found theſe Words in it, *Thou ſhalt not kill*; he went therefore to *Paran*, and offered it to the Children of *Iſhmael*, but they refuſed it alſo, becauſe they found theſe Words in it, *Thou ſhalt not ſteal*; ſo he came to *Sinai*, and gave it to the *Iſraelites*, who ſaid, *All the Words which the* Lord *hath ſaid, will we do, Exod.* xxiv. 3. Thus the *Hieruſalem Targum*, and *Pirke Elieſer*, and ſome other more antient Authors, with this Addition, that he offered the Law to all the Nations of the World, but they rejected it, becauſe it is written, *Thou ſhalt have none other Gods but me.* But this looks ſo like a Fable, that ſome of themſelves are aſhamed of it, and have given a better Senſe of the Words, though I cannot ſay the true one. For thus *Abraham Peritſol* expounds them, *The true Law came out of* Sinai *to the* Iſraelites, *by which the* Edomites *were ſo enlightned, that* God *might be ſaid to riſe up to them alſo: And afterward the celeſtial Influence ſhone out of this Law to the* Iſhmaelites, *who were the better for it.* Thus *Conſt. L'Empereur* reports his Senſe in his *Annotations* upon *Bava kama*, *Cap.* 4. *Sect.* 3. where he endeavours to make out a plainer Senſe of theſe Words, in this Manner: Though the Mountain of *Paran* was nigher to *Sinai* than *Seir* was, and firſt occurred to thoſe that went out of *Egypt*; yet there was great Reaſon to mention *Seir* before it, becauſe *Moſes* had Reſpect to the Order of their Journeys, and not to the Site of the Places. And their Journeys were ſo directed by divine Providence, that fetching a long Circuit, forward and backward, they ſhould come to *Canaan*. In all which Turnings and Windings they were marvelouſly preſerved and provided for, by the ſame good Providence which conducted them. Of this *Moſes* here makes a thankful Commemoration, how he led them from Mount *Sinai* to the Borders of the Land of *Canaan*, towards Mount *Seir*, as is expreſly noted by *Moſes*, (compare *Deut.* i. 19. with ii. 1. and *Numb.* xx. 14.) From whence, by reaſon of their Infidelity, they were led back again towards the Red Sea, and encamped in the Extremity of the Wilderneſs, *Numb.* xxxiii. 35. where *Ptolemy* places *Paran*, (though there was another Part of it called *Paran* near *Kadeſh*, *Numb.* xiii. 3, 27.) And from thence they were led back again in a long Circuit, to the Eaſt Part of the Land of *Canaan*. This may be one Reaſon why theſe two Places are mentioned together with *Sinai*, that God, who there appeared to them, was with them all the Time they wandered about in the Wilderneſs, till he brought them to the Borders of *Canaan*, where they now were. And another may be, becauſe in Mount *Seir* the brazen Serpent was erected by God's Order, for the Cure of ſuch as were bitten by Serpents, when they looked on it; which was an illuſtrious Type of our bleſſed Saviour, and the Salvation wrought by him, *Numb.* xx. 4, 9. And in the Deſert to which *Paran* gave the Name, (becauſe it over-looked the Whole, though very large,) they received the joyful News, that they ſhould march into *Canaan*: Or, as *D. Chytræus* underſtands it, in the Wilderneſs of *Paran* the Seventy Elders received the Spirit, to make them Aſſiſtants unto *Moſes* in the Government, (*Numb.* x. 12. xi. 24, &c.) And here, I may add, *Moſes* repeated his Law to them, *Deut.* i. 1, 5. who ſeems in this Verſe to follow a Metaphor borrowed from the Sun, which firſt illuminates the Air, and then riſes, and then ſpreads abroad his Beams; as God by Degrees declared his Preſence with his People, whitherſoever they went, firſt at Mount *Sinai*, then at *Seir*, and laſt of all here in the Wilderneſs of *Paran*.

But it muſt be acknowledged, that theſe Words may be interpreted in a more ſimple Manner, they being but a farther Amplification of what was ſaid in the firſt Words, *the* Lord *came from Sinai*. When at the ſame Time he *roſe up from Seir*, and *ſhone forth from* Mount *Paran*. For theſe Mountains were very near one to another; or rather Parts of one and the ſame Ridge of Mountains, as *Conr. Pellicanus* here obſerves; and is more clearly made out by a very learned Man among ourſelves, (Dr. *Hyde*, in his excellent Notes on *Abraham Peritſol, Itinera Mundi*, *p.* 73.) for *Teman* (which is the ſame with *Paran*, *Habak.* iii. 3.) was near to *Edom*, whoſe chief City was *Boſra*, *Amos* i. 12. as that was near to *Sinai*.

The Ignorance of the *Mahometans* is much to be pitied, who out of this Place imagine they have found as good an Authority for the *Alcoran*, as there is for the Law of *Moſes*, and for the Goſpel of Chriſt. For thus they interpret theſe Words, God *gave the Law from Sinai, and the Goſpel from Seir*, (which they would have to be the ſame with *Galilee*, which our Saviour much frequented,) *and the Alcoran from Mount Paran*; which they fancy is a Mountain not far from *Mecca*. See Dr. *Pocock* upon *Greg. Abul Pharaji*, *p.* 183. and *Guadagnolus Reſp. pro Relig. Chriſtiana*. But the laſt Words of this Verſe, *for them*, are ſufficient to confute theſe Conceits; for they plainly ſhew that the whole Verſe ſpeaks of the People of *Iſrael*.

*And he came with ten thouſand of Saints.*] Or, as our Mr. *Mede* thinks it ſhould be tranſlated, *with his holy ten Thouſands*, or *Myriads*, that is, attended with an innumerable Company of Angels, who waited on him at the giving of the Law. See *Pſal.* lxviii. 7. *Dan.* vii. 10. of which *Enoch*, perhaps, propheſied in Part, *Jude* 14, 15. And from hence it may be thought, that Notion of the Jewiſh Doctors, followed by St. *Stephen* and St. *Paul*, that the Law was given by Angels, had its Beginning, *Mede*, *Book* II. *p.* 437. that is, they attended upon God, as his Miniſters, when he himſelf gave the Law.

*From his Right-Hand.*] With which we are wont to deliver Things to other Perſons.

*Went a fiery Law for them.*] For the Law of *Moſes* was given out of the Midſt of Fire, and therefore called *a Fire of Law*, as the Words are in the *Hebrew*, *Exod.* xix. 16, 18. *Deut.* iv. 11, 12. v. 22, 23, 24. The *Cabaliſts* (as *Reuchlin* obſerves) fancy that God wrote the Law in a Globe of Fire, and ſent it to them. But the *Hieruſalem Targum* is more ſober, which thus expounds it, *He ſtretched his Right-Hand out of the Midſt of Flames of Fire, and gave the Law unto his People.* And *Onkelos* ſtill better, *The Law written with his Right-Hand he gave us out of the Midſt of Fire.* Or, as *Campeg. Vitringa* would have this latter Part of the Verſe tranſlated, *On his Right-Hand a Fire, and out of the Fire a Law for them.* The Meaning being, that God came to Mount *Sinai* with that Fire; for in Scripture, to be *on the Right-Hand* of any one, is to accompany him, *Lib.* II. *Obſerv. Sacr. Cap.* 4.

By the Concluſion of this Verſe, it is apparent that the former Part of it belongs entirely to God's Mercy unto the Children of *Iſrael*, upon whom he beſtowed his Law, in moſt illuſtrious Tokens of his Preſence. Which makes it highly probable, that his *riſing up from Seir upon them*, and *ſhining from Mount Paran*, belongs to the ſame Matter, that is, the Cloud wherein he deſcended on *Sinai*, with a vaſt Hoſt of Angels, extended itſelf ſo far, as to cover the neighbouring Mountains of *Seir* and *Paran*. Though the Meaning may be, as I have ſhewn, that he continued his Preſence with them after they went from *Sinai*, through all their Journeys in the Wilderneſs of *Seir* and *Paran*, till they came to the Place where they now were.

Ver. 3. *Yea, he loved the People.*] All this was the Effect of his Love and Kindneſs to the

People of *Iſrael*, whom he owned for his Son, and his Firſt-born, (*Exod.* iv. 22.) and therefore in a tender Manner brought them out of *Egypt*, (*Exod.* xix. 4.) that he might inſtruct them in his Laws.

*All his Saints are in thy Hand.*] Whereby he made them an holy Nation, (as it there follows in *Exod.* xix. 5.) whom he took into his ſpecial Care and moſt gracious Protection, as this Phraſe ſignifies in many Places, *Numb.* iv. 28, 33. And *Onkelos* refers it to the mighty Power, whereby he brought them out of *Egypt*. But it may have Reſpect to God's Preſervation and Support of them, when he gave the Law in ſuch a terrible Manner, that *Moſes* himſelf quaked, and yet none of them received any Harm. As for the Change of the Perſon from *his* to *thy*, it is very frequent in this Language, particularly in *Dan.* ix. 4.

*And they ſat down at thy Feet.*] The firſt Word (which we tranſlate *ſat down*) being no where elſe found but here, and *Iſa.* i. 5. where it plainly hath another Senſe, hath occaſioned various Interpretations of this Sentence. But moſt agree in this, of *Sol. Jarchi*, that as Scholars ſat at the Feet of their Maſter round about him, while he taught them their Leſſon, ſo the People encompaſſed the Mount where God was, and heard his Law, which he thence delivered. But it is a Queſtion, whether there was ſuch a Cuſtom of Scholars in thoſe Days; and the People did not ſit, but ſtood at the Foot of the Mount, *Exod.* xx. 18. Therefore *Onkelos* underſtands this of their ſitting down, or pitching their Tents, where the glorious Cloud that led them reſted, *Numb.* x. 12, 33.

*Every one ſhall receive of thy Word.*] This ſtill is commonly referred to the People's receiving the Law. But *Onkelos* thinks it hath Reſpect to their Journeys *at the Commandment of the* Lord, *Numb.* x. 13. For ſo he interprets it, *They went forward according to thy Word.* And ſo the *Hieruſalem Targum* expounds theſe and the foregoing Words; *Behold they were led, and came to the Foot of his Cloud, and went forward and reſted, according to the Command of his Word.* It takes in alſo the other Senſe of the Word *Tucchu*, (as it ſignifies *ſmiting* in *Iſa.* i. 5.) in this Manner, *Though he inflicted many Chaſtiſements upon them, yet they did not ceaſe, nor deſiſt from the Doctrine of the Law.*

Ver. 4. *Moſes commanded us a Law.*] He commanded them to obſerve that Law which God had given them, when he was about to depart from them. This he did in this very Book, i. 3. v. 1. vi. 1. viii. 1, &c. He ſpeaks of himſelf in the third Perſon, which is very uſual throughout all this Book.

*Even the Inheritance of the Congregation of Jacob.*] As a peculiar Bleſſing which God had beſtowed on them, and on their Poſterity, above all other Nations in the World, *Deut.* iv. 8. who, as they had not this Law given to them, ſo they were not bound to obſerve it; as the *Jews* themſelves conclude from this very Place. Nor did they force any Body to embrace this Law, when they made a Conqueſt of a neighbouring Country, but left them to their Liberty, provided they would become Proſelytes of the Gate, that is, forſake Idolatry, and keep the common Precepts enjoined to all Mankind. Thus *Maimonides* interprets the Word *Inheritance.* See *Schickard*, in his *Jus Regium*, *Cap.* 5. *Theorem* 17. and *Grotius de Jure Belli & Pacis*, *Lib.* I. *Cap.* 1. *Sect.* 16.

The Author of *Ez Hachajim* (a MS. highly valued by the famous *Wagenſeil*) ſaith, That when a Child began to ſpeak, the Father was bound to teach him this Verſe. In which, inſtead of מורשת hereditary, ſome of the *Jews* read מאורסת eſpouſed; as if the Law were eſpouſed to the *Jewiſh* Nation. See *Wagenſeil* on *Sota*, *p.* 519, 520.

Ver. 5. *And he was King in Jeſhurun.*] Or, *For he was King*, that is, under God, the ſupreme Ruler and Governor of *Iſrael*; and therefore, in his Name, and by his Authority, required them to obſerve theſe Laws. Which plainly ſhews him to have had the ſupreme Power in all Things, both civil and ſacred. Which is excellently expreſſed by our Mr. *Thorndike*, in his *Review of the Rights of the Church*, &c. *p.* 68. where he obſerves, "That "the *Iſraelites* being made a free People by the "Act of God, bringing them out of *Egypt*, "and entitling them to the Land of *Canaan*, "upon the Covenant of the Law, had *Moſes* "not only for their Prophet and their Prieſt, "(for by him *Aaron* and his Succeſſors were "put into the Prieſthood, the Tabernacle and "all belonging to it conſecrated,) but alſo for "their King, their Lawgiver, their Judge, and "Commander in Chief of their Forces, under "God, if not rather God by *Moſes*. For we "find, that after *Moſes*'s Deceaſe, either God "by ſome extraordinary Signification of his "Will and Pleaſure, ſtirred up ſome Man in "his Stead for the Time; or if there was none "ſuch, ruled their Proceedings himſelf, by "*Urim* and *Thummim* anſwering their De"mands, and directing what to do, and what "Courſe to follow, in all the publick Affairs "that concerned the State of that People. "Whereupon, when they required *Samuel* to "make them a King, he declared it was not "*Samuel*, but himſelf, whom they had re"jected: Becauſe they had rejected him whom "God had immediately ſet over them in his "own Stead, by whoſe Death the Power re"turned to God, as at the Beginning."

Concerning the Word *Jeſhurun*, ſee xxxii. 15. and *Selden*, *Lib.* II. *de Synedr. Cap.* 2. *n.* 2.

*When the Heads of the People, and the Tribes of Iſrael were gathered together.*] To renew their Covenant with God, and to receive his laſt Commands. See xxix. 1, 2, 9, 10. xxxi. 28, 29.

Ver. 6. *Let Reuben live, and not die, and let not his Men be few.*] In the laſt Clauſe of this Verſe, we repeat the Word *not* (which is wanting in the *Hebrew*) without any Neceſſity: For the Words may be thus tranſlated exactly, *Let Reuben live, and not die, though his Men be few.* Which ſeems to be a Confirmation of the Prophecy of *Jacob*, *Gen.* xlix. 4. *That he ſhould not excel*, and yet ſhould live, and not periſh, that is, be in ſome meaſure a flouriſhing Tribe, though not ſo numerous as ſome others. See there. And poſſibly it may be here ſuggeſted, that though they paſſed armed over *Jordan* before their Brethren, to ſettle them there, (according to their Engagement, *Numb.* xxxii. 27. *Joſh.* iv. 12, 13.) yet none of them ſhould periſh, but both they, and their Wives and Children, that ſtaid behind them, ſhould be all preſerved.

Ver. 7. *And this is the Bleſſing of Judah.*] As much as to ſay, *Judah* ſhall be remarkably bleſſed. For theſe Words [*this is the Bleſſing*] are uſed of none of the reſt of the Tribes, either of *Reuben* which went before, or the others that follow after. Here is no Mention made of *Simeon*, (who was next to *Reuben*,) becauſe that Tribe was included in *Judah*, with whom their Poſſeſſions were mixed, *Joſh.* xix. 1. and therefore they went together to make Expeditions, *Judg.* i. 3. *Judah* alſo is here put before *Levi*, becauſe it was to be the royal Tribe, according to the Prophecy of *Jacob*; which *Moſes* was aſſured God would fulfil, and therefore prays as follows; *And he ſaid, Hear,* Lord, *the Voice of Judah.* Grant his Petition, when he calls for Help againſt his Enemies. So *Onkelos* paraphraſes it, *Hear his Prayer, when he goes forth to War.*

*And bring him unto his People.*] Return him home in Peace unto his People, as the ſame *Onkelos* expounds it.

*Let his Hands be ſufficient for him.*] To avenge him of his Enemies, as he alſo explains it.

*And be thou an Help to him from his Enemies.*] Suffer them not to prevail over him, but give him the Victory, when he fights with them. So the *Hieruſalem Targum* paraphraſes theſe two laſt Paſſages; *Let his Hands exerciſe Revenge upon his Enemies in Battles, and do thou ſupport and ſuſtain him againſt thoſe that hate him.* This was notoriouſly fulfilled in this Tribe, which was the moſt valiant and ſucceſsful of all other. For in all their Wars this Tribe was the principal; and the Safety of all the reſt ſeems to have depended upon this. See *Judg.* i. 1, 2, &c. xx. 18. And as theſe Places ſhew that this was the moſt conſiderable Tribe, before they had Kings; ſo after that, it was able, together with *Benjamin*, to maintain its Ground againſt the other *ten Tribes*, and all other Oppoſers.

Ver. 8. *And of Levi he ſaid, let thy Thummim and thy Urim be with thy Holy-one.*] Continue in this Tribe the high Dignity of conſulting with thee, and receiving Directions from thee, by the High-Prieſt, concerning the publick Safety. Or, as ſome take it, (becauſe *Thummim* is here ſet before *Urim*, which is not in any other Place,) make them upright and faithful, as well as underſtanding and knowing, in the Diſcharge of their Duty. For though by *Holy-one* be principally meant the High-Prieſt, who was in a peculiar Manner anointed to be ſeparated to the Service of God, eſpecially in this Part of it, to approach him with *Urim and Thummim*, (which gave *Aaron* the Name of the *Saint of the* Lord, *Pſal.* cvi. 16.) yet it comprehends all the reſt of the Prieſts and Levites, in conjunction with him; for they were all ſeparated unto the Lord, having ſignalized themſelves (as we ſpeak) by their early Zeal for the Lord, when their Brethren apoſtatized to Idolatry. Of which *Moſes* takes notice in the next Verſe, *Who ſaid unto his Father*, &c. *I have not ſeen him*, &c. regarded, that is, no Relation when they executed the Commands of God againſt the Worſhippers of the golden Calf. See our learned Dr. *Spencer de Leg. Hebr. Lib.* III. *Cap.* 7. *Diſſert.* 7. where he treats alſo of theſe Words, as they may be applied to our Lord Chriſt, the true *Holy-one of* God; who is, indeed, a Prieſt for ever, holy, harmleſs, undefiled, ſeparate from Sinners, *&c. Hebr.* vii. 26.

*Whom thou didſt prove at Maſſah.*] Or, whom thou haſt thoroughly proved. For the Words in the *Hebrew* are, *Whom in proving thou didſt prove*; the ancient Interpreters not taking *Maſſah* for the Name of a Place, (as we do,) but for *trying* or *proving*. And ſo indeed the Words in the *Hebrew* ſeem to import; the Particle [*beth*] before *Maſſah*, being different from that before *Meribah*, [which is *al*,] though we tranſlate them both alike by the Word *at*. And thus the *Hieruſalem Targum* paraphraſes, *Whom thou didſt prove*, or *try*; *and he ſtood in the Trial*; that is, approved himſelf perfect or upright, as *Onkelos* expreſſes it. This procured that Tribe a Bleſſing from the Lord, *Exod.* xxxii. 26, 29. and brought them into *ſpecial Grace and Favour with him*, as the Word we tranſlate *Holy-one* ſignifies. For it is not *kadoth*, but *chaſid*.

*And with whom thou didſt ſtrive at the Waters of Meribah.*] Though God did ſeverely chide and reprove *Moſes* and *Aaron*, (who were the Heads of this Tribe,) when they were tried at the Waters of Strife, *Numb.* xx. 12, 13. yet they did not forfeit their Office by the Offence they then committed; and therefore *Moſes* prays it might ſtill continue in *Aaron*'s Poſterity.

Ver. 9. *Who ſaid unto his Father and to his Mother, I have not ſeen him, neither did he acknowledge his Brethren, nor know his own Children.*] This relates unto the impartial Execution of Judgment by the *Levites*, upon the Worſhippers of the *Golden Calf*, without Reſpect of Perſons, *Exod.* xxxii. 26, &c. And as ſome will have it, to *Phinea*'s Zeal, mentioned in *Numb.* xxv. But that it hath any Reſpect to a more ancient Judgment, given in the Caſe of *Judah* and *Thamar*, (as the *Hieruſalem Targum* fancies,) there is no Ground to believe. See *Selden*, *Lib.* II. *de Synedr. Cap.* 8. *n.* 2.

*For they have obſerved thy Word, and kept thy Covenant.*] *Exod.* xxxii. 28, 29. *Abarbinel* and others make this to be the Reaſon of what follows.

Ver. 10. *They ſhall teach Jacob thy Judgments, and Iſrael thy Law.*] Becauſe they were ſo upright, as to take no Notice of their deareſt Relations, in Judgment, therefore they were intruſted with this Office of teaching the People the Statutes of God, that is, deciding all Controverſies which aroſe about any Thing in the Law. So the *Jews* expound it; and it is agreeable to what we read in the *ſeventeenth* Chapter of this Book, *Ver.* 9, 10. and many other Places, as Mr. *Selden* ſhews in the Place forenamed, *p.* 372, &c. and our Mr. *Thorndike*, in his *Religious Aſſemblies*, *Chap.* 2. where he obſerves, the TEACHING here mentioned conſiſted in declaring the Meaning and Obligation of the Law, in Matters doubtful; as is apparent from *Levit.* x. 8, 9, 10, 11. For though others might be Members of their Courts of Judgment, yet they conſiſted chiefly of Prieſts and Levites. As for *teaching* the People in their religious Aſſemblies, that was not ſo much the Office of the Prieſts and Levites, as of the Prophets. For though the Prophets and the Diſciples of the Prophets, were commonly Prieſts and Levites, (who being moſt free from the Care of Eſtates and Inheritances, and by their Office, in his ceremonial Service, came neareſt to GOD of all other Men, were moſt likely to be endued with an extraordinary Degree of Knowledge, and of the Fear of GOD,) yet it is certain, that the Charge of *teaching* the People in their Aſſemblies, belonged as well to thoſe Prophets who were not Prieſts and Levites, as to thoſe that were. See him, *p.* 25. And this was one Reaſon, as *Maimonides* obſerves, why the Tribe of *Levi* might have no Inheritance in the Land, that being free from the Trouble of ploughing and ſowing, *&c.* they might wholly attend to the Study of the Law, and be able to teach *Iſrael* GOD's Judgments, *More Nevochim*, *P.* III. *Cap.* 39.

*They ſhall put Incenſe before thee, and whole Burnt-Offerings upon thine Altar.*] This was the peculiar Office and Honour of the Prieſts alone, to offer Incenſe on the golden Altar, and Burnt-Offerings upon the brazen. The *Hieruſalem Targum* thus paraphraſes it, *They ſhall put Incenſe of precious Spice before thee, to pacify thine Anger, and offer a moſt acceptable Sacrifice upon thine Altar.*

Ver. 11. *Bleſs*, LORD, *his Subſtance.*] The Word we here tranſlate *Subſtance*, is tranſlated *Wealth*, viii. 17, 18. which conſiſted moſt in Cattle, (they having no Land to till,) which he prays GOD to increaſe, that they might have ſufficient Suſtenance for themſelves and their Family. It is a ſtrange Fancy of ſome of the *Jews*, that whoſoever offered Incenſe grew rich, and therefore no Prieſt was ſuffered to offer Incenſe more than once, that ſo Riches might be derived to them all. Thus they trifle, while their Hearts are ſet on getting Money, and not on growing good. See *Sheringham* on *Joma*, *p.* 35, 36. and *Mauritius de Sortitione Hebræorum*, *Cap.* 24. *Sect.* 4.

*And accept the Work of his Hands.*] All their Miniſtry at the Altar, where the *Prieſts* officiated; or about the Tabernacle, of which the *Levites* had the Care.

*Smite through the Loins of them that riſe againſt him, and of them that hate him, that they riſe not again.*] For they who were Enemies to the Prieſts and Levites, were Enemies to Religion, and to all civil Government; which was chiefly adminiſter'd by them, as was before obſerved. See xvii. 8, 9, 10, 11, 12.

Ver. 12. *And of Benjamin he ſaid.*] He mentions him next to *Levi*, becauſe the Temple, in which the Prieſts officiated, was partly ſituated in his Lot.

*The Beloved of the* LORD.] Or, being beloved of the LORD, as the LXX. interpret it, Ἠγαπημένος ὑπὸ Κυρίου.

*Shall dwell in Safety by him.*] *i. e.* By the LORD; which ſignifies the Stability of his Portion, which had *Jeruſalem* the holy City in it, as we read *Joſh.* xviii. 28. For though Mount *Sion* was in the Tribe of *Judah*, and ſo the Sanctuary was there, (*Pſal.* lxxviii. 68.) yet the City wherein it ſtood was not. Nay, the Antients think the Altar of Burnt-Offering was in the Tribe of *Benjamin*, as *Kimchi* obſerves upon that Place before mentioned in *Joſhua*. See upon *Gen.* xlix. 27. And there are Reaſons to make one think, that *Sion*, in the Place forenamed, and in others, is to be taken in a large Senſe, comprehending Mount *Moriah* alſo, (on which the Temple was built, 2 *Chron.* iii. 1.) which was in the Tribe of *Benjamin*, and conſequently the Temple was ſituated in this Tribe.

*And the* LORD *ſhall cover him all the Day long.*] The Glory of the majeſtical Preſence of the LORD ſhall be a Shield over him (to defend him) continually; as the *Hieruſalem Targum* expounds it.

*And he ſhall dwell upon his Shoulders.*] For *the divine Majeſty* (ſaith Onkelos) *ſhall dwell in his Country.* It being in the Temple, and the Temple in the Tribe of *Benjamin*, where it ſtood upon Mount *Moriah*, as the Head of a Man doth upon his Shoulders; as Dr. *Lightfoot* gloſſes in his *Temple-Service*, *p.* 145. *Edit.* 1. Or the Word we tranſlate here *Shoulders* may ſignify, as it is tranſlated in other Places, *Sides* (*Numb.* xxxiv. 11.) or *Borders*. And nothing is more certain, than that the divine Habitation was in the Borders of *Benjamin*, whoſe Lot touched *Judah*'s at *Jeruſalem*; and was ſo united to it, that when the reſt fell off from *Judah*, the Tribe of *Benjamin* always adhered to it.

This being the Senſe which the antient Interpreters give of this Verſe, and very agreeable to the Words, I ſhall not trouble the Reader with any other; but only mention a Conceit of *Conradus Pellicanus*, who, by *the Beloved of the* LORD here underſtands *David*, who *dwelt in Safety* by *Benjamin*, though the King of that Tribe perſecuted him, for GOD *covered* and protected him continually from Violence, *&c.* It is ſtrange that a Man otherwiſe judicious, and well acquainted with the *Jewiſh* Learning, ſhould propound this as the beſt Interpretation he could think of, when there is nothing of a Bleſſing upon *Benjamin in it*.

Ver. 13. *And of Joſeph he ſaid.*] This Tribe follows next, his Lot falling near to *Benjamin*, who lay between *Judah* and *Joſeph*.

*Bleſſed of the* LORD *be his Land.*] He foretels that this Tribe ſhould be ſituated in a moſt plentiful Country, and enriched by the divine Bleſſing upon it.

*For the precious Things of Heaven.*] Sending fruitful Showers from Heaven.

*For the Dew.*] Together with the Evening and Morning Dews, which are no leſs refreſhing to the Earth than Rain.

*And for the Deep that coucheth beneath.*] He means Springs of Water which burſt out of the Bowels of the Earth, for the Uſe of Man and Beaſt.

Ver. 14. *For the precious Fruits of the Sun.*] Whoſe kindly Heat brings them forth, and makes them grow to Maturity.

*And the precious Things put forth by the Moon.*] For all Fruits are plumped by the Moon's cool and fattening Moiſture in the Night, which is digeſted by the Sun in the Day. Or, this Paſſage may relate to the ſeveral Sorts of Fruit, which are produced every Month. So *Onkelos* interprets it, *It produceth alſo ſweet Fruits at the Beginning of every Month.* For the Word *Jerachim* in the *Hebrew*, being in the plural Number, ſignifies *Moons*, *i. e.* Months. And ſo the *Hieruſalem Targum* tranſlates it, *in every new Moon*, which comprehends the whole Month.

Ver. 15. *And for the chief Things of the antient Mountains, and for the precious Things of the laſting Hills.*] Such as Mount *Ephraim*, and *Samaria*, and *Baſhan*, which were exceeding fruitful in Grapes and Olives, and ſuch like excellent Fruit: And called *antient* and *laſting*, becauſe they were made together with the Earth, in the Beginning; and not Mounts caſt up by the Art of Men. See *Gen.* xlix. 20.

Ver. 16. *For the precious Things of the Earth.*] This ſeems to relate to their arable Land, which he foretels ſhould bring forth great Store of all Sorts of Corn.

The Word *Meged*, which we tranſlate *precious*, is repeated five Times in theſe three laſt Verſes, ſignifying that which in its kind is *moſt excellent and eximious*, as that great Man *Ezekiel Spanhemius* obſerves upon *Callimachus*'s Hymn to *Diana*, *V*. 245. where mentioning ſeveral Inſtruments of Muſick among the *Greeks*, whoſe Names came from the *Hebrew*, he thinks one called Μάγαδις, *(*which was ἀρχαῖον ὄργανον, as *Athenæus* ſaith, but he could not tell whether a wind or ſtringed Inſtrument,*)* came from this *Hebrew* Word *Meged*, for it was not of a *Greek* Original. And in *Cant.* iv. 13. this Word is tranſlated *pleaſant*, as all Muſick is; but that eſpecially which was made by this Inſtrument Μάγαδις. For *Plato*, who took it for a ſtringed Inſtrument, calls it πολυχορδώταλον, *Anacreon* ſaying he had one of *twenty* Strings, as *Spanhemius* notes upon the Hymn *in Delum*, *p.* 472.

*And Fulneſs thereof.*] By the *Fulneſs* of the Earth, may be meant either the Plenty and Abundance of its Fruits, or the Ripeneſs thereof, as *Bochartus* obſerves in his *Canaan*.

*And for the good Will of him that dwelt in the Buſh.*] That is, of God, *whoſe Majeſty* (as *Onkelos* paraphraſes) *dwells in the Heavens, and was revealed to Moſes in the Buſh*, *Exod.* iii. 2, 4. That is, the SCHECHIMAH there appeared in a moſt glorious Manner, and the Lord told *Moſes* he was there preſent, whoſe *good Will*, which is the Fountain of all Bleſſings, (for to it they owed their Deliverance out of *Egypt*, which God then promiſed to *Moſes* out of the Buſh,) he wiſhed may be the peculiar Portion of *Joſeph*.

*Let the Bleſſing come upon the Head of Joſeph.*] The Word *Bleſſing* is not in the *Hebrew*; but this being connected with the foregoing Words, may be thought a Prayer, that the good Will of God, the Fountain (as I ſaid) of all Bleſſings, may reſt upon *Joſeph*. Or, as *Onkelos* tranſlates it, *Let all thoſe Things* (before named) *come upon the Head of Joſeph.* And ſo the *Hieruſalem Targum* expounds it, *Let all theſe Bleſſings come, and be made perfect upon the Head of Joſeph.*

*Upon the Top of him that was ſeparated from his Brethren.*] That is, ſaith the ſame *Targum*, *upon him that was made Ruler over all the Land of* Egypt, *and ſplendid in the Honour given him by his Brethren.* See this explain'd upon *Gen.* xlix. 26.

Ver. 17. *His Glory is like the Firſtling of his Bullock.*] The Antients thought there was ſo much Majeſty in the Countenance of a Bull, eſpecially of a young Bullock in its Prime, lifting up its Head, that they made it an Emblem of kingly Power, as *Bochartus* hath ſhewn out of ſeveral good Authors, in his *Hierozoicon*, *P.* I. *Lib.* II. *Cap.* 29. And accordingly here it ſignifies, that the Tribe of *Ephraim* ſhould have Royal Authority eſtabliſhed in it. For he doth not compare the Perſon of *Joſeph* to a young Bullock, (though he was a goodly Man, eminent for his Beauty and comely Proportions, *Gen.* xxxix. 6.) but the Tribes which ſprang from him, as appears from the laſt Words of this Verſe; whoſe Glory he here comparing to that of a young Bullock, and its Glory conſiſting in its Strength, the Power of the Tribes of *Joſeph* is hereby denoted; which was ſo great, that they were the chief Support of the Kingdom of *Iſrael*, which began in *Jeroboam*, who was King of *ten* Tribes; after whom there follow'd a long Race of Kings, till the Captivity. There may be alſo ſome Reſpect in theſe Words unto *Joſhua*, the firſt Governor of all the People, who was of the Tribe of *Ephraim*; as of *Manaſſeh* were *Jair*, *Jephthah*, and *Gideon*, who were famous Men among the *Judges*.

It is remarkable alſo here, that *Joſeph* is compared to the *Firſtling* of a Bullock, becauſe *Reuben* being ſet aſide for his Inceſt, *Joſeph* had the Right of Primogeniture, in Part, tranſlated unto him, 1 *Chron.* v. 1, 2. and in conſequence of it, had a double Portion in the Land of *Canaan*.

It is to be noted likewiſe, that he is ſaid to be like unto the Firſtling of *his* Bullock, becauſe there were not more goodly Bullocks any where, than in *Baſhan*, (*Amos* iv. 1.) which fell to the Share of ſome of the Children of *Manaſſeh*, *Joſh.* xvii. 5.

There have been ſome great Men, who from this Place and other Conjectures, have fancied that *Joſeph* was worſhipped in *Egypt* after his Death, under the Form of an Ox, by the Name of *Serapis*, which *Bochartus* hath confuted in the Book forenamed, *Cap.* 34.

*And his Horns are like the Horns of an Unicorn.*] This is a farther Deſcription of the Power and Strength of the Houſe of *Joſeph:* For an *Horn* is every where an Emblem of mighty Power and Force, and an *Unicorn* (as we tranſlate the Word *Reem*) is a very ſtrong, as well as a ſtately Creature. But *Bochartus* hath alledged a great many Things to prove, that *Reem* is a ſort of wild Goat in *Arabia*, as big as a Deer, and of the ſame Colour, which they now call *Gazellas*, *P.* I. *Hierozoicon*, *L.* III. *Cap.* 27. There were ſome of them ſent lately to the *French* King by the *Divan* of *Tripoli*, which had black Horns, in Shape like thoſe of a Goat, only they were round and pointed. But the Tallneſs, Strength, and Swiftneſs of this Creature, together with its fierce untameable Nature, hath made *Ludolphus* (who at firſt was of *Bochart*'s Opinion) to conclude, upon ſecond Thoughts, that the *Reem* in Scripture ſignifies the *Rhinoceros*, as the *Vulgar Latin* here tranſlates the Word. See *Lib.* I. *Commentar. in Hiſtor. Æthiop. Cap.* 10. *n.* 74. which ſeems not ſo well to agree with theſe Words of *Moſes*; which ſuppoſe the Creature here ſpoken to have two Horns, (he uſing the plural Number,) with which the two Tribes deſcended from *Joſeph* are very fitly compared. And ſo *David* mentions the *Horns* of the *Reem*, *Pſal.* xxii. 22. But whatſoever Creature it was, Princes and great Men were wont to be compared to it, as appears from *Iſa.* xxxiv. 7. where the Grandees (as we now ſpeak) of *Edom* are called *Unicorns*, as in the following Words they are compared to *Bullocks* and *Bulls*.

*With them he ſhall puſh the People together.*] Throw down all that oppoſe him, particularly the *Canaanites*. *For theſe* (ſaith the *Hieruſalem Targum*) *are the great Men of the* Amorites, *whom* Joſhua, *the Son of* Nun, *ſlew; who was of the Tribe of* Ephraim; *and the Captains which* Gideon, *the Son of* Joaſh, *ſlew, who was of the Tribe of* Manaſſeh.

*To the Ends of the Earth.*] Of the Land of Canaan.

*And they are the Ten-thouſands of Ephraim, and they are the Thouſands of Manaſſeh.*] Theſe Things ſhall be performed by the numerous Armies of *Ephraim* and *Manaſſeh*. Or theſe are the Benedictions of theſe two Tribes; the younger of which, he ſignifies, ſhould be more powerful than the elder, according to the Prophecy of *Jacob*, *Gen.* xlviii. 19.

Ver. 18. *And of Zebulun he ſaid, Rejoice Zebulun in thy going out.*] About their Buſineſs, as the *Hieruſalem Targum* expounds it, that is, their Merchandize; which they exerciſed upon the Sea of *Geneſaret*, where they were ſituated, and not far from the *Mediterranean*; in which, he prays, they might have ſuch good Succeſs, as to fill their Hearts with Joy. There are thoſe who underſtand this of their *going out* to War againſt their Enemies, which is the Expoſition of *Onkelos*. And ſo this Phraſe is often uſed, particularly in *Gen.* xiv. 8. and the Valour of this Tribe is, upon one Occaſion, celebrated in *Judges* v. 18. But *Jacob*'s Prophecy determines us rather to the other Senſe, *Gen.* xlix. 13. where he repreſents this Tribe as Mariners rather than Soldiers. Though it muſt be acknowledged, that there were great Numbers among them in *David*'s Time, who were expert Warriors, 1 *Chron.* xii. 33. and that the *Iſraelites* generally were not addicted to traffick, the Sea-Coaſt being poſſeſſed by the *Philiſtines* and the *Canaanites*, ſave only what belonged to this Tribe.

*And Iſſachar in thy Tents.*] The ſame *Hieruſalem Targum* expounds it, *Rejoice ye Houſe of Iſſachar when ye come into your Schools:* For this was a learned Tribe, at leaſt in ſome Ages, as appears from 1 *Chron.* xii. 32. But *Jacob*'s Prophecy rather determines us to another Senſe, which is, that they ſhould grow rich by feeding Cattle, and by Huſbandry: For which their Country being very proper, they choſe rather that quiet Kind of Life, than Merchandize. Though they were near Neighbours to *Zebulun*, and for that Reaſon, as well as becauſe they were Brethren by the ſame Mother, are here put both together in one Benediction. This ſeems alſo beſt to agree with the Phraſe of rejoicing *in their Tents*; in which they are ſaid anciently to dwell who fed Cattle, *Gen.* iv. 10. And perhaps the Learning that the Children of *Iſſachar* are ſaid to have had, (in 1 *Chron.* xii. 32.) which conſiſted *in the Underſtanding of the Times*, was nothing elſe but their Skill in the proper Seaſons for ſowing and planting, and pruning, *&c. to know what Iſrael ought to do* in the Management and Improvement of their Land; which was of great Uſe, eſpecially in that Country.

Ver. 19. *They ſhall call the People unto the Mountain.*] Here *Moſes* predicts the Houſe of GOD ſhould be ſet upon a Mountain; unto which, he ſaith, *Zebulun* (for the latter End of the Verſe ſhews he ſpeaks particularly of them) ſhould invite the reſt of their Tribes, by their Forwardneſs and Zeal, to go up to worſhip GOD at the three great Feſtivals. So the *Hieruſalem Targum* paraphraſes, *Behold, the People of the Houſe of Zebulun ſhall be ready to go to the Mount of the holy Houſe of the* LORD. Or by *the People*, perhaps, he means the *Gentiles* their Neighbours, whom they ſhould endeavour to bring to the Service of the true GOD; which was eſpecially fulfilled when Chriſt came, *Matth.* iv. 15, 16.

*There they ſhall offer Sacrifices of Righteouſneſs.*] Liberal Sacrifices, out of their honeſt Gains by Merchandize.

*For they ſhall ſuck of the Abundance of the Seas.*] Import Abundance of various Commodities, and grow rich by their Traffick.

*And of Treaſure hid in the Sand.*] This is a farther Amplification of the ſame Thing, relating particularly to their Importation of Gold, and Silver, and precious Stones, which are digged out of the Earth. Some think it hath reſpect to the rich Mines which were in this Country; but of that I can find no Proof.

Ver. 20. *And of Gad he ſaid, Bleſſed be he that enlargeth Gad.*] That is, bleſſed be GOD, who hath allotted to him ſuch a large Inheritance; which he afterward alſo farther enlarged, as we read 1 *Chron.* v. 18, 19, 20.

*He dwelleth as a Lion.*] Lives ſecure and fearleſs, though encompaſſed with Enemies whom the *Gadites* tore in Pieces, (as it here follows,) if they offered to moleſt them. For this was a very warlike Tribe, as we learn from 1 *Chron.* xii. 8. and therefore here compared to a *Lioneſs*, (ſo *Labi* ſignifies,) which equals a Lion, if not exceeds him in Strength and Fierceneſs; as *Bochartus* hath obſerved out of good Authors, in his *Hierozoicon*, *P.* I. *Lib.* III. *Cap.* 50. And ſo *Onkelos* here tranſlates it, *He dwelleth as a Lioneſs.* And the *Hieruſalem Targum* puts in both, after this Manner; *He remains quiet, as a Lion and a Lioneſs; neither is there People or Kingdom that ſhall ſtand before them.*

*And teareth the Arm with the Crown of the Head.*] Kills the Princes with their Kings, as *Onkelos* truly expounds it. For by *Arms* are meant Men of Strength and Power; and by the *Crown of the Head* is properly to be underſtood the chief Commander, Ruler, or King. And therefore the LXX. alſo tranſlate *Crown of the Head* by Ἄρχοντα, Prince or Supream Governor.

Ver. 21. *And he provided the firſt Part for himſelf.*] He firſt received his Portion in the Land which they conquered, as *Onkelos* expounds it. Which he is ſaid here to *provide for himſelf*, becauſe this Tribe (with *Reuben*, and Part of *Manaſſeh*) deſired to be poſſeſſed of the Country of *Sihon*, which was accordingly given to them, *Numb.* xxxii. 1, 2, 33.

*Becauſe there, in a Portion of the Lawgiver.*] Which *Moſes* (who was their Lawgiver) gave them by God's Order; whereas the other *nine* Tribes and a half, had theirs given them by *Joſhua.*

*Was he ſeated.*] The Word in the *Hebrew* ſignifies *hid*, *i. e.* protected, when, going to the War in *Canaan*, they left their Wives, and Children, and Cattle, without any Defence, but God's Providence, according to the Promiſe they made to *Moſes*, *Numb.* xxxii. 16, 17, &c. What the *Hieruſalem Targum*, and *Onkelos*, and ſeveral of the Rabbins, even *Abarbinel* himſelf, here ſay, of *Moſes* being buried in this Tribe, (which they make the Senſe of theſe Words,) I think is no more to the Purpoſe, than what the Cabbaliſts obſerve upon this Place, That in the Bleſſing of *Gad*, the whole *Alphabet* is found, *becauſe Moſes, our Maſter*, (ſaith *Baal. Hatturim*,) was buried in his Territory, who obſerved the whole Law from *Aleph* to *Tau*, i. e. from the Beginning to the End. See *Theodorick Hackſpan. Cab. Judaica*, *n.* 10.

*And he came.*] He ſpeaks of this as a Thing already done, becauſe he certainly foreſaw they would perform their Engagement.

*With the Heads of the People.*] With the chief Commanders of the reſt of the Tribes of *Iſrael*. Or, as the Words may be tranſlated more literally, *He came, the Heads of the People*, i. e. the *Gadites*, marched in the Front, before the Children of *Iſrael*. For ſo was the Agreement between *Moſes* and them, as we read in *Numb.* xxxii. 17. that they ſhould *go ready-armed before the Children of Iſrael.* Of which Engagement *Joſhua* put them in mind, when they were entering into *Canaan*, *Joſh.* i. 14. and they ſtood to it, *Ver.* 16, 17.

*He executed the Juſtice of the* Lord.] Upon the ſeven Nations of *Canaan*, whom God commanded them to extirpate.

*And his Judgments with Iſrael.*] Going in the foremoſt of the *Iſraelites* to Battle, till the whole Country was ſubdued to them, *Numb.* xxxii. 21, 22, 29. *Joſh.* xxii. 1, 2, 3, &c.

Ver. 22. *And of Dan he ſaid, Dan is a Lion's Whelp.*] Courageous as a young Lion; ſo *Onkelos*. Which was moſt eminently verified in *Sampſon*, who was of this Tribe; and whom *the Spirit of the* Lord *began to move in the Camp of Dan*, *Judges* xiii. 25.

*He ſhall leap from Baſhan.*] The Tribe of *Dan* had no Inheritance near *Baſhan*; but he compares them to the young Lions of that Place. For Lions haunted Mountains, (*Canticles* iv. 8.) and this Mountain in particular was famous for them, and bred very fierce ones; which, every one knows, leap upon their Prey, when they aſſault it, and faſten their Nails and their Teeth in it. So *Bochart* obſerves many antient Authors deſcribe them, *P.* I. *Hierozoicon*, *L.* III. *Cap.* 2. *p.* 739. And thus did the *Danites* on a ſudden leap from one End of *Judea* to another, and ſeized on the City of *Laiſh*, near to the Fountain of *Jordan*, calling it by the Name of *Dan*, as we read *Judg.* xviii. 29.

Ver. 23. *And of Naphtali he ſaid, O Naphtali, ſatisfied with Favour.*] That is, with the Favour of God, which is explained in the next Words.

*And full with the Bleſſing of the* Lord.] The Word *full*, as *Maimonides* obſerves, ſignifies that which is moſt perfect and abſolute in its kind, *More Nevoch. P.* I. *Cap.* 19. Such was the Country of *Galilee*, wherein this Tribe had their Poſſeſſion, which was πίων τε πᾶσα, καὶ εὔβοτος, &c. (as *Joſephus* ſpeaks, *L.* III. *de Bello Judaico*, *Cap.* 4.) fat throughout in all its Parts, and very fertile; planted with all Manner of Trees, inſomuch that it invited him to Husbandry, who was averſe to Labour; and by that means was entirely inhabited, and had no void Space in all the Country, *&c.*

*Poſſeſs thou the Weſt and the South.*] The ſame *Joſephus* makes this Tribe to have poſſeſſed the Eaſt and the North in the upper *Galilee*, (*Lib.* V. *Antiq. Cap.* 1. *p.* 142.) which is directly contrary to what *Moſes* here ſaith; therefore *Bochartus* (in his *Hierozoicon*, *P.* I. *Lib.* III. *Cap.* 18.) judiciouſly expounds theſe Words of *Moſes*, not with reſpect to the whole Land of *Canaan*, but to the *Danites* before mentioned. For the Portion of *Naphtali* extended from the South of the City call'd *Dan*, or *Laiſh*, to the Sea of *Tiberias*. And ſo the three *Chaldee* Paraphraſts expound the *Hebrew* Word *Jam* (which we tranſlate *Weſt*) by the Sea of *Tiberias*, or *Geneſaret*, which is the ſame; for the *Hebrews* call great *Lakes* by the Name of *Seas*. And by this *Sea* is not meant the *Mediterranean*, but the Sea of *Galilee*, or *Tiberias*, or *Geneſaret*; for by all theſe Names it is called, as Mr. *Selden* obſerves in his *Mare Clauſum*, *p.* 21.

Ver. 24. *And of Aſher he ſaid, Let Aſher be bleſſed with Children.*] With a numerous and beautiful Iſſue.

*Let him be acceptable to his Brethren.*] All the reſt of the *Iſraelites* ſhall court them, for their goodly Aſpect; or (as ſome rather think) he propheſies this Tribe ſhould win the Favour and Affection of others, by their Affability and obliging Behaviour; for which *Jacob* predicts they ſhould be famous, *Gen.* xliv. 21.

*And let him dip his Foot in Oil.*] Be planted in a rich Soil, full of Olive-Trees; which ſhould make Oil ſo plentiful, that they might not only waſh their Faces, but their Feet in it. *Onkelos* tranſlates, *He ſhall be nouriſhed with the Delights of Kings.*

Ver. 25. *Thy Shoes ſhall be Iron and Braſs.*] Or, as in the Margin, *Under thy Feet ſhall be Iron*; which hath made ſome think theſe Minerals were digged out of *Libanus*, near to which lay the Tribe of *Aſher*; who, according to this Expoſition, trod upon a Soil full of Iron and Braſs. But no Author, *Bochartus* ſaith, mentions any ſuch Thing as the Braſs of *Libanus*; and therefore ſome underſtand by theſe Expreſſions, the barbarous People that dwelt in *Galilee* of the *Gentiles*, who preſſed the *Aſſerites*, as an Iron Shoe or Fetters do the Feet. But the *Arabick* here by *Minal*, which we tranſlate *Shoe*, underſtands a *Bolt* or *Bar*; and renders this Paſſage, *Thy Bolts ſhall be Iron and Braſs*; that is, as *Onkelos* expreſſes it, *They ſhould be as ſtrong as Iron and Braſs.* And ſo *Kimchi* expounding the Words of *Jonathan*, (who interpret it, *Thy Habitation ſhall be as ſtrong*, &c.) ſaith the Meaning is, *Their Country ſhould be as well fenced, as if it had been ſhut up in brazen or iron Walls*; and *R. Solomon* to the ſame Purpoſe. See *Hierozoicon*, *P.* II. *Lib.* VI. *Cap.* 16. But I have obſerved, that the ſame *Bochartus* acknowledges in his *Phaleg*, that *Sarepta*, (which the *Hebrews* call *Zarephath*, 1 *Kings* xvii. 9.) a City of *Sidon*, had its Name from the Braſs and Iron which was here melted; being in great Plenty in that Country, as the *Hebrews* gather from this Bleſſing of the Tribe of *Aſher*, (who were the Inhabitants of thoſe Places,) *Iron and Braſs are under thy Shoe*, as he there interprets it, *Lib.* IV. *Cap.* 34. And ſo a very learned Man, long before him, *David Chytræus*, expounds theſe Words, and adds this Obſervation; *Nam Sidon & Sarepta, quæ à metallis excoquendis nomen habet, in Tribu Aſſer fuerunt.* For *Sidon* and *Sarepta*, which had its Name from the melting of Metals there, were in the Tribe of *Aſher*.

*And as thy Days, ſo ſhall thy Strength be.*] The ſame *Chytræus* expounds it, *All the Time of their Life, they ſhould retain the ſame Vigour of Body and Mind.* Which ſeems to be the Senſe of *Onkelos*, *As the Days of thy Youth, ſo ſhall thy Strength be.* And the *Hieruſalem Targum* more expreſly, *Such as they were in the Days of their Youth, ſuch they ſhould be in their old Age.* Or ſimply, theſe Words ſignify, That this Tribe *ſhould grow ſtronger and ſtronger*; which *Hottinger* ſeems to have aimed at, when he propounded this Expoſition in his *Smegma Orientale*, *Cap.* 7. *As are thy Days, ſo are thy Riches and Wealth.* *Maſius* quite contrary upon *Joſh.* xix. 31. interprets theſe Words to ſignify, that they ſhould have perpetual Conflicts with the old Inhabitants of the Country. All which various Interpretations proceed from the uncertain Signification of the *Hebrew* Word *Daba*, which we render *Strength*.

Ver. 26. *There is none like unto the* God *of Jeſhurun.*] And now, having bleſſed every particular Tribe, he concludes with this general Demonſtration of their Happineſs, that their God was not like the Gods of other Nations, but ſupereminent in all Perfections. And therefore they muſt needs be bleſſed, (as the ſame *Chytræus* explains it,) who had him propitious to them, as their Father, their Keeper, their Defender, Avenger, and Saviour from all their Enemies.

*Who rideth upon the Heavens in thy Help.*] Who commandeth in the Heavens, as well as in the Earth; and ſends Help and Succour to thee, from thence, by Thunder, Lightening, and Hail-Stones; as we read he did in many Places, *Pſalm* xviii. 8, 9, &c. lxviii. 33, 34, 35. "And as he that rides upon an Horſe, turns him this Way, and that Way, as he pleaſeth, (they are the Words of *Maimonides* in his *More Nevochim*, *P.* I. *Cap.* 70.) ſo God by his Power and Pleaſure commands the Heavens; and is not fixed to them, as the Soul of them, (which was the fooliſh Opinion of the *Zabij*,) but as the Rider is far more honourable and excellent than the Beaſt on which he ſits, and of a quite different Species from it; ſo God is repreſented by this Metaphor, (though but in a weak Manner,) as ſeparate from the Heavens, and of a more excellent Nature, far tranſcending them, which are but the Inſtruments he uſes, to fulfil his Will and Pleaſure."

*And in his Excellency on the Sky.*] Or, as it may be tranſlated Word for Word, *And in his Magnificence, the Clouds.* From whence he ſends ſuch Storms and Tempeſts, as demonſtrate his Power.

Ver. 27. *The eternal* God *is thy Refuge.*] Or, *Dwelling-Place*; to whom they might always betake themſelves for Safety, and never fail of it, *Pſalm* xc. 1. In the *Hebrew* the Words are, *The eternal* God *is the Habitation*, or Dwelling-Place; from whence the *Jews* have framed this Maxim, to preſerve all Men from having low Thoughts of God, as if he was contained in any Thing, God *is the Place wherein the World dwells, and not the World the Place where* God *dwells.* So *Maimonides* obſerves in the Place above named, out of *Bereſchit Rabba.*

*And underneath are the everlaſting Arms.*] To ſupport all thoſe, with an unwearied Power and Care, who commit themſelves unto him.

*And he ſhall thruſt out the Enemy from before thee.*] As he had carried them through the Wilderneſs with an unwearied Care, ſo he promiſes God would expel the *Canaanites*, and make Room for them in their Country.

*And ſhall ſay, deſtroy them.*] Give the *Iſraelites* Power, as well as Authority, to root them out. For to *ſay* here, is as much as to *do*, and therefore ſignifies *executing their Deſtruction.*

Ver. 28. *Iſrael, thou ſhalt dwell in Safety alone.*] Live in Quiet and Peace, ſeparate from all other People. Or, the divine Protection ſhall be ſufficient for their Security. This *Raſi* thinks was fulfilled in the Days of *Solomon*, 1 *Kings* iv. 25. But others of them think it is ſtill to be fulfilled.

*The Fountain of Jacob.*] That is, his Poſterity, who flowed from him as a River from a Fountain, *Iſaiah* xlviii. 1. li. 1. *Cocceius* thinks theſe Words ſhould be joined to the foregoing, in this Manner, *Iſrael ſhall dwell in Safety alone by the Fountain of Jacob*, that is, by GOD. But though this may have ſome Countenance from the antient Interpreters, (as I ſhall obſerve preſently,) yet moſt go the other Way; there being the like Expreſſion in *Pſal.* lxviii. 26. *Bleſs the* LORD *in the Congregation, from the Fountain of Iſrael:* Or, as it is in the Margin, *Ye that be of the Fountain of Iſrael*, i. e. are derived from him as your Father.

*Shall be upon a Land of Corn and Wine, alſo his Heavens ſhall drop down Dew.*] In a fruitful Country, upon which the Heavens ſhall drop down refreſhing Dews. *Onkelos* paraphraſes the Whole thus, *Iſrael ſhall dwell ſecurely alone, according to the Bleſſing wherewith Jacob's Father bleſſed them, in a Land of Corn*, &c. And ſo the *Hieruſalem Targum*, (making more expreſs Mention of the Word *Fountain*,) *Iſrael ſhall dwell by himſelf ſecurely, from the Fountain of Benediction, wherewith Jacob bleſſed them, in a Land producing Wine and Oil; and the Heavens above are commanded to ſend Dews and Rain upon them.*

Ver. 29. *Happy art thou, O Iſrael.*] He was not able farther to expreſs their Happineſs, and therefore breaks out into Admiration of it; exciting them thereby to be deeply ſenſible of it, and affected with it.

*Who is like unto thee.*] Who had the LORD for their GOD, as he ſaid before, *Ver.* 26, &c. and iv. 7, 8.

*A People ſaved by the* LORD.] Who have been redeemed by his mighty Power. So the *Hieruſalem Targum, Whoſe Redemption* (I ſuppoſe he meant out of *Egypt*) *is from the Preſence of the* LORD. Who had preſerved them ever ſince, and would ſtill protect them, as it here follows.

This *R. Iſaac* (in *Chiſſuk Emuna, P.* I. *Cap.* 18.) ſaith, ſignifies the ſpiritual Bleſſings GOD beſtowed on them. For true Felicity, ſaith he, doth not conſiſt in Victory over Enemies, and Plenty of Corn, or ſuch like Things, of which he had ſpoken before in the foregoing Verſe, but in the Salvation of the Soul, of which no Nation in the World was ſecure, but the *Jews*; which made *Moſes*, ſaith he, break out into theſe Words, *O happy People, ſaved by the* LORD. As much as to ſay, among all People, is there any ſaved like to thee? This he ſaith, becauſe Chriſtians were wont to tell them, that they fixed their Minds wholly on the corporal Felicity, which their Law promiſed them; which made him look about to find out all that he could draw to an higher Senſe. And he fixes ſo much upon theſe Words, that he repeats it again, a little after, that the Salvation here promiſed is everlaſting. And yet his Eyes could not be opened to ſee, that this Salvation was to be brought to them by the MESSIAH: And that our LORD Jeſus is he, whoſe Goſpel is as full of ſuch Promiſes, as their Law is of the Promiſes of Corn, and Wine, and Oil.

*The Shield of thy Help.*] To defend them from all the Aſſaults of their Enemies. He adds this, ſaith the ſame *R. Iſaac*, to ſhew that they to whom he promiſes ſpiritual Bleſſings, are not thereby put out of Hope of temporal; for the People that are *ſaved by the* LORD, have him alſo for their *Shield* and their *Sword*, as it here follows.

*And who is the Sword of thy Excellency.*] To cut their Enemies in Pieces, ſo that they ſhould glory and boaſt in magnificent Victories over them. Or, as *Onkelos* tranſlates it, *From his Preſence are all the Victories of thy valiant Men.*

*And thine Enemies ſhall be found Lyars unto thee.*] Find themſelves deceived in all their vain Hopes of ſaving themſelves, or hurting the *Iſraelites*. Or, ſhould be ſo afraid of them, that with feigned Stories they ſhould court their Friendſhip, as the *Gibeonites* did. Or, more ſimply, ſhould ſubmit to them, though not heartily, yet out of Fear; as this Phraſe is uſed, *Pſal.* xviii. 44. lxvi. 3. and other Places.

*And thou ſhalt tread upon their high Places.*] Upon the Necks of their Kings, as both *Onkelos* and the *Hieruſalem Targum* underſtand it, taking *Bamoth* here for great Men, in high Stations. And thus *Joſhua* did, as we read *Joſh.* x. 21. But this Word commonly ſignifies, either *ſtrong Holds*, or *Places of idolatrous Worſhip*; which neither their great Men, nor their Gods themſelves, ſhould be able to preſerve from Ruin.

## CHAP. XXXIV.

Verſe 1. AND *Moſes went up.*] Having thus declared his affectionate Concern for the Happineſs of every one of them, he took his Leave of the Elders and all the People, and went up whither GOD had commanded him, xxxii. 49, &c.

*From the Plains of Moab.*] In which was their laſt Station before they enter'd into *Canaan, Numb.* xxxiii. 48, 49, 50. Where GOD delivered ſeveral Commands to them, *Numb.* xxxv. 1. xxxvi. 13. and where *Moſes* ſpake to them what we read in this Book, *Deut.* i. 5.

*Unto the Mountain of Nebo.*] Which was the higheſt Part of the Mountain of *Abarim*, as appears from *Numb.* xxvii. 12. compared with *Deut.* xxxii. 49. Near to which there was a City of the ſame Name, *Numb.* xxxii. 38. *Iſa.* xv. 2.

*To the Top of Piſgah.*] Which was the very Top of the Mountain *Nebo*. See *Deut.* iii. 27. *Numb.* xxi. 20.

*That is over-againſt Jericho.*] A famous City on the other Side of *Jordan*. I ſee no Ground to believe that the People of *Iſrael* accompanied him hither, (as *Joſephus* tells the Story,) with ſo many Tears, that *Moſes* wept alſo; and having beſeeched them not to take his Departure ſo heavily, he diſmiſſed them together with the Elders, and remained there alone.

*And the* LORD.] Or, as *Jonathan* hath it, the WORD of the LORD, who had accompanied him with his bleſſed Preſence through the Wilderneſs.

*Shewed him all the Land of Gilead unto Dan.*] GOD had often promiſed him that he ſhould ſee the good Land promiſed to their Fathers, though not be permitted to enter into it, *Numb.* xxvi. 12. *Deut.* iii. 27. And now fulfils his Word, and gives him a full Proſpect of it; bidding him firſt look *Northwards*, through the whole Land of *Gilead*, (which comprehends all that was given to the two Tribes and half on this Side *Jordan*, where they now were,) to the Land of *Naphtali*, which was in the upper *Galilee*, beyond the Sea of *Geneſaret*, as far as to the utmoſt northern Border, which was then called *Laiſh*, and afterwards *Dan*, *Joſh.* xix. 47. *Judg.* xviii. 28. and in latter Times *Cesaræa Philippi.*

The Mention of *Dan*, which was not the Name of this Place, till after that Tribe had conquered *Laiſh*, in the Time of the *Judges*, ſhews, That this was not written at the ſame Time with the reſt of this Book, no more than what we read, *Ver.* 5, 6, 10. of his Death and Burial, *&c.* (unleſs we ſuppoſe *Moſes* to have given an Account of his own Death and Burial by the Spirit of Prophecy, which is not probable,) but it is moſt likely by *Samuel*, who was a Prophet, and wrote by divine Authority, what he found in the Records which were left by *Joſhua*, and others who ſucceeded him; who gave an Account of *Moſes*'s leaving the World, and of all that was done after, till the End of the Time of the *Judges*.

Ver. 2. *And all Naphtali, and the Land of Ephraim and Manaſſeh.*] Having ſeen the northern Parts, he bad him turn his Eyes towards the *Midland* Country, where *Ephraim* and *Manaſſeh* were ſituated.

*And all the Land of Judah.*] Which lay ſoutherly.

*Unto the utmoſt Sea.*] By which ſome underſtand the *Salt Sea*, which lay on the ſouth Border of the Land of *Judah*, *Numb.* xxxiv. 3. But then there will be no Mention of the *Weſtern* Part of *Canaan*, which lay upon the *Mediterranean* or *Midland* Sea, which is hereby meant.

Ver. 3. *And the South.*] And after he had ſeen the *South*, which the Tribes of *Judah* and *Simeon* inhabited, he bad him take a View of the *Eaſtern* Parts of the Country; as it here follows.

*And the Plain of the Valley of Jericho.*] All the Region about *Jordan*, eſpecially the lovely Plain of *Jericho*; which is very much celebrated by other Authors, and lay in the Tribe of *Benjamin*.

*The City of Palm-Trees.*] Which is often mentioned in Scripture; ſometime without, and ſometime with the Name of *Jericho*, *Judg.* i. 16. iii. 13. 2 *Chron.* xxviii. 15. which was ſo called, becauſe a Multitude of Palm-Trees grew about it, as *Strabo* (as well as *Joſephus*) teſtifies in his *Geograph. Lib.* XVI. *p.* 763. where he deſcribes this Plain, as Πεδίον κύκλῳ περιεχόμενον ὀρεινῇ τινὶ, &c. as encompaſſed about with Mountains, after the Manner of a Theatre, abounding with Palm-Trees, and other Garden-Trees mixed with them, for the Space of an hundred *Stadia*. And there was alſo, he obſerves, Ὁ τοῦ βαλσάμου Παράδεισος, *the Paradiſe of Balſam*; which is a rare aromatick Plant, like to the Turpentine-Tree, whoſe Juice is of great Virtue and Value, *&c.* From which odoriferous Plant, growing here, ſome think this City had the Name of *Jericho*, ſignifying ſweet-ſmelling. So *R. Judas* in the *Gemara* of *Beracoth*, where he mentions this Tree, as growing about *Jericho*, and thence derives its Name from the *Hebrew* Word *Reach*, which ſignifies *a Sweet-Smell*. This is more probable than the Conjecture of *D. Chytræus*, who imagines *Jericho* to come from *Jerec*, which ſignifies the *Moon*; and in their *German* Language, he thinks, might be called *Luneburgh*.

*Unto Zoar.*] Which lay in the Entrance of the Salt Sea.

Ver. 4. *And the* LORD *ſaid unto him.*] After he had ſhewed him the Land, the WORD of the LORD (as the *Hieruſalem Targum* hath it) ſpake theſe Words to him which follow. And GOD having been wont to ſpeak to *Moſes* out of the Cloud of Glory, *Joſephus* conceives that now he was encompaſſed with it, and from thence heard this Voice; which the *Jews* fancy was ſo loud, that the People heard it into the Camp. Thus at our Saviour's Transfiguration upon the holy Mount, a glorious Cloud over-ſhadowed him, and his three Apoſtles, who heard the Voice ſay to them, *This is my Beloved Son*, &c. The *Samaritans*, as *Hottinger* relates in his *Smegma Orientale*, *Cap.* 8. *p.* 456. tell the Story thus: That *Joſhua*, *Eleazar* the Prieſt, and all the *Elders* accompanying him to the Mount, fell into ſuch a Paſſion, when they were to take their Leave, that they could not be parted from him. Whereupon the Pillar of Fire came down, which ſeparated them from *Moſes*, ſo that they ſaw him no more.

*This is the Land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy Seed.*] *Gen.* xii. 7. xiii. 15. xv. 18, &c.

*I have cauſed thee to ſee it with thine Eyes.*] Which the LORD ſtrengthened, it is likely, with a greater Vigour than uſual, that he might take a larger Proſpect, than otherwiſe he could have done, of this Country. Or, as ſome of the *Jews* underſtand it, he laid a Map of it before his Eyes, wherein every Part of it was exactly deſcribed. But that might have been done in the Plains of *Moab*, without going up into a Mountain; therefore the other is more reaſonable, that he ſtrengthened his viſive Faculty with a greater Power, to ſee the whole Country in its Length and Breadth, *&c.* And therefore ſome of the *Rabbins* have been ſo wiſe as to put both together, as *J. Bened. Carpzovius* obſerves out of ſeveral of them, (upon *Schickard*'s *Jus Regium*, *Cap.* 5. *Theor.* 16. *p.* 285.)

who thus ſpeak: "God ſhewed him the "whole Land, as in a Garden-Plot, forty "Miles in Breadth, and as many in Length; "and gave his Eyes ſuch a Power of contemplating the whole Land, from the Beginning "to the End, that he ſaw Hills and Dales, what "was open, and what was encloſed, remote, "or nigh, at one View.

*But thou ſhalt not go over thither.*] This he had often ſaid to him: And now mentions it, that he might die in a comfortable Senſe, that he had been as good as his Word to him, and conſequently carry this Belief along with him into the other World, that he would make good the Oath which he ſware to their Fathers, of bringing them into *Canaan*, and there fulfil all that he had foretold.

Ver. 5. *So Moſes the Servant of the* Lord.] So God himſelf calls him after his Death, in the next Book, *Joſh.* i. 2, 7. as the moſt eminent Miniſter of his, that he had hitherto employed in *Iſrael*. But the Obſervation of *R. Bechai* is not well founded, that he is not called *the Servant of the* Lord till after he was dead, and then admitted unto the neareſt Familiarity with the divine Majeſty: For though theſe very Words are not uſed, yet the Lord calls him *my Servant Moſes*, which is the ſame Thing, *Numb.* xii. 7.

*Died in the Land of Moab.*] For this Country was ſtill ſo called, becauſe it antiently belonged to the *Moabites*, (See *Numb.* xxi. 26.) from whom *Sihon* had taken it, as *Iſrael* now had taken it from him: So that he really died in the Land of *Iſrael*.

*According to the Word of the* Lord.] The *Hieruſalem Targum* expounds this very ſoberly, *According to the Sentence of the Decree of the* Lord, that is, as the Lord had determined and declared he ſhould, xxxii. 49, 50. And ſo this Phraſe is commonly uſed in this very Book, xvii. 6, 10, 11. as well as in other Places of the *Pentateuch*, *Numb.* ix. 20. xiii. 3, *&c.* which will warrant this Interpretation, That *Moſes* did not die of any Diſeaſe, nor was worn out with Age, but merely becauſe God, the ſupream Governor of all Things, ſo ordered it. But ſome of the *Jews*, not ſatisfy'd with this, have far-fetch'd Conceits concerning the Death of *Moſes* from theſe Words: For becauſe it is ſaid he died, *al pi*, at the Mouth (as the Words are litterally in the *Hebrew*) of the Lord, *Maimonides* himſelf ſaith, that their wiſe Men think, (and he ſeems of their Opinion,) that it ſignifies the Lord drew his Soul out of his Body with a Kiſs. And thus died *Aaron* and *Miriam*, but none beſides them. Of *Aaron* indeed it is expreſly ſaid he died, *al pi*, of the Lord, but it is not ſaid of *Miriam*; and yet they will have her to have had the ſame Favour, that is, they died, ſaith he, of too much Love, from the Pleaſure they had in the Thoughts of God; which Apprehenſion of God, conjunct with the higheſt Love to him, he thinks is called *kiſſing*, *Cant.* i. 2. *Let him kiſs me with the Kiſſes of his Mouth*, *More Nevochim*, *P.* III. *Cap.* 51. But this is not the Meaning of the Phraſe, though no doubt *Moſes* departed this Life in a moſt delectable Senſe and Taſte of the divine Love, having no Unwillingneſs to die, not being ſurpriſed with Death; for he knew the Time, and the Place, and the Manner of it: And as he did not die of any Diſeaſe, (as was ſaid before,) or of old Age, or by external Force, but only by the Will and Pleaſure of God, who took his Soul out of his Body; ſo he did not part with it againſt his Will, nor with any Fear, but with a placid Mind, and compoſed Spirit, committed himſelf to God, in whoſe Embraces (as we may ſpeak) he expired: And this it is likely the antient *Jews* meant, when they ſaid, *his Soul departed with a Kiſs.*

As to the Time of his Death, the Scripture doth not mention the Year, the Month, and the Day; but the *Jews* commonly place it in the laſt Month of the *fortieth* Year after their coming out of *Egypt*, called Adar, and the *ſeventh* Day of that Month. Thus they ſay, in *Seder Olan Rabba*, *Cap.* 10. and in their *Kalendar* which they now follow; and ſo *Patricides*, in *Hotinger's Smegma Orientale*, *p.* 457. But our great Primate of *Ireland* in his *Annals* obſerves, that it agrees better with the following Hiſtory, to place his Death in the *firſt* Day of that Month; and *Torniellus* makes the ſame Computation that it muſt be either in the latter End of the *eleventh* Month, or in the Beginning of the *twelfth.*

Ver. 6. *And he buried him.*] This refers to the Words foregoing, *viz.* the Lord, who commanded his Angels to bury him. So *Epiphanius*, ἐνταφίασαν οἱ Ἄγγελοι, *&c. Hæreſ.* IX. *p.* 28. and ſee *p.* 600. Though in the Scripture *active* Words are very often uſed *paſſively*, and the Meaning may be only, that *he was buried*, yet there is this to be ſaid for the other Senſe, that thereupon it is thought, that the Conteſt aroſe between *Michael* the Archangel and the Devil, (as St. *Chryſoſtom*, *Theodoret*, *Procopius Gazæus*, and others take it,) who would not have had him buried, but oppoſed it, that he might adminiſter an Occaſion to the *Jews* to commit Idolatry; though we never find that the *Jews* were given to the Worſhip of Reliques, as our moſt learned *Uſher* obſerves in his *Annals*. See there.

*In a Valley in the Land of Moab, over-againſt Beth-Peor.*] This Valley was in the Land of *Sihon*, King of the *Amorites*, (iv. 46.) who had taken it from the *Moabites*, as I noted before, and was now poſſeſſed by the *Iſraelites*. And *Beth-Peor* was a Part of the Poſſeſſion of *Reuben*, (*Joſh.* xiii. 20.) which was a Place where the Temple of *Peor* antiently ſtood; from whence it had its Name: For this Idol is not only called *Baal-Peor*, but ſimply *Peor*, *Joſh.* xxii. 17. and as *Beth-Baal* is the Temple of *Baal*, ſo *Beth-Peor* is the Temple of *Peor*, as *J. Ger. Voſſius* obſerves, *de Orig. & Progr. Idol. Lib.* II. *Cap.* 7.

Now by all theſe Circumſtances of his Burial, it appears how frivolous that Opinion of the *Jews* is, mentioned in *Jalkut*, out of *Siphri*, that *Moſes* did not really die, but was tranſlated into Heaven, where he ſtands and miniſters before God; which Conceit *Joſephus* himſelf follows, *Lib.* IV. *Antiq. Cap.* 8. where he ſaith, That he having diſmiſſed the Elders, who went with him to Mount *Abarim*, and then converſing a while with *Eleazer* and *Joſhua*, while he embraced them, νέφους αἰφνίδιον ὑπὲρ αὐτοῦ ςάντος, a Cloud on a ſudden coming upon him, he was ſnatched out of their Sight into a certain Valley: Which is not only beſide, but contrary to the Scripture, which ſaith he died, and was buried in the Valley. And yet ſome of the antient Fathers, particularly St. *Ambroſe* and St. *Hilary*, have followed this Opinion, that when *Moſes* is ſaid *to die*, it doth not ſignify the Separation of his Soul from his Body, but his Tranſlation to a better Life. See *Sixtus Senenſis*, in his *Bibliotheca*, *Lib.* V. *Annot.* 61. where he obſerves, this is not only againſt Scripture, but againſt the Senſe of almoſt all Eccleſiaſtical Writers.

*But no Man knoweth of his Sepulchre unto this Day.*] Theſe Words *unto this Day*, ſhew that this Paſſage was not written by *Moſes*, as *Joſephus* and *Philo* imagine, who ſay he wrote this by the Spirit of Prophecy. See *Ver.* 1. The Reaſon why his Body was concealed, moſt think to have been, leſt in future Times it ſhould become an Object of their Worſhip. So *R. Levi ben Gerſom*: *Future Generations perhaps might have made a God of him, becauſe of the Fame of his Miracles: For do we not ſee how ſome of the Iſraelites erred, in the brazen Serpent which Moſes made?* And the Hereſy of the *Melchiſedekians* ſhews this was no vain Fear, (as *Hermannus Witzius* obſerves, *Lib.* I. *Miſcell. Cap.* 17.) if *Epiphanius* may be believed, who ſaith, that in *Arabia Petræa*, διὰ τὰ θεοσήμια θεὸν νομίζουσι, &c. They thought him to be GOD, becauſe of his Wonders he wrought, and worſhipped his Image. What would they have done, if they had had his very Body? which he did not deſire to be carried into *Canaan*, and buried among his Anceſtors, as *Joſeph* ordered concerning his Bones: For he underſtood, it is likely, the Mind of GOD to be, that, as he ſhould not go over *Jordan* while he was alive, ſo his Body ſhould not be carried over when he was dead; which *R. Chama* thinks might have proved dangerous, becauſe in the Time of their Diſtreſs, (eſpecially at the Captivity of the Land,) the Children of *Iſrael* might have been prone to run to his Sepulchre, and beg him with Tears to pray for them, whoſe Prayers had been ſo prevalent for them in his Life-Time: For ſuch a Piece of Superſtition, it ſeems, crept in among them in latter Ages; of which ſee *Wagenſeil* upon the *Gemara* of *Sota*, *Cap.* 1. *Sect.* 52. *Annot.* 2.

But though no Man knew where *Moſes* was buried, when this was written, yet ſome *Maronite* Shepherds, we are told, have pretended lately (M.DC.LV.) to find out his Tomb, with this Inſcription in Hebrew, *Moſes the Servant of the* LORD. A great Stir was made about it, as the ſame *Witzius* obſerves out of *Hornius*'s *Hiſtoria Eccleſiaſtica*. But a learned *Jew*, he ſaith, ſo confuted the Story, ſhewing it was another *Moſes* whoſe Tomb they found, that the Report preſently vaniſhed; and the learned *Wagenſeil* makes ſome probable Gueſſes, that it was the Tomb of *Moſes Maimonides*. See *Annot.* 6. in *Gemara Sota*, *Cap.* 1. *Sect.* 51. But *Bartoloccius* in his late *Bibliotheca Rabbinica*, *Tom.* III. *p.* 928, &c. hath made it rather probable, that *Hornius* was impoſed upon by ſome Body in this Narration, there being no ſuch Author known among the *Jews*, as *R. Jakum*, or *Jacomus ben Gad*, who, he ſaith, confuted this Tale.

Ver. 7. *And was an hundred and twenty Years old when he died.*] A third Part of which Time, wanting one Month, he had been employed in the Government of *Iſrael*, as *Joſephus* obſerves in the Concluſion of his *Fourth Book of Antiquities*.

*His Eye was not dim, nor his natural Force abated.*] That is, he had all the Vigour of Youth remaining, there being not ſo much as a Wrinkle in his Cheeks: So ſome of the Antients interpret the laſt Clauſe: Others, he had not loſt ſo much as a Tooth out of his Mouth. See *Bochartus*, in his *Hierozoicon*, *P.* I. *Lib.* II. *Cap.* 45. *p.* 506. Both *Onkelos* and the *Hieruſalem Targum* refer it to the Splendor of his Countenance, which continued to the laſt. From hence it was that the Heathen, who were not wholly unacquainted with this Story, but had not a perfect Knowledge of it, imagined that *Moſes* was troubled to die, when he was ſo vigorous: For *Trebellius Pollio*, in the Life of *Claudius*, ſaith, that the moſt learned Mathematicians were wont to ſay, that no Man lived beyond an hundred and twenty Years: For though *Moſes* lived an hundred and five and twenty Years, (ſo he miſtakes,) being *Dei, ut Judæorum libri loquantur, familiaris*, a Man familiar with GOD, as the Books of the *Jews* tell us; yet he complaining that *juvenis interiret*, he died when he was young, they ſay he was told by an uncertain GOD, that no Man ſhould ever live longer. This Miſtake aroſe from their Miſinterpretation of thoſe Words, *Gen.* vi. 3. *Yet his Days ſhall be an hundred and twenty Years*: For *Huetius* well obſerves, that this *incertus Deus* was the true GOD, the Creator of Heaven and Earth; whom St. *Paul* ſaith they called alſo *the unknown* GOD, *Demonſtr. Evang. Propoſ.* 4. *Cap.* 1. *n.* 57. And I cannot but add, that this Paſſage out of *Trebellius* was taken Notice of above an hundred Years ago, by a learned Man I have often mentioned, *David Chytræus*, to ſhew that theſe ſacred Books were not unknown to the Heathen, and that they had a Reverence for them.

Ver. 8. *And the Children of Iſrael wept for Moſes in the Plains of Moab thirty Days.*] The Time of Mourning for the Dead was longer or ſhorter, according to the Dignity of the Perſon. And the *Jews* have a Tradition which diſtinguiſhes between the Days of *Weeping* and *Mourning*; the former of which never exceeded a Month, which was the Time they *wept* for *Moſes*; the latter never laſted more than a Year, as they gather from the Example of the greateſt Doctor they ever had, *R. Judah*, who compoſed the *Miſchna*; for whom they *mourned* twelve Months. See *Schickard*, in his *Jus Regium*, *Cap.* 6. *Theor.* 19. and upon *Gen.* l. 3, 10. *Numb.* xx. 29.

*So the Days of weeping and mourning for Moſes were ended.*] They lamented him compleatly *thirty* Days, and no longer. By which it ſeems, that *Weeping* and *Mourning* (whatſoever Difference was between them) were anciently of the ſame Length, though the *Jews*, in the forenamed Tradition, are pleaſed to make the one laſt much longer than the other.

Now by this, and what follows in the Book of *Joſhua*, we may certainly know the Truth of what I ſaid (on *Ver.* 5.) concerning the Day on which *Moſes* died; for if we add unto theſe *thirty* Days, which followed immediately upon it, the *three* Days wherein the Spies lay hid in the Mountain, *Joſh.* ii. 22. and allow *three* or *four* Days more for their going and coming back, and then add the *three* Days they lay by *Jordan* before they paſſed over, *Joſh.* iii. 2. they make juſt a Month and ten Days, from the firſt Day of the laſt Month, when I ſuppoſed *Moſes* died, unto the Day they got ſafe over *Jordan*, which was the *tenth* Day of the firſt Month; whereas if we reckon as the *Jews* do, that *Moſes* died on the *ſeventh* Day of the laſt Month, it would have been the *ſeventeenth* Day of the firſt Month before they got over *Jordan*. I obſerve alſo, that though the *Talmudiſts* generally make him to have died on the *ſeventh* Day of *Adar*, yet there have been ſome who placed it on the firſt; for the *Medraſch Rabbah*, telling the Story of *Haman*'s caſting Lots to find the beſt Time to do Execution on the *Jews*, ſaith he pitched upon the Month *ADAR*, becauſe it had been unlucky to the *Jews*, by the Death of their Maſter *Moſes* therein. But he did not conſider, ſaith that *Medraſch*, that *as Moſes died on the firſt Day of this Month, ſo he was born on the ſame firſt Day.*

Ver. 9. *And Joſhua the Son of Nun was full of the Spirit of Wiſdom.*] To take the Government upon him, and manage it prudently, as ſoon as *Moſes* left them; which was neceſſary to be mentioned, that it might not be thought they wanted a Head to conduct them, as their Neighbours poſſibly might imagine, when the News came of *Moſes*'s Death; for as the *Samaritans* tell the Story, (in *Hottinger*'s *Smegma Orientale, p.* 462.) when they heard the Lamentations which the whole Congregation made for *Moſes*, they began to rejoice, and gather their Forces together to ſet upon the *Iſraelites*, as wanting a Leader: But they ſoon found themſelves miſtaken, *Joſhua* having taken the Charge of them, and being endued with his Spirit.

*For Moſes had laid his Hands upon him.*] Whereby he committed to him the ſupream Authority after his Departure, and implored the Spirit of God to qualify him for it; for Power to execute any Office among the *Jews*, was given by laying on of Hands, whereby they were ordained and appointed to it. And this was a Rite of Prayer alſo, as many have obſerved, for the obtaining the Gifts of the Spirit, which were neceſſary for the Diſcharge of that Office. And though no Words of Prayer be mentioned, yet the very *laying on of Hands* denotes it, as our learned Dr. *Outram* obſerves from this very Place, and him 1 *Tim.* v. 22. *Lib.* I. *de Sacrif. Cap.* 15. *n.* [illegible] Of *Moſes*'s laying on Hands upon *Joſhua*, we read *Numb.* xxvii. 18, &c. And he was ſolemnly alſo, a little before *Moſes*'s Death, preſented unto God, by his own Command, xxxi. of this Book, 14, *&c.*

*And the Children of Iſrael hearkened unto him, and did as the* Lord *commanded Moſes.*] Obeyed him as their ſupream Governor, according to God's Command delivered to *Moſes*, *Numb.* xxvii. 20. *Deut.* xxxi. 23. See *Joſh.* i. 16, 17, &c.

Ver. 10. *And there roſe not a Prophet ſince in Iſrael like to Moſes.*] This is a plain Demonſtration, that the Promiſe God makes by *Moſes*, that he would raiſe up *a Prophet like to him*, *Deut*, xviii. 15, 19, &c. was not fulfilled either in *Joſhua* or in *Samuel*, (who it is likely wrote this Chapter, as I ſaid before,) and the beſt of the *Jews* confeſs, ſhall not be fulfilled till MESSIAH come. Thus the Author of *Sepher Ikkarim*, *Lib.* III. *Cap.* 20. "It "cannot be, but that a Prophet ſhall at laſt "ariſe like to *Moſes*, or greater than he; for "the King *Meſſiah* ſhall be as great or greater: "Therefore theſe Words are not to be expounded, as if there ſhould never be ſuch a "Prophet, but that in all the Time of the "following Prophets, till the Ceſſation of Prophecy, none ſhould ariſe like to *Moſes*. But "after that, there ſhall be one like him, or "rather greater than he."

*Whom the* Lord *knew Face to Face.*] Or, as *de Dieu* thinks it ſhould be tranſlated, *who knew the* Lord *Face to Face*. This was one Preheminence of *Moſes* above all the Prophets, that he converſed more familiarly with God than any of them did. See *Numb.* xii. 8. which Place explains this: For to *know him Face to Face*, was to ſpeak familiarly to God, and to hear God ſpeaking in like Manner unto him. And ſo the *Hieruſalem Targum* expounds theſe Words; only inſtead of the Lord, he ſaith, *Who knew the WORD of the* Lord *talking with him*, and delivering to him moſt excellent Laws, for the good Government of his People. In which Laws he ſtill lives, they all remaining upon Record to this Day, when the Laws of all the famous Lawgivers, whom the *Gentiles* honoured as Gods, are obliterated: But it muſt be obſerved, that in this wherein *Moſes* excelled all the Prophets, our bleſſed Saviour far tranſcended him: For he was *in the Boſom of the Father*, *Joh.* i. 18. and ſpake *what he ſaw and heard*, &c. *Joſh.* iii. 11, 32.

Ver. 11. *In all the Signs, and the Wonders which the* Lord *ſent him to do.*] The *Hieruſalem Targum* hath it, *Which the WORD of the* Lord *ſent him to do in the Land of Egypt, to Pharaoh, and to all his Servants, and to all his Land.* See iv. 34. vi. 22. vii. 19. In theſe Signs and Wonders *Moſes* excelled all the Prophets, doing more Miracles than all that ſucceeded him, as *Maimonides* obſerves *More Nevochim*, *P.* II. *Cap.* 35. But our bleſſed Saviour excelled *him* in this, as well as *them*; doing more Wonders than all the Prophets put together had done, from the Beginning of the

World, and far greater also than theirs, *John* xxi. *ult.*

Ver. 12. *And in all that mighty Hand, and in all that great Terror which Moſes ſhewed.*] As the former Verſe relates to what he did in *Egypt*, ſo this hath reſpect unto their paſſing through the *Red Sea*, and to all that befel them in the Wilderneſs, both at the giving of the Law, and afterward till this Time: So the *Hieruſalem Targum* expounds theſe Words, *In all that ſtrong Hand, and in all thoſe great Viſions, which Moſes managed.* And *Onkelos* to the ſame Purpoſe.

*In the Sight of all Iſrael.*] In the Place forenamed *Maimonides* inſiſts much upon this, that *Moſes* wrought all his Miracles publickly, the whole Congregation being Witneſſes of them. And ſo our Saviour commonly wrought his (till they ſought to kill him) in their Synagogues, at their publick Feaſts, when there was the greateſt Concourſe of the People of *Iſrael*: So that in this he was a Prophet *like unto Moſes*, though infinitely ſuperior; which ſome of the old *Jews* could not but diſcern, (as I obſerved upon *Chap.* xviii.) when upon theſe Words of *Iſaiah*, lii. 13. *He ſhall be exalted, and extolled, and be very high*, they thus gloſs in *Tanchuma*, which is an antient Book among them, *This is the King* MESSIAS *who ſhall be exalted above Abraham, extolled above Moſes, and be very high above the Angels of the Miniſtry.* Upon which *Conradus Pellicanus* thus gloſſes, and concludes his Commentary, as I ſhall do mine with theſe Words: *What is it to be above the Angels, let the Jews explain: We can underſtand nothing by it, but the very* WORD *of* GOD, *which was in the Beginning with* GOD, *and was* GOD, *by whom all Things were made, and without him nothing was made,* viz. *the* LORD GOD *of Hoſts: To whom, in perfect Unity,* GOD *the Father, Son, and Holy Spirit, be all Honour and Glory for ever.* Amen.

Thus ends the *Pentateuch*, which, as our great Primate of *Ireland* computes, contains the Hiſtory of two thouſand five hundred and fifty-two Years and an Half, from the Beginning of the World to the Death of *Moſes*.

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# FINIS.